

## STARBUCKS INDONESIA'S BREWING CONTROVERSY : EXPLORING THE CONSUMER BEHAVIOUR AND PRODUCT PERCEPTION IN THE SHADOW OF THE ISRAELI- PALESTINIAN CONFLICT

Rosi Aprianti Gasong<sup>1</sup>; Nurdin Sobari<sup>2</sup>

Master of Management Program, Faculty of Economic and Business, Universitas  
Indonesia, Salemba, Indonesia<sup>1,2</sup>  
Email : rosiaprianti@gmail.com<sup>1</sup>

### ABSTRACT

The main objective of this study is to examine how the role and influence of religiosity, consumer animosity and consumer ethnocentrism on the assessment of Starbucks Indonesia products that affect consumer purchasing behavior after the Israeli-Palestinian conflict broke out again in October 2023. Considering Indonesia is the biggest country with Muslim population in the world, how will it react to such a global brand, the biggest coffee corporation in the world and what drives them. The research using quantitative method with validated questionnaires derived from literature is used for data collection. Data were collected from 250 respondents Starbucks Indonesia consumers who are Muslims. This research using the Structural Equation Modeling (SEM) method with a focus on Partial Least Squares (PLS) for framework analysis. The study attempts to add value and give comprehensive details to the existing literature on consumer behavior, especially the role of religiosity, animosity, and ethnocentrism among consumers in Indonesia. The research emphasizes the importance of understanding consumer behavior in diverse cultural contexts and aims to guide brand managers in developing targeted strategies to navigate potential challenges arising from religiously motivated consumer sentiments in the aftermath of the Israeli-Palestinian conflict. The practical implications suggest that brand managers should adopt nuanced marketing strategies in conflict-affected regions, recognizing the diverse consumer sentiments and tailoring campaigns accordingly. Effective communication and CSR initiatives are crucial for maintaining brand loyalty and trust, with a focus on community engagement and interfaith projects. Additionally, ongoing research and feedback mechanisms are essential to monitor and adapt to the changing consumer sentiments in these regions.

Keywords : Consumer Animosity; Consumer Ethnocentrism; Product Judgement; Purchase Behaviour; Religiosity

### ABSTRAK

*Penelitian ini terutama bertujuan untuk mengevaluasi bagaimana peran dan pengaruh religiusitas, permusuhan konsumen dan etnosentrisme konsumen terhadap penilaian produk Starbucks Indonesia yang mempengaruhi perilaku pembelian konsumen setelah konflik Israel-Palestina pecah lagi pada bulan Oktober 2023. Mempertimbangkan bahwa lebih banyak Muslim yang tinggal di Indonesia daripada negara lain, bagaimana reaksinya terhadap merek global seperti itu, perusahaan kopi terbesar di dunia dan apa yang mendorong mereka. Penelitian menggunakan metode kuantitatif dengan kuesioner yang divalidasi yang berasal dari literatur digunakan untuk pengumpulan data. Data dikumpulkan dari 250 responden konsumen Starbucks*

*Indonesia yang beragama Muslim. Partial Least Squares (PLS) adalah metode pilihan untuk analisis kerangka kerja dalam penelitian ini, yang menggunakan Structural Equation Modeling (SEM). Penelitian ini mencoba untuk menambah nilai dan memberikan rincian yang komprehensif pada literatur yang ada tentang perilaku konsumen, terutama peran religiusitas, permusuhan, dan etnosentrisme di kalangan konsumen di Indonesia. Penelitian ini menekankan pentingnya memahami perilaku konsumen dalam konteks budaya yang beragam dan bertujuan untuk memandu manajer merek dalam mengembangkan strategi yang tepat guna menavigasi tantangan potensial yang timbul dari sentimen konsumen yang bermotivasi agama setelah konflik Israel-Palestina. Implikasi praktis menunjukkan bahwa manajer merek harus mengadopsi strategi pemasaran yang bernuansa di wilayah yang terkena dampak konflik, mengenali sentimen konsumen yang beragam, dan menyesuaikan kampanye yang sesuai. Komunikasi yang efektif dan inisiatif CSR sangat penting untuk menjaga loyalitas dan kepercayaan merek, dengan fokus pada keterlibatan masyarakat dan proyek lintas agama. Selain itu, penelitian yang berkelanjutan dan mekanisme umpan balik sangat penting untuk memantau dan beradaptasi dengan perubahan sentimen konsumen di wilayah ini.*

*Kata Kunci : Permusuhan Konsumen; Etnosentrisme Konsumen; Penilaian Produk; Perilaku Pembelian; Religiusitas*

## INTRODUCTION

The Palestinian-Israeli conflict is one of the most complicated and prolonged geopolitical issues in the world. October 2023 marked one of the latest tipping points in the conflict, where tensions escalated significantly, causing great damage to both sides and drawing international attention. News reports even noted that up to 100 days of this conflict from October 7, 2023, the death toll from the conflict reached almost 24,000 Palestinians in the Gaza Strip. (Katadata according to the “United Nations Office for the Coordination of Humanitarian Affairs”, 2024). This escalation not only impacts the political and military relationship between Israel and Palestine but also has a significant influence on global public opinion, including in Indonesia.

This then triggers negative sentiments towards the state of Israel and the United States, which historically we know is a country that openly supports Israel. The negative sentiment towards the country then also evolved into a feeling of dislike towards things associated with the conflicted country, including global products originating from America. The literature shows that consumers generally prefer global brands over local brands (Shocker et al., 1994), and their perceptions of these brands are strongly linked to country-of-origin (COO) images (Nebenzahl and Jaffe, 1996).

According to the research conducted from “The Royal Islamic Strategic Studies Centre” (RISSC) in 2023, Indonesia possesses the largest Muslim-majority population globally

reaching 86.7% from its total population which make Indonesia really concerned and has a very empathetic view of Palestine. Most Indonesians have openly expressed their anger towards Israel. This expression varies from mass demonstrations, calls for boycotts of pro-Israeli related products, fundraising for victims in Palestine, other humanitarian actions, to spreading narratives of condemnation through social media. This creates a unique dynamic in the context of consumer behaviour, especially towards brands that are perceived to support Israel.

Starbucks, as a global brand company is perceived to have ties to Israel due to its country of origin, and their statement on last October where the Starbucks management sued the union, Starbucks Workers United, which issued a statement of support for Palestine through social media. This triggered the boycott movement and hatred toward Starbucks, including in Indonesia. This issue is complicated by religiosity, consumer hatred and ethnocentrism against items from specific nations highlight a preference for indigenous goods over international alternatives.

Literary data indicates that a product's technological supremacy cannot surpass potent emotions and sentiments of religiosity, hostility, or ethnocentrism (Ahmed et al., 2013; Abosag & Farah, 2014; Klein and Etnenoe, 1998). While US multinationals have largely succeeded in not reflecting the political actions and policies of their home countries, this will be insufficient in the long term, particularly if enmity towards the US escalates. Interestingly, a previous study conducted by Sadiq & Ahmad on young Pakistani consumers' attitudes towards buying products of American origin showed that young Pakistani consumers tend not to have high levels of animosity towards US products. However, there is a link between religiosity, animosity and a sense of ethnocentrism that influences the way they value products and buy them (Sadiq & Ahmad, 2023).

This study connects ethnocentrism, antagonism, and religiosity to Social Identity Theory, formulated by Henri Tajfel and John Turner in the 1970s, in addition to the Country of Origin (COO) theory. This hypothesis posits that individuals get a portion of their self-concept from their affiliation with social organizations. The theory seeks to elucidate the cognitive mechanisms and social contexts that underpin intergroup behavior, particularly with prejudice, bias, and discrimination.

Within the framework of social identity theory, animosity can arise as a result of strong social identification with a group and negative feelings towards other groups. Animosity can influence purchasing behavior by making consumers more likely to avoid products from countries or groups they are hostile towards. Furthermore, religiosity can influence a person's social identity and therefore their purchasing behavior. Within the framework of social identity theory, religiosity can influence how individuals identify themselves and how they interact with others. For instance, devout individuals may exhibit a greater propensity to acquire things that align with their religious convictions.

A boycott of a country's goods and services can occur if its citizens feel strongly enough about the country to feel hostile against it (Klein et al., 1998; Smith and Li, 2010). Consumer hatred and hostility towards a particular country is also likely to result in the rejection and boycott of products from that country (Abosag and Farah, 2014). We can see that the impact of the Israeli-Palestinian conflict then has a negative impact on brands from the United States, in accordance with the model of animosity according to Klein (1998). Starbucks Indonesia now must face the impact of the conflict that may change how their customer's purchase behavior. The boycott that took place in Indonesia against American products, particularly Starbucks, reflects how global issues can impact local business operations and brand perceptions.

In this context, this research will explore how a combination of these factors affects Indonesian consumers' purchasing behavior towards Starbucks Indonesia products. This research seeks to enhance comprehension of the dynamics of Indonesian customers in the face of global geopolitical conflicts and how it affects their purchasing decisions, especially towards brands that are perceived to be associated with conflicting countries. By understanding these dynamics, this research is expected to provide insights into the interaction between global politics, local sentiments influenced by religiosity, animosity and ethnocentrism and consumer behavior in the context of the Indonesian market.

## LITERATURE REVIEW

The Palestinian-Israeli conflict is one of the most complicated and prolonged geopolitical issues in the world. October 2023 marked one of the latest tipping points in the conflict, where tensions escalated significantly, causing great damage to both sides

and drawing international attention. News reports even noted that up to 100 days of this conflict from October 7, 2023, the death toll from the conflict reached almost 24,000 Palestinians in the Gaza Strip. (Katadata according to the “United Nations Office for the Coordination of Humanitarian Affairs”, 2024). This escalation not only impacts the political and military relationship between Israel and Palestine but also has a significant influence on global public opinion, including in Indonesia.

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According to the research conducted from “The Royal Islamic Strategic Studies Centre (RISSC)” in 2023, Indonesia is the country with the greatest Muslim-majority population globally. reaching 86.7% from its total population which make Indonesia really concerned and has a very empathetic view of Palestine. Most Indonesians have openly expressed their anger towards Israel. This expression varies from mass demonstrations, calls for boycotts of pro-Israeli related products, fundraising for victims in Palestine, other humanitarian actions, to spreading narratives of condemnation through social media. This creates a unique dynamic in the context of consumer behaviour, especially towards brands that are perceived to support Israel.

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This study associates ethnocentrism and the other two variables, enmity and religiosity, with Social Identity hypothesis, formulated by Henri Tajfel and John Turner in the 1970s, in addition to the Country of Origin (COO) hypothesis. This hypothesis posits that individuals get a portion of their self-concept from their affiliation with social organizations. The theory seeks to elucidate the cognitive mechanisms and social contexts that underpin intergroup behavior, particularly with prejudice, bias, and discrimination.

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Consumers may harbor resentment or hostility towards specific nations, leading to the boycott of their products and services (Klein et al., 1998; Smith and Li, 2010). Consumer hatred and hostility towards a particular country is also likely to result in the rejection and boycott of products from that country (Abosag and Farah, 2014). We can see that the impact of the Israeli-Palestinian conflict then has a negative impact on brands from the United States, in accordance with the model of animosity according to Klein (1998). Starbucks Indonesia now must face the impact of the conflict that may change how their customer's purchase behavior. The boycott that took place in



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### **METHOD RESEARCH**

Method is a method of work that can be used to obtain something. While the research method can be interpreted as a work procedure in the research process, both in searching for data or disclosing existing phenomena (Zulkarnaen, W., Amin, N. N., 2018:113).

#### **Data Collection and Sampling**

In order to gather data for this quantitative investigation, researchers used a Google Forms survey questionnaire. An online survey was sent out to customers of Starbucks Indonesia in DKI Jakarta and the surrounding area, and the results are the main data used for analysis. Theoretical analysis from the prior chapter informed the development of a model that specifies the interrelationships of the research variables. This research requires data related to consumer views on Starbucks Indonesia products in DKI Jakarta. The population includes all Starbucks customers in the region, with a sample of men and women at least 17 years old, Muslim, and have purchased Starbucks products since July 2023. Based on the 42 indicators used, this study required a minimum of 215 respondents, but managed to collect 250 respondents. Prior to wide distribution, the questionnaire was pilot tested on 35 respondents to ensure clarity and acceptance of the questionnaire content. A number of 1 indicates Strongly Disagree and a value of 5 indicates Strongly Agree; this Likert scale was utilized in the survey. Using SPSS Statistic 27, this pre-test will determine the questionnaire's validity and reliability. For this preliminary evaluation, the author sets parameters or standards for each study indicator using the Kaiser-Meyer-Oikin Measure of Sampling Adequacy (KMO), Anti-

image Correlation, and Component Matrix. All indicators must be equal to or greater than 0.5 (Malhotra, 2010).

### **Measurement of Variables**

From the two domains of religiosity—*intrinsic* (religious belief) and *extrinsic* (religious practice)—seventeen items have been employed as indicators to measure religiosity. Both halves of the religiosity variable were taken from the CMIR, which stands for Comprehensive Measure of Islamic Religiosity, as reported by Tiliouine and Belgoumidi (2009). The Consumer Ethnocentrism (CE) were measured by 6 items developed from Chaudhry et.al (2021). Consumer Animosity (CA) have been used 9 items as indicators that developed also from Chaudry et.al (2021). Both Product Judgement (PJ) and Purchase Behaviour (PB) using 5 items for each. PJ were adopted indicators from Suhud (2017) & Nakos and Hajidimitriou (2007), while PB is measure by adopted from Fakheem Bukhari (2023).

### **Data Analysis**

With the help of Smart PLS software, the data is analyzed using the Structural Equation Modeling (SEM) method in conjunction with the Partial Least Squares (PLS) methodology. PLS was chosen because of its ability to handle small sample sizes, various types of latent variable indicators, and does not require many assumptions, allowing analysis of structural and measurement models simultaneously (Hair,2011). Researchers in the field of marketing often use Structural Equation Modeling (SEM) to test their hypotheses because of the method's usefulness in exploratory research, particularly in cases when data on the subject is few or limitedHair et al. (2017). Sadi & Ahmad (2023#), also mentioning the relatively high statistical power of SEM, further supporting its application in research contexts where statistical robustness is crucial (Sadiq & Ahmad, 2023).

## **RESULT AND DISCUSSION**

### **Respondent Demographic**

The table below will explain about the demographic of the respondent:

From the demographic we can see that respondents come from the Millenials generation and have a high educational background related to their occupancy and the education. Table 2 presents the mean values from all the constructs. From the study, the highest mean values are recorded for Consumer Animosity with score 4.352 on a five-



scale measurement The second highest recorded is for the Consumer Ethnocentrism with score 3.679 on a five-scale measurement that reflect a quite high number. On the other hand, religiosity is not on the strong value different from the study from Sadiq & Ahmad (2023) that resulted in high religiosity consider Pakistan is a conservative Islamic country. Considering Indonesia as the biggest Moslem country in the world it's quite surprising as Religiosity hypothetically could have bigger value/

### **Construct Reliability and Validity**

To evaluate the measurement model, an assessment to the individual items were performed. As shown in Table 3 below. The dependability of the instrument was tested using Cronbach's Alpha and scored between 0.846 -0.958, this indicating that all constructs are reliable and passed the 0.7 threshold (Taber, 2017). Convergent validity was determined to be satisfactory because the average variance extracted (AVE) for each concept was more than the required criterion of 0.5. Furthermore, the construct items presented good internal consistency with Cronbach's alpha ( $\alpha$ ) values greater than 0.6 and composite reliability ( $\rho$ ) values higher than 0.7.

### **Hypothesis Testing**

The SEM approach is used to testing the hypothesis in this study. This study has tested 10 hypotheses as mentioned before. Using the path coefficient to analyze the hypothesis resulted in two hypotheses being rejected and eight hypotheses were supported. The thresholds used in this study are t-values  $> 1.645$  and p-values  $< 0.05$ . Table 4 below illustrates all the result for the hypotheses testing.

It is possible to extract the following references using the output from Table 4 as a baseline: The results show that there is a negative correlation between Muslim customers' feelings of enmity and their purchasing behavior at Starbucks Indonesia (t-values = 2.182,  $p = 0.029$ ), lending credence to H1. Consumer resentment has a strong detrimental effect on purchasing behavior, as shown below. Put simply, the strong negative sentiment of Indonesian Muslim consumers towards the Israeli-Palestinian conflict has impacted their decision not to purchase Starbucks products, which are affiliated with Israel. This result aligns with previous research demonstrating that consumer animosity can lead to the rejection or boycott of products from countries or companies associated with conflict or undesirable actions (Ahmed et.al , 2013). A study by Abdul-Latif & Abdul-Talib (2017) supports this assertion, showing that consumer

animosity can influence product evaluation and purchase intention towards products linked to specific ethnic groups.

Results also corroborate H2, which states that ethnocentrism is negatively associated with purchasing behavior ( $t$ -values = 2.593,  $p$  = 0.010). Consumer ethnocentrism has a strong detrimental effect on the purchasing habits of Starbucks customers in Indonesia, as shown here. This lines up with consumer ethnocentrism theory, which posits that people who are very ethnocentric favor homegrown goods over imported ones because they believe that the latter are bad for the local economy (Zeugner-Roth, 2015). In the context of Starbucks Indonesia during the Israeli-Palestinian conflict, the rise of ethnocentric feeling is intricately tied to the fact that Starbucks products are made in the United States. Consistent with what Quang et al. (2017) found, this study confirms, who looked at the case of Vietnamese children's food products to see how ethnocentrism and customer resentment affect the propensity to buy foreign goods. Their findings demonstrated that ethnocentrism has a detrimental impact on consumers' product evaluations and intentions to buy.

Hypothesis 3 posits that the inverse relationship between consumer religiosity and purchasing behavior is not substantiated by the results ( $t$ -values = 0.488,  $p$ -value = 0.636). This suggests that the degree of religion among Muslim consumers in Indonesia is not significantly correlated with their decision to purchase Starbucks products. In other words, despite Starbucks being associated as a Western brand, particularly from the United States, which is affiliated with Israel, this does not automatically deter Muslim consumers from buying its products. Previous research by Bukhari et al. (2020) indicates that, despite a rise in the consumption of Western food goods in Pakistan, a predominantly Muslim nation, the degree of religiosity did not directly affect purchasing decisions. Bukhari's study also found that product attributes, brand trust, and customer satisfaction played a more significant role in influencing Muslim consumers' purchase intentions towards Western food products compared to the factor of religiosity. Similarly, Yang et al. (2022) Furthermore, it was determined that religiosity did not significantly influence the purchasing intentions of imported milk products among Muslim customers in China.

The findings indicate a positive correlation between consumer ethnocentrism and consumer hostility, supporting this hypothesis ( $t$ -values = 3.475,  $p$ -value = 0.001).

This signifies a substantial correlation between customer ethnocentrism and consumer anger towards Starbucks. Consequently, an increase in ethnocentrism among Indonesian Muslim consumers correlates with a heightened propensity to harbor negative attitudes or enmity towards Starbucks, chiefly due to the brand's affiliation with the United States and its perceived endorsement of Israel. Klein and Ettenson (1999) posited that a positive association exists between customer ethnocentrism and consumer antagonism. Both can be instigated by economic or political factors, and both offer insights into perceptions of imported products. A study by Chaudhry & Mughal (2021) on Indian cosmetic products in Pakistan identified a positive correlation between consumer ethnocentrism and brand loyalty, as well as between consumer ethnocentrism and consumer anger.

Hypothesis 5 demonstrates a positive correlation between religiosity and ethnocentrism, with the test results corroborating this link (t-values = 5.416, p-value = 0.000). This signifies a favorable correlation between the degree of religiosity among Muslim customers in Indonesia and their inclination towards ethnocentrism. A higher degree of consumer religiosity correlates with an increased preference for home items and a predisposition to eschew international goods, since the former are perceived to better accord with their religious and cultural beliefs. Research by Ahmed et al. (2013) demonstrates that religiosity can affect consumer ethnocentrism. Religiously devout consumers often exhibit a heightened connection to their cultural and religious identity, potentially amplifying ethnocentric inclinations. Chaudhry and Mughal (2021) identified a favorable correlation between religiosity and consumer ethnocentrism in Pakistan. Religiously inclined consumers generally choose native items and have unfavorable perceptions of foreign products.

Hypothesis H6, indicating a correlation between religion and consumer hostility towards the Starbucks Indonesia product, is validated (t-values = 2.053, p-value = 0.040). This corresponds with social identity theory (SIT), indicating that increased religiosity among Muslim consumers in Indonesia correlates with a heightened propensity to harbor negative sentiments or animosity towards Starbucks, primarily due to the brand's affiliation with the United States and its perceived endorsement of Israel. This research finding is corroborated by other prior studies, including Ahmed et al. (2013), which showed that religiosity can indirectly influence consumer animosity

through the intensification of religious norms. A study by Abosag and Farah (2011) also emphasized how strong religious sentiments can trigger consumer animosity towards brands associated with countries or conflicts that contradict their religious values.

Additionally, the data indicate a negative correlation between consumer ethnocentrism and product evaluation of Starbucks Indonesia (t-values = 2.068, p-value = 0.039). This corresponds with the thesis of consumer ethnocentrism, which posits that ethnocentric consumers exhibit a pronounced preference for native items while perceiving foreign products unfavorably (Saffu et.al, 2010). Abdul-Latif and Abdul-Talib (2022) examined the impact of customer ethnocentrism on the assessment and acquisition of items from ethnic minority groups in Malaysia. Their findings indicated that ethnocentrism based on ethnicity can adversely impact product assessment, thus affecting consumers' propensity to buy.

Hypothesis H8, indicating a negative correlation between consumer animosity and product evaluation, is corroborated by the findings (t-values = 4.785, p-value = 0.000). The results suggest that consumers exhibiting significant ethnocentrism are prone to form negative judgments regarding Starbucks' products. This outcome aligns with prior studies indicating that consumer animosity can lead to the rejection or boycott of products from countries or companies associated with conflict or undesirable actions. These findings align with previous research, such as Klein et al. (1998), who introduced the consumer animosity model, explaining how negative consumer sentiment towards a country can influence their purchasing decisions. In the context of this research, negative sentiment towards Israel can lead Indonesian Muslim consumers to view Starbucks negatively due to its association with an American company and perceived support for Israel.

Hypothesis 9, which illustrated a negative correlation between religiosity and product evaluation, was dismissed (t-values = 4.998, p-value = 0.000), indicating that the level of religiosity among Muslim consumers in Indonesia does not significantly influence negative evaluations or judgement of Starbucks products. This result suggests that other factors are more dominant in influencing product evaluation, such as perceived product quality, brand preference, or social influence. This aligns with previous research by Sadiq and Ahmad (2023), who investigated the impact of religiosity, anger, and ethnocentrism on the assessment of US products by young

Pakistani consumers. Their results showed that while religiosity impacts consumer ethnocentrism, it does not directly lead to negative product evaluations.

Hypothesis 10, illustrating a positive correlation between product evaluation and purchasing behavior, is corroborated by the findings ( $t$ -values = 8.915,  $p$ -value = 0.000). This study aligns with the fundamental theory of consumer behavior, which posits that consumer assessment of a product will affect their purchasing decision. Consumers are more inclined to acquire a product if they have a favorable assessment of it, and conversely. Sadiq and Ahmad (2023) Determined that product evaluation mediates the connection between consumer ethnocentrism and enmity regarding the purchasing behavior of fast-food items in Pakistan. A study by Ahmed et al. (2013) demonstrated that product evaluation significantly impacts the purchasing behavior of American fast-food items in Malaysia.

### CONCLUSION

This study investigates the impact of religiosity, consumer anger, and consumer ethnocentrism on the purchasing behavior of Indonesian Muslim consumers regarding Starbucks and their perceptions of its products. The findings indicate that customer hostility and consumer ethnocentrism adversely impact purchasing behavior, whereas religiosity exerts no substantial influence. Furthermore, consumer ethnocentrism and religiosity positively influence the development of customer hostility, while consumer ethnocentrism and consumer animosity negatively impact product evaluation.

This study offers empirical evidence that substantiates the correlation between religion and consumer ethnocentrism, thereby extending social identity theory (SIT). This study's results suggest that religiosity can enhance an individual's affiliation with their social group, thereby increasing the propensity for ethnocentrism. This study offers empirical evidence within the Indonesian setting, so enhancing the literature that has predominantly concentrated on Western countries. The findings also address a deficiency in the literature regarding consumer resentment. This research indicates that religiosity may serve as a precursor to consumer enmity, particularly in the setting of international conflicts with a religious aspect, such as the Israeli-Palestinian conflict.

### Managerial Implications

The results of this study provide important managerial implications for Starbucks Indonesia. First, Starbucks needs to overcome consumer animosity and

consumer ethnocentrism that exist among Indonesian Muslim consumers. This can be done by increasing communication and engagement with the Muslim community, as well as demonstrating a commitment to values and business practices that are in accordance with Islamic principles. Second, Starbucks needs to strengthen its brand image in the eyes of Indonesian Muslim consumers. This can be done by developing products and services that are more relevant to the needs and preferences of Muslim consumers, as well as promoting the positive values associated with the Starbucks brand. Third, Starbucks needs to improve the product judgment of Indonesian Muslim consumers. This can be done by improving the quality of products and services, as well as providing a positive and satisfying consumer experience.

### **Research Limitations & Suggestions**

This research has several limitations, First, this study only focuses on Indonesian Muslim consumers in big cities. Future research can expand the research sample to Muslim consumers in other regions in Indonesia. Second, this study only measures purchase behavior in general. Future research can measure purchase behavior more specifically, such as frequency of purchase, number of purchases, and types of products purchased and take into account other factors that may affect the purchase behavior of Indonesian Muslim consumers of Starbucks, such as the influence of family, friends, and social media. Third, this research is only aimed at low involvement products, further research is recommended to be able to try high involvement products in order to create new references.

Based on the conclusions and findings presented by the author, the suggestions that can be given for further research are as follows:

1. Expansion of Geographic and Product Contexts: This research can be replicated in other countries with similar characteristics to Indonesia, such as countries with a majority Muslim population or countries that have conflicts with the country of origin of the product (for example, American products in Middle Eastern countries). In addition, the research can be extended to various other product categories, especially those that fall into the category of high-involvement products such as luxury cars, jewelry, houses and others because this study uses low-involvement products such as food and beverages.



2. Mixed Methods Approach: This research uses a quantitative approach. Future research can combine quantitative and qualitative approaches (mixed methods) to gain a deeper understanding of how religiosity, ethnocentrism, and animosity affect purchasing behavior. A qualitative approach can provide richer insights into the motivations and reasoning behind consumer behavior.

3. Long-Term Effects: This study focused on the short-term impact of the Israeli-Palestinian conflict on purchasing behavior. Future research could adopt a longitudinal design to see if the effects of religiosity, ethnocentrism, and animosity on purchase behavior are temporary or persist in the long run.

Further research on this topic will make a valuable contribution to our understanding of Muslim consumer behavior in Indonesia and its implications for multinational companies.

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## PICTURES, GRAPHS AND TABLES

Table 1. Respondent Demographic

	Frequency	Percentage
Gender		
Male	109	43,6

Female	141	56,4
Age		
< 17	1	0,4
> 60	1	0,4
17-25	38	15,2
26 - 34	139	55,6
35 - 43	56	22,4
44 - 51	10	4,0
52 - 60	5	2,0
Occupation		
Housewife	10	4,0
Private Employees	182	72,8
Student	17	6,8
Civil Servants	14	5,6
Students	2	,8
Not Working	3	1,2
Entrepreneur	22	8,8
Education		
Diploma (I-IV)	22	8,8
Senior High School	11	4,4
Junior High School	1	0,4
Bachelor	3	1,2
Master	161	64,4
PostGraduate	52	20,8

Table 2. Mean Value

Variables	Total Mean
Religiosity	3.464
Consumer Ethnocentrism	3.679
Consumer Animosity	4.352
Product Judgement	3.366
Purchase Behaviour	3.369

Table 3. Item Measurements and Validity

Construct	Item Name	Loading Fator	Cronbach's Alpha	Composite Reliability	AVE
Religiosity	RB1	0.870	0.911	0.919	0.572
	RB2	0.819			
	RB3	0.877			
	RB4	0.811			
	RB5	0.834			
	RB6	0.820			
	RB7	0.705			
	RB8	0.829			
	RP1	0.711			
	RP2	0.755			
	RP3	0.770			

	RP4	0.841			
	RP5	0.736			
	RP6	0.747			
	RP7	0.738			
	RP8	0.704			
	RP9	0.721			
Consumer Ethnocentrism	CE1	0.849			
	CE2	0.815			
	CE3	0.833	0.923	0.928	0.721
	CE4	0.861			
	CE5	0.877			
	CE6	0.857			
Consumer Animosity	CA1	0.877			
	CA2	0.861			
	CA3	0.890			
	CA4	0.808			
	CA5	0.885	0.958	0.959	0.750
	CA6	0.886			
	CA7	0.908			
	CA8	0.805			
	CA9	0.871			
Product Judgement	PJ1	0.783			
	PJ2	0.870			
	PJ3	0.816	0.887	0.887	0.690
	PJ4	0.791			
	PJ5	0.888			
Purchase Behaviour	PB1	0.789			
	PB2	0.828			
	PB3	0.793	0.846	0.848	0.618
	PB4	0.785			
	PB5	0.735			

Table 4. Hypotheses Testing Result

Hypothesis		Item Name	Path Coefficient	T-statistic	P-Value	Result
Animosity	Purchase Behaviour	H1	-0.140	2.182	0.029	Supported
Ethnocentrism	Purchase Behaviour	H2	-0.219	2.593	0.010	Supported
Religiosity	Purchase Behaviour	H3	0.033	0.488	0.626	Rejected
Ethnocentrism	Animosity	H4	0.315	3.475	0.001	Supported
Religiosity	Ethnocentrism	H5	0.384	5.416	0.000	Supported
Religiosity	Animosity	H6	0.154	2.053	0.040	Supported
Ethnocentrism	Product Judgement	H7	-0.198	2.068	0.039	Supported
Animosity	Product Judgement	H8	-0.339	4.785	0.000	Supported
Religiosity	Product Judgement	H9	0.347	4.998	0.000	Rejected
Product Judgement	Purchase Behaviour	H10	0.550	8.915	0.000	Supported