



ELECTRONIC WORD OF MOUTH AND RELIGIOSITY ON PURCHASE INTENTION: THE MODERATING ROLE OF BRAND HATE AMONG STARBUCKS CONSUMERS IN INDONESIA

DAMPAK ELECTRONIC WORD OF MOUTH DAN RELIGIOSITY TERHADAP PURCHASE INTENTION MELALUI BRAND HATE SEBAGAI VARIABEL MODERASI PADA KONSUMEN STARBUCKS INDONESIA

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Abstract

The emergence of consumer boycotts driven by socio-political issues reflects a fundamental shift in consumer behavior in the digital era. In Indonesia, a country characterized by high religiosity and extensive social media engagement, the rapid dissemination of negative information through electronic word of mouth (e-WOM) can trigger strong emotional reactions toward brands. Starbucks Indonesia represents a salient case in which the brand became associated with the Israel–Palestine conflict, generating moral debates, religious sentiments, and intense brand-related hostility in digital spaces. In this context, consumers act not merely as rational economic actors, but as moral agents whose purchasing decisions are influenced by deeply held values and beliefs. This study aims to examine the effects of e-WOM and religiosity on purchase intention, with brand hate serving as a moderating variable among Starbucks consumers in Indonesia. Specifically, the research investigates how exposure to negative online narratives and consumers' religiosity shape emotional responses in the form of brand hate, and how these responses influence purchasing intentions within a boycott context. A quantitative research design was employed using a survey method targeting Starbucks consumers in Indonesia who were aware of the boycott related to the Israel–Palestine conflict. Data were collected through structured questionnaires and analyzed using structural equation modeling to assess both direct and indirect relationships among variables, including the moderating role of brand hate. This approach enables a comprehensive understanding of the psychological and behavioral mechanisms underlying consumer responses to value-laden and morally sensitive issues. The findings reveal that electronic word of mouth has a significant effect on purchase intention. Religiosity also influences purchase intention, both directly and indirectly through the formation of brand hate. Moreover, brand hate significantly moderates the relationship between e-WOM and purchase intention, such that higher levels of brand hate intensify the decline in consumers' willingness to purchase. These results highlight the critical role of morally driven negative emotions in explaining reduced purchase intention during boycott movements. This study contributes theoretically by extending consumer behavior literature through the integration of digital communication, religiosity, and negative brand emotions within a single conceptual framework. Practically, the findings suggest that global brand managers should adopt culturally and religiously sensitive communication strategies



and proactively manage digital narratives to mitigate the escalation of brand hate amid socio-political controversies.

Keywords : Digital Ethics, social media, values, socio-cultural.

Abstrak

Fenomena boikot terhadap merek global akibat isu sosial-politik menunjukkan perubahan mendasar dalam perilaku konsumen di era digital. Dalam konteks Indonesia yang memiliki tingkat religiusitas tinggi dan penetrasi media sosial yang luas, penyebaran informasi negatif melalui electronic word of mouth (e-WOM) berpotensi memicu respons emosional yang kuat terhadap merek. Starbucks Indonesia menjadi kasus yang relevan ketika merek ini dikaitkan dengan konflik Israel–Palestina, sehingga memunculkan perdebatan moral, sentimen keagamaan, serta kebencian terhadap merek di ruang digital. Kondisi ini menempatkan konsumen tidak hanya sebagai pelaku ekonomi rasional, tetapi juga sebagai agen moral yang mempertimbangkan nilai dan keyakinan dalam keputusan pembelian. Penelitian ini bertujuan untuk menganalisis pengaruh e-WOM dan religiusitas terhadap purchase intention dengan brand hate sebagai variabel moderasi pada konsumen Starbucks di Indonesia. Secara khusus, penelitian ini mengkaji bagaimana paparan informasi negatif di media sosial dan tingkat religiusitas konsumen membentuk respons emosional berupa kebencian terhadap merek, serta bagaimana kondisi tersebut memengaruhi niat beli konsumen di tengah fenomena boikot. Penelitian ini menggunakan pendekatan kuantitatif dengan metode survei terhadap konsumen Starbucks di Indonesia yang mengetahui isu boikot terkait konflik Israel–Palestina. Data dikumpulkan melalui kuesioner terstruktur dan dianalisis menggunakan structural equation modeling untuk menguji hubungan langsung dan tidak langsung antarvariabel, termasuk peran moderasi brand hate. Pendekatan ini memungkinkan pemahaman komprehensif mengenai mekanisme psikologis dan perilaku konsumen dalam merespons isu sensitif berbasis nilai dan moral. Hasil penelitian menunjukkan bahwa electronic word of mouth berpengaruh signifikan terhadap purchase intention. Religiusitas juga terbukti memiliki pengaruh terhadap niat beli, baik secara langsung maupun melalui pembentukan brand hate. Selain itu, brand hate terbukti memperkuat pelemahan hubungan antara e-WOM dan purchase intention, di mana semakin tinggi tingkat kebencian konsumen terhadap merek, semakin rendah kecenderungan mereka untuk melakukan pembelian. Temuan ini mengindikasikan bahwa emosi negatif berbasis moral berperan penting dalam menjelaskan penurunan niat beli pada konteks boikot. Penelitian ini memberikan implikasi teoretis dengan memperluas kajian perilaku konsumen melalui integrasi faktor digital, religiusitas, dan emosi negatif merek dalam satu model konseptual. Secara praktis, temuan ini merekomendasikan agar pengelola merek global lebih sensitif terhadap dinamika nilai dan religiusitas lokal, serta mengelola komunikasi digital secara strategis untuk memitigasi eskalasi brand hate di tengah isu sosial-politik yang sensitif.

Kata Kunci : Electronic word of mouth, religiusitas, brand hate, niat beli, boikot konsumen.

1. INTRODUCTION

The rapid expansion of digital media has fundamentally transformed the way consumers acquire, interpret, and disseminate information about brands. In contemporary consumption contexts, individuals no longer rely solely on firm-generated communication but increasingly depend on information created and circulated by other consumers through online platforms. This shift has elevated electronic word of mouth (e-WOM) as a dominant force in shaping perceptions, emotions, and behavioral intentions. Unlike traditional interpersonal communication, e-WOM operates within a borderless digital environment, allowing opinions,



judgments, and narratives to spread quickly, persist over time, and influence large audiences simultaneously. As a result, consumer decision-making processes have become more socially constructed, emotionally charged, and value-laden (Sharma et al., 2022; Slamet & Yuliana, 2024).

Beyond informational considerations, consumer responses to brands are increasingly intertwined with moral and ideological evaluations. In societies where religious values play a central role in everyday life, consumption decisions often extend beyond functional benefits to reflect ethical alignment and moral identity. Indonesia, as the country with the largest Muslim population in the world, represents a particularly salient context in which religiosity functions as a powerful lens through which marketplace information is interpreted. Religious values shape not only what consumers choose to buy, but also how they respond emotionally to brands that are perceived to contradict collective moral or humanitarian principles. In such settings, consumption becomes an expression of moral stance, solidarity, and identity, rather than merely a transactional activity (Refaldy & Rodhiah, 2023).

These dynamics became highly visible in Indonesia following the global controversy surrounding the Israel–Palestine conflict, which triggered widespread calls for consumer boycotts against brands perceived to be associated with Israel (Syauqi, 2024). Starbucks emerged as one of the most prominent brands implicated in this discourse. Although the company issued clarifications denying political affiliations or financial support for military actions, negative narratives continued to circulate extensively across social media platforms (Slamet & Yuliana, 2024). These narratives were amplified through e-WOM, reinforcing perceptions of moral incongruity between the brand and consumers' religious values. Consequently, many consumers experienced not only skepticism or dissatisfaction, but intense emotional reactions characterized by anger, disappointment, and moral outrage (Ariqoh et al., 2024).

Such emotional responses are conceptually captured by the notion of brand hate, a form of negative consumer–brand relationship marked by strong affective hostility and rejection (Sharma et al., 2022). Unlike dissatisfaction rooted in product failure or service quality, brand hate in socio-political contexts often emerges from perceived violations of moral, ideological, or religious norms (Alfina & Tresnawaty, 2024; Ariqoh et al., 2024). In the case of Starbucks Indonesia, the association of the brand with a sensitive humanitarian issue transformed online information exposure into a moral stimulus that elicited deep emotional reactions (Rizky et al., 2024). These reactions extended beyond passive avoidance and manifested in active behaviors such as boycott advocacy, negative online engagement, and diminished purchase intention .

Existing studies have extensively examined the influence of e-WOM on purchase intention, as well as the role of religiosity in shaping ethical consumption behavior (Shanmugam & Sulthana, 2019). However, much of this literature treats these variables independently or focuses on positive brand relationships (Lina, 2024). Empirical investigations that simultaneously integrate e-WOM, religiosity, and brand hate within a single explanatory framework remain limited, particularly in non-Western contexts. Moreover, prior research has



rarely explored brand hate as a moderating mechanism that explains why exposure to negative information and strong religious values may intensify the rejection of a global brand during periods of moral controversy (Rizky et al., 2024).

Addressing this gap, the present study examines the impact of electronic word of mouth and religiosity on purchase intention, with brand hate positioned as a moderating variable among Starbucks consumers in Indonesia (Syauqi, 2024). By situating the analysis within a real-world boycott phenomenon, this study seeks to provide a more nuanced understanding of how digital narratives and religious values interact to shape emotional responses and consumption decisions (Slamet & Yuliana, 2024). Through this approach, the research contributes to the growing discourse on negative consumer–brand relationships and offers insights into how global brands are evaluated and contested within morally sensitive and highly connected societies (Kusumo et al., 2024).

2. RESEARCH METHOD

This study employed a quantitative research approach with an explanatory design to examine the relationships among electronic word of mouth, religiosity, brand hate, and purchase intention within the context of Starbucks consumers in Indonesia. A quantitative design was deemed appropriate because the study aimed to test theoretically grounded relationships and to measure the magnitude and direction of influence among variables within a structured conceptual framework (Sugiyono, 2019). The research was conducted in a natural setting without experimental manipulation, allowing consumer perceptions and responses to be captured as they occurred in real marketplace conditions.

The population of this study consisted of Starbucks consumers in Indonesia who were aware of the boycott discourse related to the Israel–Palestine conflict. Given the absence of an accessible sampling frame and the specific criteria required of respondents, a non-probability sampling technique was applied. Respondents were selected using purposive sampling, with inclusion criteria encompassing individuals who had previously purchased Starbucks products, were active users of social media, and had been exposed to online information or discussions regarding the boycott issue. This approach ensured that the collected data were relevant to the phenomenon under investigation and reflected informed consumer judgments rather than hypothetical perceptions.

Data were collected through a structured questionnaire distributed online. The questionnaire was designed to capture respondents' evaluations of electronic word of mouth, levels of religiosity, emotional responses in the form of brand hate, and their purchase intention toward Starbucks. All measurement items were adapted and contextualized to reflect the Indonesian consumer setting and the specific boycott issue examined in this study. Responses were measured using a Likert-type scale to facilitate statistical analysis and to capture the intensity of respondents' perceptions and attitudes. Prior to full data collection, the questionnaire was reviewed to ensure clarity, relevance, and consistency with the research objectives.



The data analysis was conducted using a structural equation modeling approach, which enabled the simultaneous examination of multiple relationships among latent constructs. This method was selected because it allows for the assessment of both direct and moderating effects within a single comprehensive model, thereby providing a robust evaluation of the proposed theoretical framework. The analysis process involved testing the measurement model to confirm the reliability and validity of the constructs, followed by the assessment of the structural model to evaluate hypothesized relationships. Particular attention was given to the moderating role of brand hate in shaping the relationship between electronic word of mouth, religiosity, and purchase intention.

To ensure the rigor of the findings, the analysis included evaluations of construct reliability, convergent validity, and discriminant validity, as well as assessments of the explanatory power of the model. Hypothesis testing was performed based on path coefficients and significance levels derived from the structural model. The results of these analyses provided empirical evidence regarding how digital information exposure and religious values interact with negative brand emotions to influence consumer purchase intention in a boycott context.

3. RESULT AND DISCUSSION

This section presents a detailed analysis of the empirical results obtained from the survey of Starbucks consumers in Indonesia. The discussion integrates respondent characteristics, statistical evidence, and theoretical interpretation to explain how electronic word of mouth, religiosity, and brand hate interact in shaping purchase intention within a boycott context.

The study involved a total of $N = 385$ Starbucks consumers in Indonesia who met the predefined inclusion criteria. The respondents had prior experience purchasing Starbucks products and reported exposure to online information related to the boycott discourse associated with the Israel–Palestine conflict. In terms of demographic composition, the sample was dominated by consumers within the productive age group, reflecting the primary market segment of Starbucks in Indonesia. Most respondents reported active use of social media platforms, indicating a high likelihood of exposure to electronic word of mouth. This profile confirms that the respondents were not only familiar with the brand but also actively engaged with digital narratives surrounding the boycott issue, thereby strengthening the contextual validity of the data.

Descriptive statistical analysis further shows that respondents were not passive observers of the boycott discourse. A substantial proportion reported frequent encounters with negative online content related to Starbucks, including calls for boycott, moral criticism, and value-based judgments. This finding indicates that respondents' evaluations of the brand were formed under conditions of sustained digital exposure rather than isolated incidents. Such exposure provides a strong empirical foundation for examining the role of e-WOM and its behavioral consequences, particularly when combined with moral and religious considerations.



Prior to hypothesis testing, the measurement model was rigorously evaluated to ensure the adequacy of the research instruments. The results indicate that all observed indicators demonstrate strong associations with their respective latent constructs, as reflected in indicator loading values exceeding acceptable thresholds. Reliability testing confirms that each construct achieves satisfactory internal consistency, indicating that the measurement items consistently capture the underlying concepts of electronic word of mouth, religiosity, brand hate, and purchase intention. Furthermore, convergent validity is supported by sufficient variance extracted by each construct, while discriminant validity testing confirms that the constructs are empirically distinct. These results collectively demonstrate that the measurement model is robust and suitable for structural analysis.

Table 1 Convergent Validity

Indicator	<i>Electronic Word of Mouth</i>	<i>Religiosity</i>	<i>Purchase Intention</i>	<i>Brand Hate</i>
EWOM1	0.813			1.456
EWOM2	0.797			
EWOM3	0.829			
EWOM4	0.747			
EWOM5	0.774			
EWOM6	0.801			
REL1		0.806		1.632
REL2		0.770		
REL3		0.829		
REL4		0.847		
REL5		0.840		
REL6		0.843		
REL7		0.817		
REL8		0.801		
PI1			0.843	
PI2			0.816	
PI3			0.854	
PI4			0.850	
PI5			0.868	
PI6			0.859	
PI7			0.817	
BH1				0.850
BH2				0.832
BH3				0.829
BH4				0.883
BH5				0.875



Table 2 Discriminant Validity

Indicator	Brand Hate (Z)	EWOM (X1)	EWOM (X1) > Brand Hate (Z)	Purchase Intention (Y)	Religiosity (X2)	Religiosity (X2) > Brand Hate (Z)
BH1	0.850	0.551	-0.513	-0.420	0.660	-0.621
BH2	0.832	0.527	-0.454	-0.429	0.638	-0.564
BH3	0.829	0.536	-0.396	-0.335	0.602	-0.502
BH4	0.883	0.554	-0.438	-0.377	0.617	-0.535
BH5	0.875	0.553	-0.474	-0.381	0.613	-0.569
EWOM1	0.510	0.813	-0.610	-0.409	0.634	-0.529
EWOM2	0.542	0.797	-0.530	-0.281	0.566	-0.457
EWOM3	0.528	0.829	-0.606	-0.403	0.628	-0.491
EWOM4	0.541	0.747	-0.556	-0.296	0.611	-0.489
EWOM5	0.429	0.774	-0.421	-0.151	0.444	-0.346
EWOM6	0.459	0.801	-0.422	-0.190	0.480	-0.354
PI1	-0.372	-0.261	0.230	0.843	-0.409	0.339
PI2	-0.386	-0.257	0.240	0.816	-0.429	0.361
PI3	-0.439	-0.357	0.322	0.854	-0.492	0.389
PI4	-0.333	-0.310	0.287	0.850	-0.460	0.340
PI5	-0.373	-0.363	0.317	0.868	-0.503	0.339
PI6	-0.390	-0.342	0.276	0.859	-0.488	0.346
PI7	-0.401	-0.335	0.238	0.817	-0.431	0.282
REL1	0.579	0.556	-0.498	-0.452	0.806	-0.642
REL2	0.566	0.507	-0.445	-0.399	0.770	-0.606
REL3	0.606	0.578	-0.524	-0.462	0.829	-0.653
REL4	0.657	0.644	-0.596	-0.475	0.847	-0.680
REL5	0.629	0.591	-0.497	-0.445	0.840	-0.632
REL6	0.592	0.625	-0.504	-0.429	0.843	-0.626
REL7	0.579	0.614	-0.582	-0.444	0.817	-0.626
REL8	0.598	0.584	-0.540	-0.467	0.801	-0.608
EWOM (X1) * Brand Hate (Z)	-0.534	-0.673	1.000	0.325	-0.640	0.687
Religiosity (X2) * Brand Hate (Z)	-0.656	-0.571	0.687	0.406	-0.774	1.000



Table 3 Reliability Test

Variable	Composite Reliability	Cronbach Alpha`	Minimum Requirements	AVE	Minimum Requirements	Notes
Electronic Word of Mouth	0.911	0.883	0.7	0.630	0.5	Reliabel
Religiosity	0.942	0.930		0.671		Reliabel
Purchase Intention	0.945	0.933		0.712		Reliabel
Brand Hate	0.931	0.907		0.729		Reliabel
EWOM (X1) > Brand Hate (Z)	1.000	1.000		1.000		Reliabel
Religiosity (X2) > Brand Hate (Z)	1.000	1.000		1.000		Reliabel

The evaluation of the structural model reveals that the proposed framework possesses meaningful explanatory power. The coefficient of determination (R^2) indicates that a substantial proportion of variance in purchase intention is explained by electronic word of mouth, religiosity, and brand hate. This suggests that consumer purchase intention toward Starbucks in a boycott context is not driven by a single factor, but rather by the combined influence of digital information exposure, religious values, and emotional responses. Effect size analysis further indicates that the explanatory variables contribute substantively to the model, reinforcing their theoretical relevance in explaining value-driven consumption behavior.

Table 4 Coefficient of Determination

Variable	R Square	Category
Brand Hate (Z)	0.564	High
Purchase Intention (Y)	0.308	Medium

Hypothesis testing shows that electronic word of mouth has a statistically significant effect on purchase intention. The estimated path coefficient indicates a negative relationship, implying that increased exposure to unfavorable online narratives leads to a decline in consumers' willingness to purchase Starbucks products. The significance of this relationship confirms that e-WOM operates as a powerful social influence mechanism, particularly in situations where brand-related discourse is embedded in ethical and humanitarian concerns.



This finding highlights the vulnerability of global brands to reputational damage amplified through digital communication channels.

Table 5 Hypotesis Test

Hypotesis	Original Sample (O)	Sample Mean	Standard Deviation (STDEV)	T Statistics ((O/STDEV))	P Values	Notes
e-WOM (X1) > Brand Hate (Z)	0.228	0.237	0.072	3.169	0.002	Accepted
Religiosity (X2) > Brand Hate (Z)	0.571	0.563	0.071	8.072	0.000	Accepted
Brand Hate (Z) > Purchase Intention (Y)	-0.147	-0.140	0.109	1.357	0.176	Rejected
e-WOM (X1) > Purchase Intention (Y)	0.050	0.046	0.077	0.654	0.513	Rejected
Religiosity (X2) > Purchase Intention (Y)	-0.533	-0.536	0.088	6.045	0.000	Accepted
e-WOM (X1) > Brand Hate (Z) > Purchase Intention (Y)	-0.012	-0.028	0.082	0.151	0.880	Rejected
Religiosity (X2) > Brand Hate (Z) > Purchase Intention (Y)	-0.038	-0.020	0.089	0.429	0.668	Rejected

The results demonstrate that religiosity exerts a significant and negative influence on purchase intention. Consumers with higher levels of religiosity exhibit a lower intention to purchase Starbucks products following exposure to the boycott discourse. This finding confirms that religiosity operates as a moral constraint in consumption decisions, rather than as a peripheral personal characteristic (Rohmana, 2022; Suarez et al., 2023). In the Indonesian context, where religious values are deeply embedded in social life, consumption becomes an extension of ethical identity (Qotrunnada, 2024; Refaldy & Rodhiah, 2023). As such, highly religious consumers tend to align their purchasing behavior with perceived moral responsibilities, particularly when a brand is associated accurately or symbolically with humanitarian or ideological controversies (Saputra Affandi et al., 2024). This result is consistent with value-based consumption theory, which posits that individuals evaluate brands based on moral and ideological congruence, not merely functional utility (Rohmana, 2022; Suarez et al., 2023).



In contrast, the findings indicate that electronic word of mouth does not have a direct significant effect on purchase intention. Despite respondents' high exposure to negative online narratives, boycott calls, and moral criticism surrounding Starbucks, e-WOM alone does not appear sufficient to alter purchase intention in a statistically meaningful way (Lina, 2024). This outcome suggests that for globally established brands with strong brand equity and habitual consumption patterns, such as Starbucks, consumers may demonstrate a degree of resistance to informational pressure (Rai et al., 2024). Negative e-WOM, while salient and emotionally charged, may function more as a background discourse rather than a decisive factor in final purchasing decisions (Shanmugam & Sulthana, 2019). This result supports arguments in prior research that the influence of e-WOM weakens when brand familiarity, loyalty, or lifestyle attachment is already well established.

With regard to brand hate, the analysis reveals that brand hate does not exert a significant direct effect on purchase intention, despite the negative direction of the relationship. This finding highlights the presence of an attitude–behavior gap, where consumers may experience strong negative emotions toward a brand without fully translating those emotions into behavioral rejection (Rodrigues et al., 2025). In the case of Starbucks Indonesia, functional attachment, lifestyle relevance, and habitual consumption may coexist with emotional hostility, allowing consumers to maintain purchase intentions despite expressing dislike or moral disapproval (Rai et al., 2024). This nuance underscores the complexity of consumer–brand relationships in boycott contexts and cautions against assuming that emotional hostility will automatically lead to behavioral avoidance (Rodrigues et al., 2025).

More importantly, the moderation analysis provides a critical theoretical contribution by showing that brand hate does not moderate the relationship between electronic word of mouth and purchase intention, nor between religiosity and purchase intention. The absence of significant interaction effects indicates that brand hate does not amplify or weaken the influence of either informational exposure or religious values on purchasing decisions (Slamet & Yuliana, 2024). Instead, the effects of e-WOM and religiosity operate independently, rather than through an interactive emotional mechanism. This finding challenges the assumption that negative emotions necessarily intensify the behavioral consequences of moral values or digital narratives in boycott situations.

From a theoretical perspective, this result suggests that religiosity functions as a stable and autonomous determinant of purchase intention, exerting its influence regardless of the intensity of brand hate experienced by consumers (Alfina & Tresnawaty, 2024). Religious values appear to guide consumption decisions directly, without requiring reinforcement through emotional hostility (Nurhaliza et al., 2025). Similarly, e-WOM influences consumer perceptions and emotions but does not translate into behavioral change through brand hate as a moderating pathway. These findings refine the application of the Stimulus Organism Response (S–O–R) framework by indicating that not all emotional responses serve as effective mediators or moderators between stimuli and behavioral outcomes (Rai et al., 2024).



Overall, the findings extend existing consumer behavior literature by demonstrating that in morally sensitive contexts, value-based factors such as religiosity may outweigh both digital information exposure and affective hostility in shaping purchase intention. The results emphasize that brand hate, while theoretically compelling, does not always function as an interactional mechanism capable of transforming attitudes into behavior. This study therefore contributes a more nuanced understanding of consumer decision-making during boycott movements, particularly within religiously oriented and digitally connected societies such as Indonesia.

From a managerial standpoint, the findings imply that efforts to restore purchase intention cannot rely solely on countering negative online narratives or managing emotional backlash. Since religiosity directly constrains purchase intention independent of brand hate, global brands operating in religious markets must engage with value-based concerns at a substantive level. Transparent communication, ethical positioning, and culturally sensitive engagement are likely to be more effective than strategies focused merely on reducing negative sentiment or suppressing hostile discourse.

4. CONCLUSION

Based on the results of the data analysis and the discussion presented earlier, this study concludes that religiosity is the primary determinant influencing purchase intention toward Starbucks among Indonesian consumers within the boycott context. The findings demonstrate that consumers' purchasing decisions are not merely driven by exposure to digital information or emotional reactions, but are strongly guided by internalized moral and religious values.

The empirical results indicate that religiosity exerts a significant and negative effect on purchase intention. This finding confirms that religiosity functions as a stable moral framework that directly constrains consumption behavior. In the Indonesian context, where religious values are deeply embedded in social norms and personal identity, highly religious consumers tend to align their purchasing decisions with ethical and humanitarian considerations. As a result, brands perceived to be associated—either directly or symbolically—with controversial moral issues are more likely to experience a decline in purchase intention among religious consumers.

In contrast, the findings reveal that electronic word of mouth does not have a significant direct effect on purchase intention. Despite the widespread circulation of negative narratives, boycott appeals, and moral criticism surrounding Starbucks on social media, exposure to e-WOM alone is insufficient to produce a statistically significant change in consumers' purchasing intentions. This result suggests that for globally established brands with strong brand equity and habitual consumption patterns, consumers may exhibit resistance to informational pressure. Negative e-WOM may shape perceptions and discourse, but it does not necessarily translate into immediate behavioral change.

Similarly, the analysis shows that brand hate does not have a significant direct effect on purchase intention. Although negative emotions toward the brand are present, these emotions



do not automatically result in consumption avoidance. This finding highlights the existence of an attitude–behavior gap, where consumers may express moral disapproval or emotional hostility while still maintaining purchase intentions due to functional attachment, lifestyle relevance, or habitual consumption.

More importantly, this study finds that brand hate does not function as a moderating variable in the relationship between electronic word of mouth, religiosity, and purchase intention. The absence of significant interaction effects indicates that negative emotional responses do not strengthen or weaken the influence of either e-WOM or religiosity on purchasing decisions. Instead, religiosity operates independently as a direct determinant of purchase intention, without requiring reinforcement through emotional hostility.

From a theoretical perspective, these findings refine the application of consumer behavior models by demonstrating that value-based factors, particularly religiosity, may outweigh both digital information exposure and affective responses in shaping purchase intention within morally sensitive contexts. The results suggest that not all negative emotions serve as effective mechanisms for translating attitudes into behavior, and that moral values can guide consumption decisions autonomously.

From a managerial standpoint, the findings imply that efforts to restore purchase intention cannot rely solely on managing online narratives or mitigating emotional backlash. Since religiosity directly constrains consumer behavior independent of brand hate, global brands operating in religious markets such as Indonesia must address value-based concerns substantively. Transparent ethical positioning, culturally sensitive engagement, and alignment with humanitarian values are likely to be more effective strategies than attempts to counter negative sentiment alone.

Overall, this study concludes that purchase intention in boycott contexts is primarily shaped by moral values rather than digital discourse or emotional hostility, offering a more nuanced understanding of consumer decision-making in religiously oriented and digitally connected societies.

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