

Religiosity, Attitude, and Ethical Consumption in Counterfeit Fashion Luxury Purchase Intention: Evidence from Muslim Consumers in Indonesia

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ABSTRACT

This study investigates how intrinsic and extrinsic religiosity shape purchase intention toward counterfeit fashion luxury products (CFLPs) among Muslim consumers in Indonesia by integrating attitude toward counterfeit products, ethical consumption, and hedonic benefit. A quantitative explanatory survey of 293 Muslim consumers who were aware of CFLPs was analysed using partial least squares structural equation modelling (PLS-SEM) with SmartPLS 4.0. The findings show that extrinsic religiosity significantly increases positive attitude toward counterfeit products, whereas intrinsic religiosity has no significant effect. Both religiosity orientations strengthen ethical consumption, with intrinsic religiosity showing the stronger influence. However, attitude is the dominant predictor of purchase intention ($\beta = 0.706$; $f^2 = 0.904$), while ethical consumption does not significantly reduce intention. Attitude mediates only the relationship between extrinsic religiosity and purchase intention, and hedonic benefit does not moderate the attitude–intention relationship. The findings suggest that CFLP purchase intention is driven mainly by favourable attitude and social-symbolic motives rather than moral or hedonic considerations.

Keywords: *Religiosity, counterfeit fashion luxury, attitude, ethical consumption, purchase intention*

1. INTRODUCTION

Counterfeit goods remain a persistent challenge for brand owners, regulators, consumers, and the global trading system. A counterfeit product unlawfully imitates the trademark, logo, design, or distinctive characteristics of a genuine product, thereby violating intellectual property rights (OECD/EUIPO, 2021). The problem is especially severe in fashion and luxury markets because these products are valued not only for their functional quality but also for the status, identity, and self-image associated with the original brand (Wilcox et al., 2009).

Counterfeit fashion luxury products (CFLPs), such as imitation branded bags, footwear, apparel, and accessories, are attractive because they allow consumers to display luxury symbols at a much lower price. The OECD/EUIPO (2021) estimated global trade in counterfeit goods at USD 467 billion, or 2.3% of world imports, with clothing and footwear among the most frequently seized categories. This confirms that fashion counterfeiting is not a marginal violation but a high-value consumer phenomenon sustained by both supply networks and consumer demand.

Indonesia provides an important setting for this issue. The Indonesian Anti-Counterfeiting Society estimated national economic losses from counterfeit goods at IDR 291 trillion (MIAP, 2020). At the same time, digital commerce has expanded rapidly, with national e-commerce transactions exceeding IDR 487.01 trillion in 2024 (Bank Indonesia, 2024). Enforcement data also show the persistence of infringement: the Directorate General of Customs and Excise reported 31,275 smuggling cases worth IDR 6.1 trillion in 2024, while the Directorate General of Intellectual Property recorded 296 intellectual property violation cases between 2019 and 2025, with trademark infringement as the largest category (DJKI, 2025). The United States Trade Representative (2025) also identified Pasar Mangga Dua in Jakarta as a notorious physical market for counterfeit handbags, wallets, leather goods, and apparel.

The existence of counterfeit markets cannot be explained by supply alone. Many counterfeit purchases are non-deceptive, meaning that consumers knowingly buy products they recognise as inauthentic. Their choices are shaped by psychological evaluation, social image, moral judgement, and perceived emotional value. The Theory of Planned Behaviour explains that attitude is a key determinant of behavioural intention, because consumers who evaluate

counterfeits as acceptable, economical, or socially useful are more likely to intend to buy them (Ajzen, 1991; De Matos et al., 2007). In a luxury fashion setting, this attitude may be strengthened by the symbolic benefits copied from the original brand.

Religiosity is relevant because religious values influence how consumers evaluate right and wrong in the marketplace. Allport and Ross (1967) distinguish intrinsic religiosity, where religion is internalised as a guiding value, from extrinsic religiosity, where religion is used for social support, security, or image. This distinction matters because intrinsic religiosity is theoretically closer to moral internalisation, whereas extrinsic religiosity may coexist with social-symbolic consumption motives (Mathras et al., 2016). In counterfeit consumption, the same religious orientation may therefore produce different attitudes and ethical responses.

Previous studies provide important but incomplete explanations. Yaakop et al. (2021) highlight attitude toward counterfeit products as a mediator between religiosity and purchase intention, while Kasber et al. (2023) emphasise ethical consumption as a moral mechanism in luxury and counterfeit consumption. However, these psychological and moral pathways are often examined separately. This study integrates both mechanisms in one model by testing whether intrinsic and extrinsic religiosity influence CFLP purchase intention through attitude toward counterfeit products and ethical consumption based on the Theory of Consumer Ethics (Hunt & Vitell, 2006), while hedonic benefit is tested as a moderator of the attitude–intention relationship. The research model is presented in Figure 1.

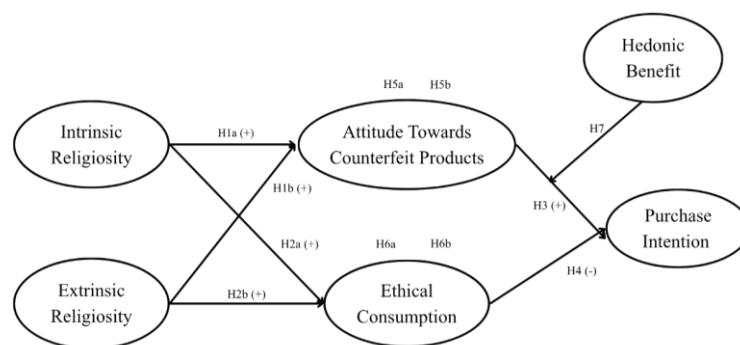


Figure 1. Integrated Research Model.

2. RESEARCH METHODS

This study used a quantitative explanatory design because the objective was to test causal relationships among latent constructs. The population consisted of Muslim consumers in Indonesia aged 18 years or above who were aware of counterfeit fashion luxury products. Data were collected through an online self-administered questionnaire distributed through Instagram, TikTok, WhatsApp, and X. A non-probability purposive sampling technique was applied. Of 301 responses received, eight were excluded because they failed the screening question on Muslim identity, leaving 293 valid responses for analysis.

All constructs were measured using established five-point Likert scales, ranging from 1 = strongly disagree to 5 = strongly agree. Intrinsic religiosity and extrinsic religiosity were adapted from Wang et al. (2020), attitude toward counterfeit products and purchase intention from De Matos et al. (2007), ethical consumption from Adil (2020), and hedonic benefit from Babin et al. (1994). The questionnaire contained 24 indicators. To reduce social desirability bias, attitude and purchase intention items were phrased using indirect third-person wording, following Fisher's (1993) recommendation for sensitive consumer behaviour research.

A wording test with five volunteers was conducted before the main survey, followed by a pre-test with 30 qualified respondents. Item validity and reliability were confirmed before the full data collection. The main data were analysed using PLS-SEM in SmartPLS 4.0. The measurement model was assessed through Cronbach's alpha, composite reliability, average variance extracted (AVE), Fornell–Larcker, and heterotrait–monotrait ratio (HTMT). The structural model was evaluated using variance inflation factor (VIF), coefficient of determination (R^2), effect size (f^2), predictive relevance (Q^2), and hypothesis testing through bootstrapping with 10,000 subsamples (Hair et al., 2022).

3. RESULTS AND DISCUSSION

The respondent profile supports the relevance of the sample. Of the 293 valid respondents, 180 (61.4%) had previously purchased counterfeit fashion luxury products. The sample was dominated by women (57.3%) and

respondents aged 18–25 years (48.5%), followed by those aged 26–35 years (37.9%). Most respondents held a bachelor's degree (55.3%) and reported monthly income between IDR 1,000,001 and IDR 5,000,000 (43.3%).

The descriptive results show a meaningful tension between religious-ethical awareness and counterfeit purchase intention. Intrinsic religiosity recorded the highest mean (4.39), followed by ethical consumption (4.28), hedonic benefit (4.00), extrinsic religiosity (3.88), and purchase intention (3.83). Attitude toward counterfeit products was moderate (3.55). This pattern indicates that high religiosity and ethical awareness do not automatically eliminate intention to purchase CFLPs.

The measurement model achieved acceptable quality. Cronbach's alpha ranged from 0.755 to 0.918, composite reliability from 0.841 to 0.942, and AVE from 0.516 to 0.803, meeting the recommended thresholds. Discriminant validity was also confirmed because the Fornell–Larcker criterion was satisfied and all HTMT values were below 0.85. Table 1 summarises the construct measurement and reliability results.

Table 1. Measurement model summary

Construct	Items	Source	Alpha	CR	AVE
Intrinsic religiosity (IR)	3	Wang et al. (2020)	0.755	0.854	0.663
Extrinsic religiosity (ER)	4	Wang et al. (2020)	0.785	0.862	0.615
Attitude toward counterfeit products (AT)	4	De Matos et al. (2007)	0.837	0.891	0.672
Ethical consumption (EC)	5	Adil (2020)	0.769	0.841	0.516
Hedonic benefit (HB)	4	Babin et al. (1994)	0.859	0.900	0.694
Purchase intention (PI)	4	De Matos et al. (2007)	0.918	0.942	0.803

Note: CR = composite reliability; AVE = average variance extracted. Source: Processed by the authors (2026).

The structural model was free from serious collinearity, with inner VIF values ranging from 1.233 to 1.507. The model explained 55.2% of the variance in purchase intention ($R^2 = 0.552$), 20.1% in attitude toward counterfeit products ($R^2 = 0.201$), and 17.5% in ethical consumption ($R^2 = 0.175$). Predictive relevance was supported because all Q^2 values were above zero. The hypothesis testing results are presented in Table 2.

Table 2. Hypothesis testing results

H	Path	β	t	p	f^2	Result
H1a	IR → AT	-0.094	1.254	0.105	0.008	Not Supported
H1b	ER → AT	0.494	7.632	0.000	0.210	Supported
H2a	IR → EC	0.283	4.128	0.000	0.067	Supported
H2b	ER → EC	0.188	2.539	0.006	0.029	Supported
H3	AT → PI	0.706	15.308	0.000	0.904	Supported
H4	EC → PI	0.054	1.063	0.144	0.005	Not Supported
H5a	IR → AT → PI	-0.066	1.229	0.110	-	Not Supported
H5b	ER → AT → PI	0.349	6.615	0.000	-	Supported
H6a	IR → EC → PI	0.015	1.003	0.158	-	Not Supported
H6b	ER → EC → PI	0.010	0.908	0.182	-	Not Supported
H7	HB×AT → PI	-0.045	0.765	0.222	0.003	Not Supported

Note: IR = intrinsic religiosity; ER = extrinsic religiosity; AT = attitude toward counterfeit products; EC = ethical consumption; HB = hedonic benefit; PI = purchase intention. Source: Processed by the authors (2026).

The results demonstrate that extrinsic religiosity, rather than intrinsic religiosity, is the religious orientation that shapes positive attitude toward CFLPs. The insignificant effect of intrinsic religiosity suggests that internalised religious values are not strong enough to create a negative attitude toward counterfeit luxury fashion when consumers are exposed to price advantages and status symbolism. By contrast, extrinsic religiosity has a positive and significant effect on attitude, indicating that socially oriented religious involvement may coexist with favourable evaluation of products that support image, group acceptance, or symbolic display.

Both intrinsic and extrinsic religiosity significantly increase ethical consumption, but intrinsic religiosity has the stronger effect. This is consistent with Religious Orientation Theory, which explains that intrinsic religiosity is more closely related to internalised moral principles (Allport & Ross, 1967). Nevertheless, ethical consumption does not significantly reduce purchase intention. This confirms an attitude–behaviour gap: respondents may recognise ethical principles, but those principles do not necessarily prevent purchase intention when counterfeit luxury fashion offers economic and symbolic benefits.

Attitude toward counterfeit products is the most decisive predictor of purchase intention, with a large effect size ($\beta = 0.706$; $f^2 = 0.904$). This supports the Theory of Planned Behaviour and previous counterfeit studies showing that favourable evaluation is the main engine of counterfeit purchase intention (Ajzen, 1991; De Matos et al., 2007; Yaakop et al., 2021). Mediation results further show that attitude mediates only the relationship between extrinsic religiosity and purchase intention. Therefore, the path to CFLP purchase intention is mainly social-psychological rather than moral.

Hedonic benefit does not moderate the relationship between attitude and purchase intention. This result differs from Yaakop et al. (2021), but it is understandable because the attitude effect is already very strong. In other words, once consumers hold favourable attitudes toward CFLPs, additional shopping enjoyment does not substantially strengthen their intention. The finding also suggests that general hedonic shopping value may be less relevant than counterfeit-specific motives such as price justification, status display, materialism, and social visibility.

4. CONCLUSION

This study shows that religiosity influences CFLP purchase intention through different mechanisms. Extrinsic religiosity increases positive attitude toward counterfeit products, while intrinsic religiosity does not significantly shape that attitude. Both religiosity orientations increase ethical consumption, with intrinsic religiosity showing the stronger effect. However, ethical consumption does not reduce purchase intention, and attitude remains the dominant predictor. The findings therefore indicate that purchase intention toward counterfeit fashion luxury products among Muslim consumers in Indonesia is driven primarily by favourable attitude and social-symbolic considerations rather than by moral awareness or hedonic benefit.

Theoretically, this study contributes by integrating the psychological pathway from the Theory of Planned Behaviour and the moral pathway from the Theory of Consumer Ethics in the context of counterfeit fashion luxury consumption. The findings clarify that intrinsic and extrinsic religiosity should not be treated as identical forms of religious influence. Intrinsic religiosity is more closely linked to ethical orientation, whereas extrinsic religiosity is more closely linked to attitudes that support socially symbolic consumption. However, only the attitudinal pathway translates into purchase intention.

Practically, brand owners, platforms, and regulators should prioritise attitude-change strategies. Campaigns should not rely only on moral or religious messages, because ethical awareness alone does not significantly reduce intention. Instead, interventions should challenge the belief that CFLPs are acceptable, low-risk, and socially useful. Authentic luxury brands should highlight value differences that counterfeits cannot replicate, such as originality, craftsmanship, warranty, authentication, after-sales service, and long-term value. Marketplace operators and regulators should also strengthen seller verification, product authentication, enforcement visibility, and sanctions so that counterfeit fashion luxury products are no longer perceived as normal or easy to access.

This study has several limitations. It used cross-sectional data, non-probability purposive sampling, and self-reported purchase intention rather than actual purchasing behaviour. It also treated CFLPs as one product category and used a general hedonic benefit measure. Future research could compare specific product categories, test actual purchase behaviour, develop counterfeit-specific hedonic measures, and incorporate additional variables such as price consciousness, perceived risk, materialism, status consumption, moral disengagement, subjective norms, and perceived behavioural control.

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