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Consumer Ethnocentrism as Mediator Between Religiosity and Animosity on Starbucks Boycott Motivation

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Abstract

Increasing public awareness of social and political issues, as well as the link between certain products and political affiliation, is important for understanding how psychological factors can influence consumption behavior. This research aims to analyze the role of consumers' ethnosentiment in mediating the influence of religiosity and consumers' animosity to boycott motivation on Starbucks products in Jakarta. The methodology used in this study is descriptive and quantitative. using the SEM-PLS methodology with sample data of 230 respondents through the distribution of questionnaires. The results show that religiosity and consumers' animosity direct influence on boycott motivation, and consumers' ethnocentrism can mediate the influence of Religiosity and consumers' animosity on boycott motivation in Jakarta. This research is limited to Starbucks consumers in Jakarta and only analyzes psychological factors to analyze consumer behavior in carrying out boycotts. These results demonstrate the significance of considering psychological and social aspects when examining customer behavior and its effects on the business and society as a whole. shows that businesses must consider the social and political effects of their practices and comprehend the attitudes and beliefs that drive consumers to boycott.

Keywords: *Religiosity, Consumer's Animosity, Consumer's Ethnocentrism, Boycott Motivation.*

INTRODUCTION

Israel carried out repeated attacks on Palestine, causing significant suffering to the Palestinian people in economic, physical, social, and humanitarian aspects (Khoiruman & Wariati, 2023). This attack sparked global concern and drew world attention to long-standing tensions between Israel and Palestine, especially with the Hamas group. Indonesia has revived BDS stands for Boycott, Divestment, and Sanctions. movement. A fatwa was released by the Indonesian Ulema Council (MUI). on November 10, 2023. Number 83 of 2023, which supports Palestinian independence and opposes Israeli aggression. In this context, the phenomenon of boycotting products associated with certain religious or ethnic identities, as seen in Indonesia, is increasingly widespread as a form of response to Israel's attacks on Palestine (Junaidi, 2023).

During A product boycott suspected of being associated with Israel in October-November 2023, there was a decline in sales transactions in several FMCG product categories in Indonesia. Mother and child needs fell by 16%, health by 15%, and food and beverages by 12%, indicating that Indonesian consumers are responding to political and social issues by changing their purchasing habits, especially for goods related to children's safety and health. In contrast, the beauty care sector experienced a 7% increase in transactions, which may be due to the perception that this category is not affected by social and political issues. This shows that the boycott campaign influences consumer preferences for brands that are considered to support Israel.

Starbucks, one of the world's largest coffee companies, has been embroiled in controversy over its ties to Israel, sparking a boycott movement, especially from consumers who support

Palestine. As a result, Starbucks' market value fell by almost $12 billion (Rp. 186 trillion), with a decline in consumer purchasing power and internal disputes impacting sales (CNBC Indonesia, 2023). The Indonesian Muslim Consumer Foundation (YKMI) recorded ten products affiliated with Israel, such as Danone, Starbucks, Nestle, and McDonald's, as well as several other products, such as Pizza Hut, KFC, and P&G (Rahmat, 2024). This boycott action is a form of protest against Israeli policies regarding humanity and politics, in line with Dekhil et al. (2017) explanation of consumer boycotts as an effort to achieve certain goals by refraining from buying boycotted products. YKMI has encouraged the public to verify boycott information via platforms like bdnaash.com and boycott. thewitness.news, stating that such boycotts are intended to bolster Palestinian solidarity and weaken the Israeli economy.

Starbucks Indonesia experienced a sales decline of 30-35% due to the Israel-related boycott. The company is facing downsizing and vandalism at stores, although it plans to expand more cautiously. Starbucks emphasizes that it has no ties to Israel and states that its profits are not used for political purposes, but rather to support employees and local coffee farmers (Momsmoney, id, 2024). Apart from that, Starbucks Indonesia donated IDR 5 billion to help the people of Gaza through World Central Kitchen (Katadata.co.id, 2024). Calls for a boycott on social media, with the hashtag #boycottstarbucks, which was used 16,000 times in 30 days, also contributed to the decline in sales.

Starbucks' share price on the US Nasdaq also experienced significant fluctuations, falling from US$112 in October 2023 to US$90 at the end of November 2023, influenced by the MUI boycott and fatwa. This decline indicates poor market sentiment, with investors worried about Starbucks' prospects in Indonesia (Yahoo Finance, 2023). Starbucks may need to strengthen its communications strategy and consider product diversification to mitigate this negative impact. This boycott illustrates how the religiosity factor, as explained by Kalliny et al. (2018), influences the desire to engage in religious-based boycott actions.

The boycott of Israeli-affiliated goods is a way to protest against Israel's humanitarian and political policies. Friedman (1985) asserts that a boycott by consumers is an effort to urge individuals to refrain from purchasing boycotted products. The Indonesian Muslim Consumers Foundation (YKMI) encourages the public to verify boycott information through sites such as bdnaash.com and Boycott.thewitness.news, and believes this boycott will support the Palestinian struggle (Rahmat, 2024). Mass boycotts of Israeli products around the world are expected to weaken Israel's economy and force it to submit to international law.

Consumer boycotts, which involve refusing to purchase products or do business with certain entities, are a way for consumers to express their dissatisfaction (Wuryanti et al., 2017; Rahmawati et al., 2020). These boycotts also serve to hold companies or countries accountable for their actions (Hendel et al., 2017). When consumers believe a boycott will be successful, they will invite others to join in the action.

Religiosity influences consumer behavior and their desire to carry out boycotts, especially faith-based boycotts (Kalliny et al., 2018; Dekhil et al., 2017). Fakriza and Ridwan's (2019) research on 150 KFC consumers shows that boycott behavior is significantly influenced by religiosity. The strength of religious affiliation influences the level of religiosity and consumption behavior. Puji and Jazil (2024) research also found that religiosity influences the motivation to boycott Unilever products. Religion is an important factor in influencing economic, social, moral, and cultural behavior, including consumption behavior. Additionally, Fitri et al. (2024) demonstrate that intrinsic religious motivation affects the intention to boycott Israeli products, as individuals are driven by their convictions rather than external coercion. Research by Muhamad et al. (2019) indicates that inherent religious motivation does not directly affect boycott intentions; rather, it is mediated by factors such as social pressure and moral enhancement. Meanwhile, Awaludin et al. (

2023) found that religiosity did not influence intentions to boycott Israeli affiliate products.

Consumer animosity towards Israel or companies that are considered to support Israel can influence boycott behavior towards Starbucks. Increased consumer dissatisfaction intensifies the inclination to boycott Starbucks products as a repudiation of Israeli policies deemed harmful to Palestine. Research indicates that consumer discontent might incite boycotts and affect product assessments (Mirza et al., 2020). Hatred of Israel can increase feelings of ethnocentrism, which drives consumers to support local products and oppose foreign products such as Starbucks. Research also reveals that boycotts are significantly impacted by customer hostility (Ali, 2021). Negative consumer sentiment can influence motivation, product evaluation, and participation in boycotts (Suhud, 2018), indicating that animosity from customers significantly affects the choice to boycott a particular product or brand.

According to Abosag and Farah (2014), apart from religiosity and consumer animosity, consumer ethnocentrism is also the main factor that encourages boycotts. Consumer ethnocentrism, which refers to a preference for local products over foreign products (Lee et al., 2017), may influence the desire to boycott Starbucks products, especially if they are deemed to violate local values. Research by Khoiruman and Wariati (2023) shows that customer ethnocentrism significantly influences the motive behind boycotts, because consumers tend to support local products more. In developing countries such as Turkey and Romania, although ethnocentrism exists, consumers often consider international product quality (Qing et al., 2012). Ethnocentrism can also strengthen the relationship between religiosity and consumer animosity in motivating boycotts of products such as Starbucks during the Israeli-Palestinian conflict (Awaludin et al., 2023).

Referring to the phenomenon that has been described encourages the author to be interested in studying it more deeply. Religiosity, Consumers' Animosity to Boycott Motivation Starbucks products by adding Consumer Ethnocentrism as an This research's intervening variable. The problem formulation in this research includes:
1. What Religiosity the influence on consumers' ethnocentrism?
2. Is Consumer's Animosity Influence on Consumer's Ethnocentrism?
3. Is Religiosity an Influence on Boycott Motivation?
4. Is Consumer's Animosity Influence on Boycott Motivation?
5. Is Consumer Ethnocentrism Influenced by Boycott Motivation?
6. Is Consumer Ethnocentrism a mediating influence on Religiosity to Boycott Motivation?
7. Is Consumer Ethnocentrism mediating the influence of Consumer's Animosity on Boycott Motivation?

LITERATURE REVIEW

The theoretical foundation of this research is based on the Theory of Reasoned Action (TRA) developed by Fishbein and Ajzen (1975). This theory posits that an individual's behavior is influenced by two main factors: their attitude toward the behavior and subjective norms. TRA seeks to explain how behavioral intentions, such as resistance to normative influence and purchase intention, are formed (Fishbein & Ajzen, 1975).

BOYCOTT MOTIVATION

According to Akdogan et al. (2012), a boycott is an action to avoid using, purchasing, or dealing with an organization because of protest or as a form of coercion. the word in or as a form of barrier. This word comes from the English word boycott, which came into use in Ireland during the "Land War" around 1880. This word also comes from the name of Charles Boycott, a land agent for the landlord Earl Erne.

Boycotts are described as initiatives undertaken by one or more individuals to attain specific aims by compelling customers to abstain from particular market purchases (Kalliny et al., 2018).

CONSUMERS ETHNOSENTRIC

Consumer ethnocentrism is based on the idea that "ethnocentrism," initially presented by Sumner (1906) in his work Folkways. Sumner characterizes ethnocentrism as a perspective wherein one's group is regarded as the focal point, with all other groups evaluated and assessed according to that standard.

Ding (2017) describes the ethnocentrism of consumers as the convictions held by customers on the suitability and ethics of acquiring foreign-manufactured goods.

RELIGIOSITY

According to Suryadi and Bahrul (2021), religiosity comes from Latin, namely religio. This word has the roots "re" and "ligare," which means to bind. This brings the understanding that there are laws and obligations related to religiosity (religion) that must be followed and practiced by its adherents.

According to Alfiani (2013), an internal relationship between people and God that has the power to impact their lives is called religiosity. daily interactions, like worship, that reveal the deep relationship between people and God.

CONSUMER ANIMOSITY

Consumer animosity or consumer hatred/hostility is described by (Klein et al., 1998) as Consumer hostility is conceptually defined as residual hostility toward past or present political, military, or economic occurrences or religious conflicts.

As stated by Heslop (2006), consumer animosity is a detrimental sentiment stemming from political strife, colonial history, or other adverse occurrences between the consumer's country of origin and that of the product, which affects consumer attitudes and purchasing decisions by diminishing their inclination to purchase goods from countries deemed unpopular.

HYPOTHESIS DEVELOPMENT

According to the research background and review of the literature, this research analyzes the influence of Boycott Motivation with 2 (three) independent variables, namely Religiosity and Consumers' Animosity, as well as 1 (one) mediating variable, namely Consumer Ethnocentrism, against 1 (one) dependent variable, namely Boycott Motivation. Thus, the following is the research's conceptual framework:
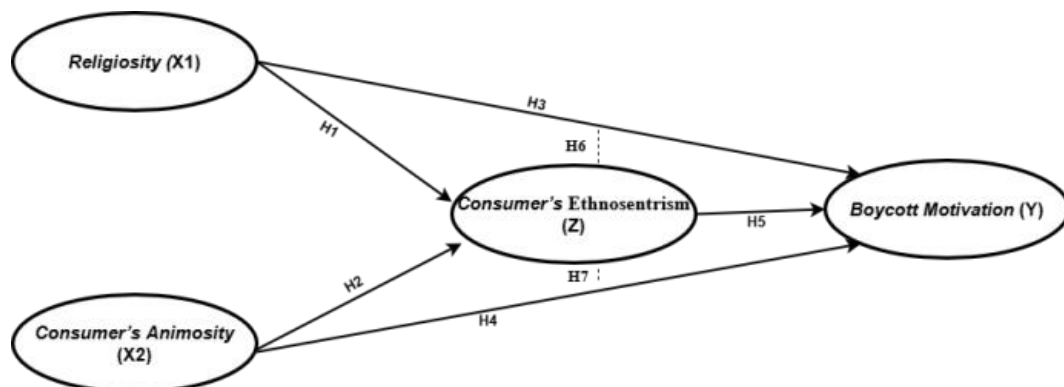

Figure 1. Thinking Framework

The research's conclusions are in line with (Jin et al., 2022), which concluded that religiosity positively influences ethnocentrism, causing a preference for products made in the country or culture.

H$_1$: Religiosity has a positive effect on Consumer ethnocentrism

Research performed by Rose et al. (2009), This study looked at the effects of hostility on the product evaluation and readiness to purchase goods within the framework of Israeli Arabs and Jews against British and Italians who looked at how subcultural perspectives when evaluating the hostility of people from a country to other countries' products and see if there is a willingness to buy them. The results of this research show that both consumer hostility and consumer ethnocentrism cause a person's willingness to buy a product to decrease.

H$_2$: Consumer Animosity has a positive effect on Consumer Ethnocentrism

Research performed by Fakriza and Ridwan (2019) demonstrates that religiosity has a significant and supportive influence on boycott behavior. How powerful a person's perceived religious affiliation can be applied to ascertain A person's degree of religiosity. It has a significant part in determining consumption behavior. Apart from that, Puji and Jazil (2024) in their research found that religiosity had a favorable impact on the motivation to boycott Unilever products. So, it can be concluded that religion appears to be an important concept that influences economic, social, moral, and cultural behavior, even at the level of consumption behavior, depending on how religious a person is, which can foster a desire to boycott. Furthermore, research by Fitri et al. (2024) shows that intrinsic religious motivation has an impact on the desire to boycott Israeli products. A person with intrinsic motivation in religion behaves not because of external pressure or worldly satisfaction, but because of inner beliefs and the values taught in his religion.

Unlike the three preceding studies, the study by Muhamad et al. (2019) showed that intrinsic religious inspiration doesn't directly affect an individual's motivation to boycott a product; rather, it is mediated by many elements like peer pressure, self-improvement, and moral considerations. It was found in research by Awaludin et al. (2023) that religiosity does not affect individuals' intentions to boycott Israeli affiliate products.

H$_3$: Religiosity has a positive effect on consumer Boycott Motivation towards Starbucks products

Ali's (2012) study indicates that consumer antagonism significantly influences boycott participation, motivation, and product assessment. This research suggests that awareness of political and social issues, along with solidarity with impacted populations, can change consumer behavior in product selection.

H$_4$: Consumer Animosity has a positive effect on the Boycott Motivation of consumers towards Starbucks products

Customer ethnocentrism has a favorable and statistically significant impact on the reasons behind the boycott. This is one of the main drivers of consumer boycott behavior, as it influences consumers' attitudes with regard to foreign goods and their readiness to support domestic products instead. Overall, consumer ethnocentrism is a crucial component in understanding consumer motivations for boycotting foreign products.

H$_5$: Consumers' ethnocentrism has a positive effect on Boycott Motivation

Research by Khoiruman and Wariati (2023) found that Religiosity towards Boycott Motivation through Consumer Ethnocentrism has advantages and a statistically significant effect. Finding that hostility (negative feelings or hostility towards a group or country) does influence boycott motives through increasing consumer ethnocentrism. feel provoked or angry (animosity) towards products or companies from certain countries; these feelings increase their level of ethnocentrism, which further strengthens their urge to commit a boycott of products from that country.

H$_6$: Consumers' ethnocentrism mediates the influence of religiosity on boycott motivation. Research by Khoiruman and Wariati (2023) found that Religiosity towards Boycott Motivation through Consumer Ethnocentrism has a statistically significant and favorable impact. The larger the consumer's religiosity, the greater their tendency to base their consumption decisions on their ethnic or national values, which in turn motivates them to boycott products that do not conform to these values.

H$_7$: Consumer's ethnocentrism mediates Consumer's animosity towards boycott *motivation*

RESEARCH METHOD

The research method uses quantitative methods with a causal research design and uses the Structural Equation Modeling (SEM) technique. This study's population is an unknown number of people who buy or have consumed Starbucks products within the vicinity of DKI Jakarta. The sample used in the research analysis Structural Equation Model, contains at least 100 samples. According to Hair et al. (2021), that is, by multiplying the quantity of research indicators by 10, because the total population is unknown. The number of indicators in this research is 23, so the required sample size is 23. (research indicators) x 10 = 230 respondents. With the suggestion given that the bare minimum of participants in the SEM analysis is 100, the sample size is set at 230 respondents who have consumed Starbucks in the vicinity of Jakarta. The technique for gathering data is primary data, which comes from distributing questionnaires online.

Methods Of Data Acquisition

This research utilizes a questionnaire for data collection, applying a Likert scale to assess respondents' attitudes, opinions, and perceptions on a scale ranging from 1 to 6. The scale categories include STS (Strongly Disagree), TS (Disagree), CTS (Moderately Disagree), CS (Moderately Agree), S (Agree), and SS (Strongly Agree).

Research Variables

This study consisted of two independent variables: religiosity and consumer's animosity. The dependent variable in this study is boycott motivation, and the mediating variable is consumer ethnocentrism. The following indicators are used for each variable:

Table 1. Operational Research Variables

Variable	Indicator	Source
Religiosity	1. Ideological Dimension (Belief) 2. Ritualistic Dimension (Religious Practice) 3. Experiential Dimension 4. Intellectual Dimension (Religious Knowledge) **5.** Consequential Dimension	(Glock & Stark, 1965)

Variable	Indicator	Source
	(Religious Consequences in Behavior)	
Consumers Animosity	1. Military Factors 2. Political Factors 3. Economic Events Affecting Consumer Buying Behavior in International Markets	(Rose et al., 2009)
Consumers Ethnosentrim	1. A true Indonesian should always buy products made in Indonesia. 2. Only products that are not available in Indonesia should be imported. 3. Buying local products helps the domestic economy run well. 4. We should always consume local products. 5. Buying imported products does not reflect the identity of an Indonesian. 6. It is inappropriate to buy imported products. 7. A true Indonesian should purchase local products. 8. We should buy products made in Indonesia rather than allowing other countries to profit from us. 9. Buying local products is the best action one can take. 10. Try as much as possible not to buy imported products, unless necessary.	(Ding, 2017)
Boycott Motivation	1. Boycott attitude 2. Subjective norm 3. Differentiation 4. Self-enhancement **5.** Contribution to boycott intention	(Muhamad et al., 2019)

Data Analysis

The hypothesis test was carried out through multiple linear regression analysis to assess the role of consumer ethnocentrism in mediating the influence of religiosity and consumer animosity on boycott motivation. This study used the Structural Equation Model-Partial Least Squares (SEM-PLS) method, with the study focusing on individuals who consumed Strabucks:

Model I : BM = $\alpha_1 + \beta_1 R + \beta_2 CA + e_1$
Model II : CE = $\alpha_2 + \beta_3 R + \beta_4 CA + \beta_5 BM + \beta_6 R\_BM + \beta_7 CA\_BM + e_2$

Information:
BM = Boycott Motivation
R = Religiosity
CA = Consumer Animosity
CE = Comsumer Ethnosentrism
β = Koefisien regresi
ε = error

FINDINGS AND DISCUSSION

Table 2. Demographics of Respondents

Age	18 - 24 Years	159	69
	25 - 34 Years	47	20
	35 - 44 Years	21	9
	45 - 54 Years	3	1
Income	<Rp.1,000,000	76	33
	Rp.1,000,000 - Rp.3,000,000	67	29
	Rp.3,000,000 - Rp.5,000,000	40	17
	Rp.5,000,000 - Rp.7,000,000	36	16
	Rp.7,000,000 - Rp.10,000,000	7	3
	>Rp. 10,000,000	4	2
Marital status	Not married yet	184	80
	Marry	46	20
Work	Student	135	59
	Private Officer	22	10
	State Officer	53	23
	Entrepreneur/Entrepreneur	20	9
Last education	SD	1	0
	Middle School/Equivalent	4	2
	High School/Equivalent	137	60
	D3	13	6
	S1	71	31

	S2	4	2
	Never	106	46
Frequency of Visits to Starbucks in the Last 1 Year	1 -2 Times	82	36
	3 – 5 Times	31	13
	More than 5 Times	11	5

In the questionnaire, there are characteristics of respondents determined by the author, referring to gender, age, income, marital status, employment, last education, and frequency of purchases during the last year. Apart from that, there are various statements regarding the indicators for each variable, each of which consists of 5 indicators for the Religiosity variable, 3 indicators for the Consumer Animosity variable, 5 indicators for the Boycott Motivation variable, and 3 indicators for the Consumer Animosity variable. Referring to the traits of those surveyed, it is recognized that there were 230 respondents. The dominant age majority of respondents is 18-24 years old, with a total of 159 people, or 69%. The majority of the dominant income is less than 1,000,000, with a total of 76 people or 33%. The majority of the dominant marital status is unmarried, with a total of 185 people or 80%, the majority of the dominant employment status is students with a total of 135 people or 59%, the majority of the dominant final education level is high school/equivalent with a total of 137 people or 60%. The dominant majority of purchase frequency during the last year is never, with a total of 106 or 46% who have never purchased Strabucks products in the last 1 year.

Descriptive Statistics

Table 3. Descriptive Statistics

Variable	N	Min	Max	Mean	Std. Deviation
Religiosity	230	9	30	26,96	2,612
Consumers Animosity	230	4	18	14,93	2,808
Consumers Ethnosentrim	230	26	60	48,82	6,705
Boycott Motivation	230	8	30	25,40	4,437

The outcomes of descriptive statistics analysis demonstrate that the variables studied have a tendency for relatively high scores, reflecting the respondents' strong attitudes and behavior towards certain issues. For the variable Religiosity, with a standard deviation of 2.612 and a mean of 26.96. Most respondents showed a strong degree of faith, close to the maximum value (89.87%). On the variable Consumer Animosity, the 14.93 on average, with a standard deviation of 2.808. shows that respondents typically possess a high degree of animosity, with a score close to the maximum (82.94%). Consumer Ethnocentrism, with a mean of 48.82 and 6.707 is a standard deviation, shows that the majority of respondents favor domestic products, with around 81.47% of the maximum value. Lastly, on the variables Boycott Motivation, with a standard deviation of 4.437 and a mean of 25.40, most of the responders have very high boycott motivation, reaching around 84.67% of the maximum value. Overall, this data illustrates that respondents tend to have strong attitudes in terms of religiosity, animosity towards foreign products, ethnocentrism, and motivation to carry out boycotts.

Measurement Model (outer model)

Convergent Validity Test

Test validity using SmartPLS software by calculating convergent validity (loading factor), discriminant validity, and the level of significance of the hidden factors of the study structure that demonstrates the relationship between the indicators and construct. The validity test begins by inputting the respondent's answer data from the questionnaire results, which have been converted to numeric. Here is an illustration of the SmartPLS output results for validity testing:
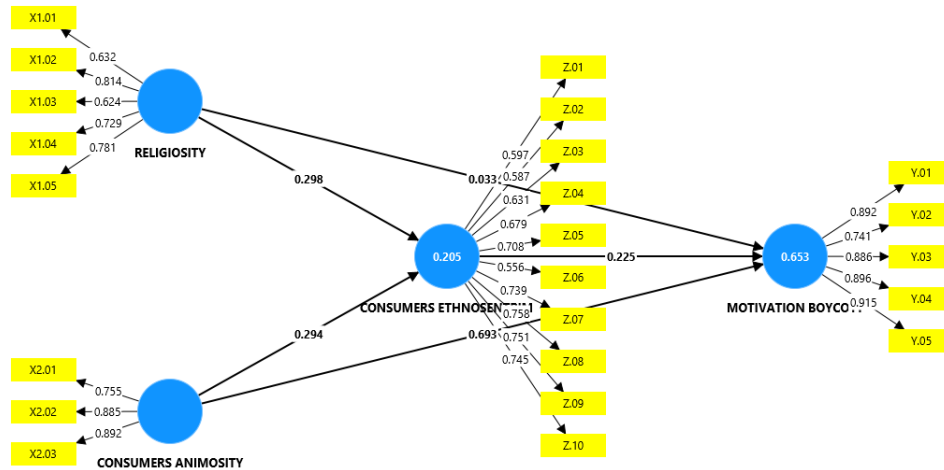

Figure 2. Outer Loadings Validity Test Results Before Drop
Source: Results processed by Smart PLS

Considering the loading value above, if the value is still below 0.7, then it must be dropped. The outer loadings value is below 0.7, namely on variables religiosity, namely X1.01 and X1.03, in the variable consumer's ethnosentrim, namely Z.01, Z.02, Z.03, Z.04, and Z.06. Table 4.10 below describes the loading value for each indicator:

Table 4. Outer Loadings Validity Test Before Drop

Variable	Indicator	Loading	Information
	X1.01	0.632	Invalid
	X1.02	0.814	Valid
Religiosity	X1.03	0.624	Invalid
	X1.04	0.729	Valid
	X1.05	0.781	Valid
	X2.01	0.755	Valid
Consumers Animosity	X2.02	0.885	Valid
	X2.03	0.892	Valid
	Z.01	0.597	Invalid
	Z.02	0.587	Invalid
Consumers Ethnosentrim	Z.03	0.631	Invalid
	Z.04	0.679	Invalid
	Z.05	0.708	Valid

Variable	Indicator	Loading	Information
	Z.06	0.556	Invalid
	Z.07	0.739	Valid
	Z.08	0.758	Valid
	Z.09	0.751	Valid
	Z.10	0.745	Valid
	Y.01	0.892	Valid
	Y.02	0.741	Valid
Boycott Motivation	Y.03	0.886	Valid
	Y.04	0.896	Valid
	Y.05	0.915	Valid

Source: Results processed by Smart PLS

Because there are indicators that are invalid and must be dropped, they must be analyzed again. The following is the corrected output:
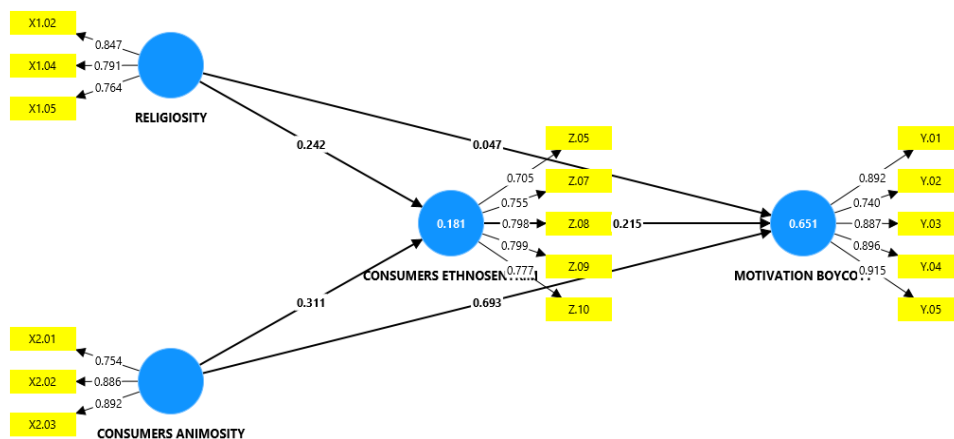

Figure 3. Validity Test Results After Dropping
Source: Results processed by Smart PLS

According to the output above, the loading value is above 0.7. The outcomes of the outer loadings Test results indicate that all constructs are valid. This means showing that the indicator has a high level of validity, so it meets convergent validity. Table 5 explains the loading values and T-statistic values for each of the indicators below, which have been corrected.

Table 5. Outer Loadings After Drop

Variable	Indicator	Loading	Information
	X1.02	0.847	Valid
Religiosity	X1.04	0.791	Valid
	X1.05	0.764	Valid
	X2.01	0.755	Valid
	X2.02	0.885	Valid
Consumers Animosity			
	X2.03	0.892	Valid

Variable	Indicator	Loading	Information
Consumers Ethnosentrim	Z.05	0.705	Valid
	Z.07	0.755	Valid
	Z.08	0.798	Valid
	Z.09	0.799	Valid
	Z.10	0.777	Valid
Boycott Motivation	Y.01	0.892	Valid
	Y.02	0.740	Valid
	Y.03	0.887	Valid
	Y.04	0.896	Valid
	Y.05	0.915	Valid

Source: Processed results, Smart PLS

Reliability Test

Reliability testing was carried out to take into account the quality and level of consistency of questionnaire statements for the research as a whole. In testing the reliability of a construct using SEM on SmartPLS by examining the results of Composite dependability, Indicator block Cronbach's alpha. The table that follows displays the reliability test calculation results:

Table 6. Reliability Tests

	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)
Religiosity	0.721	0.726	0.843	0.642
Consumers Animosity	0.803	0.838	0.883	0.716
Consumers Ethnosentrim	0.827	0.840	0.877	0.589
Motivation Boycott	0.917	0.928	0.938	0.754

Source: Data processed by SmartPLS, 2025

Reliability testing by looking at the results, Cronbach's alpha, and composite reliability. The study's independent and dependent variables were above 0.60. This means that the indicators used in each construct, Religiosity, Consumers' Animosity, Consumers' Ethnosentrim, and Boycott Motivation said to be capable of measuring constructs reliably. After carrying out reliability testing, carry out testing on discriminant validity to find out that every latent variable's idea differs from other variables by comparing the values loading on the construct with the target must be greater when compared with the loading value towards the construct other.

Table 7. R-Square Values of Endogenous Variables

	R-square	R-square adjusted
Consumers Ethnosentrim	0.181	0.174
Motivation Boycott	0.651	0.646

According to Table 7 above, it demonstrates that the boycott motivation, the R-squared of the variable is 0.651. One could say that variations change variables boycott motivation that can be explained by variables religiosity, consumers' animosity, and consumer ethnocentrism, amounting to 65.1%, while variables outside the suggested model account for the remaining 34.9%. The consumer ethnocentrism variable has a 0.181 R-squared value. Consequently, it may be said that variations in variables change consumers' ethnocentrism can be explained by variables religiosity and consumers' animosity amounted to 18.1%; the remaining 81.9% was accounted for by factors not included in the suggested model.

Evaluation goodness of fit model using the predictive relevance value, the structural (Q^2) (Wati, 2017:239). The formula for calculating the following is the predictive relevance value (Q2):

$Q^2 = 1- (1- R^2t) (1- R^2 2)$

$Q^2 = 1 – (1- 0,181) (1-0,651)$

$Q^2 = 1 – (0,819) (0,349)$

$Q^2 = 1- 0,2858$

$Q^2 = 0,714$

According to the Q-square test above, it can be shown that the value of predictive relevance of 0.714 or 71.4%. Meanwhile, the remaining value of 28.6% can be explained by additional factors that have not been explained in this research model.

HYPOTHESIS TESTING

The degree of relevance in hypothesis testing is indicated by the route coefficient's value. P-values and the t-statistic both display the path coefficient's value. For a two-tailed hypothesis, It is necessary for the t-statistic to exceed 1.96, and for a one-tailed hypothesis, it must be a p-value less than 0.05 and more than 1.64. The mediation analysis in this study was conducted via the specific indirect effect in SmartPLS 4.0 employing the bootstrapping technique. The outcomes of evaluating the research structural model are depicted in the graphic below.
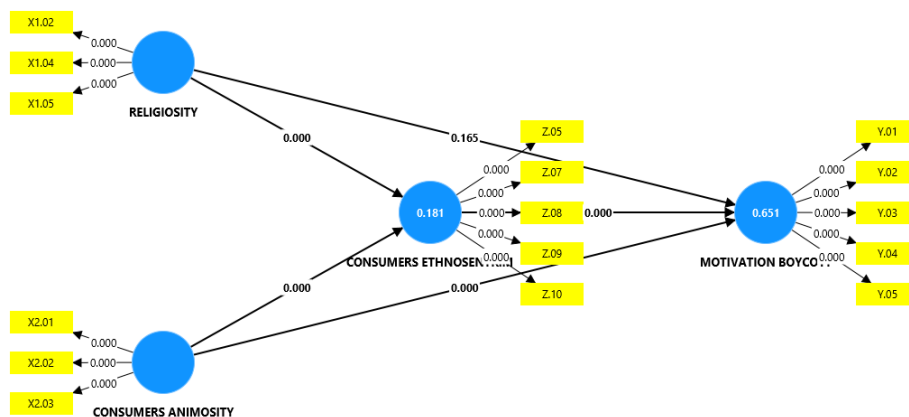

Figure 4. Hypothesis Testing Results
Source: Primary data processed, 2025

Table 8. Test Results Direct Effect

Variable	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	Tstatistics (|O/STDEV|)	P values	Information	Hypothesis
Religiosity -> Consumers' Ethnocentrism	0.242	0.250	0.070	3.473	0.000	*Significant*	Accepted
Consumers' Animosity -> Consumers' Ethnocentrism	0.311	0.316	0.078	4.005	0.000	*Significant*	Accepted
Religiosity -> Motivation Boycott	0.099	0.105	0.051	1.936	0.026	*Significant*	Accepted
Consumers' Animosity -> Motivation Boycott	0.760	0.758	0.051	14.761	0.000	*Significant*	Accepted
Consumers' Ethnocentrism -> Motivation Boycott	0.215	0.217	0.056	3.855	0.000	*Significant*	Accepted

Source: Primary data processed, 2025

The table above shows the value path coefficient, which is indicated by the value t-statistics and p-values for direct connections between endogenous and external variables. The first hypothesis is influence religiosity to consumers' ethnosentiment, showing a t-statistic of 3,473, a p-value of 0.000, and a path coefficient of 0.242. Mark t-statistic has a p-value of 0.000, below the significance threshold of 0.05, and a value of 3.473, above the t-table of 1.64. Therefore, it may be said that religion has a substantial and favorable influence on consumers' ethnocentrism, so the first hypothesis can be accepted.

The second hypothesis test is an influence on consumers' animosity to consumers' ethnocentrism, which shows a value t-statistic of 4,005, path coefficient p-values of 0.000, and a p-value of 0.311. The value of the Mark t-statistic is 4.005. The t-table is higher than 0.05, and the 0.000 p-value is lower than 1.64. Therefore, Thus, it may be said that customer hostility has a positive and substantial influence on consumers' ethnocentrism, so the second hypothesis can be accepted.

The third hypothesis test is the influence of religiosity on motivation boycott, which shows a value path coefficient of 0.099, p-values of 0.026, and 1,936 as the t-statistic. The value of the Mark t-statistic is 1.936. The p-value of 0.026 is less than 0.05, and the t-table is 1.64. Therefore, it can be said that religion significantly and favorably influences boycott motivation, supporting the third hypothesis. accepted.

The effect is the fourth hypothesis test. consumers animosity to motivation boycott, which shows p-values of 0.000, a t-statistic of 14,761, and a path coefficient of 0.760. The mark t-statistic value of 0.760 is more than the t-table 1.64, and the p-value of 0.000 is less than 0.05. Therefore, one may argue that client animosity has a substantial and favorable influence on motivation boycott, so the fourth hypothesis can be accepted.

The fifth hypothesis test is the influence of consumers' ethnocentrism motivation to boycott, which shows with a t-statistic of 3,855 and a p-value of 0.000, the route coefficient was 0.215. Mark's t-statistic has a value of 3.855. Less than 0.05 is the p-value of 0.000, and the t-table is more than 1.64. Thus, ethnocentrism among consumers has a favorable and noteworthy effect on the motive behind boycotts. for the fifth hypothesis to be accepted.

Table 9. Test Results Indirect Effect

Relationship Between Variables	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (|O/STDEV|)	P values	Information	Hypothesis
Consumers' Animosity -> Consumers' Ethnocentrism -> Motivation Boycott	0.067	0.069	0.025	2.658	0.004	*Significant*	Accepted
Religiosity -> Consumers' Ethnocentrism -> Motivation Boycott	0.052	0.054	0.021	2.531	0.006	*Significant*	Accepted

Source: Primary data processed, 2025

The table above shows the value path coefficient, which is indicated by the value t-statistics and p-values for indirect connections between endogenous and external variables. The sixth hypothesis test is the influence of religiosity on boycott motivation through consumers ' ethnosentiment, which shows a value path coefficient of 0.067 with a value t-statistic of 2,658, and the p-value is 0.004. Mark t-statistic has a value of 0.067 greater than t-table 1.64, and p-value of 0.004 is less than 0.05. Therefore, it may be concluded that, when mediated by consumer ethnocentrism factors, boycotting religion has a noteworthy and favorable impact, so the hypothesis can be accepted.

The seventh hypothesis test is Customer hostility's impact on boycott motivation through consumer ethnocentrism, which shows a path coefficient of 0.152, a p-value of 0.040, and a t-statistic of 1.755. The t-statistic value has a value of 1.755, which is less than 0.05, and the p-value is 0.040, which is higher than the t-table 1.96. Thus, it may be claimed that consumers' animosity to boycott motivation has a substantial and favorable impact if mediated by consumers' ethnocentrism, so the hypothesis can be accepted.

Discussion

Testing H1 Religiosity (X1) against Consumers Ethnosentrim (Z) shows that the original sample is 0.242, the t-statistic is 3.473, and the p-value is 0.000. Therefore, religiosity favorable and noteworthy impact on consumer ethnocentrism. This finding is consistent with studies conducted by Jin et al. (2022), which declares that religiosity positively influences ethnocentrism, where People who are really religious have a tendency to support local products because they conform to their religious values. This shows that in Jakarta, consumers who practice a lot of religion will be more likely to reject foreign products such as Starbucks, especially if the product is deemed incompatible with local or religious values.

Testing H2 Consumers Animosity (X2) against Consumers Ethnosentrim (Z) shows that the original sample is 0.311, the p-value is 0.000, and the t-statistic is 4.005. Therefore, consumer animosity positive and significant effect on consumer ethnocentrism. This finding is consistent with studies conducted by Rose et al. (2009), who found that consumer hostility towards certain countries can increase preferences for local products. In this research, consumer hostility towards Israel as a country that is considered to support actions that are detrimental to Palestine encourages consumers in Jakarta to support local products more than foreign products, such as Starbucks.

Testing H3 Religiosity (X1) against Boycott Motivation (Y) shows that the original sample is 0.099, the t-statistic is 1.936, and the p-value is 0.026. Therefore, religiosity favorable and noteworthy impact on the motivation behind boycotts. This outcome is in line with research done by Fakriza and Ridwan (2019), This demonstrates that religiosity influences motivation to carry out a boycott. In Jakarta, Customers with strong religious beliefs are more motivated to boycott products such as Starbucks, especially considering the connection between religious values and solidarity with Palestine.

Testing H4 Consumers' Animosity (X2) against Boycott Motivation (Y) shows that the original sample is 0.760, the t-statistic is 14.761, and the p-value is 0.000. Therefore, consumer animosity favorable and noteworthy impact on the motivation behind boycotts. This result is consistent with studies conducted by Ali (2021), which states that consumer hostility towards a country or company has a significant impact on motivation to carry out a boycott. In this research, Jakarta consumers who have negative sentiments towards Israel show a strong motivation to boycott Starbucks products because they are considered to have an affiliation with Israel.

Testing H5 Consumers Ethnosentrim (Z) against Boycott Motivation (Y) shows that the original sample is 0.215, the p-value is 0.000, and the t-statistic is 3.855. Therefore, consumer ethnocentrism favorably and significantly influences the motive behind boycotts. This result is consistent with research by Atilgan & Koken (2022), which states that consumer ethnocentrism has a significant influence on boycott motivation. Consumers in Jakarta who are more supportive of local products tend to have a higher motivation to boycott foreign products such as Starbucks, especially if the product is considered to be contrary to local or national values.

Testing H6 Consumer Ethnocentrism (Z) mediating influence Religiosity (X1) to Boycott Motivation(Y), it can be seen that the original sample is 0.052, the p-value is 0.004, and the t-statistic is 2.531. Therefore, consumer ethnocentrism mediates the influence of religiosity on boycott motivation significantly. The outcome aligns with research carried out by Jin et al. (2022), who show that religiosity can increase ethnocentrism, which in turn influences motivation to carry out a boycott. This means that religious consumers in Jakarta, through their preference for local products, are more motivated to boycott Starbucks.

Testing H7 Consumer Ethnocentrism (Z) mediating influence Consumers' Animosity (X2) against Boycott Motivation (Y). It can be seen that the original sample is 0.067, the p-value is 0.040, and the t-statistic is 1.755. Therefore, consumer ethnocentrism mediates the influence of consumer

animosity on boycott motivation significantly. This result is consistent with research by Ali (2021), which states that consumer hostility towards a country can increase ethnocentrism, which ultimately influences motivation to carry out a boycott. In this research, Israeli hostility towards Pamestina triggers hatred among consumers in Jakarta, which is mediated by a preference for local products, increasing the motivation to boycott Starbucks products.

CONCLUSIONS

Regarding the research results and discussions outlined, it might be confirmed that: (1) Religiosity has a major impact on ethnocentrism in consumers. This shows that a high level of religiosity among consumers in Jakarta can increase preferences for local products compared to foreign products such as Starbucks. Customers who are really religious tend to support products that are considered to be in line with their religious values. (2) Consumer Ethnocentrism is significantly impacted by consumer anger. Consumer hostility towards Israel encourages an increase in consumer ethnocentrism, which makes them support local products more and reject foreign products, including Starbucks, which is considered to have an affiliation with Israel. (3) Religiosity has a significant effect on Boycott Motivation. Consumers with a high level of religiosity have greater motivation to boycott Starbucks products. This is related to religious values that support solidarity with Palestine. (4) Consumer Animosity has a considerable impact on the motivation to boycott. The animosity of consumers towards Israel has a strong impact on the motivation to boycott Starbucks products. Consumers who have negative sentiments towards Israel are more motivated not to buy products that are considered affiliated with that country. (5) Consumer Ethnocentrism has a significant effect on Boycott Motivation. Consumers who have a high level of ethnocentrism tend to support local products more and are more motivated to boycott foreign products such as Starbucks, especially if the product is deemed not under local or national values. (6) Consumer Ethnocentrism mediates the influence of Religiosity on Boycott Motivation. Consumers with a high level of religiosity, through their preference for local products, are more motivated to boycott Starbucks products. Consumer ethnocentrism is a variable that strengthens how boycott motivation and religiosity are related. (7) Consumer Ethnocentrism mediates the relationship between boycott motivation and consumer anger. Consumer hostility towards Israel, which is mediated by preferences for local products (consumer ethnocentrism), significantly increases motivation to boycott Starbucks products. Consumer ethnocentrism is a link that strengthens the relationship between consumer animosity and boycott motivation.

LIMITATION & FURTHER RESEARCH

Considering these limitations, the following are suggestions for further research: (1) Future research can test this research model on other products or brands that are facing boycott issues so that they can compare the results and provide a more comprehensive understanding. (2) Further research can expand geographical coverage, not only in Jakarta but in various regions in Indonesia, to get more representative results. (3) Further research can add other variables, such as cultural, political, or socio-economic factors, to enrich understanding of the motivations for consumer boycotts. The research has several limitations, including: (1) This research focuses on one product brand, namely Starbucks, so the research results cannot be generalized to all products facing boycott issues. (2) This study was limited to the Jakarta region, so the research results may not be able to represent the situation throughout Indonesia. (3) This research only uses three independent variables (religiosity, consumer's animosity, and consumer's ethnocentrism) to explain consumer boycott motivation. Many other factors may influence boycott motivation.

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