

Too Broke for the Hype: Intention to Purchase Counterfeit Fashion Products among Muslim Students

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Abstract: The growth in international trade of counterfeit fashion products poses a serious threat to the global economic conditions. Producers may become unmotivated to be innovative because of counterfeiting which could lead to stagnation and unfair competition in business. This threat cannot be separated from the consumers their rationales behind their decision related to counterfeit products which is still unclear and varies across society. This phenomenon became more interesting to be studied in Indonesia which has strong Islamic culture. Therefore, this study intends to analyze the influential factors of purchase intention towards counterfeit fashion products for Muslim consumers. Conceptual framework of this study emphasizes several beliefs namely value consciousness, social risk, performance risk, subjective norms, descriptive norms, ethical consciousness, status consumption, and Muslim religiosity. 455 valid samples were collected by distributing self-administered questionnaires to undergraduate Muslim students in Greater Jakarta Area. By utilizing Structural Equation Modeling (SEM), this study uncovers that consumers' attitude towards counterfeit product was found to be positively and significantly related to purchase intention of counterfeit fashion product. As for beliefs constructs, the structural model suggest that all belief variables are significantly influenced the attitudes toward counterfeit fashion products. Furthermore, the ethical consciousness appears to be the most significant factor that influence attitudes, whereas religiosity becomes the weakest. The results of the study provide some insights for marketers, manufacturers, policy makers and religious leaders which may contribute to relieve the global counterfeiting problems.

1 INTRODUCTION

Innovation holds an important aspects the economy. It plays an important role in encouraging the formation of creative and unique new products. The ability to develop and reward innovation is the core of the productive and forward-looking global economy. According to the OECD (2016), intangible assets such as ideas, copyrights and brands are part of the innovation, which is shaped as a tribute to innovators. Unfortunately, a series of assets and innovations are being threatened by counterfeiting activity, which became a problem for global marketers (Penz, Schlegelmilch & Stottinger, 2009). According to the International Anti-Counterfeiting Organization (2018), counterfeiting is a form of crime involving the production or distribution of artificial products, whereby original

products are mimicked and trusted by the consumers.

Counterfeiting activities and consumer habits in buying counterfeit products will generate social cost for the society (Ha & Tam, 2015). As a result, innovators will be less likely to put effort in new concepts, which will undoubtedly slow down innovation and hamper economic growth. OECD estimated that the value of counterfeit products has about 5 to 7 percent of all trades made in the global market and the demand for these products is estimated to be increased excessively (Quoquab, Pahlevan, Mohammad, & Thurasamy, 2017; Hamelin, Nwankwo, and Hadouchi, 2013 in Hussain, Kofinas, & Win, 2017). As one of the sizable industries, the fashion industry is negatively affected by counterfeiting activities. It revealed that the counterfeit fashion products are the second largest product which is most consumed by the

public, after the software and CD products (Zarocostas, 2007 in Nagar, 2016).

A number of studies suggest that counterfeiting trends are growing more rapidly in developing countries than in developed countries. Manufacturers of counterfeit products in emerging economies are also increasingly interested in entering into this illegal business as the profit earned exceeds its risk (Khosrozadeh, 2015; Riquelme, Abbas, & Rios, 2012). As one of the developing countries, Indonesia is still struggling with the issue of counterfeiting activities. According to GTRIC-e analysis, the concentration of counterfeit goods in Indonesia is 0.491, on a scale of 0 to 1. It indicates that almost half of Indonesia's trade is filled with counterfeit goods and most of them are imported from other countries (Avery *et al.*, 2008).

As a country with largest Muslim population in the world, the counterfeiting activities in Indonesia is certainly contrary to the Islamic norms. Beekun and Badawi (2015) mentioned that in Islamic norms, committing acts that violate the rights of others in material and intellectual matters is prohibited. Moreover, according to Fatwa No. 1 Year 2005 on Intellectual Property Rights by the Indonesian Ulema Council, any behavior that supports counterfeiting activities (including buying and selling) is a forbidden act. Similarly, Nahdlatul Ulama, one of the largest Islamic organizations in Indonesia, requires Muslim consumers to stay away from any forms of counterfeiting activities (Kurniawan, 2017).

Based on the conditions presented above, research on the consumption of artificial fashion products in Indonesia becomes relevant. The rise of counterfeiting activities in the midst of a large Muslim country becomes an interesting subject for further investigation. Therefore, this study is conducted by looking at which factors have influence on attitudes towards counterfeit fashion products and intention to purchase counterfeit fashion products from the point of view of the Muslim community. This study is focusing on several factors such as value consciousness, risk, subjective and descriptive norms, ethical consciousness, status consumption and muslim religiosity.

The following sections of this paper will briefly review the underlying theoretical framework, hypotheses development and factors contributing to the attitude and intention to purchase counterfeit fashion products. Then, we will propose a research model to explain the relationship between the factors, attitudes and intention to buy counterfeits

fashion products. Accordingly, we will describe the research methodology and the empirical result with some discussion and implications.

2 THEORETICAL FRAMEWORK

Staake, Thiesse, and Fleisch (2009) defined counterfeit products as unauthorized products with low standard and quality, which are not manufactured by the original manufacturer. In terms of fashion, Ha and Lennon (2006) say that counterfeit fashion products are almost identical products with original products in terms of display, packaging, trademarks and labels. Counterfeit fashion products include apparel, bags, purses, shoes, watches, perfume, and sunglasses (Kim & Karpova, 2009; Yoo & Lee, 2009; Simmers, Schaefer, & Parker, 2015). This study will use this fashion classification.

Based on the theory of reasoned action by Fishbein and Ajzen (1975), the purchase behavior of a consumer is determined by its purchase intention, which in turn is determined by the attitude towards the product. They stated that the more positive of individual belief caused by an object attitude, the more positive of individual attitude towards the object, and vice versa. Some studies have found that one's purchase intention related to artificial products is strongly explained by attitudes to the product (Riquelme *et al.*, 2012; Carpenter & Edwards, 2013; Rahpeima, Vazifedost, Hanzae, & Saeednia, 2014; Quoquab *et al.*, 2017). Therefore, this study will use the construction of the intention of purchasing artificial fashion products that are directly influenced by individual's attitudes towards counterfeit fashion products.

Factors Affecting Attitudes towards Counterfeit Fashion Products

To generate a research model that is able to explain and predict, Ajzen and Fishbein's research model can be added with personality traits and other external variables that are capable for predicting related behaviors. Such external stimuli will affect one's attitudes by modifying the structure of the person's personal belief (Huang, 2017). Theoretically, the beliefs also sequentially affect one's intentions (Quoquab *et al.*, 2017)

The evaluation of counterfeit products made by consumers is an important predictor of the intention of purchasing counterfeit products. In addition to this, the opinions from the surrounding are important

aspects that affect the intention of purchasing counterfeit products (De Matos, Ituassu, & Rossi, 2007). Quoquab et al. (2017) stated that some previous studies have also developed various beliefs related to counterfeit products that can influence attitudes to counterfeit products, including beliefs related to social, personal and product aspects. Eisend and Schuchert-Guller (2006) added that there are at least four aspects of belief that can affect a person's attitudes toward the product, namely personal, product, social and cultural context, and purchase situation. By taking into consideration from various studies that have been described previously, there are some factors which are expected to influence one's attitude toward counterfeit fashion products. The given factors are a series of beliefs that represent social, personal, and product aspects.

Value Consciousness

Value consciousness has been defined as a concern for paying lower prices, subject to some quality constraint (Ang, Cheng, Lim, & Tambyah, 2001). Bloch, Bush, and Campbell (1993) revealed that there are consumers who choose counterfeit products rather than genuine products if there is a significant difference on price which causes consumers to override the quality of a product. Counterfeit products offer lower quality. But for some extent, artificial products are considered to have a function that is not much different from the original one but with a cheaper price. Furnham and Valgeirsson (2007) indicated that perceived value for the counterfeit products will be high for value conscious consumers. Therefore, we postulate the following hypothesis:

H1. Value consciousness has a positive influence on attitudes toward counterfeit fashion products.

Social Risk

Social risk is defined as the probability that a product will affect the way others think of an individual who wears the product (Riquelme et al., 2012). In the context of counterfeit fashion products, consumers will bear high social risks if there is discomfort or even discrimination / exclusion they feel when others realize that consumers are wearing counterfeit products (Yoo & Lee, 2009; Teik, Seng & Xin-Yi, 2015). Miyazaki, Rodriguez and Langenderfer (2009) stated that if the surrounding environment disapprove the behavior of buying or using counterfeit products, then perceived social risk related counterfeit products for consumers will increase and reduce consumers' intention to buy

counterfeit products. Hence, we postulate the following hypothesis:

H2. Social Risk has a negative influence on attitudes toward counterfeit fashion products.

Performance Risk

Performance risk can be interpreted as a probability that the product is malfunctioning so that the product can not function properly (Riquelme et al., 2012). Performance risk can arise because consumers of counterfeit products often get inappropriate products (Sirfraz, Sabir & Naz, 2007; Shafique et al., 2015). Performance risk is considered to affect consumers' purchase intentions of counterfeit products (Chaykowsky, 2012). Bamossy and Scammon (1985) argued that consumers will be motivated to buy counterfeit products if the performance risk is low (Phau, 2010). Therefore, we postulate the following hypothesis:

H3. Performance Risk has a negative influence on attitudes toward counterfeit fashion products.

Subjective Norms

Subjective norm basically refers to a person's perception of the social pressure their surroundings to perform or not to perform such behavior (Ajzen, 1991). Consumer intention in purchasing counterfeit products are also found to depend on normative pressure or the prevailing social norms (Teik et al., 2015). If a person thinks that the people around him agree with the purchase of counterfeit products then the person will feel the pressure to do the action, which resulted in the intention of purchasing artificial products-also increased (Patiro & Sihombing, 2008; Wijaya & Budiman, 2017). According to this, we postulate the following hypothesis:

H4. Subjective Norms has a positive influence on attitudes toward counterfeit fashion products.

Descriptive Norms

Descriptive norms is a norm that describes the facts about what actions are done in society (McDonald & Crandall, 2015). Melnyk, Van Herpen and Van Trijp (2010) suggested that descriptive norms is a strong predictor of predicting behavior. When a consumer wants to make a decision to buy artificial products or original products, consumers often observe the social environment and the standards of behavior within the environment (Tang, Tian, & Zaichkowsky, 2014). Research conducted by Albers-Miller (1999) revealed that the presence of friends who buy an illegal good will make the willingness to buy counterfeit products of consumers to increase

(Riquelme et al., 2012). Therefore, we postulate the following hypothesis:

H5. Descriptive Norms has a positive influence on attitudes toward counterfeit fashion products.

Ethical Consciousness

Schwartz (1992) stated that ethical consciousness can be defined as an ethical value that is believed by the individual (Khosrozadeh, 2015). Studies conducted by Wilcox, Kim, and Sen (2009) and Quoquab et al. (2017) showed the awareness of the inherent ethical values in a person has an influence on one's intention in buying counterfeit products. Both studies showed that a person who has an ethical awareness that counterfeit products are morally wrong, will tend not to buy counterfeit products. Accordingly, we postulate the following hypothesis:

H6. Ethical Consciousness has a negative influence on attitudes toward counterfeit fashion products.

Status Consumption

According to Eastman, Fredenberger, Campbell, and Calvert (1997) in Kim and Karpova (2010), status consumption is "*the motivational process by which individuals strive to improve their social standing through conspicuous consumption of consumer products that confer or symbolise status for both individuals and surrounding others*" (p. 54). Study conducted by Geiger-Oneto, Gelb, Wakler, and Hess (2007) indicated that consumers who buy counterfeit products do so because they want to have products that can improve their social status without having to spend money as much as they buy the original product. Therefore, we postulate the following hypothesis:

H7. Status consumption has a positive influence on attitudes toward counterfeit fashion products.

Muslim Religiosity

Saptaluwungan (2015) asserted that the involvement of the value of religiosity is able to reduce one's intention in buying counterfeit products and it is closely related to the belief of those who consider that the use of counterfeit products is contrary to religious teachings. It is because the religious person experiences a fear of God's punishment which prevents a person from acting unethically (Quoquab et al., 2017). The Islamic community has a worldview influenced by Sharia teachings. Given that, Muslim consumers will tend to buy a product which is not violating or contrary to their beliefs. Hence, the following hypothesis is as follow:

H8. Muslim Religiosity has a negative influence on attitudes toward counterfeit fashion products.

Previous Experience

Previous experience in the context of this research leads to the experience of consumers who have previously purchased counterfeit products. Ang et al. (2001) revealed that some consumers who have bought counterfeit products have different behaviors when compared to consumers who have never been buyers of counterfeit products. Tom et al. (1998) found that the majority of consumers who have never purchased counterfeit products will not choose artificial products when offered the opportunity to purchase the product (Phau, Sequiera, & Dix, 2009). Previous research has shown that the experience of buying counterfeit products has a positive relationship with attitudes toward purchasing artificial products (Wang et al., 2005; Patiro & Sihombing, 2008; Nguyen & Tran, 2013; Long & Vinh, 2017). Consequently, we postulate the following hypothesis:

H9a. Consumers who have already purchased a counterfeit *fashion* products have a more favorable intention toward counterfeit fashion products.

H9b. Consumers who have already purchased a counterfeit *fashion* products have more favorable attitudes toward counterfeit *fashion* products than those who have not bought.

Attitudes

According to Ajzen (2005), attitudes toward behavior is a positive or negative judgment of a person involved in performing a particular behavior. Ajzen (1991) also argued that attitudes are capable for predicting intention. Matos et al. (2007) stated that attitudes have a high correlation with one's intentions therefore it is appropriate to be a predictor of a behavioral intention (Rahpeima et al., 2014; Sun, Huang & Lin, 2015). Several studies have shown that attitudes toward counterfeit goods have a significant positive relationship to the intention of buying counterfeit goods (Belleau, Summers, Xu, & Pinel, 2007; Nguyen & Tran, 2013; Quoquab et al., 2017). Accordingly, we postulate the following hypothesis:

H10. Attitudes has a positive influence on intention to purchase counterfeit fashion products.

Theoretical Model

Theoretical model proposed in this study is based on Ajzen and Fishbein's (1975) research model. The theory that underlies this model is Theory of Reasoned Action which is also formulated by Ajzen

and Fishbein (1980). The model of this study can be seen in Figure 1. The model shows that beliefs influence attitude that in turn influences intention.

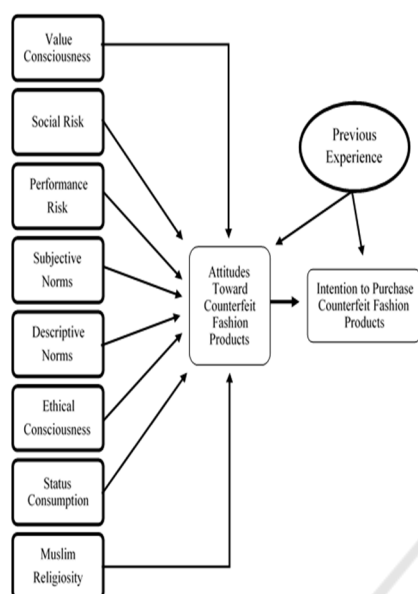


Figure 1: Proposed Research Model

3 RESEARCH METHOD

Measurement of the variables

The overall measurement scale used in this study was taken from some of the earlier relevant studies. For variable value consciousness, social risk, performance risk, descriptive norms, ethical consciousness, social status, attitudes and intention, measurement scale is taken from research conducted by Riquelme et al. (2012). Specifically for subjective norms variable is taken from Chiu and Leng (2015) and Muslim religiosity variable is taken from Newaz et al. (2016). The measurement scale used for variables other than previous experience, is the five-point Likert where the number 1 shows "strongly disagree" and 5 shows "strongly agree".

Scope of Study

This study was conducted in Greater Jakarta Area namely Jakarta, Bogor, Depok, Tangerang and Bekasi. The sample used in this study is undergraduate students who are Muslims. The undergraduate student group was chosen because according to Knopper (2007), the student group represents a group of consumers who often consume goods that violate copyright. In addition,

Krutkowski (2017) also states that the student group is a group that often buy counterfeit products because of the financial limitations. Additionally, the respondents should be at least 17 years old, since the age is an adult age for some Mahzab Ulama in Islam, so it is considered capable of taking a decision (Buchler & Slatter, 2013).

This study uses purposive sampling technique in collecting samples because there are screening questions to filter respondents in accordance with the research. Questionnaires were distributed online to undergraduate students who enrolled in Jabodetabek. This study managed to collect 465 respondents, whereas 455 are considered as valid respondents.

Data Analysis

Data analysis was done by Structural Equation Model (SEM) method. According to Kline (2011), the analysis in SEM is conducted through two stages of the procedure. First, the overall measurement model is tested through reliability and validity tests. Furthermore, the model was again tested with a series of structural model tests to measure the linearity of the SEM model constructs studied which led to hypothesis testing. The data were analyzed using SPSS Version 25 and LISREL 8.8 software.

4 RESULT & ANALYSIS

Profile of the Respondents

From the 455 valid respondent data, about 301 (66.2%) respondents were female and 154 and the majority of respondents were in the 20 - 22 years old age group (79.8%). In terms of area, 41.8% of respondents are undergraduate students who enrolled and study in Depok. Furthermore, the majority of respondents (66%) are undergraduate students who are completing education at state universities and in terms of monthly expenditure, 54.9% of the respondents have an average expenditure around Rp 500,000 - Rp 1,500,000 per month.

Pre-test and Measurement Models

Before conducting further SEM analysis, the entire construct indicators of the questionnaire tool in this study has undergone the examination through a series of pre-tests in the form of reliability and validity tests. All the indicators in this study are relatively reliable because it has a value of Construct Reliability (CR) more than 0.600 (Malhotra, 2010). The CR value in each variable is quite varied, ranging from 0.602 for the value consciousness, to

0.947 for the intention variable. In terms of the validity, the Kaiser-Meyer-Olkin (KMO) score of all indicators are greater than 0.5, and Bartlett's Test of Sphericity score from overall indicators also less than 0.05. Therefore, it can be said that the overall indicators in the questionnaire are valid (Santos, 2010).

For the SEM measurement model, all of observed variables or indicators that reflect beliefs were tested first for the variable validity and reliability. In this study, all indicators of each variable have standardized loading factor (λ) ≥ 0.50 with t-value more than 1.96. It means that the SEM measurement model that used in this research were valid (Wijanto, 2008). Related to the measurement model reliability, all indicators have a value of composite reliability (CR) above 0.60, but there is average variance extracted (AVE) which is slightly below 0.5. But the low AVE value is still tolerable if the CR above 0.6, as suggested by O'Rouke and Hatcher (2013) and Fornell and Larcker (1981). Thus, it can be said that the measurement model is relatively reliable. The series of test result can be seen in more detail in Table 1. The measurement model was also tested for the goodness of fit. The GOF test for measurement model resulted in the following statistics : RMSEA = 0.071, SRMR = 0.065; NNFI = 0.094, CFI = 0.91, PGFI = 0.67, Normed $\chi^2 = 3.277$. With these measurements, it can be said that the measurement model is in good fit condition and the analysis can proceed to the next stage.

Table 1 : Measurement Model Test Result

Indicators	Mean	Mean SLF (λ)	CR	AVE
Value Consciousness	4.43	0.74	0.79	0.57
Social Risk	4.04	0.73	0.78	0.54
Performance Risk	3.55	0.67	0.71	0.46
Subjective Norms	3.04	0.66	0.76	0.44
Descriptive Norms	3.15	0.78	0.83	0.61
Ethical Consciousness	3.69	0.75	0.84	0.58
Status Consumption	3.10	0.79	0.87	0.63
Muslim Religiosity	4.52	0.68	0.91	0.47
Attitudes	2.41	0.73	0.88	0.54
Intention	2.16	0.82	0.89	0.67

Structural Models and Hypothesis Testing

The Goodness of Fit criteria for the SEM structural model resulted in the following statistics: RMSEA = 0.077, SRMR = 0.085; NNFI = 0.093, CFI = 0.93, PGFI = 0.67, Normed $\chi^2 = 3.696$. Although SRMR values are above 0.080, but it can be said that this structural model is good fit as it refers to the opinion of Hair *et al.* (2010, in Latan (2012)) which stated that a model can be said to be good fit if it at least meets the four criteria of Goodness of Fit.

In accordance with the basic theory, intention to purchase counterfeit fashion products are well described by attitudes toward counterfeit fashion products with significant percentage (R2 = 74%). The correlation between intention and attitudes is very strong with the loading factor score reached 0.86. Then attitudes toward counterfeit fashion products are reflected significantly by all beliefs, which are reflected as variables. All variables have a t-value of $\leq - 1.645$ or ≥ 1.645 for a 95% confidence level. With those results, it is safe to say that all variables, from the value consciousness to Muslim religiosity, entirely affect the attitude towards counterfeit fashion products significantly with various effect and direction.

Specifically, to analyze the previous experience variable, a series of ANOVA test were performed with the aim to compare if those who bought counterfeit fashion products had a different attitude and intention towards counterfeit fashion products (Riquelme *et al.*, 2012). The mean value of the intention variable for the group who had already bought counterfeit is 2.81 and the value of those who had not bought is 1.90. From the ANOVA test result, the mean difference between those groups are significantly different. Similarly, the mean difference between two groups related to the attitudes variables is also significant where the group who had already bought counterfeit has a mean value of 2.95 and the mean value of those who had not bought is 2.20. The result from testing of structural model, previous experience and hypothesis test can be seen in more detail in table 2 and table 3.

Table 2 : Hypotheses Structural Model Test Result

Hypothesis	SLF (λ)	t-value	Sig.	Decision
H1 : Value Consciousness + Attitudes toward Counterfeit Fashion Products	-0.36	-6.31	0.000	Reject
H2 : Social Risk -- Attitudes	-0.66	-10.85	0.000	Accept

toward Counterfeit Fashion Products				
H3 : Performance Risk -- → Attitudes toward Counterfeit Fashion Products	-0.52	-8.16	0.000	Accept
H4 : Subjective Norms + → Attitudes toward Counterfeit Fashion Products	-0.65	-9.41	0.000	Reject
H5 : Descriptive Norms + → Attitudes toward Counterfeit Fashion Products	0.53	9.00	0.000	Accept
H6 : Ethical Consciousness -- → Attitudes toward Counterfeit Fashion Products	-0.79	-13.06	0.000	Accept
H7 : Status Consumption + → Attitudes toward Counterfeit Fashion Products	-0.15	-2.8	0.002	Reject
H8 : Muslim Religiosity -- → Attitudes toward Counterfeit Fashion Products	-0.14	-2.77	0.003	Accept
H10 : Attitudes toward Counterfeit Fashion Products + → Intention to Purchase Counterfeit Fashion Products	0.86	14.1	0.000	Accept

who have already purchased a counterfeit fashion products, have more favorable attitudes toward counterfeit fashion products than those who have not bought.				
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Discussion

Overall, it may well be argued that all of the beliefs which was investigated in this study have a significant influence on attitudes toward counterfeit fashion products. The findings suggest that beliefs will clearly be influential for consumers in making their purchase decisions of a counterfeited fashion products. The relationship between attitude and intention variables as formulated by Theory of Reasoned Action is also strongly supported by the results of the study.

The findings related to the value consciousness are contrast with previous studies as found in the Riquelme *et al.* (2012) and Bhatia (2018). Besides, there are other studies which also did not found any positive relationship between the value consciousness with attitudes toward counterfeit products, such as Phau, Teah, and Lee (2009) and Dewanthi (2015). The results of this study suggest that the more person is aware of the value, the more negative his attitude toward counterfeit fashion products. One possible explanation of the existence of such a negative relationship can be seen from the emergence of alternative products from counterfeit fashion products which is the preloved fashion products. In terms of price range, some preloved fashion products are in the same level as the counterfeit fashion products. Although it is preloved, many of them are original products with guaranteed authenticity, even some of the products were also in very good or mint ‘like new’ condition. For someone who values conscious, the condition will probably change his view in assessing the ratio of the benefits and prices offered by a fashion product in the markets.

The possibility is strengthened by some studies that conducted by Dwiyantoro and Hariyanto (2014) which discovered that used clothing products are increasingly popular among students for the reasons of price factors. The development of buying and

Table 3 : Hypotheses ANOVA Test Result

Hypot hesis	F	Δ Mean	Sig.	Decision
H9a. Consumers who have already purchased a counterfeit fashion products, have more favorable intention toward counterfeit fashion products.	93,398	0,75	0.000	Accept
H9b. Consumers	126,793	0,91	0.000	Accept

selling activities of preloved products can clearly be seen from the emergence of online market platforms in Indonesia that provide facilities to sell and buy preloved fashion products, such as Carousell, Tinkerlust, Shopee and Prelo (Sudradjat, 2018). In addition to the online-based market platform, Mubarak and Sanawiri (2018) specified that social media platforms are also used by sellers and buyers to exchange and share information about used clothing products. An online survey also shows that about 8 out of 10 Indonesians are willing to buy used goods and preloved branded fashion products become one of the most popular preloved goods on all categories (Anggoro, 2017).

Moreover, findings on social risk provide results that are consistent with previous studies such as research conducted by Vida (2007), Tang *et al.* (2014), and Krutkowski (2017). Social risk will have strong effects on society with collective culture (Krutkowski, 2017). Society which has collective culture will consider the perception of other people's on viewing himself are really important. Some researchers have pointed out that Indonesian society is a society that has collective culture (Hofstede & Hofstede, 2005 in Mangundjaya, 2013; Sumantri & Suharnomo, 2011). Therefore, it is acceptable if social risk has a significant result in this study.

From the performance risk, the results of this study are also in line with some previous research such as research conducted by Bian and Moutinho (2011) and Riquelme *et al.* (2012). The average score of respondents' answers related to perceived performance risk to the counterfeit fashion products turned out to be not really high (3.55). It indicates that the majority of respondents do not strongly perceive the counterfeit fashion products has poor quality and is not comparable with the original product. These conditions may occur because the purpose of purchasing counterfeit products such as fashion products is generally to feel the sensation of using original products at lower prices rather than find some good quality products (Phau, Sequiera & Dix, 2009). Furthermore, the inherent risks of counterfeit fashion products cannot be separated from their physical quality because the use of fashion products are noticed physically by others (Chaykowsky, 2012). Thus, it may be argued that although the majority of respondents in this study do not view counterfeit fashion products as low quality products, a possible negative relationship may arise because respondents' performance risk perceptions often associated with physical product quality that may create negative stigma from others towards themselves.

Related to subjective norms, the findings of this study are contrast with some previous research results, such as research from Kim and Karpova (2010) and Riquelme *et al.* (2012). However, there are also another studies that do not find any negative relationship between subjective norms and attitudes toward counterfeit products, such as research conducted by De Matos *et al.* (2007) and Lu (2013). Theoretically, the negative relationships of the subjective norms and attitudes indicate that most respondents in this study did not have or low score of motivation to comply (Goulet, Lampron, Marcil, & Ross, 2003). In addition, the findings in this study are most likely related to the characteristics of respondents that used in this study which all of the respondents were students who were mostly 20-22 years old. Goulet *et al.* (2003) revealed that one of the typical traits of young generation is to have behaviors and thoughts that are opposed to their surroundings such as parents, family and relatives. It is done solely to affirm that they are free, self-sufficient and impartial with the values that believed by their closest person. Gellner (1968) also stated that a young person tends to be more 'rebellious' when compared to an elderly person. Thus, it is reasonable that the subjective norm has a negative relationship with attitude. Whereas pertaining to descriptive norms, the results are in line with the research of Riquelme *et al.* (2012). In terms of descriptive norm, a particular norm that 'promoting an action' would have a greater impact on a person, than the norm that 'preventing' an action (Melynk *et al.*, 2013 in McDonald & Crandall, 2015).

It was found in this study that ethical consciousness were in accordance with some previous studies such as research written by Riquelme *et al.* (2012), Wilcox *et al.* (2009) and Quoquab *et al.* (2017). Tang *et al.* (2014) explained that the ethical consciousness is closely related to the judgment of others to an individuals, whereas the ethically conscious person would be praised, while the person that does not put attention into ethics will often got bad assumptions and criticism. The element of idealism in ethical thinking may also affect the ethical consciousness of a person related to his attitudes toward fashion products. An idealist has a really high desire to be the right person and in line with moral conduct (Sharif, Asanah & Alamanda, 2016).

From the status consumption aspect, the study showing a results that are contrary to some previous studies, such as research from Prakash and Pathak (2017), Haseeb and Mukhtar (2016), and a Ha and Tam (2015). However, on the other hand there are

some previous studies that have similar findings with this study, such as research from Budiman (2012), Basu, Basu, and Lee. (2015) and Riquelme *et al.* (2012). The findings showed that when respondents are a type of person who is motivated to buy a fashion product that can improve their social status, respondents will have a negative attitudes toward counterfeit fashion products because in some circumstances, using counterfeit fashion products may actually threaten the social status of the person. In addition Rod *et al.* (2015) explained that the goal of obtaining social status through the use of counterfeit fashion products is unlikely to be achieved if the surrounding environments are aware with the act of using or buying counterfeit. Moreover, Triandewi and Tjiptono (2013), stated that the social status of a product is often depicted from its authenticity.

The results of the Muslim religiosity in this research are fairly in accordance with the results of research conducted by some previous research, such as research conducted by Quoquab *et al.* (2017) and Vida (2007). The results of this study indicate that a person will tend to have a negative attitude toward fashion products imitation, if they are more obedient and stick to the Islamic values. The high average score from Muslim religiosity responses in this study (4.52) indicates that the majority of respondents acknowledge themselves as a religious person. However, it turns out that Muslim religiosity has the smallest effect towards one's attitude on counterfeit fashion products. This condition suggest that the teachings regarding the prohibition of counterfeiting activities have not been implemented properly. This is in line with the research from Zaman, Jalees, Jiang and Kazmi (2017) which revealed that Muslims sometimes do not understand that buying artificial products is un-Islamic. Similarly, Budiman (2012) also uncovered that most people in Indonesia do not see the activities of counterfeiting as a sinful activity which may inflict a sin as stealing activity (because counterfeit means steal the ideas of others), but rather view that the activities of counterfeiting is just an activity that is breaking the legal or law.

Although the findings on religiosity in the context of this study do not clearly reflect the actual teachings of Islam that should be implemented in the society, religiosity is able to influence one's attitude toward fashion products by another way. Some previous studies have found that religiosity is closely related to one's ethics. Quoquab, Pahlevan, and Hussin (2016) suggested that a person with high religiosity will have a more ethical attitude in response to a counterfeit product. In addition to

ethics, religiosity is also considered as a factor that reinforces the perception of social consequences that a person will accept (Riquelme *et al.*, 2012; Khosrozadeh, 2015). Therefore, it is possible in the context of this study that religiosity plays a significant role by influencing the ethics and perceptions of one's shyness. Lastly, from the previous experience variable, a person who had a previous purchases of counterfeit products has a different outlook with someone who did not have an experience to buy counterfeit products because someone with such experience was more daring to take risks and did not think much about ethical elements (Dhaliwal, 2016). The result is consistent with former studies by Riquelme *et al.* (2012), Zeashan *et al.* (2015), and Nguyen and Tran (2013)

5 CONCLUSIONS

World market conditions are increasingly integrated along with the globalization and technological progress, resulting in rampant production and distribution of counterfeiting products (Kim & Johnson, 2014). All elements including governments, brand owners and producers must adapt and innovate to continue exploring new ways to 'annoy counterfeiters' and make it more difficult and costly for them to succeed (McCue & Aikman-Scalse, 2017). This study is expected to give additional contribution in explaining this phenomena from the consumers' perspective. This study provides a new perspective from Muslim religiosity as well as from young consumer side in Greater Jakarta areas. We apply Ajzen's theory of reasoned action that predicts that beliefs affect attitudes and in turn influence the intention to behave in a certain way. Based on the result of this study, it can be concluded that the research models based on Theory of Reasoned Action by Ajzen and Fishbein (1975) is quite comprehensive in explaining consumer behavior related to counterfeit fashion products.

Interestingly, the finding of this study indicates that ethical consciousness is the most significant factor affecting attitudes toward fashion products, but in a negative direction. It can be an indication that young consumers are idealistic consumers who begin to consider ethics in consumption activities, although not all respondents behave that way. Moreover, the social risk factor becomes the second most significant factor influencing attitude toward counterfeit fashion product. This finding is supported by the findings of performance risk variable which shows that the majority of

respondents in this study do not view counterfeit fashion products as poor products, but they associate its quality with below-average performance. It will certainly reinforce the negative perception of others against him, if he wears a product with inferior quality.

In terms of religiosity, this study discovered that Islamic values are significant factors although their effects are relatively weak. This condition exhibits that Islamic values can be a factor that determines the consumption of an individual. However, the teachings and rules that specifically limit the purchase and use of counterfeit products may not be properly applied and implanted by a Muslim. Therefore, it is the task of the authorities to disseminate the *syiar* that discusses the religious views of Islam against artificial products.

Considering the limitations of the research, some cautions should be considered in the generalization of its results. Due to respondents' characteristics, this study may only useful for young adult or student consumers context. To enhance a better understanding under this topic, further studies may compare within specific fashion products and compare each results (e.g. wallet vs bags, sunglasses vs jeans, etc.). It is also strongly suggested to test the model in such different society that have a different culture from Indonesia. It also recommended for the future studies to investigate the religiosity effect on some other major religions or beliefs.

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