

Recycling Sewing Scraps in Microenterprises from the Perspective of Islamic Economic Law

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Abstract (cambria 11pt Italic)

Purpose – This study aims to examine the practice of utilizing sewing scraps in micro enterprises from the perspective of Islamic economic law, specifically through the *ijarah* contract.

Method – The research method employed is normative-juridical research utilizing an *ushul fiqh* approach grounded in *maqashid sharia*; this involves analyzing the Qur'an, Hadith, *fiqh* texts, DSN-MUI fatwas regarding *ijarah* contracts, and regulations related to the sharia economy.

Result – The study results indicate that the utilization of textile scraps in micro-enterprises complies with the principles of the *ijarah* contract under Islamic economic law, provided that the essential elements and conditions of the contract such as clarity regarding the object, lawful utility, and a valid agreement between the parties are met.

Implication – The use of textile scraps in micro-enterprises contributes not only to reducing textile waste pollution but also to Sharia-based economic empowerment, provided the practice is conducted fairly, transparently, and to the mutual benefit of all parties. Therefore, it is necessary to enhance education on Islamic economic law for micro-entrepreneurs to ensure their business practices increasingly align with Islamic principles.

Keywords : Fabric Scraps; Micro Enterprises; *Ijarah* Contract; Sharia Economic Law; *Maqashid Sharia*.

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INTRODUCTION

In the context of Islamic jurisprudence (*fiqh*), economic dealings are known as *muamalah*. In daily life, humans inevitably engage in *muamalah*, various forms of interaction with one another regardless of whether these interactions carry legal implications (Rusdan, 2022;Hani, 2021). Islam

regulates worldly social ties like purchasing, selling, lending, borrowing, leasing, and economic partnerships. Islam says that muamalah should be honest, just, mutually helpful, and respectful to avoid fraud and injustice.(Lestari, 2018).

As times evolve, we must exercise wisdom in conducting muamalah activities in accordance with Sharia. This is not intended to restrict such activities; rather, it is crucial to recognize that adhering to Sharia particularly by avoiding what is forbidden (haram) earns Allah's pleasure and brings blessings to our sustenance(Rhohis Kurniawan & Muhamad Zen, 2025). One example of muamalah (social-economic interaction) between individuals is ijarah, a contract involving the provision of benefit or service in exchange for compensation (Salamah, 2023).

In today's era of globalization, most people prefer purchasing ready-made clothing, although some still commission tailors for the sake of comfort or style; consequently, tailors remain essential to meeting consumer demands. Transactions between tailors and clients often raise questions regarding the halal status and ownership of leftover fabric scraps. Generally, the public pays little attention to rights concerning these scraps, relying instead on mutual trust between the parties(Rahmawati, Kadenun, and Fathoni 2023;Fikri Al Munawwar Sirait & Dhiauddin Tanjung, 2022).

However, written agreements often cover only the garment's design and completion timeline, frequently overlooking the issue of leftover fabric. While a tailor will typically request additional fabric if the initial amount is insufficient, they often fail to return the scraps, instead using them for personal gain. Legally, however, these fabric scraps remain the consumer's property and should be returned to them(Nuralita, 2021).

However, some consumers choose to give the leftover fabric to the tailor. Processing fabric scraps yields positive impacts that extend beyond economic considerations to include environmental benefits, given that these scraps are difficult to decompose and pose a potential risk of environmental pollution if not managed properly(Saepudin & Utami, 2023).

However, some tailors utilize the leftover fabric scraps to create items such as brooches, doormats, and masks. Before doing so, a tailor should consult the customer regarding the scraps; under the concept of ijarah contract, the arrangement involves only the transfer of the right to use a good or service for a specific period in exchange for a wage, without altering the ownership of the item itself(Devianita, 2021). A tailor who wants to make brooches, doormats, or masks from scraps must ask if the customer wants to retrieve the cloth due to DSN-MUI's fatwa on usage rights. An ijarah tailor is engaged purely for their services and earns a wage from the customer, not fabric scraps. The customer must pay the service price.

According to M.Yahya (2022) tailors often use excess fabric without the customer's agreement, even though they know they're engaged to provide services and don't own the material. If remaining fabric is taken without clear consent, fiqh muamalah (Islamic commercial law) may prohibit ownership transfer (Yahya et al., 2022). Research demonstrates waste cloth can be converted into useful items Rosmita (2023) By fiqh muamalah, the tailor cannot use excess fabric without permission because it belongs to the customer. Many buyers think scraps are socially useless. The tailor can employ useless fragments, but the owner must approve useful ones (Rosmita et al., 2023).

Law No. 18 of 2008 classifies fabric scraps as waste, however Rifaldi (2023) discusses the utilization of fabric scraps, even though they are classified as waste under Law No. 18 of 2008.(Aurelia Arsanti & Judianto, 2025) explains their use. But it may be transformed into pretty and useful brooches, bags, and cushions. Offcuts save waste and make money cheaply. To turn fabric scraps into a profitable business, creative thinking and marketing are needed (Rifaldi et al., 2023).

MSMEs create jobs and reduce poverty to support the local economy based on Law No. 20 of 2008 By Fitri Rahma Handayani (2022) MSMEs & Scrap Fabrics MSMEs have found a creative way to reduce wastage by making hair ties and decorations with fabric scraps & felt . MSMEs provide training and produce crafts from sewing offcuts that benefit the society(Handayani et al., 2022).

Other studies are related to the hijab tailoring and companies that produce accessories from fabric remnants to reduce waste and create economic value. Hijab has gone from being a religious obligation to a lifestyle and fashion statement, and this has created a demand for creative products. Sewing waste can be turned into useful accessories, thus reducing pollution and creating economic opportunities. You can make accessories out of fabric scrap and that can help the local economy and create jobs. Therefore, the modern hijab is a religious symbol, part of the creative industry and a financial opportunity(Nurul Alfira Sari et al., 2024).

Sewing waste fabric has been mainly researched within the framework of the creative economy, environmental impact and MSMEs' empowerment. However, the research on the use of excess fabric in the contract of ijarah and Sharia regulations is still limited so that the tailors can use it without the consumers' consent.

This paper, therefore, reviews the ownership of fabric scraps within the framework of ijarah contract under the Sharia economic law and the Sharia laws on the utilization of such scraps as the objects of leasing transactions. Micro-enterprises use fabric scraps in a manner that supports Sharia economic

principles such as fairness, transparency, and sustainability. This helps MSMEs to escape poverty and reduce pollution. MSMEs are crucial to national economic development because they drive growth, absorb labour, and reduce poverty. Indeed, MSMEs are crucial to the national economy because they create jobs, promote income equality, and reduce poverty. (Aziz & Rohman, 2020).

METHOD

The research applies a qualitative field research and an empirical method. The study is carried out with a qualitative approach, which focuses on the use of sewing scraps by micro-enterprises from the owners' point of view. The study was carried out in the area of micro-entrepreneurs that use fabric scraps in their production or transaction. An empirical approach was used to study how sewing scraps are used, the transactional relationships formed, and how these practices may be analysed. (Collins et al., 2021).

Primary data were obtained through direct observation, in-depth interviews, and documentation involving micro-entrepreneurs who utilize fabric scraps such as tailors, small-scale garment workshop owners, and artisans who use offcuts as supplementary production material. These data serve to describe the process of utilizing fabric scraps and to determine whether the practice involves a transfer of benefits as stipulated in the *ijarah* contract. Additionally, secondary data comprising *fiqh* texts, literature on Sharia economic law, DSN-MUI fatwa (religious rulings), academic journals, and relevant regulations concerning *muamalah* (Islamic commercial transactions) were used to support the analysis (Habel, 2023).

The method used is descriptive-analytical to describe the field realities and measure them with the theory of the *ijarah* contract in *fiqh muamalah* (Islamic commercial jurisprudence) and Sharia economic law. This method allowed the researcher to assess the Sharia-compliant use of residual fabric scraps in micro-enterprises. (Faradila & Iskandar, 2025).

Interview

Research conducted in Kedawung Village, Kuripan District, Probolinggo Regency, identified three micro-entrepreneurs in the sewing sector, namely Mrs. Siti Aisah, Mrs. Laila, and Mrs. Nur who demonstrate innovation and creativity in managing fabric scraps and remnants generated during the sewing process. These three seamstresses go beyond conventional sewing operations; they transform material scraps typically considered valueless into products with utility and new economic value. By repurposing production offcuts into marketable items, they not only reduce waste but also boost

business profits. This practice highlights the entrepreneur's creativity and innovative capacity to maximize the use of available resources.

Mrs. Siti Aisah transforms fabric scraps into various products such as brooches, children's headscarves, and household doormats, which are then resold to generate supplementary income. Meanwhile, Mrs. Laila utilizes leftover fabric pieces to create children's bags featuring unique, colorful designs that hold a distinct appeal in the market. In contrast, Mrs. Nur chooses to turn fabric scraps into functional cloth masks that meet community needs, particularly in the post-pandemic period.

Table 1. Interview with the research informan

NO	Name	type of business	utilization of fabric scraps	Products Produced	economic benefits
1.	Siti Aisah	seamstress	Repurposing fabric scraps left over from sewing.	Brooches, children's headscarves, household doormats.	Increasing household income.
2.	Laila	seamstress	Transforming fabric scraps into new products.	Children's bags with unique and colorful designs.	Increasing product value-added and market appeal.
3.	Nur	seamstress	Transforming fabric scraps into functional items.	Cloth masks (post-pandemic)	Increasing income and meeting the needs of the community.

Source : Processed data from informal profiles and interviews.

These 3 examples show how companies can creatively and productively take care of production residues for the benefit of family economies. These seemingly successful processes mask a fundamental problem with ownership of fabric scrap. This is important since it affects tailor and consumer rights and duties. Direct conversations with business operators demonstrate that these tailoring service transactions are governed by an *ijarah* contract for service provision. The consumer provides the cloth, and the tailor is paid to sew it. No agreement exists regarding who owns the unused fabric remains.

This is the problem. Scraps are usually considered part of a tailor's pay, or unwritten compensation. They think that if they supply the fabric, any leftover fabric is theirs. The dispute shows a gap in the distribution of ownership and rights in the *ijarah* contract after the purchase. It seems that micro-entrepreneurs have not mastered the basics of *fiqh muamalah* (Islamic

business law) especially the principles of contract, rights and obligations, and limits of ownership. Islamic law stresses clarity in contracts so as to avoid disputes.

Therefore, business operators need to know the law of Sharia finance, especially in service contracts such as *ijarah*. It helps to avoid misconceptions to know the rights and obligations of the transaction from the beginning. Another possibility is to begin the transaction with a written or verbal agreement as to whether the fabric scraps will be returned to the customer, given to the tailor or shared. The tailoring business is managed properly, in accordance with the Islamic principles of transparency and fairness, through clear contracts and mutual agreements. Confidence between the tailor and the consumer and making micro-businesses Must be compliant with Sharia.

The public views fabric scraps as useless waste, sometimes burnt and dumped in large amounts. Few know that these scraps can be used to make hijabi brooches (Poulis et al., 2025). Fabric scraps can be used to make valuable items and reduce community waste. Many academics have promoted the use of these scraps in home-based handicrafts including clothing accessories, tablecloths, and purses.

Different fabrics leave small offcuts, so skill and creativity are needed to turn them into high-value items. This helps to boost the local economy and reduce poverty. Micro, Small and Medium Enterprises (MSMEs) is a productive business owned by a person or individual business entity that meets the criteria of micro business as stipulated in Law No. 20 of 2008. The ultimate goal is to encourage the growth and development of business to build the national economy through the fair economic democracy.(Barata, 2019)

RESULT AND DISCUSSION

Utilization of Fabric Scraps

Utilizing fabric scraps from sewing operations is a creative and innovative approach to transforming textile waste into products with both utility and market value. Instead of simply being discarded, these small remnants from garment production can be fashioned into a variety of functional and attractive items, such as accessories, handicrafts, and household goods. With a touch of creativity and skill, this seemingly useless waste can actually become a source of additional income. This practice not only yields economic benefits but also contributes to waste reduction and supports sustainability principles within both the business sector and the environment (Suprihandari et al., 2024; Wisesa & Nugraha, 2015).

The Great Dictionary of the Indonesian Language (KBBI) defines *perca* as fabric leftovers from sewing and other activities. Textile waste also includes

garment cuttings. Textile waste is not easily decomposed even when buried, so if it is not properly managed, it can damage the ecosystem (Hastuti & Dulame, 2025). Textile waste also includes garment cuttings. Textile waste is not easily decomposed even when buried, so if it is not properly managed, it can damage the ecosystem (Hastuti and Dulame 2025). Global environmental awareness has led to increased use of fabric scraps. Tailors throw this away not realizing how clever waste management can actually make them money. The recycling of fabric waste can increase creativity and manual skills, but it is done by few young people (Oktaviani & Nurani, 2024).

A Fiqh Perspective on the Ownership of Fabric Scraps

Humans possess a strong attachment to property through ownership rights, which grant the authority to use, manage, and derive benefit from it. These rights also entail moral and social responsibilities, ensuring that property is not misused but rather utilized to provide benefits both to oneself and to others in a fair and wise manner (Hariyanto et al., 2024; Susila, 2017). Property rights or ownership is a relationship between humans and property that is determined and recognized by “*sharak*”, which provides specificities that make it possible to take benefits or is justified and determined by “*sharak*” (Nasution, 2021). As stated in the word of Allah:

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“and to Allah belongs the Kingdom of the heavens and the earth and Allah has power over all things” (Q.S Ali 'Imran (4: 189)

Modern ownership touches everything from clothes to the big things. In the modern era of globalization most people buy ready made clothes, but still many people get their clothes tailored by a tailor. (Rohmah, Irma; Abadi, 2022) You need a tailor for your needs, be it for comfort or fashion. Not all tailors are suited to all people. It is common for people or organizations to trust a regular tailor. The only commitment when a consumer orders a garment made from their own cloth is to have it sewed. Tailors typically request more fabric from customers if the initial amount is insufficient, but they rarely return any extra cloth, even scraps. Some tailors use these scraps to make brooches or doormats, but the fabric belongs to the buyer, thus they should be returned. Keeping it is unjust appropriation.

In Holy Al-Quran, Allah swt says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ
مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

"And do not consume one another's wealth unjustly, nor offer it as bribes to the judges with the intention of sinfully consuming a portion of others' wealth, while you are aware [of the wrongfulness of doing so] Q.S Al-Nisaa (4:29)

In the above verse, Allah forbids believers from consuming, using or carrying out any other transaction by unfair methods of others riches. This expression means that Allah SWT as the Creator and absolute Owner owns all the wealth in the world (Mun'im et al., 2024). Such wealth can be owned and controlled by people through the Sharia-compliant procedures which Allah allows.

The only way to acquire and exercise ownership over wealth is through legitimate trade, inheritance and gifts, or business activities permitted under Sharia. Sharia law prohibits getting rich through unlawful ways as it is detrimental to the morality and stability of the society. Thus, all people must maintain their wealth to be pure and (Muhit & Herawan, 2022). Private property rights allow people to fulfil their needs, assist others, and maintain social and economic balance, without overlooking their moral and social obligations towards their property (Fitri Wahyu Ningrum, Zainal Arifin, 2023).

The Ijarah Contract in Tailoring Services

The Islamic economy's commercial activity is in the form of *ijarah*. (Affan & Mus'if, n.d.) This contract is very similar to lease agreements employed in many walks of life. *Ijarah* is the payment of salary or rent for the goods or services provided (Fikafisanti & Adiyono, 2024). *Ijarah* contract is simply the transfer of the usufruct of an asset or service for a specified period in exchange for a fee. In fiqh literature, *ijarah* is divided into two types, *al-manfaah* or leasing an asset, and *al-a'mal* or hiring services or labor (Setiawan, 2015). The consumer and tailor enter into a service contract (*ijarah al-a'mal*) under which the tailor sews the consumer's fabric into the desired garment for a fee. The two are legally connected by an employment type of agreement for service and compensation. The raw material delivered by the consumer is his property, as is the finished product, but the tailor is entitled to payment.

In practice, ownership issues often come up with fabric offcuts or scraps left over after stitching. Some tailors think they own these scraps because they did so much hard and creative work on the garment (Jamaluddin, 2019). On the side of *fiqh muamalah* (Islamic jurisprudence on transactions), the

consumer is the one who provides all of the material so that the fabric owner owns all the remaining material of any size, unless it is explicitly gifted or given to the tailor. To prevent *ghasab*—stealing another's property—Islamic law emphasises ownership. Allah (SWT) says in Q.S Al-Baqarah (1:188) :

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْأَلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ
النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

“And do not consume one another's wealth unjustly, nor offer it as a bribe to the authorities so that you may knowingly consume a portion of others' wealth in a sinful manner.”

This verse establishes a fundamental ethical principle in muamalah (Islamic transactions), affirming that any utilization of another person's property without their consent constitutes an act of injustice and is prohibited. Therefore, in an *ijarah* contract transaction between a tailor and a consumer, the contract must clearly outline the rights and obligations of each party from the outset, including provisions regarding any leftover material. Contractual clarity is integral to the principles of justice (*al-'adl*) and transparency (*al-wudhuh*), which form the foundation of the Islamic economy. A lack of clarity introduces the element of *gharar* (uncertainty), which can invalidate the transaction or lead to future disputes. Consequently, establishing a clear agreement at the beginning whether in writing or verbally is highly recommended to prevent misunderstandings (Sumiati & Nuraeni, 2022).

Beyond legal considerations, the practice of utilizing fabric scraps is closely linked to moral values within the Sharia economy, such as honesty (*shidq*), trustworthiness (*amanah*), and social responsibility. When a tailor seeks a customer's permission to use leftover fabric and subsequently transforms it into a new, useful product the action is not only Sharia-compliant but also yields economic benefits for both parties (Hipni, 2016). The customer suffers no loss, while the tailor gains an opportunity for additional income from material that would otherwise have gone unused.

This perspective reveals that *ijarah* (a service contract) extends beyond a mere commercial transaction; it reflects the spiritual and social values inherent in the Islamic economy. It fosters fairness, responsibility, and respect for property rights, while encouraging individuals to pursue livelihoods in a lawful and ethical manner. By applying these principles, micro-enterprises such as tailoring services can evolve to become more professional and equitable, operating in harmony with Sharia values (Nadzilla et al., 2024).

When examined through the lens of *ushul al-fiqh* (principles of Islamic jurisprudence) using a *maqasid sharia* (objectives of Sharia) approach, the provisions regarding the *ijarah* contract in DSN-MUI Fatwa Number 112/DSN-MUI/IX/2017 aim to realize public interest and safeguard the rights of the parties involved in the transaction (Nasional & Indonesia, 2017).

In the context of this study, that objective is reflected in the protection of property rights (*hifz al-mal*) regarding leftover fabric scraps. Therefore, utilizing these scraps without the owner's consent is inconsistent with the objectives of Sharia, as it undermines the protection of property rights. Conversely, if an agreement regarding the status of the scraps is established from the outset, the practice aligns with the principles of justice, public interest (*maslahah*), and legal certainty principles that underpin the *ijarah* contract (Yahya et al., 2022).

An Islamic Economic Perspective on the Utilization of Fabric Scraps

From a sharia economic perspective, every economic activity is not solely aimed at profit, but must also be based on the principles of justice, welfare, and sustainability (Syamsi & Badarus, 2017). Utilizing leftover sewing fabric is a form of implementing these values, transforming something previously considered waste into something useful and economically valuable. This aligns with the Islamic concept of *maslahah*, which is creating benefits and preventing harm (*jalbul mashalih wa dar'ul mafasid*) (Purnomo et al., 2024).

Turning fabric scraps into brooches, purses, masks and doormats can boost the revenue of micro-entrepreneurs and empower communities. This activity is productive and promotes hard work, creativity, and social responsibility in the Sharia economy. The micro business of tailors in Kedawung Village is a case study of the application of '*adl* (justice) and *ihsan* (benevolence) in business. Islamic economic ethics are about sustainability and fabric scraps are sustainable. The Islamic teachings do not encourage wastefulness (*israf*) and destruction of the environment.

(Adella et al., 2022). In terms of transactions, the practice of utilizing fabric scraps must also adhere to the principles of fairness and contractual clarity inherent in Islamic economics. (Adella et al., 2022) The *ijarah* contract used in tailoring services a clear definition of the rights and obligations of both the tailor and the consumer. If fabric scraps are appropriated by the tailor without the material owner's permission, it can give rise to elements of *gharar* (uncertainty) and *zulm* (injustice). Therefore, every economic transaction in Islam must be grounded in the principle of *ridha* (mutual consent) to ensure fairness and prevent disputes.

The proper utilization of fabric scraps also contributes to strengthening the community's economy, particularly for micro-entrepreneurs. By leveraging their skills, they can create value-added products without requiring significant capital. The principles of *ta'awun* (mutual assistance) and *takaful ijtimai'* (social responsibility) are reflected in the way tailors utilize available resources to enhance collective well-being (Anita et al., 2023). In this way, the utilization of fabric scraps is viewed not merely from an economic perspective but also holds moral and spiritual value.

This activity reflects an integration of Sharia business ethics and social responsibility. Within the framework of the Islamic economy, micro-enterprises operated with honesty, fairness, and environmental consciousness generate blessings (*barakah*) and foster a just, sustainable economy aligned with Sharia principles.

CLOSING

Utilizing leftover fabric scraps in micro-enterprises represents a form of creative economy innovation that not only benefits the environment but also contributes to the community's economic advancement. From the perspective of Sharia economic law, this practice is permissible provided it is conducted under an *ijarah* contract, an contract between the tailor and the consumer. Under such a contract, the tailor is entitled only to the fee for sewing services, while the leftover fabric remains the property of the consumer, unless the consumer grants permission or voluntarily relinquishes it.

Using leftover fabric without permission constitutes the unlawful appropriation of another person's property, which violates principles of justice and the prohibition against consuming wealth through unjust means, as outlined in the Quran. Thus, the use of leftover fabric scraps is considered valid and beneficial under Sharia law when carried out based on principles of justice, transparency, mutual assistance, and clear agreement between the parties involved. Furthermore, enhancing literacy in *fiqh muamalah* (Islamic commercial jurisprudence) and providing Sharia legal education to micro-entrepreneurs are crucial for ensuring that economic activities align with Islamic principles and remain socially and environmentally sustainable.

Declaration of Conflict of Interest

The article titled "Utilization of Sewing Scraps," submitted for publication in *Al-Amwal: Jurnal Hukum Ekonomi Islam*, is the work of the authors and has not been published previously. All contributing authors have been transparently identified and appropriately credited in accordance with academic ethical standards.

Author Contributions (CReDIT Taxonomy)

Fina Zharotul Jannah: Conceptualization, methodology, data collection, analysis, initial draft writing, manuscript revision, visualization, and manuscript finalization.

Adiyono: supervision, provision of conceptual input, review and correction of the manuscript, content validation, and approval of the final manuscript for publication.

Ahmad Musaddad: Supervision, Providing scientific input, reviewing and editing manuscripts.

Mohammad Hipni: Approval of the final manuscript for publication

Generative AI Statement

During the preparation of this article, the author used AI solely to refine grammatical structure, translate content from Indonesian to English, paraphrase sentences, and ensure overall writing consistency.

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