



Counterfeit self: A confirmatory factor analysis among Indonesians



Juneman Abraham ^{a, b, *}, Bagus Takwin ^c, Julia Suleeman ^c

^a Doctoral Program in Psychology, Universitas Indonesia, Jawa Barat 16424, Indonesia

^b Psychology Department, Bina Nusantara University, Jakarta 11480, Indonesia

^c Faculty of Psychology, Universitas Indonesia, Jawa Barat 16424, Indonesia

ARTICLE INFO

Article history:

Received 14 January 2017

Received in revised form 17 June 2017

Accepted 19 July 2017

Available online 8 August 2017

Keywords:

alienation,
counterfeit,
self,
unethical

ABSTRACT

It is questionable whether counterfeiting in many areas of life contributes to unethical behavior to a wider extent. If the notion is supported by data, then the moral damage in a society could be prevented by reducing the counterfeit self and behavior to a bare minimum. This study aimed at empirically testing the measurement model of counterfeit self of Wood et al. (2008) among Indonesians as well as theoretically reviewing counterfeit self roles in unethical behavior. The participants of this study were 1,655 high school students (764 males, 891 females; $M_{age} = 15.76$ years old; $SD_{age} = 1.08$ years) recruited through a purposive sampling technique in North Sumatra and West Kalimantan, Indonesia. The data analysis technique used was Confirmatory Factor Analysis. The results showed that the counterfeit self model—comprised of counterfeit self dimensions, namely Self-alienation (ALIEN), Inauthentic Living (LIVE), and Accepting External Influence (EXT)—was supported by the empirical data. However, the dimension of EXT could not be represented by its indicators. The study contributed to the psychological body of knowledge that the EXT dimension might need to be excluded from the measurement of counterfeit self on teenagers, especially in Indonesia and other Eastern countries.

© 2017 Kasetsart University. Publishing services by Elsevier B.V. This is an open access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/4.0/>).

Introduction

Unethical behavior is infectious and causes financial as well as human losses. Unethical behavior is defined as conduct that “violates widely accepted (societal) moral norms” (Kish-Gephart, Harrison, & Treviño, 2010, p. 2). The psychology of counterfeiting is an under-investigated topic in the area of unethical behavior in spite of the fact that its implications are extensive and often unpredictable against morality (Gino, Norton, & Ariely, 2010). Gino et al. (2010)

showed that there is an element of the true cost that is often overlooked by the users of counterfeit products, namely “moral cost”. The study by Gino et al. (2010) presented a new psychological construct, which is the counterfeit self. The construct works as an intervening variable in the unethical behavior variables network. This is clearly seen from the statement given by Gino et al. (2010, p. 712), “We contend that counterfeit products do cause people to be something they are not, but in ways they do not expect: Counterfeit products cause people to be not admirable but unethical, generating in them a feeling of a counterfeit self that leads them to behave unethically.”

The construct of counterfeit self could stimulate further research. Chiou, Wan, and Wan (2012, p. 112) had similar findings with Gino et al. (2010) in their empirical research

* Corresponding author.

E-mail address: juneman@office.ui.ac.id (J. Abraham).

Peer review under responsibility of Kasetsart University.

on pirating software, "Using two experimental studies, we demonstrated that the impact of soft lifting on dishonest behavior is mediated by its priming effect on the sense of self."

The main objective of this present study was to answer the following question, "What is the psychological structure of counterfeit self among Indonesians?" The urgency of examining counterfeiting in Indonesia is based on the following social phenomena: (1) the use of fake diplomas by public officials was reported to reach 14 cases in February 2017, (2) there are 800,000 hoax news web sites in Indonesia, and the actors obtain an illegal financial benefit of IDR 600 to 700 million (around USD 45,000–52,000) per year, (3) there were 12 brands of fake vaccines circulating in Indonesia, and by 2016 those vaccines had spread across 28 health care facilities in nine regions of Indonesia, while fake vaccine makers lived a very luxurious life, and (4) throughout 2016, there were 12 athletes in the national week of sports competition who used doping to improve their performance (Handayani & Hidayat, 2016; Laksmana, 2017; Pratama, 2016; Ratna, 2017; Sari, 2016; Sugiharto, 2016). Many immoral/unethical examples of behavior could be prevented by knowing the person's counterfeit self, and intervention could be done accordingly.

Literature Review

In the literature, the synonym found for counterfeit self is inauthentic (or fake) self. Inauthenticity occurs when a person is influenced by others and sets an image that excludes his/her own values to fulfill others' values, in a way that s/he acts disjointedly with the true self (Seligman & Csikszentmihalyi, as cited in Crockett, 2012). Crockett (2012) found that counterfeit young adults compromise their belief and values based on others' perceptions. In contrast, if the individual is authentic, s/he tends to think, feel, and behave in a way that fulfills his/her belief and values. To be clearly stated, Leary (2003) concluded that inauthenticity means that a person acts in counterfeit ways to escape from relational devaluation (disrespected by others).

The person with counterfeit self wants to be perceived in the eyes of other people as having positive characters

(such as, smarter, more competent, more gallant, more fashionable, more up-to-date), or to get the recognition and appreciation from his/her social environment, whereas at the same time s/he is aware of her/his incompetence or lack of these characteristics. Another example of counterfeiting behavior, besides the consumption of counterfeit products, is the illegal drug consumption or doping behavior found in athletes. Graham, Ryan, Baker, and Kicman (2009) argued that doping behavior aims for image enhancement to achieve a perfect physique; even though the drug consumption poses physical health risks. This could generate counterfeit self.

Covey and Merrill (2008) explained counterfeit behaviors in the area of leadership, "It's pretending, 'seeming' rather than 'being', making things appear different than they really are" (p. 214). In an interview, Covey (as cited in Green, 2011) stated, "Counterfeit behavior is like counterfeit money—it looks like the real thing, but upon closer inspection, you realize it's not." Covey and Merrill (2008) showed that there are counterfeit behaviors seemingly appearing as trust behavior, whereas they are not. For example, false listening seems like a genuine listening behavior towards other people. It gives the impression that the doer shows trust behavior, whereas s/he does not. Concise examples of such types of behavior are presented in Table 1.

According to Wood, Linley, Maltby, Baliousis, and Joseph (2008), there are three personological dimensions of counterfeit self—self-alienation, authentic living, and accepting external influence. **Self-alienation**, theoretically the first constituent of counterfeit self, is the personal dimension of self, in which there is a gap/inconsistency between one's real experience and conscious awareness, acting as the dissonance experience as the consequence of internalizing social hope or other external sources (Akin & Akin, 2014; Wood et al., 2008). Self-alienation can only be eliminated by developing self-knowledge continuously because with it, one's perception of reality is established (Haines, 2011). Haines also showed that techniques of improving self-knowledge will contribute to increase one's capacity for self-development and the correct appreciation toward heterogeneity and plurality. The psychoanalytic approach shows that the self-alienation development as a dynamic process of neurotic-dysfunctional that destroys

Table 1
Counterfeit behavior from various perspectives

Trust behavior	Opposite behavior	Counterfeit behavior
Talk straight	To lie or deceive	Withholding information
Demonstrate respect	To lack respect	Faking respect
Create transparency	To cover up	Having hidden agendas, hidden meanings
Right wrongs	To deny or justify wrongs	Disguising or hiding
Show loyalty	To take all of the credit	Being two-faced
Deliver results	To perform poorly	Doing busy work or "fake work"
Get better	To deteriorate	Continually learning without productivity
Confront reality	To ignore reality	Evading reality
Clarify expectations	To leave expectations undefined	Guessing
Practice accountability	To not take responsibility	Blaming others
Listen first	To speak first	False listening
Keep commitments	To violate promises	Overpromising and underdelivering
Extend trust	To withhold trust	Extending "false trust"

Source: FranklinCovey (2011, pp. 3–4)

one's actual self and increases the distorted ideal self, as it is formed by hope, thoughts, and feelings of the surrounding people. In this case, one's self-loving and self-acceptance decreases (Christy, 1994). Therefore, in this perspective, to become authentic, one needs to reconcile and reintegrate his/her ideal self with his/her true self, by lifting up his/her unawareness about his/her engulfed self (overwhelmed by others' hopes) into the awareness state. The bottom-line is to resolve the incongruence between his/her outer life/appeared experience and inner knowing/heart. Hence, the person does not need to feel bad, marginalized, a failure, and defeated if not complying with others' expectations. To become authentic, relational trend needs to be watched over, so that neither is s/he automatically absorbed in it, nor automatically rejecting it. Instead, s/he is investigating based on the significance of the trend toward herself/himself. S/he needs to fight against a compromise continuously exhorting a state of being identical with (or not willing to be different from) the social (Kottler, 2015).

Authentic living is the second constituent of counterfeit self in an unfavorable direction. The level of one's authentic living can be seen from "the extent to which individuals show to be true to themselves in most situations" (Chinelato, Ferreira, Valentini, & Van den Bosch, 2015, p. 111). "To be true" in this regard refers to the roles which are in line with one's deep awareness towards his/her cognitive (including his/her belief) and affective (including his/her values, emotions) orientation (Wood et al., 2008). Authentic living is known to be favorably correlated with positive psychological state (higher self-esteem, self-efficacy, personal accomplishment, and work engagement), and reversely correlated with negative psychological state (depression, stress, and life dissatisfaction) (Jin Kwon & Kwon, 2014; van den Bosch & Taris, 2014; Wood et al., 2008).

Accepting external influence is the third constituent of counterfeit self. The component merges into counterfeit self through an introjection process toward external inputs, and is known to be negatively correlated to (1) the second constituent—authentic living and psychological well-being (Wood et al., 2008), and (2) self-determination and genuine intimacy (Kernis & Goldman, 2006). An authentic person is not influenced by extrinsic incentive (Carver, Sinclair, & Johnson, 2010). In an effort to develop authentic self, external environments (such as family and school)—with its own expectations and behaviors—can potentially postpone, interrupt, and change one's authentic identity (Merry & New, 2008).

Methods

Participants

The participants of the study were 1,655 high school students ($M_{age} = 15.76$ years old; $SD_{age} = 1.08$ years), with the following composition: 764 males (46.2%) and 891 females (53.8%). There were 881 participants (53.2%) living in West Kalimantan province, Indonesia, and the rest, 774 participants (46.8%), were living in North Sumatera province, Indonesia. There were 1,207 participants (72.93%) as senior high school students, and the rest, 448 students

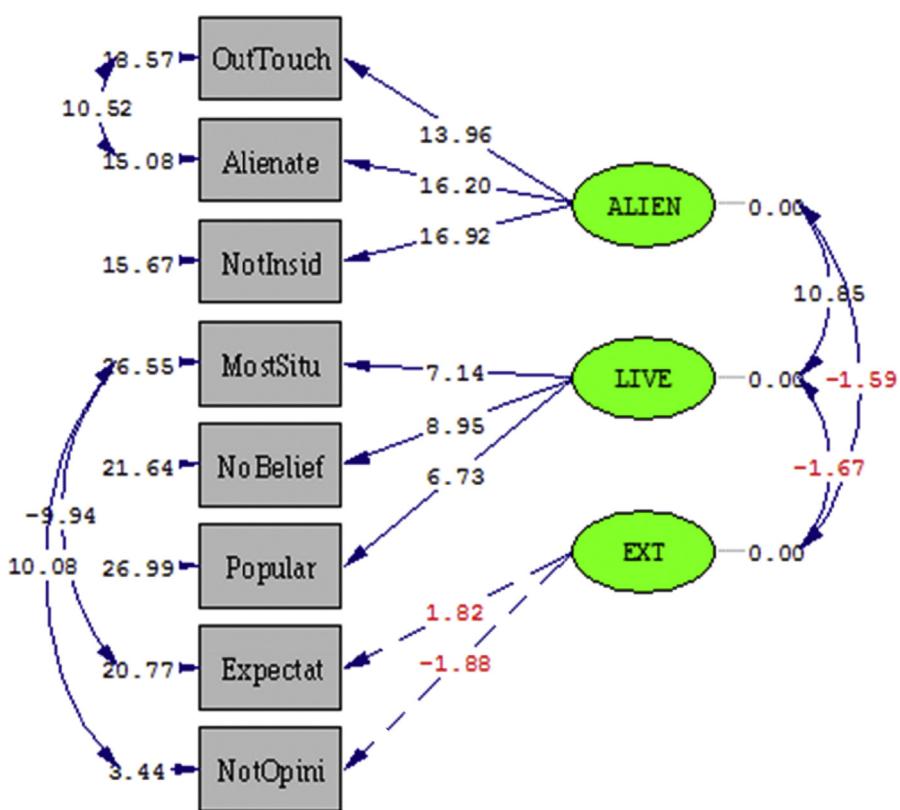
(27.07%) were junior high school students. The majority of participants (89.4%) were aged, consecutively, 15, 16, and 17 years, in the middle adolescence period. Adolescents are sensitive to confirmation and rejection of peers while experimenting with their identity in the tension between egocentrism and the increasing importance of social relations maintenance (Markova & Nikitskaya, 2017), and therefore suitable for counterfeit self examination.

The participants were recruited by employing a purposive sampling technique. Teenagers were recruited because they are a potential group to be targets of early strategic intervention in the prevention of unethical behavior. They "are more sensitive than adults about the violation of moral norms and pay very little attention, as compared with adults, to the violation of convention" (Modern Didactics Centre, 2006, p. 32). Meanwhile, (1) they often behave using faking or counterfeiting to appear "cool" in front of peers, such as faking using drugs (Press Association, 2004), (2) they may even sell their body through social media to fund the lifestyle of "looking cool and up-to-date" (ProKaltim, 2017). The one-shot, cross-sectional data collection was done by presenting a questionnaire consisting of a counterfeit scale, which will be discussed in the Measures section, and demographic questions (age, sex).

Measures

The author adapted the scale of Wood et al. (2008) into Indonesian. The scale consists of three dimensions. The first dimension is self-alienation (ALIEN; see Figure 1). Items presented to the participants were (1) "I feel out of touch with the 'real me'" (**OutTouch**; see Figure 1; in Indonesian: "Saya merasa kehilangan sentuhan dengan 'diri saya yang sesungguhnya'"); (2) "I feel alienated from myself" (**Alienate**; in Indonesian: "Saya terpisahkan dari diri saya sendiri"); and (3) "I don't know how I really feel inside" (**NotInside**; "Saya tidak tahu bagaimana perasaan dalam diri saya"). Each item invited a response along a continuum, from "does not describe me at all" (score of 1) to "describes me very well" (score of 6). The three items were adapted and translated consecutively from items numbered 10, 12, and 2 of the Authentic Scale of Wood et al.'s scale. The higher the self-alienation dimension, theoretically, the higher the counterfeit self. The item numbered 7 of Wood et al., "I feel as if I don't know myself very well", is not included because its meaning in Indonesian is linguistically inherent in items numbered (1) and (3) above.

The second dimension is counterfeit/inauthentic living, as the opposite of authentic living (LIVE; see Figure 1). Items presented to the participants were (1) "I am true to myself in most situations" (**MostSitu**, unfavorable item, reversely scored; in Indonesian: "Saya menjadi diri yang sejati, dalam hampir semua situasi"); (2) "I often do not stand by what I believe in" (**NoBelief**; "Saya sering tidak berpihak terhadap hal-hal yang saya yakini sendiri"); and (3) "I think it is better to be popular, than to be yourself" (**Popular**; "Saya merasa lebih baik menjadi populer daripada menjadi diri sendiri"). Each item invited a response along a continuum, from "does not describe me at all" (score of 1) to "describes me very well" (score of 6). The three items are adapted and translated consecutively from items



$$\chi^2 = 18.43, df = 14, p = .18779, RMSEA = .014$$

Figure 1 Confirmatory factor analysis result of counterfeit self (values of *t* presented). Note: ALIEN = Self-alienation; LIVE = Inauthentic living; EXT = Accepting External Influence

numbered 9, 8, and 1 of Wood et al.'s scale. The higher the counterfeit living dimension, theoretically, the higher the counterfeit self. The author rephrased items numbered 8 and 1 of Wood et al. The original item numbered 8 of Wood et al. is "I always stand by what I believe in." The original item numbered 1 is "I think it is better to be yourself than to be popular." The item numbered 11, "I live in accordance with my values and beliefs," was not included because its meaning in Indonesian is semantically inherent in the item numbered (2) above.

The third dimension is Accepting External Influence (EXT; see Figure 1). Items presented to the participants were (1) "I always feel I need to do what others expect me to do" (**Expectat**; in Indonesian: "Saya selalu merasa tertekan untuk berperilaku dengan cara-cara tertentu yang diharapkan orang lain"); and (2) "I am not influenced by the opinions of others at all" (**NotOpini**, unfavorable item, reversely scored; in Indonesian: "Saya sama sekali tidak dipengaruhi oleh opini orang lain terhadap saya"). Each item invited a response along a continuum, from "does not describe me at all" (score of 1) to "describes me very well" (score of 6). The two items were adapted and translated consecutively from items numbered 5 and 3 of Wood et al.'s scale. The author rephrased item numbered 3. The original

item numbered 3 of Wood et al.'s scale is "I am strongly influenced by the opinions of others." The higher the accepting external influence dimension, theoretically, the higher the counterfeit self. The item numbered 4, "I usually do what other people tell me to do" and numbered 5, "Other people influence me greatly," of Wood et al.'s scale were not included because their meanings in Indonesian are semantically inherent in items numbered (1) and (2) above. Beside this content validity claim, the author did item eliminations (item no 4 and 5) based on a preliminary study using classical test theory (CTT) which resulted in corrected item-total correlations of .053 and .130 ($r_{it} < .250$). The low correlations indicated that the items were not contributive to the construct (see for example, Petrillo, Cano, McLeod, & Coon, 2015).

Therefore, eight items were presented to the participants.

Data Analysis

The study used a psychometric design with the data analysis technique of Confirmatory Factor Analysis. The tested hypothetical model was the measurement model of counterfeit self. There were three dimensions or factors of

counterfeit self (Wood et al., 2008), namely, self-alienation, inauthentic living, and accepting external influence. The data analysis in the confirmatory factor analysis framework was conducted by using the LISREL program version 8.8.

Results

The results of the study showed that the measurement model proposed by the author was supported by the empirical data. The root mean square error of approximation (RMSEA) for the model was .014 (RMSEA < .06), with a p for the Test of Close Fit of .188 ($p > .05$), and χ^2 (14, $N = 1,655$) = 18.43, indicating that the proposed model had a good fit. The fit model also had a correlation of measurement error between (1) *OutTouch* and *Alienate*, (2) *MostSitu* and *NotOpini*, and (3) *MostSitu* and *Expectat*. However, in the model, there was a dimension of counterfeit self whose indicators were not significant (marked by a red number and dotted arrow in Figure 1), which was the Accepting External Influence (EXT) dimension. Furthermore, the EXT dimension was not correlated with the two other dimensions (see the red number on the very right in Figure 1). The complete factor loadings information is presented in Table 2.

Discussion

This present study confirms self-alienation as the constituent of counterfeit self. The finding is more relevant to today's life dominated with virtuality. Bewersdorff (2001) has reminded us of the potentials and risks of self-exploration through computer-mediated communication. The positive potential that might be inherent is that online world—deemed as the real world by teenagers—also plays as feedback conveyed internally in the teenager's self in his/her identity development, as shown by co-construction model (Cool, 2010; Subrahmanyam & Šmahel, 2011). The potential is very pivotal as humans are very caring and anxious creatures regarding finding out who they really are (Rae, 2010). In other words, virtual realities are experimental media for self-growth or self-development in reaching one's identity. The online world experience is liberating and empowering, as one seems to find his/her true self.

However, there is also a danger of a person falling into self-alienation, when the virtual world is regarded as the escaping medium away from his/her offline world. Self-

alienation or self-estrangement always throws a shadow in one's journey of searching for self (Rae, 2010). If a person is trapped by this danger, s/he will be further (1) isolated from the offline world which s/he thinks would limit his/her expressions due to many sociological constraints, such as sexual issues, and psychological constraints, which is perceived subjectively by an individual, (2) unable to deal with his/her offline reality, and (3) uncertain about his/her possible self in the online world (Bewersdorff, 2001; Rae, 2010). As a consequence, s/he might experience difficulties in his/her self-construction because there is a discrepancy between his/her real experience/actual self and idealized/preferable self/experience—in which the final result might as well be unknown. The absence of coherence and feasibility of communication among fragmented self parts are the obvious symptoms of self-alienation. The description of this is clearly seen in the expressions, "MUDs (Multi-User Domains/Dimensions/Dungeons) make me more what I really am. Off the MUD, I am not as much me" (Bewersdorff, 2001, p. 59), and, "a lack of connection between an individual and some deep, vital, and valuable part of himself" (Finifter, as cited in Bewersdorff, 2001, p. 62). Rae (2010) proposed an operational solution that an integration of multiple selves occurs when one's actual/real self is striving to become the true self, to the extent that the true self contains qualities deemed necessary for the fulfillment of existential self potential. This is the authentic self condition, against alienated self.

The dynamic formation of authentic self is very complex, and even alienated self could contribute as a stimulant for this authentic self formation. The key is that the alienated self should not see its condition as the functional condition of itself, but keep working to search for new frames of reference in life experiences to give feedback to the self to make one more authentic (Rae, 2010).

This present study also confirms inauthentic living as the dimension of counterfeit self. Authentic living (as the opposite of counterfeit/inauthentic living) is the result of one's reflective process towards one's own knowledge of aspirations, drives, beliefs, and valuable things; in this regard, there is a strong relation between genuine self and real world where s/he lives (Jin Kwon & Kwon, 2014). In short, "I am what I experience as who I am" (Weigert, as cited in Jin Kwon & Kwon, 2014, p. 303). There is debate, though, whether or not authenticity of the self, the parameter of

Table 2

Factor analysis results

Item	Factor 1 (ALIEN)	Factor 2 (LIVE)	Factor 3 (EXT)	Standardized λ	SE	t	R^2
OutTouch	.66			.52	.047	13.96*	.27
Alienate	.66			.60	.041	16.19*	.36
NotInsid	.92			.61	.054	16.91*	.37
MostSitu		.29		.26	.041	7.13*	.07
NoBelief		.51		.38	.057	8.95*	.14
Popular		.32		.24	.047	6.73*	.06
Expectat			.20	.17	.110	1.82	.03
NotOpini			-.60	-.46	.320	-1.88	.21

Note. SE = Standard error; ALIEN = Self-alienation; LIVE = Inauthentic living; EXT = Accepting External Influence; R^2 = item reliability, i.e. the proportion of variance in the item accounted for by the related factor of counterfeit self; * $t > |1.96|$ ($p < .05$)

authentic living, is a social construction or—as the essentialist or realist paradigm put it—is an inherent property of the self (Jin Kwon & Kwon, 2014; Vannini & Williams, 2009). In other words, the question is whether or not we could choose the constituents of our authenticity, or do we just accept the existence of them? If we agree that authenticity is one thing to be picked out, then we could creatively negotiate ourselves in terms of our beliefs and self-values. In this regard, socio-political-cultural influences become the selected and modified inputs for one to constitute his/her self. Gradually, one constitutes him/herself. Authentic living is actually a fight to become what one wishes to be; it is not a final status, but a dynamic process in one's entire life journey (Vannini & Williams, 2009). To depict the complexity, authentic living can be defined as “both a moral quest toward the value and practice of self-discovery and an effort to attain identity and stability in the ever-fluctuating and (relatively) anchor-less maelstrom of fleeting trends, panics, and doubts of postmodern society” (Lewin & Williams, as cited in Vannini & Williams, 2009, p. 6). Society is an entity assumed to challenge one's genuineness and originality by presenting discourses offered to someone (Costas & Fleming, 2009).

Finally, **this present study found that accepting external influence as a factor of counterfeit self is not adequately represented by the items/indicators proposed.** This finding is different from previous studies that confirmed the factor (such as Chinelato et al., 2015; Wood et al., 2008). To explain the difference, the author provides two arguments. The first argument derives from the characteristics of teenagers, who are the participants in this study. The other argument originates from the attributes of the “becoming authentic” process.

Teenagers are characterized by their tendency for peer conformity, but paradoxically, they also have a high sense of autonomy. The finding was summarized by Karreman and Bekker (2012) as “autonomy-connectedness”, originating from independence/separation as well as intimacy needs. In a collectivist culture, as in majority of Eastern countries, teenagers are more facilitated to conform to others, especially older people (Shen, 2011). By applying the terminology of Karreman and Bekker (2012), a counterfeit person is one with over-sensitivity to others, in which self-awareness is conquered by his/her sensitivity to others, either to peers or older people. The author assumes that the dynamics of the teenagers in filling in the questionnaires in this study is that they conceal this “over-sensitivity” condition, or that they deliberately suppress the reality that their selves are the reflection of others' expectations. This is in line with the statement, “Adolescents need to maintain a feeling of confidence in their own goals, while showing consideration for the goals of others” (Noom, Deković, & Meeus, 2001, p. 581). The definition of “consideration” in this regard is not identical with compliance, obedience, or acceptance. Teenagers are more likely to make a distortion of the reality of external influences, by publicly denying a great amount of contribution from external sources.

The second argument that explains the reason why accepting external influence is not significant as the constituent of (in)authentic self, is the perspective on external

influences. In the frame of “becoming authentic”, external influences are not viewed as the rival or opponent of one's self (Rae, 2010). This means that values of other people or society could be accepted, accommodated, and integrated into the self if they are necessary for the “becoming” process. We cannot simply say that external influence *definitely* spoils one's true self. As stated before, true self is the dynamics of a creative journey of which the filters of the teenager's self work to process inputs from their relations in the world. In this journey, as far as a person does not merely rely him/herself on external parties, the parties could still give contributions to the self, have a conversation with the self, and in fact, clarify and sharpen one's true self. The process is referred to as self-cultivation (Hwang, 2015; Moon, 2016).

Self-cultivation depends on not only input but also the intervention of others (Slote, 2016). One possible pathway according to Eastern psychology is that one's attempts at finding and enhancing his/her self stem from others whom s/he makes models that s/he thinks have qualities s/he adores. Slote (2016) described it as follows, “He doesn't on his own think of cultivating his empathic sensitivity ..., but rather decides to do that in response to what his wife tells him” (p. 5). The application of this proposition is that in striving for authenticity, a teenager cannot always fully control the factors outside of him/herself. One can deliberately make changes to be authentic (or “self-shaping”), but other people, family, community, society, and other external factors can also shape him/herself (s/he is “being shaped/cultivated” by other people and things), to improve the total configuration of his/her life experience (Slote, 2016; Wu, 2017). In this case, social roles and learning in the context of interaction with the socio-historically-cultural environments play a very important role in a dialectical process in the framework of self-cultivation (Wu, 2017). Meanwhile, Western psychology stands on the foundation of individualism that prioritizes free choice and human rights, making a firm line between self and others, and overlooking interpersonal relationships (Hwang & Chang, 2009; Hwang, 2015).

Conclusion and Recommendation

This present study concludes that there are only two counterfeit self dimensions of Wood et al. (2008) which are valid for Indonesian people, namely Self-alienation and Inauthentic Living. The third dimension, Accepting External Influence, is the inapplicable dimension in Indonesia, in which the people's psyche is dominated by the interdependent construal of self, that is self-definition based on an emotional connection with certain others or from the perspective of self existence as part of larger entities (Smith, Fischer, Vignoles, & Bond, 2013). Authentic people, at least for Indonesian teenagers who became the participants of the study, are not the kind of people who merely reject the influences from their environment, but those who could process and negotiate those influences. However, conducting a predictive validity test in further research would be useful to strengthen this claim.

The psychology of counterfeiting study by Gino et al. (2010) still has a theoretical gap. They just presupposed

that counterfeit behavior producing counterfeit self drives the subsequent unethical behaviors. The study's result of [Gino et al. \(2010\)](#) is actually in line with the findings of [Shu, Gino, and Bazerman \(2011\)](#) stating that the decision to act deceitfully increases: (1) moral disengagement, (2) moral leniency, and (3) motivated forgetting against moral rules. By applying the cognitive dissonance theory, they argued that a psychological mechanism works in a way that the three consequences operate to achieve a cognitive consonance, and by doing so reduce the guilty feeling of the fraudulent doer. Nevertheless, in contrast to those findings, the study by [Jordan, Mullen, and Murnighan \(2011\)](#) found that a person asked to recall his own immoral behavior would increase immoral behaviors. By applying self-completion theory, they argued that the psychological mechanism works here in a way that an individual who maintains his moral self-image as moral actors would have the sense of incompleteness when they fail in meeting the expectations based on the self-image and identity. This results in compensatory behaviors of efforts to achieve moral behaviors. On the other hand, a person asked to recall his/her moral behaviors would increase his/her moral licensing due to the sense of completeness, as he has a "ethical action deposit".

Based on the inconsistent findings, there is an urgent need to test further conjecture that there are other constructs functioning as the moderator in the relationship between counterfeit self and (un)ethical behaviors, such as ethical mind-set (utilitarianism versus deontology) ([Cornelissen, Bashshur, Rode, & Le Menestrel, 2013](#)). The relevance of this moderator in the context of Indonesian youth can be illustrated by a prominent case in 2017. A girl from Banyuwangi, East Java, Indonesia, gained national attention because of her viral Facebook status. Her writing does bring the spirit of mutual understanding of each other, tolerance of diversity, and peace. Consequently, the girl was invited as a speaker in various TV talk shows and public discussions, even invited by the President to the palace on the birthday of Pancasila, the foundation of the state of Indonesia. However, there had been some evidence that some of her texts are purportedly the result of plagiarism, and this fact has been acknowledged by her ([Rachmawati, 2017](#)) although she also tried to advocate herself by adding arguments that there is no real genuine idea in the world and that all people ever do is plagiarise. What is interesting is how her deed has been morally judged. [Purba \(2017\)](#) offered two possibilities. First, if plagiarism truly occurs, then the action "is still not a good deed, even though it might be done by many people." The second possibility is "Regardless of the context of plagiarism or not..., the message of the text echoes and be amplified stronger and farther ... with so much attention ..., then the peaceful messages of the text could touch more hearts and the conscience of Indonesian society." Using the theoretical perspectives, counterfeit behavior (plagiarism) could be judged as bad (a moral consistency phenomenon), or otherwise, good (moral balancing phenomenon), depending on the ethical mind-set used. The ethical mindset underlying the first possibility is the rule-based mind-set (deontology). The ethical mindset that underlies the second alternative is the outcome-based mind-set

(utilitarianism) because the morality of adolescent deeds is judged by its benefits to as many others as possible.

Conflict of Interest

The authors declare that there is no conflict of interest.

References

Akin, A., & Akin, U. (2014). Examining the relationship between authenticity and self-handicapping. *Psychological Reports: Mental & Physical Health*, 115(3), 795–804. <http://dx.doi.org/10.2466/09.PRO.115c26z1>.

Bewersdorff, E. (2001). *Virtuality and its discontents: An examination of self in cyberspace* (Unpublished doctoral dissertation). Alliant University, San Francisco Bay Campus, CA.

Carver, C. S., Sinclair, S., & Johnson, S. L. (2010). Authentic and hubristic pride: Differential relations to aspects of goal regulation, affect, and self-control. *Journal of Research in Personality*, 44(6), 698–703. <http://dx.doi.org/10.1016/j.jrps.2010.09.004>.

Chinelato, R. S. D. C., Ferreira, M. C., Valentini, F., & Van den Bosch, R. (2015). Construct validity evidence for the individual authenticity measure at work in Brazilian samples. *Revista De Psicología Del Trabajo Y De Las Organizaciones*, 31(2), 109–118. <http://dx.doi.org/10.1016/j.rpt.2015.03.005>.

Chiou, W.-B., Wan, P.-H., & Wan, C.-S. (2012). A new look at software piracy: Soft lifting primes an counterfeit sense of self, prompting further unethical behavior. *International Journal of Human-computer Studies*, 70(2), 107–115. <http://dx.doi.org/10.1016/j.ijhcs.2011.09.001>.

Christy, S. C. (1994). *The experience of self-loving: A phenomenological investigation* (Unpublished doctoral dissertation). The California Institute of Integral Studies, San Francisco, CA.

Cool, J. (2010). The mutual co-construction of online and onground in cyborganic: Making an ethnography of networked social media speak to challenges of the posthuman. In *Working Paper Presented to The EASA Media Anthropology Network E-seminar* (pp. 14–29). June 2010. Retrieved from http://www.media-anthropology.net/cool_cyberorganic.pdf.

Cornelissen, G., Bashshur, M. R., Rode, J., & Le Menestrel, M. (2013). Rules or consequences? The role of ethical mind-sets in moral dynamics. *Psychological Science*, 24(4), 482–488. <http://dx.doi.org/10.1177/0956797612457376>.

Costas, J., & Fleming, P. (2009). Beyond dis-identification: A discursive approach to self-alienation in contemporary organizations. *Human Relations*, 62(3), 353–378. <http://dx.doi.org/10.1177/0018226708101041>.

Covey, S. M. R., & Merrill, R. R. (2008). *The SPEED of trust: The one thing that changes everything*. New York, NY: Free Press. Retrieved from <https://books.google.com.my/books?id=sSQ-NDSyR5kC>.

Crockett, H. (2012). *Defining the authentic self: A study of how young adult women develop authentically and the role of their religious/spiritual experiences and sexual development* (Unpublished doctoral dissertation). Capella University, Minneapolis, MN.

FranklinCovey. (2011). *The speed of trust®: Building strong teams and relationships at work - toolkit*. Retrieved from https://support.livelicks.com/cc_files/ex/misc_resources/relationshipTrustToolkit.pdf.

Gino, F., Norton, M. I., & Ariely, D. (2010). The counterfeit self: The deceptive costs of faking it. *Psychological Science*, 21(5), 712–720. <http://dx.doi.org/10.1177/0956797610366545>.

Graham, M. R., Ryan, P., Baker, J. S., ..., & Kicman, A. T. (2009). Counterfeiting in performance- and image-enhancing drugs. *Drug Test Analysis*, 1, 135–142. <http://dx.doi.org/10.1002/dta.30>.

Green, C. (2011). Books we trust: The Speed of Trust. *Social Media Today*. Retrieved from <http://www.socialmediatoday.com/content/books-we-trust-speed-trust>.

Haines, G. (2011). Enriching the context of lifelong learning: The challenge of accessing the authentic self by developing self-knowledge using strengths-based positive psychology measures through teaching pre-service art education. *Action Research*, 9(4), 426–443. <http://dx.doi.org/10.1177/1476750311414738>.

Handayani, M. S., & Hidayat, R. (2016, July 28). Vaksin palsu: Bukan sekadar kasus peredaran obat palsu. *Tirto*. Retrieved from <https://tirto.id/vaksin-palsu-bukan-sekadar-kasus-peredaran-obat-palsu-boe6> [in Indonesian]

Hwang, K. K. (2015). Culture-inclusive theories of self and social interaction: The approach of multiple philosophical paradigms. *Journal for the Theory of Social Behaviour*, 45(1), 40–63. <http://dx.doi.org/10.1111/jtsb.12050>.

Hwang, K. K., & Chang, J. (2009). Self-cultivation: Culturally sensitive psychotherapies in Confucian societies. *The Counseling Psychologist*, 37(7), 1010–1032. <http://dx.doi.org/10.1177/00110000939976>.

Jin Kwon, Y., & Kwon, K. (2014). Consuming the objectified self: The quest for authentic self. *Asian Social Science*, 11(2). <http://dx.doi.org/10.5539/ass.v11n2p301>.

Jordan, J., Mullen, E., & Murnighan, J. K. (2011). Striving for the moral self: The effects of recalling past moral actions on future moral behavior. *Personality and Social Psychology Bulletin*, 37(5), 701–713. <http://dx.doi.org/10.1177/0146167211400208>.

Karreman, A., & Bekker, M. H. J. (2012). Feeling angry and acting angry: Different effects of autonomy connectedness in boys and girls. *Journal of Adolescence*, 35(2), 407–415. <http://dx.doi.org/10.1016/j.adolescence.2011.07.016>.

Kernis, M. H., & Goldman, B. M. (2006). A multicomponent conceptualization of authenticity: Research and theory. In M. P. Zanna (Ed.), *Advances in experimental social psychology* (pp. 284–357). San Diego, CA: Academic Press. [http://dx.doi.org/10.1016/S0065-2601\(06\)38006-9](http://dx.doi.org/10.1016/S0065-2601(06)38006-9).

Kish-Gephart, J. J., Harrison, D. A., & Treviño, L. K. (2010). Bad apples, bad cases, and bad barrels: Meta-analytic evidence about sources of unethical decisions at work. *Journal of Applied Psychology*, 95(1), 1–31. <http://dx.doi.org/10.1037/a0017103>.

Kottler, A. (2015). Feeling at home, belonging, and being human: Kohut, self psychology, twinship, and alienation. *International Journal of Psychoanalytic Self Psychology*, 10(4), 378–389. <http://dx.doi.org/10.1080/1551024.2015.1074000>.

Laksmana, N. (2017, May 4). Kemempora umumkan hasil kasus doping atlet PON dan Peparnas. *Kompas*. Retrieved from <http://olahraga.kompas.com/read/2017/05/04/18124061/kemempora.umumkan.hasil.kasus.doping.atlet.pon.dan.peparnas>. [in Indonesian]

Leary, M. R. (2003). Interpersonal aspects of optimal self-esteem and the authentic self. *Psychological Inquiry*, 14(1), 52–54.

Markova, S., & Nikitskaya, E. (2017). Coping strategies of adolescents with deviant behaviour. *International Journal of Adolescence and Youth*, 22(1), 36–46. <http://dx.doi.org/10.1080/02673843.2013.868363>.

Merry, M. S., & New, S. (2008). Constructing an authentic self: The challenges and promise of African-centered pedagogy. *American Journal of Education*, 115(1), 35–64. <http://dx.doi.org/10.1086/590675>.

Modern Didactics Centre. (2006). *Anti-corruption education at school: Methodical material for general and higher education schools*. Vilnius, Lithuania: Garnelis Publishing.

Moon, S. (2016). Donghak (Eastern learning), self-cultivation, and social transformation: Towards diverse curriculum discourses on equity and justice. *Educational Philosophy and Theory*. <http://dx.doi.org/10.1080/00131857.2016.1216386>.

Noom, M. J., Deković, M., & Meeus, W. (2001). Conceptual analysis and measurement of adolescent autonomy. *Journal of Youth and Adolescence*, 30(5), 577–595.

Petrillo, J., Cano, S. J., McLeod, L. D., & Coon, C. D. (2015). Using classical test theory, item response theory, and rasch measurement theory to evaluate patient-reported outcome measures: A comparison of worked examples. *Value in Health*, 18(1), 25–34. <http://dx.doi.org/10.1016/j.jval.2014.10.005>.

Pratama, A. B. (2016, December 29). Ada 800 ribu situs penyebar hoax di Indonesia. *CNN Indonesia*. Retrieved from <http://www.cnnindonesia.com/teknologi/20161229170130-185-182956/ada-800-ribu-situs-penyebar-hoax-di-indonesia/>. [in Indonesian]

Press Association. (2004, August 23). *Teenagers fake drug-taking to 'fit in'*. Retrieved from <https://www.theguardian.com/society/2004/aug/23/drugsandalcohol.drugs>.

ProKaltim. (2017, May 8). ASTAGA..!! Hanya ingin tampil keren, ABG ini jual diri. Retrieved from <http://kaltim.prokal.co/read/news/299562-astaga-hanya-ingin-tampil-keren-abg-ini-jual-diri.html>. [in Indonesian]

Purba, A. P. (2017, June 5). Di balik kontroversi plagiarisme afi nihaya. *GeoTimes Indonesia*. Retrieved from <http://geotimes.co.id/di-balik-kontroversi-plagiarisme-afi-nihaya/>. [in Indonesian]

Rachmawati, I. (2017, June 13). Ini 3 status Afif yang diduga plagiar. *Kompas*. Retrieved from <http://regional.kompas.com/read/2017/06/13/13160031/ini.3.status.afi.yang.diduga.plagiat>. [in Indonesian]

Rae, G. (2010). Alienation, authenticity and the self. *History of the Human Sciences*, 23(4), 21–36. <http://dx.doi.org/10.1177/0952695110375763>.

Ratna, H. (2017, February 2). Kemristekdikti terima 141 laporan kasus ijazah palsu. *Tempo*. Retrieved from <https://nasional.tempo.co/read/news/2017/02/02/078842273/kemenristekdikti-terima-laporan-141-pejabat-berijazah-palsu>. [in Indonesian]

Sari, H. R. (2016, June 27). Mewahnya kehidupan pasutri membuat vaksin palsu untuk bayi. *Merdeka*. Retrieved from <https://www.merdeka.com/periama/mewahnya-kehidupan-pasutri-pembuat-vaksinpalsu-untuk-bayi.html>. [in Indonesian]

Shen, Y.-L. (2011). Effects of Chinese parental practices on adolescent school outcomes mediated by conformity to parents, self-esteem, and self-efficacy. *International Journal of Educational Research*, 50, 282–290. <http://dx.doi.org/10.1016/j.ijer.2011.09.001>.

Shu, L. L., Gino, F., & Bazerman, M. H. (2011). Dishonest deed, clear conscience: When cheating leads to moral disengagement and motivated forgetting. *Personality and Social Psychology Bulletin*, 37(3), 330–349. <http://dx.doi.org/10.1177/0146167211398138>.

Slote, M. (2016). Moral self-cultivation East and West: A critique. *Journal of Moral Education*, 45(2), 192–206. <http://dx.doi.org/10.1080/03057240.2016.1174674>.

Smith, P. B., Fischer, R., Vignoles, V. L., & Bond, M. H. (2013). *Understanding social psychology across cultures: Engaging with others in a changing world*. Thousand Oaks, CA: Sage.

Subrahmanyam, K., & Smahel, D. (2011). Connecting online behavior to adolescent development: A theoretical framework. In K. Subrahmanyam, & D. Smahel (Eds.), *Digital youth: The role of media in development* (pp. 27–39). New York, NY: Springer-Verlag. http://dx.doi.org/10.1007/978-1-4419-6278-2_2.

Sugiharto, B. A. (2016, December 2). Penyebar berita hoax di Indonesia bisa raup Rp700 Jutaan. *CNN Indonesia*. Retrieved from <http://www.cnnindonesia.com/teknologi/201612202085641-185-176767/penyebar-berita-hoax-di-indonesia-bisa-raup-rp700-jutaan/>. [in Indonesian]

van den Bosch, R., & Taris, T. W. (2014). The authentic worker's well-being and performance: The relationship between authenticity at work, well-being, and work outcomes. *The Journal of Psychology*, 148(6), 659–681. <http://dx.doi.org/10.1080/002223980.2013.820684>.

Vannini, P., & Williams, J. P. (Eds.). (2009). *Authenticity in culture, self, and society*. Surry, England: Ashgate Publishing.

Wood, A. M., Linley, P. A., Maltby, J., Baliousis, M., & Joseph, S. (2008). The authentic personality: A theoretical and empirical conceptualization and the development of the authenticity scale. *Journal of Counseling Psychology*, 55(3), 385–399. <http://dx.doi.org/10.1037/0022-0063.55.3.385>.

Wu, M. (2017). The process of self-cultivation and the mandala model of the self. *Frontiers in Psychology*, 8(24), 1–11. <http://dx.doi.org/10.3389/fpsyg.2017.00024>.