

## EXPLORING MUSLIM WOMEN'S LIVED-EXPERIENCES ON COUNTERFEIT FASHION GOODS CONSUMPTION

Nurhidayah Rosely<sup>1</sup>  
Ayu Kamareenna Abdullah Thani\*<sup>2</sup>  
Siti Nur Zahirah Omar<sup>3</sup>  
An Nur Nabila Ismail<sup>4</sup>  
Nik Mohamad Shamim Nik Mohd Zainordin<sup>5</sup>

<sup>1</sup> Faculty of Business Management, Universiti Teknologi MARA Cawangan Kelantan, (UiTM), Malaysia, (Email: nurhidayahrosely@uitm.edu.my)

<sup>2</sup> Faculty of Business Management, Universiti Teknologi MARA Cawangan Kelantan, (UiTM), Malaysia, (Email: ayukamareenna@uitm.edu.my)

<sup>3</sup> Fakulti Pengurusan dan Perniagaan, Universiti Teknologi MARA Cawangan Perlis, (UiTM), Perlis, Malaysia. (Email: sitinurzahirah@uitm.edu.my)

<sup>4</sup> Faculty of Business Management, Universiti Teknologi MARA Cawangan Kelantan, (UiTM), Malaysia, (Email: annurnabila@uitm.edu.my)

<sup>5</sup> Faculty of Business Management, Universiti Teknologi MARA Cawangan Kelantan, (UiTM), Malaysia, (Email: nikshamim@uitm.edu.my)

\*corresponding author

### Article history

**Received date** : 22-7-2024  
**Revised date** : 23-7-2024  
**Accepted date** : 29-9-2024  
**Published date** : 30-9-2024

### To cite this document:

Rosely, N., Abdullah Thani, A. K., Omar, S. N. Z., Ismail, A. N. N., & Nik Mohd Zainordin, N. M. S. (2024). Exploring muslim women's lived-experiences on counterfeit fashion goods consumption . *Journal of Islamic, Social, Economics and Development (JISED)*, 9 (66), 119 – 132.

---

**Abstract:** *Counterfeits market have been common and are a baffling global issue due to the ignorance of consumers and society normalisation on the illegal consumption practice. Hence, consumers feel that the purchase and consumption of such goods do not create any harmful effect on society, the economy, and the authentic fashion goods industry; thus, these dark markets pose the greatest challenge for fashion brand manufacturers in preventing consumers involvement in counterfeiting activities. Thus, this study aims to discover Malaysian Muslim women's purchase behaviour in counterfeit branded fashion goods and explore their consumption practices from their lived experiences. Additionally, the insights lead to the development of emerging themes, which will help comprehend Malaysian Muslim women's attitudes, behaviour, and level of consciousness on the counterfeit issue. The phenomenology approach has been used to probe into the lived experience of 6 Muslim women via purposive and snowball sampling. In-depth interviews were conducted and data were analysed using thematic analysis. Four themes emerged from this study; society norms, fear of being caught, compensating original brand and comparable quality revealed that society norms, legitimising counterfeit goods purchase, particularly on fashion goods among Muslim women. The finding validated that Muslim women found counterfeit branded fashion goods enable them to compensate their fashion consciousness needs and disregard the concept of "halal" in their consumption practice in order to keeping up with the trend and fashion. This study ultimately assisting fashion goods manufacturer to develop operative marketing strategies and mechanisms to reduce the rate of counterfeit goods purchases in Malaysia.*

**Keywords:** *Counterfeit Fashion Goods, Muslim Women, Phenomenology Study*

---

## **Introduction**

Malaysia is one of the Asian countries struggling to combat the supplies of counterfeit goods, as escalating consumer demands have led the Malaysian counterfeit market to hit a whopping RM464 million business value (Nik Hashim et al., 2018). According to the Ministry of Domestic Trade and Consumer Affairs, 340 cases of counterfeit clothing confiscations were recorded across the country involving the value of confiscation amounting to RM5.81 million in the year 2021 (The ASEAN Committee on Consumer Protection, 2022). Indeed, Malaysia is one of the Southeast Asian countries, alongside Vietnam and Thailand, to become a popular destination for counterfeiting activities (Sloan, 2012), and become a well-known hub for to access counterfeit fashion goods among local buyers and foreign tourists (New Strait Times, 2023). Despite few regulations and acts have been established to monitor counterfeiting activity (Dahlan & Rosmin, 2022), globalisation facilitates the movement of counterfeit products across borders, become a challenge for the authority body to enforce intellectual property rights in dealing with cross-border trade and online transaction (New Straits Times, 2023). Therefore, the anti-counterfeiting programmes implemented in Malaysia are more concerned with removing counterfeit goods from the shelf and the market.

Malaysia has been positioned as number three rank in Asia for selling counterfeit goods, around 1,249 websites have been blocked and 729 social media accounts with postings containing counterfeit products have been removed throughout 2023 (The Sun, 2024). Meanwhile, the existence of online counterfeit stores raises a high concern about security among Malaysian consumers as they have been exposed to and encountered fake online shops when shopping online (e-Commerce Consumers Survey, 2022). Thus, accessibility issues resulting from technological advancement and the emergence of social media platforms facilitate the prevalence of this illicit market, causing inconveniences for the enforcement body to combat this dark market. As supported by prior literature, the rise of social media influencers which supposed to be role models to society, intensified the counterfeiting activities, as those influencers encouraged their followers to purchase counterfeit fashion goods on social media platforms (Shepherd et al., 2023; Chaudhry, 2022). Indeed, the growth of more advanced technologies and digital platforms facilitated the counterfeiters' operations which is more convenient for them to reach a broader market, indicating the difficulties to battle against counterfeiting activities.

Fashion apparel brand such as Siti Khadijah “telekung”, Naelofar, DuCK, Ariani are amongst popular Muslim brand that has been counterfeited and sold widely across Malaysia (Berita Harian, 2016; Harian Metro, 2018; Malaysia Gazette, 2019; New Straits Times, 2018). A past study found that Malaysian consumers preferred to call counterfeit goods with some terms, including “grade,” “premium,” “high-grade,” and “copy-ori”, which denote counterfeit branded fashion goods. Furthermore, consumers are aware their purchase behaviour of counterfeit fashion goods is illegal and unethical, still consumers able to “excuse” their behaviour and compensate themselves that they are making the best purchase decision.

To some extent, non-deceptive counterfeiting illustrates how consumers rationalise their involvement in counterfeit consumption through several coping strategies. Upon being aware of their involvement in unethical and illegal consumption practice, a contradiction exists between personal morality and the desire to satiate their appetite on the luxury brand (Bian et

al., 2016; Kim & Johnson, 2014b; Marticotte & Arcand, 2017; Pueschel et al., 2016; Sharma & Chan, 2016b). Past studies reported that consumers' morals and integrity did not necessarily reflect their buying decision as their existing beliefs may be altered to minimise inconsistency and dissonance (Phau & Teah, 2009; Sharma & Chan, 2016). Consumers try to dissuade unpleasant and discomfort feelings by trading off with the hedonic values they gain from their past purchase experiences (Bian et al., 2016; Quintanilla et al., 2010; Sharma & Chan, 2016b; Thaichon & Quach, 2016).

Given how the consumers conjure up the meaning of counterfeit consumption, the psychological connection they had with counterfeit consumption had little to do with inferior or low-quality image and performance, but more to satisfying their material wants. This proposed study attempts to uncover consumers' rationalisation on how they give meaning to their purchase and consumption of counterfeit fashion goods. Although consumers are aware their purchase behaviour is illegal and unethical, still consumers able to "excuse" their behaviour by altering their cognition and as a result, dissuade their dissonance feelings, and mental discomfort, hence to compensate themselves they are making the best purchase decision. Thus, this paper delves into the investigation on how Muslim women give meaning to their purchase behaviour and exploring how they legitimising their involvement in counterfeit fashion goods consumption.

## Literature Review

### Counterfeit Goods Purchase

Counterfeiting refers to the unauthorized production of goods that imitate the unique features, such as names, contents, or signs, that are legally recognized and protected by intellectual property rights (Bian & Veloutsou, 2007). Counterfeiting of logos, trademarks, colors, emblems, or any visual element is prohibited by law in all countries. Research on counterfeit goods has shifted focus from consumers' general attitudes towards counterfeiting and piracy, to investigating supply chains and examining the legality of consumers' voluntary participation in counterfeit consumption (Eisend & Schuchert, 2006; Large, 2014).

In addition to awareness, information, and experiences, consumers' purpose plays a vital role in the purchasing of counterfeit goods. Counterfeit goods are characterized by their illegal, unauthorized, and unethical nature. In the context of acquiring counterfeit goods, two requirements are present, as identified by Eisend & Schuchert (2006) and Phau et al. (2015). Grossman and Shapiro (1998) identified two types of counterfeiting: deceptive and non-deceptive. Deceptive counterfeiting occurs when uninformed or unknowing people are tricked into buying counterfeit luxury fashion items. Non-deceptive counterfeit purchase refers to a situation where a buyer knowingly and with sufficient knowledge chooses to buy counterfeit goods, despite being able to differentiate them from real products (Eisend & Schuchert, 2006; Wiedmann & Hennigs, 2017).

Non-deceptive counterfeiting refers to the situation where buyers who possess a deep understanding of luxury fashion brands and are skilled at distinguishing genuine products from counterfeit ones, willingly choose to acquire counterfeit goods (Ahuvia et al., 2013; Zaichkowsky, 2000). Consumers who are highly involved in counterfeit luxury brands demonstrate a strong desire and dedication to gather information and knowledge. This commitment not only increases their understanding of counterfeit luxury brands but also positions them as a reliable source of information for others in their social group. These

findings are consistent with a study conducted by Rosely et al. (2022), which found that consuming counterfeit goods provides a way for people to learn from each other, share information, and gain knowledge about different qualities of counterfeit products. This helps explain how social groups contribute to consumers' continued engagement in purchasing counterfeit goods. This phenomenon can be attributed to the presence of a social network that facilitates the acquisition of knowledge, which then becomes a significant and important asset for those who purchase counterfeit fashion products, as it helps them gain a better understanding of branded items.

### **Religiosity and Integrity**

Consumer integrity is a significant determinant of their attitude and intention to buy counterfeit products. Research has shown that Malaysian consumers prioritize their integrity when considering engaging in counterfeit consumption (Farzana et al., 2017; Harun et al., 2012; Mohd Nordin et al., 2013; Teo & Mohd Yusof, 2017; Thurasamy et al., 2003). Integrity is defined by personal ideals, family orientations, and environmental variables, and it shapes an individual's ethical behavior (Furnham & Valgeirsson, 2007). Consumers with higher integrity are less likely to engage in the purchase of counterfeit goods due to their adherence to personal values (Farzana et al., 2017). Consumers' integrity is directly linked to ethical factors, including religiosity, moral concern, and perception of lawfulness (Augusto de Matos et al., 2007; Sharma & Chan, 2014). A stronger grasp of these factors enables customers to form adverse thoughts and attitudes, purchase intention, and behavior towards counterfeit items (Farzana et al., 2017).

Mohd Noor et al., (2017) argued that customer intention has a direct impact on consumers' actual purchasing behavior of counterfeit products, as there is an alignment between what they say or intend and what they actually do. Phau et al. (2009) stated that while integrity was found to be a major factor in predicting sentiments, it did not always correspond to one's purchasing decision. Pueschel et al. (2016) discovered that Muslim consumers, despite their worry for adhering to religious restrictions (known as "haram"), rationalized their participation in counterfeit consumption as permissible due to their purpose of distributing the benefits of resources to others. Consumers justify their misbehavior using different rationalization tactics, even while they hold strong religious and personal beliefs.

Teo and Mohd Yusof (2017) discovered that customers rationalized their purchase of counterfeit luxury brands from a legitimate and licensed business as morally acceptable, indicating a lack of integrity in their purchasing habits (Ting et al., 2016). Some scholars argue that it is unjust to expect consumers to be responsible for addressing the issue of counterfeit fashion goods (Large, 2014). They believe that the luxury brand market has contributed to an unequal distribution of wealth in society, making consumers the "victims" (Koay, 2018) in this situation (Thaichon & Quach, 2016). Therefore, customers prioritize their own economic interests rather than feeling a sense of duty to safeguard the nation and the industry's ability to endure (Harun et al., 2020; Koay, 2018). Consequently, consumers neglect their duty towards their country's economy and society. In certain cases, engaging in counterfeit consumption allows consumers to derive pleasure from the misfortune of others, driven by feelings of hatred and envy (Marticotte & Arcand, 2017).

### **Muslim Women Fashion Lifestyles**

The Malaysian fashion industry contributes approximately RM4 billion to the national income and indicates that consumers' demand on Islamic fashion has tremendously increased. However, the basic halal concept in the fashion industry involves the sensitivity of Muslim users, the risk of

pollution and the involvement of haram resources in the materials used (Aziz & Ahmad, 2018) indicate that consumers awareness on the ethical and legal consumption still low. The conception of “halal and haram”, ethical and legal on the consumption practice among Muslim women in selecting their fashion goods mostly associated adhere to shari’a clothing requirement (Karakavak & Ozboluk, 2023). However, there have been limited research efforts to explore the concept of ‘halal’ on the fashion consumption practice, specifically in counterfeit consumption intersection of marketing and consumption in the realm of Islamic fashion. Religion and consumption are seen to be closely intertwined, functioning as both an ideology and a guiding principle for consumer behaviour.

To some extent, non-deceptive counterfeiting illustrates how consumers rationalise their involvement in counterfeit consumption through several coping strategies. Upon being aware of their involvement in unethical and illegal consumption practice, a contradiction exists between personal morality and the desire to satiate their appetite on the luxury brand (Bian et al., 2016; Kim & Johnson, 2014b; Marticotte & Arcand, 2017; Pueschel et al., 2016; Sharma & Chan, 2016b). Past studies reported that consumers’ morals and integrity did not necessarily reflect their buying decision as their existing beliefs may be altered to minimise inconsistency and dissonance (Phau & Teah, 2009; Sharma & Chan, 2016). Consumers try to dissuade unpleasant and discomfort feelings by trading off with the hedonic values they gain from their past purchase experiences (Bian et al., 2016; Quintanilla et al., 2010; Sharma & Chan, 2016b; Thaichon & Quach, 2016), thus legitimising their involvement in counterfeit goods purchase as “halal” due to the cost-saving factor. Hence, in Islam, excessive spending which lead to the wasteful consumption contradict with the values of Islam that encourage Muslim consumers to be modest in their purchase behaviour.

### **Methodology**

This study deployed phenomenology approach as it enable the researcher to describe the common meaning for several individuals pertaining to their lived experiences of the studied phenomenon. The phenomenology approach was selected for this present study as its primary objective is to understand and uncover the essence, which refers to the underlying motives and consumers’ experience in purchasing counterfeit fashion goods and women consumption pattern. As this study attempt to discover the meaning, concept and definition of counterfeit fashion goods from the lens of women lived-experiences, phenomenology approach, which assesses one’s experiences through high personal engagement with the participant, which trust issue can pose as an obstacle, will be the best approach to be used.

Phenomenological research uncovers and describes lived experiences to arrive at deeper understanding of the nature or the meaning of the phenomena. Only those who have experienced the phenomenon can communicate and describe the event to the outside world (Mapp, 2008). All details of the experiences are trivial and perhaps “taken for granted” by other approaches as the main focus here reflects the main essence of the meaning.

### **Sample Selection**

The purposive and snowball sampling strategy will be employed to include Malaysian Muslim women. The target informant should have at least two years of experience in purchasing and consuming counterfeit fashion goods. To begin the process of selection, potential informants will be identified from the researcher’s list of friends, family members, and acquaintances who had been involved in the purchase and consumption of counterfeit fashion goods Hence, the

respondents also will be identified via social media platforms and will be screened through a series of questions to identify those who match the requirements (inclusion criteria) and will be invited for a face-to-face or virtual interview. The number of qualified informants that participate in this study were six women as described in the Table 1.

### Data Collection Methods

Semi-structured interviews particularly suited this study as they facilitated the exploration of the meaning of their behaviour which served as the foundation for developing the interview guide questions as a research instrument. Under each research question, sub-questions will be formulated to draw out detailed information and opinions from the respondents. Prior to each interview, the respondents were asked to review and sign a consent form to indicate their willingness to participate in this study, as well as permission to record the interview conversation using an audio device.

During the interview session, the informants will be encouraged to share their experiences and knowledge in purchasing and using counterfeit fashion goods, as well as their emotions and feelings. This helped the researcher to gain more insights into understanding the underlying motives of consumer purchase, and consumption patterns on counterfeit fashion goods. The interview sessions are estimated to be conducted around 40 to 60 minutes. In order to ensure the quality of interview data, the researcher must ascertain that the answers given by the informants are sufficiently deemed central to the research questions. Scholar Field notes will be taken to document the nonverbal expression (e.g., body language and tone of voice) of the informants.

### Data Analysis and Validation

All the data has been analysed into thematic analysis as it offers a way of recognising and tapping the underlying themes in a given dataset, flexible enough to be modified for the needs of many studies, and non-intricate, besides providing rich and detailed data (Braun & Clarke, 2019; Vaismoradi et al., 2016). To allow for a holistic perspective, researcher triangulation has been conducted to validate the data analysis and findings. The interchange and discussion of interpretations helped the researchers to define and redefine the direction of analysis. The researchers examined the categorisation of data and comparisons between the informant's reports to identify the main themes and subthemes.

**Table 1: Informants' Profile**

Informant	Categories of Counterfeit Fashion Goods Purchased	Years of Consumption Experiences
Informant 1, 28 years, Executives	Handbag, Telekung (female Muslims prayer attire mostly worn in Asian countries), hijab (female Muslim headscarf)	8 years
Informant 2, 33 years, Entrepreneur	Handbag, purse, belt, sunglass	10 years
Informant 3, 22 years, Admin Assistance	Handbag, shoes	4 years
Informant 4, 33 years, Government Officer	Handbag, hijab (female Muslim headscarf)	2 years
Informant 5, 22 years, University student	Handbag, watch, hijab (female Muslim headscarf)	2 years
Informant 6, 22 years, University student	Handbag, purse, hijab (female Muslims headscarf)	2 years

## Findings and Discussion

Four themes emerged related to the Islamic women involvement in counterfeit fashion goods consumption: society norms, fear of being caught, compensating original brand and comparable quality.

### Theme 1: Society Norms

This theme described how the informants viewed the involvement of other society members in this consumption behaviour and concluded that “everybody does it.” By doing so, the informants justified that there was nothing wrong with their participation in counterfeit consumption.

*““Why should I stop buying the first copy goods? ... After all, who we wish to impress if we are buying the original? Are we a celebrity? ... We will regret it because it is quite difficult to influence people like us. Hence, even for KPDNKK, the officers’ wives are also selling those first copy goods. So, how about that?”*

*(Informant 1, age 28)*

*“... I think purchasing first copy goods has become a trend. People are not bothered and do not mind using first copy goods. Sometimes, they do not realise the products that we wear. Usually, they are not even asking about it ...”*

*(Informant 2, age 33)*

*“So far, my colleague had never asked if it is original, but they just told me that it was lovely. Usually, they did not ask about it and just asked where I bought it from. So, if I told them where I bought it, they would know the status of the goods. I do not mind if they asked about my first copy goods, as I would tell them. But they had never asked about the goods...”*

*(Informant 3, age 22)*

Overall, the informants believed that involvement in counterfeit consumption was acceptable and a common practice amidst the society members. The informants did not feel anxious to reveal the status of their branded fashion goods to others as they believed that being transparent and honest was the best thing to do. The informants pointed out nothing was wrong with their consumption activity, and wearing counterfeit branded fashion goods was an acceptable practice since everyone in their social circle was also involved in this counterfeit consumption activity

### Theme 2: Fear of Being Caught

Instead of feeling confident and not worrying if others would misjudge or discriminate them, some of the informants did have fear in them and felt insecure when wearing counterfeit fashion goods in front of others. Apparently, a feeling of low confidence in carrying the counterfeit version and being worried about getting “caught” created a sense of fear among these informants.

*“Sometimes, I feel anxious too. Especially when somebody was asking me, “Why the size (Long Champ tote bag) is different? They will start to think if it a first copy good or original?” ... That was my feeling, quite scared. But I still use it.”*

*(Informant 4, age 33)*

*“I just tell them that it’s original. It’s like I’m lying to them a little bit because if my mother knew, she would feel ashamed ... I do feel afraid. Feel afraid if they found that I’m lying to them. But I still wear it (first copy sling bag).”*

*(Informant 5, age 22)*

The themes revealed how the social group members exerted a great influence on one’s purchasing and consumption activities. Indeed, the informants evaluated the psychosocial risks before deciding to wear the counterfeit branded fashion goods. Most of these informants shared positive acceptance from the society members, which normalised this consumption activity as an acceptable practice. The informants found that the society was supportive, which enabled them to keep up with others, fashion, and trends by meeting their material needs and wants.

### **Theme 3: Compensating Original Brand**

Most of the informants claimed that counterfeit consumption offered a platform to satisfy their material needs, despite the compromised quality when compared to original fashion goods. The informants compensated their inability to purchase original branded fashion goods with the “second best” option that delivered similar tangible characteristics. As long as they could use the counterfeit version that carried a similar brand name and logo, the informants were satisfied in satiating their material desire. Instead of being frustrated with their inability to purchase original branded fashion goods, the informants succumbed to an alternative to wear their desired branded fashion goods as self-gifting to themselves.

*“Maybe, the first copy purchase had affected me. At times, I felt satisfied and thought that “I could wear it like the others, too”. Although it was not original, at least I could wear them. Not all of us could afford to buy the original one. This is despite when someone else argued “If one could not afford it, please don’t buy it”. When we love the design and the pattern of the goods, but unable to pay for them, then we can buy the first copy version.”*

*(Informant 4, age 33)*

*“I do not buy first copy goods frequently, but if I wish to have a designer brand, I will buy the first copy version. The price was quite high though. If the original was RM2000-RM3000, the first copy version was RM400-RM500. I bought my first copy Gucci handbag at RM450 and felt dissatisfied with it. However, since I had wanted it so badly, it was fine for me. If we seek satisfaction, we would need to buy the original version. The original one was too costly for me, and I could get another authentic handbag from Charles & Keith at that price.”*

*(Informant 3, age 22)*

The theme of compensating original brand, the informants admitted that purchasing their desired branded fashion goods demanded plenty of money and effort. Therefore, substituting the original branded fashion goods with counterfeit version was the reachable alternative for these informants to meet their material needs and wants. In this case, this theme illustrates the involvement of the informants in counterfeit consumption mainly to avoid feeling disappointed about their inability to satisfy their material needs. They also claimed to be very grateful for having a chance to fulfil their desires and wants.



#### Theme 4: Comparable Quality

Generally, the informants were satisfied with the exterior characteristics of counterfeit branded fashion goods, which resembled the original branded fashion goods. As these informants were concerned about their chances to wear their desired branded fashion goods, they had decided to sustain their involvement in counterfeit consumption. As a result, these informants found that counterfeit consumption did not only satisfy their cravings for wearing branded fashion goods, but also the worthiness of costs that the informants spent to own the desired branded fashion goods. Price and cost were the main concerns for the informants, which dictated their decision to involve in counterfeit consumption and justifying themselves as efficient in utilising the existence of counterfeits market.

*“I used to wear the original Siti Khadijah telekung before buying the first copy version. I found that it was precisely the same and could not be recognised as it was copied. It was produced in Vietnam. The brand tag and the quality of the material were the same. I felt more worthwhile buying it... Don’t you think it was more worthwhile?”*

*(Informant 1, age 28)*

*“As for the first copy design, it was not exactly 100% accurate but almost similar to the original one. The details and colour were identical, except for the quality. The satisfaction gained from buying first copy goods differed from buying the original one. From my point of view, we purchase first copy goods to (attempt) show that the products are original.*

*(Informant 3, age 33)*

Unfortunately, Malaysian society norms, which legitimise counterfeit consumption practice, explaining the reasons behind the ineffective awareness and educational campaigns in combating counterfeiting activities. Surprisingly, the society itself, which values economical price for goods with short lifecycle is a challenge for the fashion goods industries to generate a new product lifecycle strategy that demands innovation of fashion goods characteristics. By doing so, the consumers would find it worthwhile to spend more on original branded fashion goods as the possession of such goods is regarded as valuable investment. Savvy consumers can also enjoy the benefit of low prices and become more willing to assume any social risk as they believe counterfeit goods enable them to construct their social identity within their financial means. This finding was consistent with prior literature that found counterfeit consumers identified themselves as ‘smart shopper’ and enhance their self-perception that facilitate towards enhancement of self-esteem, confidence and pride with their involvement in counterfeit consumption (Kumar et al., 2020; Singh et al., 2021). Hence, fashion brand manufacturers should accommodate to the needs of these price-sensitive and “bargain seeker” consumers with a set of diffusion lines, perhaps with different pricing strategies to minimise the consumers' demand for counterfeit goods. Although Islam encourage consumers to practice modest consumption, however, Islamic fashion itself such as hijab has been seen as something irresistible, tempting which intricate the Muslim women to keep up with a trend (Karakavak & Ozboluk, 2023).

For more effective results, the branded fashion goods industry should highlight the consequences of psychological benefits in their marketing messages and campaigns. The significance of hedonic values (enjoyment) should be substituted with negative emotions, such as guilt, fear, and sadness, to reveal the effects of consumers’ involvement. The role of

emotional appeal in the message should create and enhance awareness among consumers on the normalisation of counterfeit consumption that contributes to hedonic well-being, which can bring harm to both society and economies. Thus, counterfeit consumption may be positioned as damaging and detrimental, instead of benefitting psychologically, as well as social acceptance on the part of keeping up with the others. As found by prior literature religiosity has negative effect on hedonic consumption behaviour (Avci & Hacikelesoglu, 2021) and hedonic values are associated with waste-oriented consumption. Hence, Muslim women believe that fashion enabled them to be present in the eye of the public, which enhance their social acceptance and belongs to the modern society (Karakavak & Ozboluk, 2023). Furthermore, Muslim women believe that fashion consciousness enhance self-congruity and need for uniqueness (Hassan & Ara, 2021) described the rising demand of counterfeit fashion goods resulted from the shifting image of modern Muslim women represented by the urban fashion and trend.

From the stance of consumers' experience, the issues of society members normalising counterfeit consumption practice point out a loophole in the authority bodies and agencies as the consumers argued that some people from the enforcement body were also involved in this unethical and illegal consumption practice. Easy access and extensive availability of counterfeit branded fashion goods that are sold at registered stores (Teo & Mohd Yusof, 2017) seem to encourage consumers to keep buying and consuming fake goods, thus leading to the normalisation of counterfeit consumption amidst the society. The government must work with brand owner to change this normalisation, as well as put a stop to this illegal and unethical consumption practice.

Although the KDPNHEP has imposed stringent laws to fine those who illegally sell counterfeit products under Section 8 of the Trade Descriptions Act 2011, these laws only apply to sellers. As for the first offense, the counterfeit seller will be fined not more than RM15,000 for every confiscated product and subsequently, for the second offense, a fine of not more than RM30,000 per confiscated product (Hashim et al., 2020). Despite the strict regulation, counterfeit suppliers are still willing to violate the rules due to the escalating demand from consumers (Roslan Mohamad, 2015). Hence, the existing laws should be revised and penalty should be imposed on the buyers as well. Thaichon and Quach (2016) prescribed that the authority bodies should penalise those who use counterfeit products in public areas to display the seriousness of this problem to the society, thus creating potential risks for both consumers and counterfeiters. The government policymakers can collaborate with the education system to educate and create more awareness, as well as promote ethical norms among young consumers at schools and universities to educate the new generations on the benefits of purchasing and consuming the original brand.

This finding provides a shred of evidence on how the Millennial and Gen Z consumers are unaware of the importance of appreciating intellectual property rights and ignore the consequences of counterfeiting activity. Therefore, an advocacy campaign via social media platforms would be the best strategy to educate young consumers (Hashim et al., 2020). As proposed by prior studies, original branded fashion goods manufacturers and retailers should post and share official guidance on social media to teach consumers how to identify and “catch” others using counterfeit, which also acts as a warning for consumers with the desire to consume counterfeit luxury goods. In this sense, consumers who are concerned with psychosocial risks and their social status would experience a self-threat, thus killing their intention and the likelihood to be involved in counterfeit consumption.

## Conclusion

In conclusion, this proposed study goes beyond simply investigating the issue of consumption of counterfeit fashion goods among Muslim women in Malaysia. Perhaps, it provides fashion goods manufacturer, particularly Islamic fashion industry a valuable insight from the in-depth exploration of the counterfeits issue from the perspective of consumers' experiences which was unknown to the industry, and the underlying reasons for this illegal consumption practice able to assist Islamic fashion industry to develop a mechanism in controlling the counterfeit problem.

## References

- Ahuvia, A., Gistri, G., Romani, S., & Pace, S. (2013). What is the Harm in Fake Luxury Brands? Moving Beyond the Conventional Wisdom. <https://doi.org/10.1007/978-3-8349-4399-6>
- Augusto de Matos, C., Trindade Ituassu, C., & Vargas Rossi, C. A. (2007). Consumer attitudes toward counterfeits: a review and extension. *Journal of Consumer Marketing*, 24(1), 36–47. <https://doi.org/10.1108/07363760710720975>
- Avci, I., & Hacikelesoglu, H. (2021). The Effect of Religiosity on Hedonic Consumption and Wasteful Consumption Behavior. *İlahiyat Tetkikleri Dergisi*. <https://doi.org/10.29288/ilted.871339>
- Aziz, N. I. A., & Ahmad, F. A. (2018). The Halal Lifestyle of Muslim Working Women. *International Journal of Academic Research in Business and Social Sciences*, 8(5). <https://doi.org/10.6007/ijarbss/v8-i5/4489>
- Bian, X., Wang, K. Y., Smith, A., & Yannopoulou, N. (2016). New insights into unethical counterfeit consumption. *Journal of Business Research*, 69(10), 4249–4258. <https://doi.org/10.1016/j.jbusres.2016.02.038>
- Bian, Xuemei, & Veloutsou, C. (2007). Consumers' attitudes regarding non-deceptive counterfeit brands in the UK and China. *Journal of Brand Management*, 14(3), 211–222. <https://doi.org/10.1057/palgrave.bm.2550046>
- Braun, V., & Clarke, V. (2019). To saturate or not to saturate? Questioning data saturation as a useful concept for thematic analysis and sample-size rationales. *Qualitative Research in Sport, Exercise and Health*, 00(00), 1–16. <https://doi.org/10.1080/2159676X.2019.1704846>
- Chaudhry, P. E. (2022). Dupe influencers exploiting social media to peddle luxury fakes. *Business Horizons*, 65(6), 719–727. <https://doi.org/10.1016/j.bushor.2022.07.005>
- Dahlan, N. K., & Rosmin, N. (2022). Penguatkuasaan Undang-undang dalam Isu Penjualan Barang Tiruan: Perbandingan antara Malaysia dengan United Kingdom. *Kanun Jurnal Undang-Undang Malaysia*, 34(1), 75–96. [https://doi.org/10.37052/kanun.34\(1\)no4](https://doi.org/10.37052/kanun.34(1)no4)
- Eisend, M., & Schuchert-güler, P. (2006). Explaining Counterfeit Purchases: A Review and Preview. 2006(12).
- Farzana, Q., Pahlevan, S., Mohammad, J., & Thurasamy, R. (2017). Factors affecting consumers' intention to purchase counterfeit product: Empirical study in the Malaysian market. *Asia Pacific Journal of Marketing and Logistics*, 29(4), 837–853. <https://doi.org/10.1108/APJML-09-2016-0169>
- Furnham, A., & Valgeirsson, H. (2007). The effect of life values and materialism on buying counterfeit products. *Journal of Socio-Economics*, 36(5), 677–685. <https://doi.org/10.1016/j.socec.2007.01.004>
- Grossman, G. M., & Shapiro, C. (1998). Counterfeit-Product Trade. *American Economic Review*, 78(1), 59–75. <http://www.nber.org/papers/w1876>
- Hashim, N. H., Mohd Zainal, N., Mohd Zaiharin, N. I. S., & Ramle, S. S. (2020). Purchasing Counterfeit Mobile Accessories among Millennials. 25(2019), 138–153.

- Hassan, S. H., & Ara, H. (2021). Hijab fashion consciousness among young muslim women in malaysia. *Estudios de Economia Aplicada*, 39(4). <https://doi.org/10.25115/eea.v39i4.4312>
- Harun, A., Adzwina, N., & Rahman, A. (2012). Luxury Brands? Understanding the. *Labuan E-Journal of Muamalat and Society*, 6, 14–29.
- Karakavak, Z., & Özbölük, T. (2023). When modesty meets fashion: how social media and influencers change the meaning of hijab. *Journal of Islamic Marketing*, 14(11), 2907–2927. <https://doi.org/10.1108/JIMA-05-2021-0152>
- Key, T. M., Jr, R. E. B., Adjei, M. T., & Campbell, D. A. (2013). Watch out: Themes in timepiece communities of counterfeit consumption. 317(June), 307–317. <https://doi.org/10.1002/cb>
- Kim, C., Kikumori, M., Kim, A., & Kim, J. (2024). How do moral judgment and saving face interact with positive word-of-mouth regarding counterfeit luxury consumption? *Journal of Global Fashion Marketing*, 15(2), 253–269.
- Koay, K. Y. (2018). Understanding consumers' purchase intention towards counterfeit luxury goods: An integrated model of neutralisation techniques and perceived risk theory. *Asia Pacific Journal of Marketing and Logistics*, 30(2), 495–516. <https://doi.org/10.1108/APJML-05-2017-0100>
- Kumar, A., Paul, J., & Unnithan, A. B. (2020). 'Masstige' marketing: A review, synthesis and research agenda. *Journal of Business Research*, 113, 384–398. <https://doi.org/10.1016/j.jbusres.2019.09.030>
- Large, J. (2014). "Get real, don't buy fakes": Fashion fakes and flawed policy - the problem with taking a consumer-responsibility approach to reducing the "problem" of counterfeiting. *Criminology and Criminal Justice*, 15(2), 169–185. <https://doi.org/10.1177/1748895814538039>
- Manchanda, P., Arora, N., Nazir, O., & Islam, J. U. (2023). Cultivating sustainability consciousness through mindfulness: An application of theory of mindful-consumption. *Journal of Retailing and Consumer Services*, 75, 103527.
- Mapp, T. (2008). Understanding phenomenology. *British Journal of Midwifery*, 16(5). [https://doi.org/10.1016/0191-6599\(92\)90238-8](https://doi.org/10.1016/0191-6599(92)90238-8)
- Marticotte, F., & Arcand, M. (2017). Schadenfreude, attitude and the purchase intentions of a counterfeit luxury brand. *Journal of Business Research*, 77, 175–183. <https://doi.org/10.1016/j.jbusres.2016.12.010>
- Mohd Noor, N. A., Muhammad, A., Ghani, A., & Ku Ishak, A. (2017). Does Behavioural Intention Influence Purchase Behaviour of Counterfeit Products: A Look at Malaysian Consumers. *Journal of Humanities, Language, Culture and Business*, 1(1), 1–12
- New Straits Times (2023). Entry of brandless goods hampers fight against counterfeits. <https://www.nst.com.my/news/crime-courts/2023/04/902502/entry-brandless-goods-hampers-fight-against-counterfeits>
- Nik Hashim, N. M. H., Shah, N. U., & Omar, N. A. (2018). Does counterfeit product quality lead to involvement and purchase intentions? The moderating effects of brand image and social interaction. *International Journal of Economics and Management*, 12(2), 607–620.
- Phau, I., Sequeira, M., & Dix, S. (2009a). Consumers' willingness to knowingly purchase counterfeit products. *Direct Marketing: An International Journal*, 3(4), 262–281. <https://doi.org/10.1108/17505930911000865>
- Phau, I., Teah, M., & Chuah, J. (2015). Consumer attitudes towards luxury fashion apparel made in sweatshops. *Journal of Fashion Marketing and Management*, 19(2), 169–187. <https://doi.org/10.1108/JFMM-01-2014-0008>
- Priporas, C.-V., Kemenidou, I., & Papadopoulou, A. K. and F. M. (2015). Counterfeit purchase typologies during an economic crisis. *European Business Review*, 27(1), 2–16.

- Pueschel, J., Chamaret, C., & Parguel, B. (2016). Coping with copies: The influence of risk perceptions in luxury counterfeit consumption in GCC countries. *Journal of Business Research*, 77, 184–194. <https://doi.org/10.1016/j.jbusres.2016.11.008>
- Roslan Mohamad, M. (2015). Tidak peka bahaya guna barang tiruan. *Berita Harian*. <https://www.bharian.com.my/bhplus-old/2015/07/68302/tidak-peka-bahaya-guna-barang-tiruan>
- Quintanilla, C., Perez, E., & Castan, R. (2010). Constructing identity through the consumption of counterfeit luxury goods. *Qualitative Market Research: An International Journal*, 13(3), 219–235. <https://doi.org/10.1108/13522751011053608>
- Quoquab, F., Pahlevan, S., & Hussin, N. (2016). Counterfeit product purchase: What counts—materialism or religiosity? *Advanced Science Letters*, 22(5–6), 1303–1306. <https://doi.org/10.1166/asl.2016.6739>
- Rosely, N., Yusof, N. R., & Hashim, H. (2022). The Role of Counterfeit Consumption on Consumers' Psychological Needs Satisfaction. *Malaysian Journal Of Consumer And Family Economics*, 28, 405–433.
- Sharma, P., & Chan, R. Y. K. (2016). Demystifying deliberate counterfeit purchase behaviour: Towards a unified conceptual framework. *Marketing Intelligence and Planning*, 34(3), 318–335. <https://doi.org/10.1108/MIP-12-2014-0228>
- Shepherd, D., Whitman, K., Button, M., & Wilson, J. M. (2023). The Impact of Deviant Social Media Influencers and Consumer Characteristics on Purchasing Counterfeit Goods. *Deviant Behavior*, 44(12), 1746–1760
- Sloan, H. (2012). Beyond China: the counterfeiting challenge in Southeast Asia (Issue February/March).
- Singh, D. P., Kastanakis, M. N., Paul, J., & Felix, R. (2021). Non-deceptive counterfeit purchase behavior of luxury fashion products. *Journal of Consumer Behaviour*, 20(5), 1078–1091. <https://doi.org/10.1002/cb.1917>
- Teo, C. B. C., & Mohd Yusof, M. Z. (2017). The Counterfeit Goods Conundrum: An Analysis of Demand Situation Among Malaysian Consumers. *Journal of International Business, Economics and Entrepreneurship*, 2(2), 11–19.
- Thurasamy, R., Mohamad, A. O., Jantan, M., Lee, J., Chow, W., & Nasirin, S. (2003). Counterfeit Music CDs: Social and Personality Influences, Demographics, Attitudes and Purchase Intention: Some Insights from Malaysia. *Academic Conferences Limited*, 1–13.
- Ting, M., Goh, Y., & Mohd, S. (2016). Determining consumer purchase intentions toward counterfeit luxury goods in Malaysia. *Asia Pacific Management Review*, 21(4), 219–230. <https://doi.org/10.1016/j.apmr.2016.07.003>
- Thaichon, P., & Quach, S. (2016). Journal of Retailing and Consumer Services Dark motives-counterfeit purchase framework: Internal and external motives behind counterfeit purchase via digital platforms. *Journal of Retailing and Consumer Services*, 33, 82–91. <https://doi.org/10.1016/j.jretconser.2016.08.003>
- The ASEAN Committee on Consumer Protection (2022). The MDTCA confiscated more than RM5 million worth of counterfeit jersey. <https://www.aseanconsumer.org/read-news-the-mdtca-confiscated-more-than-rm5-million-worth-of-counterfeit-jersey>
- The Sun (2024). Crackdown on counterfeit goods trade. [https://thesun.my/local\\_news/crackdown-on-counterfeit-goods-trade-DM11956353](https://thesun.my/local_news/crackdown-on-counterfeit-goods-trade-DM11956353)
- Vaismoradi, M., Jones, J., Turunen, H., & Snelgrove, S. (2016). Theme development in qualitative content analysis and thematic analysis. *Journal of Nursing Education and Practice*, 6(5). <https://doi.org/10.5430/jnep.v6n5p100>
- Wiedmann, K.-P., Hennigs, N., & Klarmann, C. (2017). Luxury Consumption in the Trade-Off Between Genuine and Counterfeit Goods: What Are the Consumers' Underlying Motives

and Value-Based Drivers? *Journal of Brand Management*, 19, 544–566.  
<https://doi.org/10.1007/978-3-319-51127-6>

Zaichkowsky, J. L. (2000). Do counterfeits devalue the ownership of luxury brands? *Journal of Product & Brand Management*, 9(7), 485–497.