

Young Muslims' Consumer Ethnocentrism and World-Mindedness

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Abstract

Consumers' knowledge of the country of origin of a product is widely considered to be an important influence on their behavior in selecting products. However, sometimes the perspective of considering product selection is also influenced by consumer ethnocentrism. This study aims to find the effect of world-mindedness on consumer ethnocentrism. The survey method was used in this study by using a questionnaire to 268 Muslim youth respondents. Data were analyzed using the Rasch Model and Regression Analysis. The study shows that around 0.74% of the younger generation of Muslims think very broadly and 1.12% think very differently. There are 3.73% of respondents tend to have the most extreme ethnocentrism. This study also confirms that world-mindedness has a negative and significant effect on consumer ethnocentrism ($p < 0.05$).

Keywords: Young Muslim, Ethnocentrism, World-Mindedness

A. Introduction

Product quality is a notion that has drawn the attention of many academics in the age of globalization (Bakti et al., 2020; Jessen & Wijayanti, 2022). Many researchers recognize that product quality is an important factor in business competition (Cooper & Kleinschmidt, 1996; Jessen & Wijayanti, 2022). Tribalism among customers may be connected to the home product quality syndrome. This is due to the idea of "consumer ethnocentrism," which embodies customers' emotional ties to domestic products (Cilingir & Basfirinci, 2014; Makanyeza & Du Toit, 2017).

It is widely believed that a consumer's choice behavior is significantly influenced by their knowledge about the nation of origin of a product (Pandey et al., 2019). Consumer nationalism refers to the propensity of customers to choose indigenous goods over imports. Nationalist customers believe that importing goods is wrong because it hurts the home economy, eliminates jobs, and is unpatriotic. Consumer nationalism and buying foreign goods are negatively connected, according to research on these customers (Bakti et al., 2020; Rawwas & Rajendran, 1996).

However, not all goods sold on the market are made in the country, and not all customers support their own nation. Most nations provide consumers a wide range of options when making purchases (Karoui & Khemakhem, 2019). Furthermore, with increased immigration, an increase in the number of foreign adopted into many societies, an increase in multinational marriages, and the constant transformation of our world by technologies that make distance irrelevant, new cultures are being created every day in many countries (Gammoh et al., 2020). This hybrid culture, dubbed "world-mind," is growing increasingly receptive of sharing the world and the common good, as well as demonstrating empathy and compassion for other people (Sampson & Smith, 1957). This shift resulted in a more "world-oriented" culture (Der-Karabetian et al., 2014).

Consumers who are "world-sighted" favor a "worldview of human affairs with humanity as their primary reference group"(Nijssen & Douglas, 2011). World-minded individuals not only display an interest in or knowledge of international affairs, but also value the spirit of the world and the development of consensus (Gomberg, 1994). Several researchers have explored the association between perceived quality of foreign items and/or perceived quality of domestic products and customer ethnicity in the extant literature. According to several reviewers, respondents believed that the quality of international products was higher than the quality of domestic ones (Fernández-Ferrín et al., 2020; Lee et al., 2021; Makanyeza & Du Toit, 2017).

Previous research has shown that world-mindedness has significant impact on customer ethnocentrism (Bakti et al., 2020; Jessen & Wijayanti, 2022; Karoui & Khemakhem, 2019; Lee et al., 2021). However, studies involving young Muslims are still relatively limited. Therefore, it is necessary to test the theoretical model of world-mindedness that has a negative effect on consumer ethnocentrism. To fill this gap in the literature, this paper aims to develop and test a model that incorporates consumer ethnocentrism and world-mindedness. It is hoped that this study will provide an overview of consumer ethnocentrism and world-mindedness involving generation Z Muslims.

B. Literature Review

World-Mindedness

World-Mindedness is those who advocate a global vision of humanity in which humanity is the primary group reference rather than national identification (Topçua & Kaplan, 2015). World-mindedness is closely related to "cultural openness" (Shankarmahesh, 2006). Saffu et al. (2010), on the other hand, see world-mindedness as distinct from cultural openness. World-mindedness refers to a global perspective on human problems, and cultural openness denotes someone who is open to diverse cultures. World-mindedness refers to a global perspective on human problems, and cultural openness denotes someone who is open to diverse cultures (Gammoh et al., 2020). The primary premise of World-mindedness is concerned with the human aspect (Skinner, 1988). As a result, world-mindedness is comparable to internationalism (Shankarmahesh, 2006).

Consumer Ethnocentrism

Consumer ethnocentrism is a popular idea that has piqued the interest of many academics (Fernández-Ferrín et al., 2020; Gammoh et al., 2020). Shimp and Sharma initially proposed ethnocentrism in 1988 (Bakti et al., 2020). However, the term is not new to sociology; in 1906, a sociologist named Sumner introduced ethnocentrism (Caruna & Magri, 1996). Ethnocentrism is defined as a point of view in which one's own group is at the center of everything and others are scaled and evaluated in relation to it (Souiden et al., 2018). Consumer ethnocentrism, as defined in international marketing, is the consumer's belief regarding the appropriateness, if not morality, of purchasing foreign-made items (Gammoh et al., 2020).

Several researchers have investigated the relationship between world-mindedness and consumer ethnocentrism. According to some studies, World-mindedness is a precursor to consumer ethnocentrism (Bakti et al., 2020; Cilingir & Basfirinci, 2014; Shankarmahesh, 2006).

Shankarmahesh (2006) stated from a review research that world-mindedness has a detrimental effect on customer ethnocentrism. Furthermore, multiple empirical researches have revealed that World-mindedness influence consumer ethnocentrism (Al Ganideh et

al., 2012; Bakti et al., 2020; Lee et al., 2021). A customer with a strong world-mindedness may favor foreign products over domestic ones because he believes that overseas products are of greater quality than home products (Pandey et al., 2019). The hypothesis can be expressed as follows based on this explanation:

Hypothesis 1: World-mindedness negatively affects Consumer Ethnocentrism

C. Research Methods

This study is a survey study to describe the world-mindedness of the younger generation of Muslims. The survey method aims to look at the general population picture luas (Groves et al., 2009). This study involved around 289 generations of Muslims between the ages of 17-40 years. Questionnaires are used as the main instrument in data collection. The Worldmindedness instrument was adopted by Sampson and Smith (1957) which has been translated from Dutch into Indonesian. The consumer ethnocentric instrument was adopted from Klein et al. (2006). The number of items consists of 7 statements for Worldmindedness and 4 statements for measuring consumer ethnocentricity. The instrument was modified according to the respondent's character. Respondents in this study were asked to indicate their agreement or disagreement with each item using a five-point Likert scale. Then the data were analyzed using the Rasch Model assisted by Winstep 3.70 Software to analyze descriptively while Regression analysis was used to test the hypothesis.

D. Result and Discussion

Table 1 shows the demographics of the respondents, 35.07% were male respondents and 64.93% were female respondents.

Table 1. Respondent Demographics

Variable		F	%
Gender	M	94	35.07
	F	174	64.93
Age	17 - 20	167	62.31
	20 - 30	98	36.57
	30 - 40	3	1.119
Education Level	S-1	210	78.4

	S-2	3	1.1
	S-3	1	.4
	SMA	54	20.1
Boarding School (<i>Pesantren</i>)	Yes	113	42.19
	No	155	57.84
Social Media	Active	254	94.78
	Inactive	14	5.224
Reading of News	Never	2	0.8
	Seldom	82	30.6
	Sometime	141	52.61
	Often	43	16.04

Respondents in this study were dominated by the age of 17-20 years as much as 62.31%. Undergraduate education level is 78.40% and 94.78 respondents are active users of social media and only 16.04% of the respondents often read the news.

Description of Worldmindedness

Table 2. Worldmindedness Description

Code	Item	Measure (Logit)	Model SE
WM2	Feeling that it would be better to be a citizen of the world than a citizen of a particular country	0.54	0.07
WM5	The government needs to free foreigners to trade and market products brought from outside	0.27	0.06
WM4	Goods produced in Indonesia do not affect buying these goods	0.20	0.06
WM3	Feel the quality of life will be better by using imported goods	0.16	0.06
WM6	Imported goods do not need to be taxed expensively if they really benefit the people of Indonesia	-0.26	0.06
WM7	There is no need for restrictions on imported goods, it's time to compete competitively	-0.39	0.06
WM1	Finding imported goods is more desirable than products made in Indonesia	-0.52	0.06

Table 2 shows that imported (foreign) goods are in greater demand than products made in Indonesia (0.52 logit) which are the most approved items. Meanwhile, feeling that

it would be better to be a citizen of the world than to be a citizen of a certain country is the most difficult item to agree on (0.54 logit). Respondents tend to be in the middle in the perception that the quality of life will be better by using imported goods (0.16 logit) and goods produced within Indonesia do not affect buying these goods (0.20 logit). The description of the World mindedness statement is illustrated in the following map.

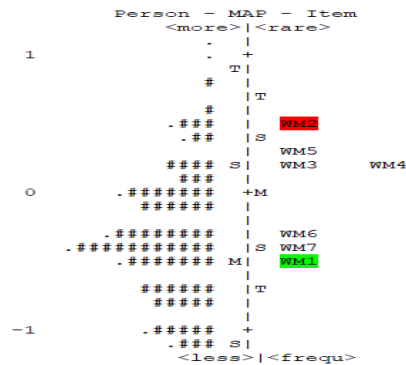


Figure 1. World-mindedness Item Map

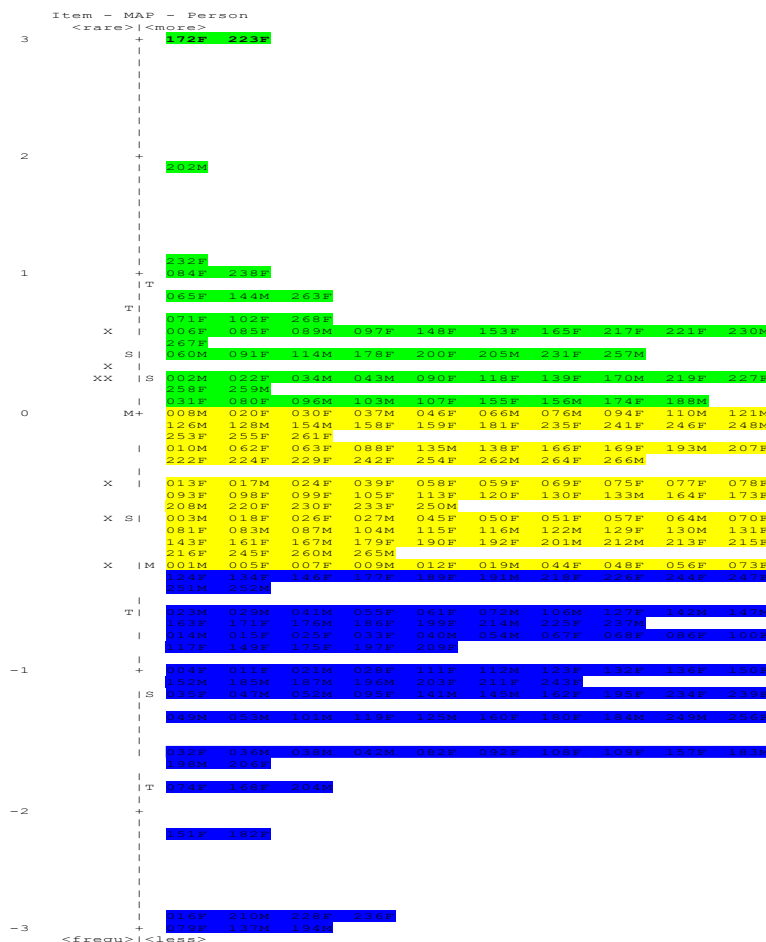


Figure 2. World-mindedness Person Map

About 18.65% of people tend to have high World mindedness, 30.05% tend to have moderate World mindedness and 43.28% tend to have low. There are 0.74% of people who think very broadly and 1.12% of people who think very differently.

Description of Consumer Ethnocentrism

Table 3. Consumer Ethnocentrism Description

Code	Item	Measure (Logit)	Model SE
CE3	It might hurt me in the long run, but I prefer to support Indonesian products	0.62	0.09
CE1	True Indonesian Muslims must always buy Indonesian products	-0.14	0.09
CE2	Indonesian Muslims are not allowed to buy foreign products as this is detrimental to Indonesian businesses and causes unemployment	-0.14	0.09
CE4	Indonesian consumers who buy foreign products must be responsible for Indonesian citizens not working due to reduced production of goods	-0.33	0.09

Table 3 shows that respondents tend to find it difficult to agree to choose to support Indonesian products even though in the long run it will be detrimental (0.62 logit) and respondents tend to easily agree that Indonesian consumers who buy foreign products must be responsible for Indonesian citizens not working due to reduced production of goods (-0.33 logit).

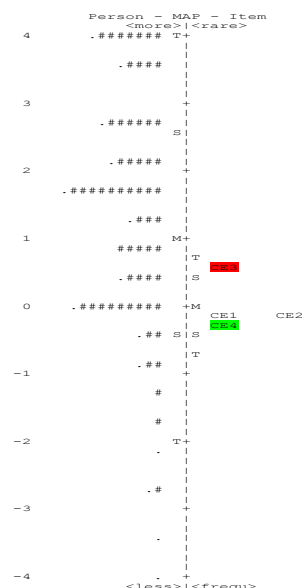


Figure 3. Ethnocentrism Item Map

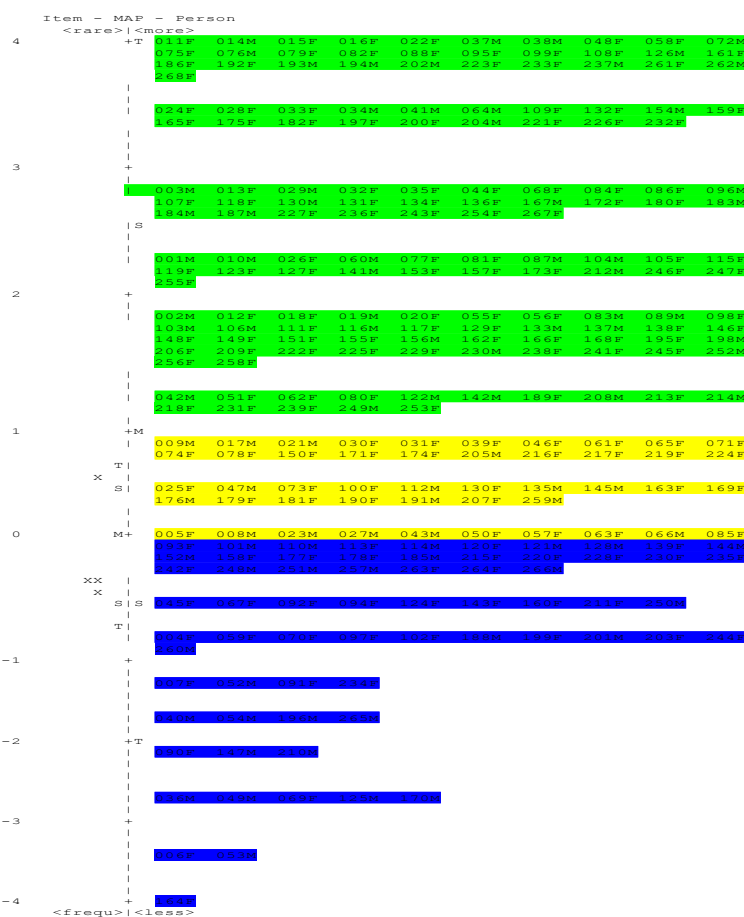


Figure 4. Ethnocentrism Person Map

There are 57.83% of people who tend to have high consumer ethnocentrism, 17.53% tend to have moderate consumer ethnocentrism and 24.62% tend to have low consumer ethnocentrism. There are 3.73% of people tend to have the most extreme ethnocentrism.

Assumption Test

Normality Test

One of the requirements tests in inferential statistical analysis, especially in the relationship test is that the data must be normally distributed (Hair et al., 2015). Below is the output about the normality test for the distribution of error data.

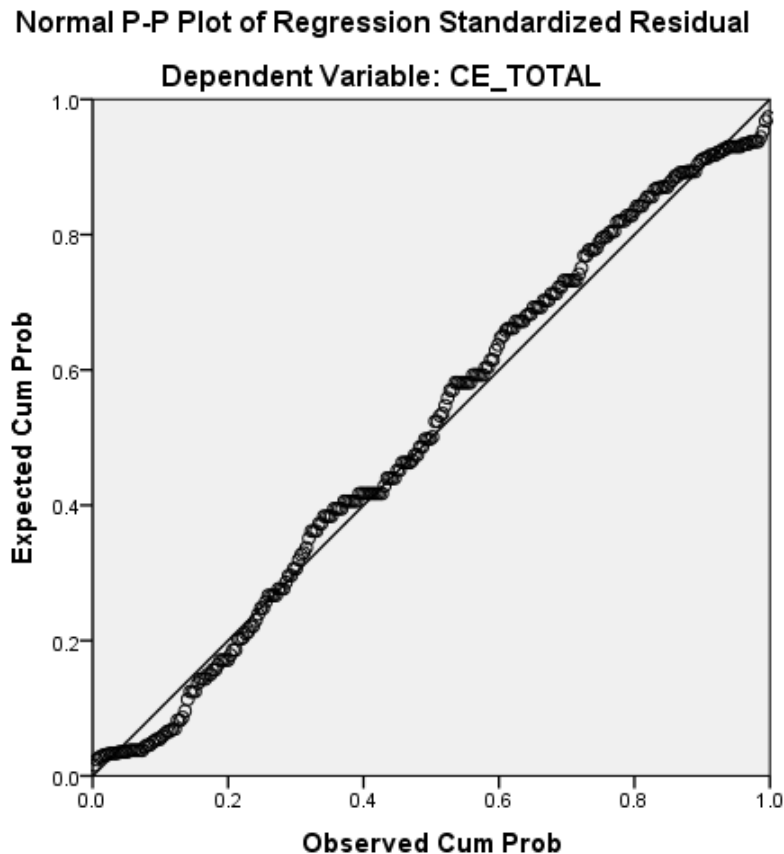


Figure 5. Diagram Normal P-P Plot

Based on the Normal P-P Plot diagram, it meets the assumption of normality as can be seen from the diagram showing the plots following a straight line.

Hypothesis Testing

The table below presents the output of SPSS Version 27 for the regression equation.

Table 4. Regression Coefficients

Model		Unstandardized Coefficients		Standardize d Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	17.764	0.584		30.413	0.000
	World mindedness	-0.070	0.031	-0.135	-2.230	0.027

Based on the table above, the equation of the linear regression line is as follows:

$$Y = \beta_0 - \beta_1 X$$

$$Y = 17.764 - 0.070X$$

The Linearity Test of the Regression Equation Model shows that the regression model is significant ($F=4.973$; $P < 0.05$). As shown in the table below.

Table 5. ANOVA

	Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	29.018	1	29.018	4.973	0.027 ^b
	Residual	1551.979	266	5.835		
	Total	1580.996	267			

Table 5 shows the standard error of the linear regression equation of zero beta is 0.584. The standard error of the regression equation for the world-mindedness variable is -0.070. The t-test value for the world mindedness variable is -2,230 with a p-value of 0.027. This illustrates that world mindedness has a negative and significant influence on consumer ethnocentrism ($p < 0.05$).

This study has found that among the younger generation of Muslims there are still those who think that they find imported goods more desirable than products made in Indonesia. This shows that people think the quality of the product is more important than the origin of the product. As the study of Wong et al. (2008) which states that the younger generation of China prefers foreign products to local products.

This study has also confirmed that world-mindedness has a negative and significant influence on consumer ethnocentrism (Al Ganideh et al., 2012; Bakti et al., 2020; Cilingir & Basfirinci, 2014; Lee et al., 2021; Shankarmahesh, 2006). A consumer with high world-mindedness may prefer foreign products, domestic products, because he may feel that foreign products have a higher standard than domestic products (Pandey et al., 2019)

E. Conclusion

The purpose of this article is to create and evaluate a model that incorporates consumer ethnocentrism and world-mindedness. Consumer ethnocentrism is negatively influenced by world-mindedness. Nonetheless, this study produced some intriguing results. We understand that there are certain limitations to our study. First, a cross-sectional study was used in this investigation. Second, we only did this study in the Banten Region. As a result, if the research is done in other areas, the results may differ.

Third, the sample size is small for performing comparative studies, which may be of significant importance for management implications in developing strategies in various market segments. Given this, we propose replicating this study in different places to test the research's stability. In addition, we urge that future study improve the sample technique.

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