

Religiosity, Consumer Animosity, and Ethnocentrism: Determinants of Starbucks Boycott Motivation in Medan City

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ARTICLE INFO

Article history:

Received: 13 July, 2025

Revised: 22 August, 2025

Accepted: 13 September, 2025

Keywords:

Religiosity
Consumer Animosity
Ethnocentrism
Boycott Motivation

ABSTRACT

This study investigates the influence of religiosity, consumer animosity, and ethnocentrism on the motivation to boycott Starbucks in Medan City, Indonesia. Using a quantitative approach, data were collected from 160 respondents through purposive sampling and analyzed with SmartPLS 4.0. The findings reveal that consumer animosity and ethnocentrism have a positive and significant effect on boycott motivation, while religiosity shows a positive but insignificant effect. These results highlight that consumer animosity—driven by political, cultural, and religious sentiments—along with ethnocentric tendencies to favor local products, strongly shapes consumer boycott behavior. The study provides theoretical contributions to consumer behavior research by extending the Theory of Planned Behavior (TPB) in the context of boycotts, and offers practical insights for businesses, particularly in the coffee industry, to better understand and respond to boycott-driven consumer dynamics.

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INTRODUCTION

Starbucks, established in Seattle in 1971, has evolved into one of the largest global coffeehouse chains, operating more than 35,000 outlets worldwide by 2022. In Indonesia, Starbucks has successfully positioned itself as a premium coffee brand and lifestyle icon, including in Medan City. However, alongside its global success, Starbucks has frequently faced consumer boycotts triggered by political, social, and religious issues. In Indonesia, particularly in Medan, the call to boycott Starbucks has been shaped by perceptions regarding the company's political affiliations, cultural stance, and alignment with local values.

A boycott is generally defined as the collective refusal to purchase or use products and services from a company as a form of protest or pressure (Wuryanti et al., 2017; Rahmawati et al., 2017). Prior studies have shown that boycott motivations are not uniform but influenced by diverse psychological and sociocultural drivers. Religiosity, for instance, reflects the degree to which religious beliefs and practices influence consumer decision-making, and several studies have demonstrated that higher religiosity tends to encourage avoidance of products perceived as conflicting with faith-based values (Muhammad et al., 2019; Ishak et al., 2018). Consumer animosity, on the other hand, refers to negative feelings toward a brand or its country of origin, often triggered by political, economic, or cultural conflict, which significantly alters consumer purchasing decisions (Bayad, 2021; Usep, 2018). Ethnocentrism describes a consumer's preference for domestic over foreign products and has been associated with stronger intentions to boycott foreign brands perceived as undermining local identity and economic sovereignty (Richard, 2017; Khoiruman & Wariati, 2023).

In Medan City, preliminary survey results indicate that consumers link their purchasing behavior to religious, cultural, and nationalistic values. Respondents expressed pride in using local products, a belief that

supporting local businesses strengthens the national economy, and a willingness to boycott Starbucks if its practices were viewed as incompatible with social or religious values. These findings highlight the relevance of religiosity, consumer animosity, and ethnocentrism in shaping boycott motivation at the local level.

From a theoretical standpoint, this study adopts the Theory of Planned Behavior (TPB) (Ajzen, 1985), which asserts that behavioral intention is influenced by attitudes, subjective norms, and perceived behavioral control. By incorporating religiosity, consumer animosity, and ethnocentrism into the TPB framework, this research extends prior applications of the theory to the specific domain of boycott behavior.

Despite the growing literature on boycotts, research gaps remain. First, most existing studies have been conducted in Western or Middle Eastern contexts, while empirical evidence from Indonesia, particularly in second-tier cities like Medan, is limited. Second, religiosity has shown mixed results in previous studies: some demonstrate strong influence on boycott motivation, while others suggest its role is secondary compared to political and cultural drivers. Third, few studies simultaneously examine religiosity, consumer animosity, and ethnocentrism within a single framework, making it difficult to disentangle their relative effects.

Addressing these gaps, this study investigates the impact of religiosity, consumer animosity, and ethnocentrism on boycott motivation toward Starbucks in Medan City. The findings are expected to contribute to theory by refining the application of TPB in the context of consumer boycotts, and to practice by offering insights for businesses, particularly in the coffee industry, to anticipate and respond strategically to boycott-driven consumer behavior.

Consumer boycotts have increasingly attracted scholarly attention as they represent a form of collective action that reflects the intersection of consumer behavior, identity, and socio-political values. In emerging markets such as Indonesia, boycotts are not merely economic decisions but also social expressions tied to religion, nationalism, and cultural identity. Previous studies have examined a variety of drivers for boycott motivation, yet findings remain fragmented across contexts. This study focuses on three key constructs—religiosity, consumer animosity, and ethnocentrism—because these factors are highly relevant in shaping consumer resistance to global brands in culturally diverse and religiously sensitive environments like Medan City. By reviewing existing theories and empirical findings, this section outlines the conceptual foundations of boycott motivation, explains the roles of religiosity, consumer animosity, and ethnocentrism, and develops the hypotheses tested in this research.

A. Boycott Motivation

Boycott motivation refers to the individual or collective drive to refrain from purchasing or using certain products or services as a form of protest or resistance (Kalliny et al., 2018; Wuebben & Meinhold, 2023). It is often influenced by moral, political, cultural, and religious considerations. Consumers may engage in boycotts to signal dissatisfaction, express identity, or demand accountability from corporations. Prior studies have identified several dimensions of boycott motivation, including animosity, intrinsic religiosity, brand distrust, product judgment, and attitudes toward boycotts (Muhammad et al., 2019).

B. Religiosity

Religiosity is broadly defined as the extent of an individual's commitment to religious beliefs, practices, and values (Gbadamosi, 2021; Alfina, 2024). It encompasses dimensions such as knowledge, belief, ritual practice, experience, and social behavior (Wahyudi, 2020). In the context of consumer behavior, religiosity shapes purchasing decisions and has been shown to influence participation in religiously motivated boycotts (Ishak et al., 2018; Farhan, 2020). However, its effect is not always consistent. Some studies report a strong positive relationship between religiosity and boycott intention (Nazlida, 2019; Suraiya, 2017), while others suggest that religiosity may play only a supportive role compared to political or economic motivations (Sobari & Gasong, 2024).

C. Consumer Animosity

Consumer animosity refers to negative feelings toward a brand, company, or country of origin, typically stemming from political, historical, economic, or cultural conflict (Lestari & Jazil, 2024; Klein et al., 1998). These sentiments can drive consumers to reject products even if they recognize their quality, as animosity overrides utilitarian considerations (Souiden et al., 2018). Previous studies show that political and cultural animosity are strong predictors of boycott participation (Shukor, 2019; Pratiwi et al., 2021). In the Indonesian context, consumer animosity often intersects with religious and national identity, reinforcing boycotts of global brands perceived as unsympathetic to local or geopolitical concerns.

D. Ethnocentrism

Consumer ethnocentrism reflects a belief that purchasing domestic products is morally preferable and economically beneficial, while buying foreign goods is inappropriate or even harmful to the national economy (Shimp & Sharma, 1987; Khoiruman & Wariati, 2023). Ethnocentric consumers tend to evaluate foreign products negatively regardless of quality, prioritizing loyalty to local industries (Richard, 2017; Lee et al., 2017). In multicultural societies like Indonesia, ethnocentrism is a salient factor influencing boycott behavior, as it aligns with nationalistic and cultural values that emphasize solidarity and economic independence.

E. Research Gap and Hypotheses Development

Although existing studies confirm that religiosity, consumer animosity, and ethnocentrism may influence boycott motivation, the strength and significance of these relationships vary across contexts. Some scholars find religiosity to be a strong predictor of boycott behavior, while others suggest that its role is secondary compared to political or cultural factors. Similarly, consumer animosity and ethnocentrism have been consistently identified as important drivers of boycotts, yet few studies have examined their simultaneous effects in the Indonesian setting. Empirical evidence from Medan City, which represents a unique urban market with diverse cultural and religious backgrounds, is still limited.

Building on the Theory of Planned Behavior (Ajzen, 1985) and prior empirical findings, this study posits that religiosity, consumer animosity, and ethnocentrism are positively associated with boycott motivation. Based on this reasoning, the following hypotheses are formulated:

H1: Religiosity has a positive effect on boycott motivation toward Starbucks in Medan City.

H2: Consumer animosity has a positive effect on boycott motivation toward Starbucks in Medan City.

H3: Ethnocentrism has a positive effect on boycott motivation toward Starbucks in Medan City.

RESEARCH METHOD

A. Research Design

This study employed a quantitative research design to examine the influence of religiosity, consumer animosity, and ethnocentrism on boycott motivation. The approach was explanatory in nature, as it aimed to test the hypothesized relationships among variables within the proposed conceptual framework.

B. Population and Sample

The population of this study consisted of consumers residing in Medan City who were familiar with Starbucks. A purposive sampling technique was used, with criteria that respondents had knowledge of Starbucks and resided in Medan. Following the recommendation of Hair et al. (2017), the minimum sample size was determined as ten times the number of indicators. With 16 indicators, the required minimum was 160 respondents, which was achieved in this study.

C. Data Collection

Data were collected through a structured questionnaire distributed online. Respondents assessed each item using a five-point Likert scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). The questionnaire consisted of items measuring religiosity, consumer animosity, ethnocentrism, and boycott motivation, adapted from previous validated studies.

D. Measurement of Variables

1. Boycott Motivation (Y): measured using indicators of moral obligation, attitudes toward boycott, product knowledge, and subjective norms (Muhammad et al., 2019).
2. Religiosity (X1): measured by belief, experience, knowledge, and social behavior dimensions (Wahyudi, 2020).
3. Consumer Animosity (X2): measured by war animosity, political animosity, cultural animosity, and religious animosity dimensions (Klein et al., 1998; Chaudhry et al., 2021).
4. Ethnocentrism (X3): measured by preference for local products, moral perception, cultural identity, and economic solidarity (Shimp & Sharma, 1987; Kurnianto, 2015).

E. Data Analysis

The data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with SmartPLS 4.0. The analysis consisted of two stages: evaluation of the measurement model (outer model) to assess validity and reliability, and evaluation of the structural model (inner model) to test hypotheses. Significance was determined using bootstrapping with 5,000 resamples.

RESULTS AND DISCUSSIONS

A. Respondent Characteristics

Table 1 presents the demographic profile of respondents. The majority were aged between 21–30 years (53.1%) and predominantly male (51.3%), although the gender distribution was fairly balanced with 48.7% female. In terms of occupation, most respondents were students (41.9%) and private employees (33.8%), while the rest were civil servants (13.1%) and others (11.2%). Most respondents lived in central Medan (59.4%), with the

remainder in suburban areas (40.6%). This composition indicates a diverse demographic representation of urban consumers familiar with Starbucks in Medan City.

Table 1. Respondent Characteristics (N = 160)

	Category	Frequency	Percentage
Age	< 20 years	18	11.3%
	21–30 years	85	53.1%
	31–40 years	38	23.8%
	> 40 years	19	11.8%
Gender	Male	82	51.3%
	Female	78	48.7%
Occupation	Student	67	41.9%
	Private Employee	54	33.8%
	Civil Servant	21	13.1%
	Others	18	11.2%
Residence Area	Central Medan	95	59.4%
	Suburban Medan	65	40.6%

B. Descriptive Statistics

Table 2 shows the mean values and standard deviations for each variable. Overall, respondents demonstrated a moderately high level of boycott motivation (mean = 3.87). Religiosity was also relatively high (mean = 3.95), while consumer animosity recorded the highest score (mean = 4.10), suggesting strong negative sentiment toward Starbucks. Ethnocentrism was moderate (mean = 3.78), reflecting a preference for local products but not overwhelmingly dominant. These findings suggest that political and cultural sentiments exert a stronger influence on boycott attitudes compared to religiosity.

Table 2. Descriptive Statistics of Variables

Variable	Mean	Std. Dev.	Interpretation
Boycott Motivation (Y)	3.87	0.64	Moderate-High
Religiosity (X1)	3.95	0.58	Moderate-High
Consumer Animosity (X2)	4.10	0.62	High
Ethnocentrism (X3)	3.78	0.66	Moderate

C. Measurement Model (Outer Model)

Table 3 reports the outcomes of validity and reliability testing. All indicators demonstrated factor loadings above 0.70, with Average Variance Extracted (AVE) values greater than 0.50 and Composite Reliability (CR) values exceeding 0.70. This confirms that all constructs—boycott motivation, religiosity, consumer animosity, and ethnocentrism—achieved satisfactory convergent validity and internal reliability. Thus, the measurement instruments were deemed appropriate for hypothesis testing.

Table 3. Outer Model Results

Construct	Indicator Range (Loadings)	AVE	CR	Result
Boycott Motivation	0.72 – 0.85	0.63	0.88	Valid & Reliable
Religiosity	0.70 – 0.82	0.59	0.86	Valid & Reliable
Consumer Animosity	0.74 – 0.89	0.66	0.90	Valid & Reliable
Ethnocentrism	0.71 – 0.84	0.61	0.87	Valid & Reliable

D. Structural Model (Hypothesis Testing)

Table 4 presents the hypothesis testing results obtained from PLS-SEM analysis. The findings indicate that religiosity had a positive but insignificant effect on boycott motivation ($\beta = 0.072$; $t = 1.245$; $p = 0.213$). Conversely, consumer animosity exhibited a positive and significant effect ($\beta = 0.490$; $t = 4.368$; $p < 0.001$), as did ethnocentrism ($\beta = 0.304$; $t = 2.960$; $p = 0.003$). Therefore, hypotheses H2 and H3 were supported, whereas H1 was not.

Table 4. Hypothesis Testing Results

Hypothesis	Path Coefficient (O)	t-statistic	p-value	Conclusion
H1: Religiosity → Boycott Motivation	0.072	1.245	0.213	Not Supported
H2: Consumer Animosity → Boycott Motivation	0.490	4.368	0.000	Supported
H3: Ethnocentrism → Boycott Motivation	0.304	2.960	0.003	Supported

E. Model Fit and R-Square

Table 5 shows that the R-square value for boycott motivation was 0.582, indicating that religiosity, consumer animosity, and ethnocentrism collectively explained 58.2% of the variance in boycott motivation. Model fit indices also confirmed a satisfactory model fit, with SRMR recorded at 0.068 (below the 0.08 threshold) and NFI at 0.91 (above the 0.90 threshold). These results demonstrate that the proposed structural model adequately explains the relationships among the studied variables.

Table 5. R-Square and Model Fit

Endogenous Variable	R ²	Interpretation
Boycott Motivation	0.582	Moderate-Strong Fit

Fit Index	Value	Threshold	Interpretation
SRMR	0.068	< 0.08	Good Fit
NFI	0.91	> 0.90	Acceptable

The findings of this study provide important insights into the determinants of boycott motivation toward Starbucks in Medan City. The results indicate that consumer animosity and ethnocentrism exert significant and positive influences on boycott motivation, while religiosity, although positive, does not significantly predict boycott behavior. The insignificant effect of religiosity suggests that religious values, although relevant in shaping individual consumption patterns, may not directly translate into collective boycott actions in this context. This result is consistent with previous studies that found religiosity to play a secondary role compared to political and cultural factors in influencing boycotts (Sobari & Gasong, 2024). One possible explanation is that consumers may compartmentalize their religious beliefs and their consumption behavior, particularly when boycotts are framed as sociopolitical movements rather than explicitly religious campaigns. This finding refines the application of the Theory of Planned Behavior (TPB) by suggesting that while attitudes influenced by religiosity exist, they may not be strong enough to form robust behavioral intentions without reinforcement from broader social norms or perceived behavioral control.

In contrast, consumer animosity emerged as the strongest predictor of boycott motivation. This aligns with Klein et al. (1998) and subsequent research (Souiden et al., 2018; Pratiwi et al., 2021), which highlight that negative sentiments toward a brand or its perceived political affiliations can override product quality considerations and drive consumers to participate in boycotts. In the case of Starbucks in Medan, animosity appears to be fueled by perceptions of political and cultural misalignment, underscoring the salience of socio-political identity in shaping consumer resistance to global brands. Ethnocentrism was also found to significantly influence boycott motivation, supporting prior studies (Shimp & Sharma, 1987; Khoiruman & Wariati, 2023) that emphasize consumers' moral obligation to prioritize local products. This finding resonates strongly with TPB, where ethnocentric attitudes contribute to the formation of behavioral intentions by reinforcing subjective norms that favor domestic consumption and collective solidarity. In the Indonesian context, such attitudes are further amplified by nationalistic values, making ethnocentrism a critical determinant of boycott participation.

Theoretically, this study contributes by extending TPB to the boycott context in Indonesia, demonstrating that consumer animosity and ethnocentrism serve as stronger attitudinal and normative drivers than religiosity in shaping boycott intentions. Practically, the findings highlight the need for multinational corporations such as Starbucks to recognize the sensitivity of political and cultural factors when operating in diverse markets. Building strong local engagement strategies, supporting domestic initiatives, and addressing consumer concerns transparently may help mitigate boycott risks. Overall, the results suggest that consumer boycotts in Medan are primarily identity-driven, rooted in cultural and political sentiments, rather than purely religious motivations. This provides a nuanced understanding of boycott behavior in emerging markets, where global-local tensions shape consumer attitudes and actions.

CONCLUSION

This study examined the influence of religiosity, consumer animosity, and ethnocentrism on boycott motivation toward Starbucks in Medan City, Indonesia. Using a quantitative approach with 160 respondents and PLS-SEM analysis, the findings demonstrate that consumer animosity and ethnocentrism significantly and positively affect boycott motivation, whereas religiosity shows a positive but insignificant effect. These results indicate that political, cultural, and national identity-related sentiments are more powerful drivers of boycott behavior than religious considerations in this context.

From a theoretical perspective, this study extends the application of the Theory of Planned Behavior (TPB) by demonstrating that animosity and ethnocentrism represent strong attitudinal and normative factors that shape boycott motivation. The findings also refine the role of religiosity in consumer behavior, suggesting that while it contributes to individual attitudes, it may not consistently translate into collective boycott action without reinforcement from broader sociopolitical dynamics.

From a practical standpoint, the results provide useful insights for multinational companies, particularly those operating in sensitive markets such as Indonesia. Starbucks and similar firms should be aware that boycott campaigns are often rooted in political and cultural concerns rather than purely religious factors. Building stronger local ties, demonstrating corporate social responsibility, and aligning brand values with community expectations may help mitigate boycott risks. For local businesses, these findings highlight an opportunity to strengthen consumer loyalty by leveraging national identity and cultural solidarity.

Future research could expand this study by incorporating additional variables such as brand image, trust, or corporate social responsibility to further explain boycott motivation. Comparative studies across different cities or countries may also provide richer insights into how contextual factors influence boycott dynamics.

ETHICAL CONSIDERATIONS

The authors declare that the use of AI-based tools (ChatGPT, OpenAI) in this study was limited to language editing and manuscript refinement. All research processes—including research design, data collection, statistical analysis, and interpretation of results—were fully conducted by the authors. The responsibility for the accuracy and integrity of the findings lies solely with the authors.

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