

# The Transformation of Second-Hand Clothes Shopping as Popular Sustainable Lifestyle in Social Media Era

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**Abstract.** People's forced habit changes as a result of the epidemic have created a possibility for long-term human progress. The use of second-hand clothing, also known as "cimol," "awul-awul," "burjer," "babebo," and other terms, as well as other controversial local cultures, really promote sustainable living in Indonesia. However, because of their connection to poverty, these were traditionally avoided. For Gen Z, used clothing has been socially constructed as a new reality in large part thanks to social media. In order to understand how Gen Z's awareness and consideration of used clothing affects their purchase choices, this study combines qualitative and quantitative methodologies. Before purchasing used clothing, Gen Z considers sustainability, fashion style, pricing, and sanitation. Social media influencers externalize the qualities of used clothing, therefore it's crucial to express them symbolically to appeal to Gen Z's wants. Without lecturing Gen Z on what to do, but rather by presenting their own personal experiences and viewpoints, this study offers as a lesson on how to deconstruct an unpopular local culture and socially reconstruct it into a popular culture that encourages a harmonious interaction between humans and nature.

## 1. Introduction

Relationship between human and nature is a subject that constantly discussed. For the time being more and more people aware that human development often leads to negative impacts on the nature, such as pollution, deforestation, climate change. People voices out their concern for switching to sustainable human development where people can live harmoniously with the nature. 82% consumers said that sustainability is more top of mind now than it was before Covid-19 [1]. The Covid-19 pandemic is a momentum of opportunity to build recovery plans that reverse current trends into a more sustainable lifestyle.

One of the fields that plays a major part in contributing negative impacts for our nature is fast fashion industry. Mass-production of cheap, low quality but up to date with the latest trend clothing produces 10% of all humanity's carbon emissions [2] and 20% of the wastewater worldwide which is extremely toxic [3]. Even though during the early pandemic the growth of fast fashion had decreased, since 2021 it has strongly recovered and the growth has exceeded the pre-pandemic period [4]. The fashion brands have focused on developing their e-commerce framework along with the costumer that have become more comfortable of online fashion shopping.

This new digital culture where is marked by the easier process of the shopping makes the customers buy more than they need [5]. Based on research by YouGov Omnibus in 2017, 66% of Indonesian people threw away their clothes and 25% of them threw away 10 clothes in a year time span [6]. It's much known as throwaway culture.

Concern of the damage caused by fast fashion; environmentalists voice out the urgency of switching to sustainable fashion. The growing concern receives responses from both of the fast fashion brand and the society. The fast fashion brand promised to work towards the more sustainable business model. It's a positive step, even though it would be a long commitment journey that need to be proven and it's essential not to be trapped into green washing. Meanwhile there is a phenomenon, that support sustainable fashion movement, grows among the society, especially Gen Z. There's a rising of popular culture to buy second-hand clothes called preloved shopping dan thrifting. More than 40% gen Z have shop second-hand clothes in the past year [7]. The second-hand clothes market is projected to reach \$77 billion by 2025 – up from \$36 billion in 2021 [8].

In essence, both of preloved clothes shopping and thrifting have the same meanings which is buying second-hand clothes. But in point of fact, people perceive them as two different concepts. In Indonesia preloved fashion is identified with personal second-hand clothes that is sold by the owner, while thrift is selling various second-hand clothes that were imported from abroad [9]. Even though there are pros and contras, the majority are still believed

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that both support the reuse concept in sustainable human development that expectantly could reduce the textile waste.

What make the phenomenon interesting is both preloved and thrifting are not actually something new to Indonesian society. We call it *cimol* at Sukabumi, *awul-awul* at Yogyakarta and Solo, *burjer* at North Tapanuli, *babebo* at Jember and many other names at different region of Indonesia. While the essence is the same, those local cultures were associated with poor people. Middle class society, including youngsters were used to ashamed to buy and wear second-hand clothes. Fashion is a proclamation or manifestation of identity [10]. When they bought second-hand clothes, they were afraid to be identified as paupers. But nowadays along with the rising popularity of sustainable lifestyle, there's a 180-degree change on that mindset. The concept of second-hand clothes is deconstructed and socially constructed into new reality that has an added value as part of sustainable lifestyle. Preloved clothes shopping and thrifting have socially constructed to become trends, a popular culture. Culture is created by human dan their interactions. People influences each other. An act that is done in repeat could become a pattern that can be performed again. The reality could be subjectively constructed and it determines people's behaviour [11]. The process of social construction of reality used to take a long time and was hierarchical vertical [12]. It changed when the mass media and furthermore social media appeared. The process becomes faster and faster. It explains how second-hand clothes shopping, the unpopular local culture transformed into popular culture in relatively short time. Social media allows us to connect with people around the world and be influenced by them. There are a lot of foreign and Indonesian social media influencers talk about using second-hand clothes, such as Emma Watson, Lauren Singer, Aja Baber, Andien Aisyah, Andra Alodita, Diana Rikasari, Kyra Naida. People perceptions of reality develop through their social networks and they perceive the information from the social media as the reality [13]. Subjective knowledges about second-hand clothes as popular culture that were shared as social media contents were perceived as a reality by the people.

Similar studies have been conducted such as some topics about insight of the behaviour behind the rising of second-hand clothes purchasing, gen Z's concern about sustainable lifestyle and how the social media facilitates social construction of reality. This study connected the dots from all of those topics and focused on the rising popularity of second-hand clothes as part of sustainable lifestyle on gen Z and how the social media facilitates the phenomenon. This study revealed on the transformation of second-hand clothes culture, specifically on how gen Z perceived it and how the social media construct the reality of second-hand clothes. Moreover, this study could be a lesson learned on how to deconstruct an unpopular local culture that indeed support sustainable human development and socially reconstruct it into a popular culture by the help of social media as the rising information technology.

## 1.1 Objectives

The study revealed how second-hand clothes shopping as one of Indonesian local cultures that was associated with the stigma of poverty repackaged and transformed into popular culture named preloved and thrifting that have positive image as part of sustainable lifestyle. The specific objectives of this study were:

- a. To analyze gen Z's awareness and consideration about second-hand clothes that would lead to the purchase intent
- b. To analyze how social media socially constructed the new reality of second-hand clothes

## 2. Literature Review

[14] explained that the history of second-hand clothes has been known since mid-1300 in Europe where an economic depression happened. Second-hand clothes became a solution to fulfill clothing needs. Second-hand clothes reached the consumers through 4 ways: inherited from deceased family members or as a settlement of debts or in exchange for other goods, given as a gift, from repaired old clothes, bought from retailers. That historical root was the reason behind second-hand clothes were identified with poverty.

Culture is not static. It changes through time. [15] described many definitions of culture. One of the definitions is coming from Lumsden. Culture is a system of socially learnable knowledge shared among members of a society. Furthermore [15] described, based on the social construction of reality by Peter Berger and Thomas Luckmann, knowledge is socially constructed. One considers as a reality in a culture may not be so in another. The reality was constructed through 3 steps of processes: externalization, objectification, internalization.

[16] explained at externalization step people share their subjective knowledge explicitly and access the knowledge of others. At the objectivation step those subjective knowledges from the agenda setters would be generated into objective knowledge by others. The people would curate those knowledges and decide their attitude towards it. It would led into internalization step where people crystallize the objective knowledge into their consciousness and transform it into their reality. Whether the internalization process would happened or not, it's depended on how people or the audience perceived the shared knowledge. [17] said it's about phrasing the audience's needs and incorporate those into the values that were proposed.

Along with the development of information technology, social media took the lead in information circulation. [18] explained social media enables the audience to participate in social networking by creating and sharing the content. Because of that, the social media variable makes the reality construction becomes faster and widely distributed. [13] proposed crystallization as a framework for understanding how reality is socially constructed in social media era. Individuals are exposed to a certain

information from various agenda setters in their social network and curate it. Depends on their attitude towards it, the information forms reality 'crystal' in her/his mind. Individuals have tendency to share their knowledge on social media, and when they share their perceived reality, they become the agenda setter for others in their social network. So, the crystallization process is affected by the attributes of the individuals such as the personality and their social network.

While creating a subjective knowledge in form of a social media content, the creator or in this study called as the agenda setter must think about 3 basic elements, which is form, content and context. [19] explained that the form is design elements that is composed using design principles, the content is the message that consist of denotative and connotative meaning and the context is the circumstances. Marketing funnel talks about the customer's journey. [20] described there four stages of customer journey: awareness, consideration, purchase intent and satisfaction. Awareness refers to the brand existence, consideration refers to willingness to buy, purchase intent refers to commitment to purchase, customer satisfaction refers to post-purchase experience. There are two effects of a content on consumers: informative and persuasive effect. For awareness stage we need informative effect, for consideration and purchase intent stages we need persuasive effect, and for post-purchase stage we need a combination of both effects.

The scope of this study is limited to gen Z, so it's important to understand them. Pusat Statistik (2022) stated that gen Z is born from 1997 to 2012. Dwidienawati and [21] explained that a generation is a group of people who were born in a certain period, so they have the common characteristics and point of views because they experienced the same set of historical phenomena. Furthermore, [22] described as the result of growing up with single parent, they are self-reliant and do-it-yourself peoples. And as the result of growing up during an economic uncertainty, gen Z become realistic, reluctant to take a risk, confident but cautious, have a lower expectation than the generation before. They search for job security and stability. [23] mentioned that gen Z concerns about have enough saving as a precaution if the economy worsens. They are also focused on health and wellness. Gen Z can't live without the internet and electronic screen, but that's not making them unsociable. [24] explained because of Indonesian gen Z is a global citizen that socially connect with people around the world through internet, they are open to social trends. Like the other gen Z around the world, they concern about environment issues, especially climate change and try to participate in sustainable lifestyle such as reducing the use of plastic. Gen Z also has an interest to participate in social event promoting environmental issues. [24] stated that gen Z believe having fun is an important part of their life because it's an escape from all worry. 35% of gen Z pursue fun to bond with others, while 25% want to explore something new. They value more on experiences because they create lasting memories. [25] revealed based on report commission by UNiDAY5, gen Z is love fashion. 90% of over 18K gen Z that were surveyed said that looking good is important, 96% said fabulous clothes

make them confident, 80% enjoy mixing styles and 79% says sustainable fashion is important. Spector (2021) added when shopping, gen Z focuses on price and value [23].

### 3. Methods

This study used mixed method; quantitative and qualitative. Because of the first research objective is finding pattern and making predictions about gen Z's awareness and consideration about second-hand clothes, the method used to solve it is quantitative. Meanwhile because of the second research objective is gathering in-depth insights on how the social media construct the second-hand clothes reality, the method used to solve it is qualitative.

To solve the first objective about gen Z's awareness and consideration that would lead to the purchase intent of second-hand clothes, the method used for collecting data is questionnaire. The structured questionnaire was created based on data from a preliminary interview about second-hand clothes that was done to dig insight from Indonesian gen Z that live in urban area and literature studies. Those quantitative data from the questionnaire are processed using reliability and validity test and then reviewed using descriptive analysis through point of view of marketing funnel framework.

To solve the second objective about how social media socially constructed the new reality of second-hand clothes, the method used for collecting data is interview and online data collecting. At the interview respondents were asked to mention influencers or social media accounts that promote sustainable lifestyle, thrifting and preloved clothes shopping. Based on those data, their social media contents were collected. Using criteria that were the findings of the first objective and literature review about gen Z characteristic, those social media contents were curated and selected into 6 sampling. They were analyzed using form content context theory and reviewed using social construction of reality and crystallization framework.

### 4. Data Collection

A preliminary informal interview was conducted to understand the insight of gen Z about second-hand clothes. The respondents were 51 Indonesian Gen Z (36 females, 15 males), that mostly live in Greater Jakarta and its satellite towns. At the interview, they were asked about their perception of second-hand clothes as a part of sustainable lifestyle and how they received the related information that gradually build those perceptions. Their answers were segmented, analysed and along with literature studies were used as the basic of composing structured questionnaire and specifying the samples of social media contents.

To solve the first research objective, an online survey through structured questionnaire was conducted and targeted to Indonesian gen Z. Statements regarding preloved clothes shopping/thrifting were asked. The statements were:

S1: I shop for second-hand clothes (preloved or thrift).  
 S2: I buy preloved/thrift clothes because I want to support sustainable lifestyle.  
 S3: I proud of wearing preloved/thrift clothes because it's a statement of being part of sustainable lifestyle.  
 S4: I prefer to buy new clothing if the preloved/thrift clothes are expensive.  
 S5: I prefer to buy new clothing if I don't find preloved/thrift clothes that suitable with my style.  
 S6: I prefer to buy new clothing if the preloved/thrift clothes are not hygienic.  
 The respondents had to self-assess their opinion with five Likert scale (table 1).

**Table 1.** Likert Scale Interpretation

Description	Value	Range
Strongly disagree	1	1-1.80
Disagree	2	1.81-2.60
Neutral	3	2.61-3.40
Agree	4	3.41-4.20
Strongly agree	5	4.21-5.0

There are 100 respondents (77 females, 23 males) answered the questionnaire. They were college students and fresh graduates in age from 17 to 24 years old. 94.25% of them live at Greater Jakarta and its satellite towns and the others live at another city in Indonesia such as Bandung, South Sumatera, Riau, Jember.

To solve the second research objective, samples of social media contents were selected and analyzed. Based on the interview, the respondents mentioned the top 3 of social media they use. The results showed Instagram is used by all of them, while the others such as YouTube, TikTok, Facebook, WhatsApp, Line, Pinterest, LinkedIn and Tumblr were variedly mentioned. Furthermore, based on Pew Research, 71% people aged 18-29 years old at United States of America use Instagram [26]. In Indonesia, until July 2021, the number of users of Instagram is 91,77 million. The largest user is 18-24 years age group, namely at 36.4% [27]. 93% of influencers campaign through Instagram [28]. Because of those data the scope of this study was focused on Instagram. At the interview, the respondents also mentioned the names of influencers or social media accounts that promote sustainable lifestyle, preloved clothes or thrifting. Eleven of the respondents said they don't remember the name of the influencer nor the social media account. The rest of them mentioned 43 different names from abroad and Indonesia. Almost there are no repetition of names. Only 4 were mentioned twice. Those 43 influencers/accounts were reviewed and categorized into influencer/account that actively advocates sustainable lifestyle and influencer/account that only promotes second-hand clothes shopping without referring to sustainable lifestyle. Using the criteria findings from the first research objective and literature review about gen Z's characteristic, 6 samples of social media contents (Table 2) were selected and analyzed qualitatively. Both abroad and Indonesian influencers are

included because the information technology makes us globally connected.

**Table 2.** Sampling of Social Media Contents

Criteria	Name	Content Topic	Sample of Social Media Content
Sustainable Lifestyle	Instagram account: @trashisfortossers Followers: 364k	Thrifting as therapy and reuse action	<a href="https://www.instagram.com/p/BuZSf4MDCgm/?hl=en">https://www.instagram.com/p/BuZSf4MDCgm/?hl=en</a>
Style	Lauren Singer	Mix and match outfit of the day	<a href="https://www.instagram.com/p/CYJ3satgqmN/">https://www.instagram.com/p/CYJ3satgqmN/</a>
Affordable	USS Feed Instagram account: @ussfeeds Followers: 1m	Second-hand clothes shop recommendation	<a href="https://www.instagram.com/p/CBiV00hh6Xd/?hl=en">https://www.instagram.com/p/CBiV00hh6Xd/?hl=en</a>
Hygiene	Tjap90an Instagram Account: @tjap90an Followers: 81.6k	Profile description, product display	Profile link: <a href="https://www.instagram.com/tjap90an/">https://www.instagram.com/tjap90an/</a> Product display: <a href="https://www.instagram.com/p/CckvG1FvUI4/">https://www.instagram.com/p/CckvG1FvUI4/</a>
Fun experience	Andien Instagram account: @andienaisyah Followers: 1.7m	Longing for thrifting – memory from travelling abroad	<a href="https://www.instagram.com/p/CY6NbZrjsi/">https://www.instagram.com/p/CY6NbZrjsi/</a>
DIY (do it yourself)	Kyra Naida Instagram account: @kyranaida Followers: 295k	Thrift to upcycling	<a href="https://www.instagram.com/p/CGXK KHXn JL/?hl=en">https://www.instagram.com/p/CGXK KHXn JL/?hl=en</a>

## 5. Results and Discussion

### 5.1 Gen Z's Awareness and Consideration that Would Lead to the Purchase Intent of Second-Hand Clothes

The answers from the interview and the literature reviews were used as a basic to compose 6 statements in the structured questionnaire. At the interview, they mentioned about their willingness to support sustainable lifestyle by shopping second-hand clothes but still considering about the price, the fashion style and the

hygiene. The structured questionnaire is held to strengthen those statements.

Table 3 shows the analysis results of the respondent's answers with a good Cronbach Alpha number where 0.6-0.7 is the general acceptable level, 0.8 or greater is very good, while higher than 0.95 is not necessarily good [29]. This number indicates that the result would be consistent if the study is repeated in larger numbers. The standard deviations do not imply any problems. The numerical results of Pearson Correlation show strong correlation with each number exceeding the  $r$  table of 0.1946. The first statement from the questionnaire (table 3) establishes that gen Z have a habit of shop for second-hand clothes. The second statement impliedly answers 3 questions: has second-hand clothes socially constructed as part of sustainable lifestyle? Is it important for gen Z to support sustainable lifestyle? Has the added value as part of sustainable lifestyle become the motivation to buy preloved/thrift clothes? The result established that Gen Z want to support sustainable lifestyle, they have a constructed knowledge that preloved clothes shopping and thrifting are part of sustainable lifestyle and they want to buy preloved/thrift clothes because they want to support that lifestyle. The third statement emphasizes the added value of second-hand clothes as part of sustainable lifestyle is truly important for gen Z. The fourth, fifth and sixth statements indicate even though gen Z are eager and feel proud to participate in sustainable lifestyle, there are more important aspects to be considered before buying the second-hand clothes. Those aspects are the price, the style and the health issue.

**Table 3.** The Result of the Questionnaire

	N	Mean	Standard Deviation	Like rt Scale	Pearson Correlation (r table: 0.1946)	Cronbach's Alpha
S1	100	3.79	0.977	Agree	0.503	0.732
S2	100	3.53	0.858	Agree	0.529	
S3	100	3.64	0.927	Agree	0.661	
S4	100	4.09	0.965	Agree	0.624	
S5	100	4.00	0.953	Agree	0.596	
S6	100	4.05	0.947	Agree	0.592	
Valid N	100					

Based on those results, it revealed that the second-hand clothes that once brought an embarrassment because they were identified with poor society have transformed into a statement of supporting sustainable lifestyle that brings pride to those who wear them. Nevertheless, that new constructed reality doesn't automatically relate with a decision to purchase. Gen Z is a realistic generation so it's understandable if they consider various aspects that seem like having a more visible benefit for them than the pride

of being part of sustainable lifestyle. To lead gen Z into purchase intent stage, it needs more than an emotional and rational approach about the sustainable lifestyle but a persuasive rational knowledge about the affordable price, style and health issue of second-hand clothes.

## 5.2 How Social Media Socially Constructed the New Reality of Second-Hand Clothes

The process of social construction of reality is happened in 3 steps: externalization, objectification and internalization.

In this study, the process of externalization happened in social media. Influencers shared their subjective knowledge about second-hand clothes in the form of social media contents where people from around the world could easily access it. Those contents were curated by gen Z as the audience. If they reacted positively, they would generate it into objective knowledge. Moreover, they crystallized it into their consciousness, then transform it into their reality. Therefore, the subjective knowledge that was externalized played an important role in the construction process. The influencers have to phrase the audience's needs and incorporate those into values of second-hand clothes that were proposed in their social media content. So, how they do it?

From the discussion before, aspects that gen Z considered about shopping for second-hand clothes are sustainable lifestyle, fashion style, affordable price, the hygiene. Based on literature studies, the additional characters of gen Z are they love to do-it-yourself and value more on experience. Those 6 aspects are the audience's needs. This study (table 4) revealed how influencers through their social media contents incorporate each need with the value of second-hand clothes.

**Table 4.** The Form-Content-Context Analytics of Second-Hand Clothes Content in Social Media

Analysed aspect:	Sustainable Lifestyle
Link:	<a href="https://www.instagram.com/p/BuZSf4MDCgm/?hl=en">https://www.instagram.com/p/BuZSf4MDCgm/?hl=en</a>
Published	February 28, 2019
Liked	15.118 (data until April 22, 2022; 17:01 WIB)
Form	Lauren, wearing jeans jacket and tote bag, widely smiles while standing in front of a rack of clothes. The tone of the color is warm. The natural source of lighting that comes from the left direction gives highlight to Lauren's hair and the background.
Context	Lauren is an environmental activist since 2012 that run a website to advocate zero waste living ( <a href="http://trashisfortossers.com">trashisfortossers.com</a> ). She is the founder of the simply.co that produce environmentally friendly vegan laundry detergent and package free shop that sells environmentally friendly daily products.

	InSytle magazine featured her as the badass 50 that lead the way to a better world. She uses her Instagram to share her sustainable living to inspire people.
Content	Denotative: Caption about she is proud that almost all of her clothes are second hand. She has a principle that if she wanted to buy one, she must sell one. By shopping second hand, she is proud that she supports reuse movement while can still look good. Connotative: Lauren calm expression, the warm tone color and the high key lighting represent the comfortable, promising and happy feeling.
Analysis	The content straightforwardly mentioned second-hand clothes as part of sustainable lifestyle. But more than that Lauren added a happy positive vibe into it. She subjectively constructed second-hand clothes as a do-good sustainable activity that have a happy positive vibe.
Analysed aspect	Fashion Style
Link	<a href="https://www.instagram.com/p/CYJ3satgqmN/">https://www.instagram.com/p/CYJ3satgqmN/</a>
Published	December 31, 2021
Views	4319 (data until April 23, 2022; 14:36 WIB)
Form	(video) Accompanied by a jazzy French song Lauren stands while mixing and matching her winter clothes piece by piece. Natural lighting from big window with semitransparent white curtain makes the tone of the color becomes warm.
Context	Idem
Content	Denotative: Caption about mix and match second-hand clothes for winter look. Connotative: The gesture, the tone color and the audio represent relax, fun, stylish activity.
Analysis	Show don't tell. This content didn't explicitly say that wearing second-hand clothes is stylish, but she showed through the act of mix and match her outfit in a confident manner. This content focused on discussing fashion style but if the audiences knew Lauren is an environmentalist, they would still associate this content with sustainable lifestyle.
Analysed aspect	Affordable
Link	<a href="https://www.instagram.com/p/CBiV00hh6Xd/?hl=en">https://www.instagram.com/p/CBiV00hh6Xd/?hl=en</a>
Published	June 17, 2020
Views	73.043 (data until April 26, 2022)

Form	(video) Two presenters (male & female) introduced <i>Gedebage</i> factory outlet in a casual and funky manners. The female presenter showed a shirt that she thought had a great design. She and a female friend were screaming excitedly seeing very cheap clothes. The two presenters enthusiastically paid attention to the detail of a colorful jacket and went to pay for it.
Context	USS Feed is multi-platform media that focused on providing content about contemporary lifestyle rooted in youth culture.
Content	Denotative: Caption about thrifting experience at Gedebage in Bandung. Dialog about their excitement finding cheap and stylish clothes. Connotative: Their gesture, the way they talk represent funky, excited tone and manner.
Analysis	The content straightforwardly showed that second-hand clothes is very cheap. But more than that they added funky, exciting value and showed that audience can still look stylish even though using cheap price clothes.
Analysed aspect	Hygiene
Link	Profile link: <a href="https://www.instagram.com/tjap90an/">https://www.instagram.com/tjap90an/</a> Product display: <a href="https://www.instagram.com/p/CckvG1FvUI4/">https://www.instagram.com/p/CckvG1FvUI4/</a>
Published	April 21, 2022
Form	A woman (without showing her face) posed in front of the mirror, showed off her neat outfit.
Context	Tjap90an is an online thrift store based on Sidoarjo, East Java. They display the clothes at Instagram while doing the transaction via WhatsApp message.
Content	Denotative: Profile description about the thrift clothes has washed and are ready to wear. Connotative: Even though it's second-hand, because it's presented well, it looks clean and hygienic.
Analysis	Through the profile description, the store communicates all clothes are washed so it's hygienic. Figuratively through the photograph it also tells the same thing. But actually, the information is very limited. It never discusses about the washing technique or other hygiene issues.
Analysed aspect	Fun experience

Link	<a href="https://www.instagram.com/p/CY6NbZrjisi/">https://www.instagram.com/p/CY6NbZrjisi/</a>
Published	January 19, 2022.
Form	Four slides of Instagram feed where the first 3 slides showed Andien posed like a model at stairs in her black glamour blouse and red & black checkered edgy pant and the last slide showed Andien with a wide smile posed with her celebrity friend, Haruka.
Context	Andien is Indonesian singer that publicly supports sustainable fashion. She and her friends founded a non-profit organization, named Yayasan Setali that collects second-hand clothes, upcycle the damage ones and sell them. The profit goes to charity (Hasanudin 2020).
Content	Denotative: Caption about her chat with Haruka about missing Japan where she likes to thrift, picnic and eat Japanese food. Connotative: Her gesture and expression that look like a model represents a cool vibe.
Analysis	The content didn't say thrifting is fun, but if she missed it then it must be a fun experience for her. There's no explicit statement whether the clothes that Andien wore was thrift clothes. But because of the caption mentioned about thrift and her profile as supporter of sustainable fashion, people easily presume that it's thrift one. Because of her overall look, she figuratively constructed second-hand clothes as cool clothes for cool people.
Analysis aspect	Do it yourself
Link	<a href="https://www.instagram.com/p/CGXKKHXn_JL/?hl=en">https://www.instagram.com/p/CGXKKHXn_JL/?hl=en</a>
Published	October 16, 2020.
Views	186.361 (data until April 27, 2022)
Form	(video) Accompanied by a groovy song, Kyra showed off her sweater. The scene changed into a bag that was made from the sweater. Kyra showed off the bag with a wide smile.
Context	Kyra Nayda is a social media influencer and youtuber that talks about lifestyle in general. Her social media contents sometimes talk about thrifting and making a creation from thrift clothes (upcycling), but never talk about sustainability or other environmental issue.
Content	Denotative: Caption about her creation; changing a thrifted sweater into a bag. Connotative: Kyra gesture was very relaxed and confident. While presenting her creation, her facial expression showed satisfaction and pride.

Analysis	The content explicitly showed a do-it-yourself activity from second-hand clothes. Moreover, Kyra's gesture represented that it is something you can be proud of.
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To deliver the main message of second-hand clothes, except the hygiene content, the influencers/social media accounts told us a story about their personal subjective experiences. There're no explicit request or encouragement or instruction to wear second-hand clothes, more over join sustainable lifestyle. They just gave their opinion/review or simply expressed their feelings as if they are our friends. Econsultancy added 61% consumers prefer influencers that create authentic content [28].

More than delivering the main message, those social media contents (table 4) figuratively construct a certain image about second-hand clothes. All of them build a positive image such as fun, funky, exciting, cool, pride as if shopping or wearing second-hand clothes is designed for young generation. Every visual element and language style of social media contents represent a certain meaning, both denotative and connotative.

The person who delivers the knowledge is an important element of context because it could add or strengthen a certain message. For the example because Lauren is an environmentalist, everything she does would be connected into sustainable lifestyle, even though she didn't mention it and because Andien is an inspiration for a group of people, everything she does would be associated with something cool. The values are automatically added. Nielsen study disclosed that over 90% consumers trust people in their social network, including influencers [28].

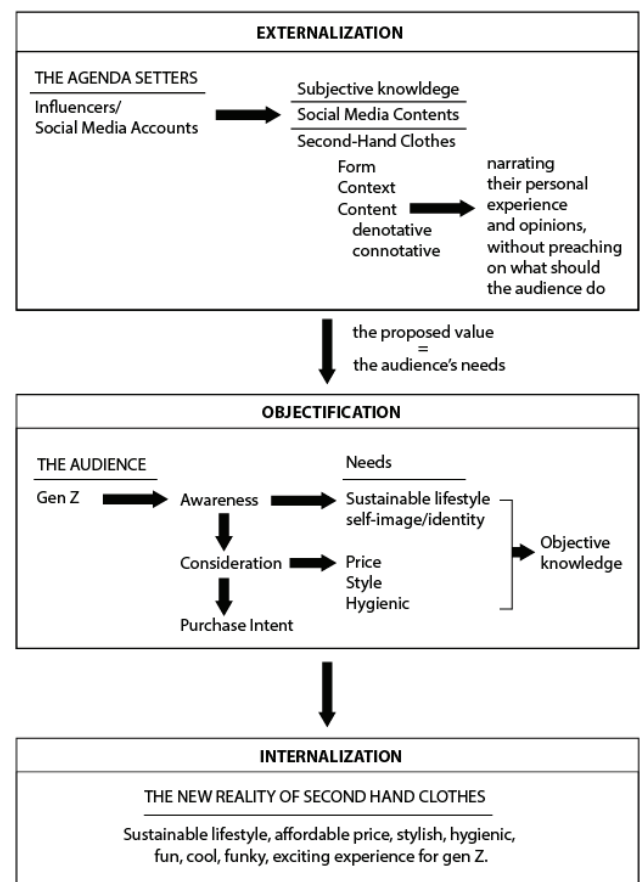
### 5.3 Proposed Improvements

The study researched the perception of Gen Z about second-hand clothes in the context of sustainable lifestyle and the Instagram contents that built those perception. Even though, in Indonesia among the other social media, Instagram has the biggest users, gradually the users of the other social media such as TikTok are rising rapidly. Each social media content has its own characteristics so this study could be performed in the future with different varied of social media. With an understanding of various kind of social media, there would be a thorough suggestion on the planning of social media content to socially construct a certain reality.

### 6. Conclusion

Indonesian local culture of second-hand clothes shopping known as *cimol*, *awul-awul*, *bujer*, *babebo*, etc was avoided by middle- and upper-class society because it's association with poverty. In fact, the sentiments about second-hand clothes were also happened all around the world. It was because historically second-hand clothes were identic with economic crisis. Those changed with the rising awareness of sustainable lifestyle. GlobeScan

surveyed over 25.000 participant from 25 countries and revealed 54% respondents said healthy and sustainable living is their major priority, of which 56% said they feel guilty about their impact on environment [30]. The reality of second-hand clothes had been deconstructed globally. They are considered as part of reuse movement that support sustainability. Elaborating the previous study that stated about the rising popularity of sustainable lifestyle and the interest of second-hand clothes on Gen Z, this study revealed that Gen Z consider second-hand clothes as part of sustainable lifestyle and they proud of buying and wearing it. However, their decision buying on second-hand clothes doesn't merely depend on their willingness to support sustainable lifestyle but still considered other factors such as price, fashion style and hygiene. Since the past decade second-hand clothes have got a new spotlight and internet has played an important role on that process [31]. Internet enables audience to interact with people around the world and social media makes the process easier. The transformation of second-hand clothes as part of sustainable lifestyle had spread globally in relatively short time, including in Indonesia. Presented with new names that were adopted from global culture, preloved and thrifting has become a popular culture in Indonesia that were cherished by gen Z. Elaborating the previous study about how social media facilitates social construction of reality, this study revealed the transformation process of second-hand clothes shopping that was facilitated by Instagram. Those process is summarized at Figure 1. Global and Indonesian influencers have become the agenda setter that externalized their subjective knowledge about second-hand clothing. They externalized the storytelling about the pride of wearing second-hand clothes, the affordable price, the trendy design style, the hygiene and the exciting experience while hunting for second-hand clothes by narrating their personal experiences and opinions, without preaching on what should the audience do. They also presented a cool, fun, funky image while wearing second-hand clothes. Those subjective knowledge about second-hand clothes that were externalized in social media met the needs of gen Z, so, further, gen Z generated it into objective knowledge and finally crystalized it into the new reality. That's how with the help of social media, the second-hand clothes, that actually are not something new in Indonesia, transformed as the new reality that represents positive image in gen Z's perception.



**Fig. 1.** Transformation process of second-hand clothes shopping

The downside of the second-hand clothes transformation is this phenomenon showed that Indonesian gen Z seems to look up at foreign culture more than Indonesian local culture. Apart from the changing of the perception, the second-hand clothes transformation could not preserve the local naming and adopt a foreign image. Through this study, hopefully people would realize that loads of our local culture has a wisdom to support sustainable human development. The social construction of reality is needed to deconstruct negative perception of the culture and construct a new positive one. It would be exquisite if the transformation is still preserving the Indonesian local image so people would not lose connection to their root.

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