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EXAMINING THE PHENOMENON OF BRAND HATE TOWARDS TRADITIONAL FOODS IN INDONESIA AMONG YOUNG GENERATION

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ABSTRACT

The negative relationship between consumers and brands in this case brand hate is an interesting topic to research and needs to be investigated further. This study aims to examine the relationship between actual self, ideal self, symbolic incongruity to brand hate traditional foods in Indonesia. It also aims to explain the role of gender in moderating the relationship between these variables. This study used a quantitative method, in which consumers' restaurant traditional in Surakarta were surveyed in an online questionnaire. The sample used for analysis in the study consisted of 152 respondents. The Multi Group Structural Equation Model was used to test the hypothesis. The results indicate that actual self has a significantly negative effect on symbolic incongruity. Ideal self has a significantly positive effect symbolic incongruity. Symbolic incongruity has a significant and positive effect on brand hate. Moreover, gender significantly moderates these impacts. Finally, this study explains the implications associated with theoretical aspects and practical aspects, and also points out the limitations of this study as opportunities for further research.

KEYWORDS: actual self, ideal self, symbolic incongruity, traditional foods, brand hate

1. INTRODUCTION

Currently, most of the original Indonesian cuisines or traditional Indonesian food have been replaced by western cuisines which have flooded the Indonesian market (Haryanto *et al.*, 2014). This phenomenon of concern is caused by the increasing number of fast food outlets sold on the roadside (street food) and fast food restaurants which are usually sold through franchises such as KFC, Burger King and Macdonald. In addition, globalization also affects the shift in people's attitudes towards traditional food to immigrant food (Haryanto *et al.*, 2019).

In Indonesia the development of the traditional food business in Indonesia which showed unpleasant data that there has been a shift in interest in Indonesian young people from traditional food to foreign food or migrant food (Haryanto *et al.*, 2019). A survey conducted by MasterCard in 2015 indicates that 80% of Indonesians prefer to eat at fast food restaurants, then 61% of people choose hawker centers, and 22% of people own middle-class restaurants and cafes. Meanwhile, only 1% visited fine dining restaurants (Handayani, S. N. 2016). This is reinforced by a recent survey conducted by the

BBC Good Food Nations Survey (2016) which states that the younger a person is, the more often he or she consumes fast food. This phenomenon indicates the dislike of young people towards traditional Indonesian food which can have implications for rejection and even hatred of traditional Indonesian food.

This rejection phenomenon is an interesting topic to study. The refusal phenomenon who wants to learn more about brand hatred or brand hate. Kucuk (2018) suggests that brand hate is a strong negative emotion that has the potential to affect market dynamics. This could be due to disliking the taste of the product, feeling cheated, disliking the people associated with the brand, and even more (Banerjee & Goel, 2020). Therefore, marketers must understand the triggers of brand hatred so that it becomes an interesting area and get attention.

Previous studies have been conducted to reveal the phenomenon of brand hate towards a foods brand (Hegner *et al.*, 2017; Islam *et al.*, 2018; Hashim and Kasana, 2019). Starting from Islam *et al.*, (2018) that provides a conceptual model based on self-congruity theory to understand the main determinants of brand hate. This study is used to measure brand hate and examine how to change behavior among people who understand it. This study was conducted in a fast-food franchise in the Pakistani capital region as the object of research. The findings of this study conclude that symbolic incongruity and functional incongruity both have a positive effect on brand hate. Hashim and Kasana (2019) was a further study which conceptualized brand hate as an extremely negative emotion towards a brand, by providing a comprehensive explanation of how the consulting brand did not engage with consumers. The results show that brand hate was influenced by five antecedents which are negative past experience, symbolic incongruity, poor relationship quality, ideological incompatibility, and rumours as the biggest influence.

Different from the previous studies, this study focuses more on the phenomenon of hatred towards traditional food in Indonesia or specifically restaurant food. This is interesting to study because in addition to practical reasons in the form of a shift in people's attitudes towards traditional food and also there are problems that are different from previous studies. Therefore, this study explains and discusses the antecedents of brand hatred in more depth. The conceptualized model explains how consumer hatred for traditional Indonesian food is influenced by actual self, ideal self, symbolic incongruity and gender as moderator.

Actual Self is the first variable conceptualized to influence symbolic incongruity to brand hate traditional food Indonesia. The argument for this concept builds on the results of previous research which found that actual self was a factor influencing symbolic incongruity (Islam *et al.*, 2018). Japutra *et al.*, (2018) in their research revealed that the actual self refers to the reality that individuals feel about themselves. In product selection, consumers in the actual dimension will judge more from within themselves. Following Vigolo's (2016) research, actual self-image affects consumer choice through the activation of the self-consistency motive.

Ideal self is the next variable that is conceptualized to influence a symbolic incongruity to brand hate traditional food Indonesia. The argument for this concept builds on the results of previous research which found that actual self and ideal self was a factor influencing symbolic incongruity (Islam *et al.*, 2018). Furthermore, the ideal self refers to individual aspirations for the ideals and goals to be achieved in the future (Japutra *et al.*, 2018). In line with research conducted by Sirgy (2018) consumers consume goods and services to assist in realizing their ideal self-image to become the person they want to be. Reinforced by research from Japutra *et al.*, (2018) excitement occurs because consumers feel that the brand helps them in achieving their ideal self, which can lead consumers to commit to the brand.

Symbolic incongruity is another variable conceptualized to influence brand hate. According to Hegner *et al.*, (2017) Symbolic incongruity was a factor related to consumers where a brand represents an unwanted image for consumers. The argument for this concept builds on the results of previous research which found that symbolic incongruity was a factor influencing brand hate attitudes (Hegner *et al.*, 2017; Abid and Khattak, 2017; Rodrigues *et al.*, 2021). In this study, the researcher suggests that symbolic incongruity is an important predictor of brand hate. Therefore, it can be said that consumers who have a high symbolic incongruity with traditional Indonesian food will have a higher brand hate attitude.

Gender differences are generally studied in a psychological context (Matud *et al.*, 2019), but how gender can affect customer perceptions and attitudes towards restaurants was relatively underdeveloped in service marketing (Zong and Moon, 2020). On the one hand, gender differences can cause problems in marketing if there are gender-based differences (Mokhlis, 2012). Previous research by Ma *et al.*, (2014) this study found that male and female gender perceive different aspects of the dining experience differently. Because of this, the implication of this statement is the addition of gender as a moderator in the research model framework.

Based on the description above, this study aimed to determine the relationship between actual self and ideal self on symbolic incongruity and the impact of symbolic incongruity on consumer brand hate towards traditional food in Indonesia. This study also tries to link gender as a moderator into the model framework from existing references. It is hoped that the alternative model built in this study can explain the phenomena that occur following the object and setting of the research.

2. LITERATURE REVIEW

2.1 Self Congruity Theory

The theory of congruence or self-congruity is a theory that is very important for marketers to identify and understand various brand failures caused by neglecting self-congruence (Su and Reynolds, 2017; Islam *et al.*, 2018). This study develops a model based on congruity theory to help explain aspects of consumer behavior towards their hatred of traditional foods (Islam *et al.*, 2018). This theory is expected

to be used to provide a basic framework in the formation of consumer behavior models to provide a comprehensive understanding of individual self-concepts that have an impact on brand hate behavior. Self-concept is the totality of individual thoughts and feelings towards a brand. Individual ethics perceive that a brand is not congruent with self-concept, this will have an impact on belittling or hating behavior towards the brand.

The argument about brand congruence and self-concept is further explained by Usakli and Baloglu (2011) who explain that self-congruence or also called congruence is a natural extension of the individual self with his environment, which in the context of buying a brand is a stimulus that can influence purchases a brand. Related to this argument, for marketers,

The implication of congruence theory to this research is symbolic incongruity which is an important variable that has an impact on brand hate behavior. Symbolic incongruity is a variable that is influenced by the actual self and ideal self (Islam *et al.*, 2018). In addition to these variables, this study also conceptualizes gender as a moderating variable (see Nawaz *et al.*, 2020). This is based on an argument that gender differences have different characteristics that can strengthen or weaken the process of brand hate behavior towards traditional foods.

2.2 Brand Hate

Brand hate was a strong negative emotional influence on a brand (Bryson *et al.*, 2013). Romani *et al.*, (2012) view brand hatred as a negative emotion related to brand dislike, more specifically they view it as an extreme form of brand dislike. Negative judgments expressed by consumers are implied in the choice not to buy which can be formed during brand evaluation, or taken from negative attitudes that are stored in memory (Demirbag-Kaplan *et al.*, 2015). According to Fetscherin and Heinrich (2015) the extreme negative emotions of consumers or the dark side of the relationship with the brand need further investigation.

Hegner *et al.*, (2017) conceptualize brand hate in 3 points: first, brand hate is a stronger emotional response that consumers have towards a brand than dislike of the brand. Second, the psychology and marketing literature identifies three possible determinants of hatred (negative past experiences with brands, the possible discrepancy between self-image and brand image, related to organizational behavior that consumers find ideologically unacceptable due to legal, moral, or corporate social wrongdoing). The three brand hates lead to hostile actions to avoid hating brands or consumer behavior ranging from mild (speaking badly or negatively towards WOM) to severe retaliatory behavior.

Furthermore, according to Zarantonello *et al.*, (2018) although various literature has shown a high degree of conceptual diversity towards brand hate, three main causes for this construct can be identified as follows: (1) negative past experiences with a product or service brand; (2) corporate misconduct related to immoral, unethical, antisocial, or illegal corporate behavior; and (3) the discrepancy between

the company's brand image and one's self-image. Kucuk (2018) introduces a multi-layered model of brand hate and investigates the relationship between brand hate and consumer personality.

This variable has previously been studied by several researchers, including Bryson and Atwal (2018) who examined brand hatred for Starbucks in France. The results of research conducted by Islam *et al.*, (2018) examining the brand hate variable among fast-food customers in Pakistan gives the result that customers carefully consider self-image and product attribute when buying products. This study examines the relationship to brand hate, especially to traditional foods which are moderated by gender variables. The researcher offers a hypothetical construction of each of the variables in the study which is arranged according to the conceptual science of marketing behavior management. Through a correlation test which will provide findings of the relationship of each of these variables to the hate brand of traditional Indonesian food.

a. Actual self and Ideal Self

Actual self-image is how a person sees himself now and how he believes he is in reality Abel *et al.*, (2013). Actual self-image has many different mentions referring to Abdallat's research (2012) actual self-concept has been labeled as true self, real self, basic self, or simply self (only himself). But basically, the actual self is how the person sees themselves (Tsai *et al.*, 2015).

Ideal self-image refers more to the way a person wants to be (Hung and Petrick, 2010) and how a person believes he or she is (Klipfel *et al.*, 2014). In conclusion Ideal self-image is also how a person wants to see himself (Abel *et al.*, 2013).

According to Abel & Buff (2010), products that are personally consumed by consumers are more influenced by the actual congruence of consumers' self than by their ideal self-congruence. In addition, the acquisition and consumption of publicly consumed products is more influenced by the consumer's ideal self-fit than their actual self-fit (Tooray & Oodith, 2017).

A brand with an image that reflects the consumer's ideal self can support them in their self-improvement activities, which implies that consumers are getting closer to their ideal self-image (Malär *et al.*, 2011). The ideal self-image reflects a set of image attributes that an individual wants or is expected to have (Sirgy, 2015). According to this view, individuals aim to achieve higher standards by associating themselves with others who embody the desired image rather than with those who project the image they currently have (Koo *et al.*, 2014). Therefore, the alignment between the self-image (actual and ideal) of the brand is important to build a good relationship between consumers and the brand. However, Abid and Khattak (2017) suggest that consumers can create their self-identity and self-concept not only through the consumption of products and brands that have positive symbolic values but also by rejecting and avoiding those that have negative symbolic meanings. In line with Bhattacharya and Elsbach (2002) people try to identify themselves from brands that have unwanted

images that do not match their personality. Based on the description above, the proposed hypothesis is as follows:

H1: Actual self is negatively related to symbolic incongruity.

H2: Ideal self-image is negatively related to symbolic incongruity

b. Symbolic Incongruity

Symbolic incongruity is a discrepancy between the brand image and the consumer's self-concept so that it has an impact on consumers' dislike of the brand (Hegner *et al.*, 2017). Individuals not only buy to fulfill their basic needs but they also buy what a product means or represents itself (Hosany and Martin, 2012). Consumers can construct their self-concept and self-identity not only through the consumption of products and brands that have positive symbolic value but also by rejecting and avoiding those with negative symbolic senses (Chatzidakis and Lee, 2012). In line with Abid and Khattak (2017) consumers reject products and services because of their negative symbolic characteristics. In other words, symbolic incongruity is conceptualized when a brand does not represent consumers according to its image (Hashim and Kasana, 2019).

Previous studies have found that symbolic incongruity affected brand hate (Zarantonello *et al.*, 2016; Hashim and Kasana, 2019). Research conducted by Zarantonello *et al.*, (2016) mention symbolic incongruity as a taste system in researching brands that are hated by consumers in France and Italy. Complementing previous research, another study by Hashim and Kasana (2019) found a significant effect of symbolic incongruity on brand hate towards fast-food restaurants in Pakistan. As a result, symbolic incongruity was important for predicting negative outcomes. A study from Kavaliauskė and Simanavičiūtė, (2015) found that the stronger the Symbolic Incongruity between the consumer and the brand, the stronger the negative emotions felt by consumers towards the brand. This shows that the higher the symbolic incongruity, the higher the brand hate that is formed. Based on these findings, the proposed hypothesis is as follows:

H3: Symbolic Incongruity has a positive relationship with brand hate

c. Moderating of Gender

In this context, it is assumed hypothesize whether demographic variables like gender would have any relationship with our study concept of brand hate. Gender differences have been observed which lead to differences in preferences, decision making, and information processing between men and women (Das, 2014; Wong and Csikszentmihalyi, 2014). Concerning the differences in decision-making, information processing and shopping preferences between women and men, the literature also suggests that it is important to construct different patterns for obtaining preferences from one or the other sex. As stated by Jin *et al.*, (2013) women value the emotional aspects of product consumption more than men. Meanwhile, men tend to be driven by functional characteristics in consuming products (Dhaundiyal and Coughlan, 2016). Women also have a higher need for social self-expression through

brand consumption to maintain strong interpersonal relationships with relevant reference groups (Gonzales-Chávez and Vila-Lopez, (2020).

In this study, gender is a variable that was developed and used to differentiate the process of brand hate behavior towards traditional Indonesian food. The underlying argument for that gender differences provides different decision-making processes. Moreover, gender difference identification is one important personal characteristic for understanding customers' behavior in the foodservice industry (Lee *et al.*, 2018). Evidence suggests that gender differences also exist in relation to attitudes toward food choices, women are more likely to worry about the foods they eat differently than men (Chambers *et al.*, 2008). In line with Bailey *et al.*, (2017) Women have different spatial abilities than men, which significantly affects how they interpret the propriety of the same scenario.

Previous studies by Ma *et al.*, (2014) experimented to determine the effect of gender on customer satisfaction and loyalty in the dining experience in the fine-dining segment. The study concluded that Gender had moderating effects on five out of the six proposed relationships. The results also supported that male and female customers perceive different aspects of a dining experience differently. Das (2014) conducted gender research on the retail brand's sector. This study applies to gender as a moderator of retail brand personality and self-congruity on store loyalty. The study found that men and women differ in shopping style and behavior, which may moderate the impacts of retail brand personality and self-congruity on store loyalty. In sum, gender has been investigated in the field of service marketing, but no research has investigated whether gender plays an important role in shaping brand hate behavior. Therefore, to fill this research gap and investigate whether gender moderates the relationship between these variables (actual self, ideal self, symbolic incongruity, and brand hate), we would like to propose following hypotheses are proposed:

H4: Gender moderates the relationship between actual self and symbolic incongruity

H5: Gender moderates the relationship between ideal self and symbolic incongruity.

H6: Gender moderates the relationship between symbolic incongruity and brand hate.

The conceptual framework of the current research can be seen in figure 1

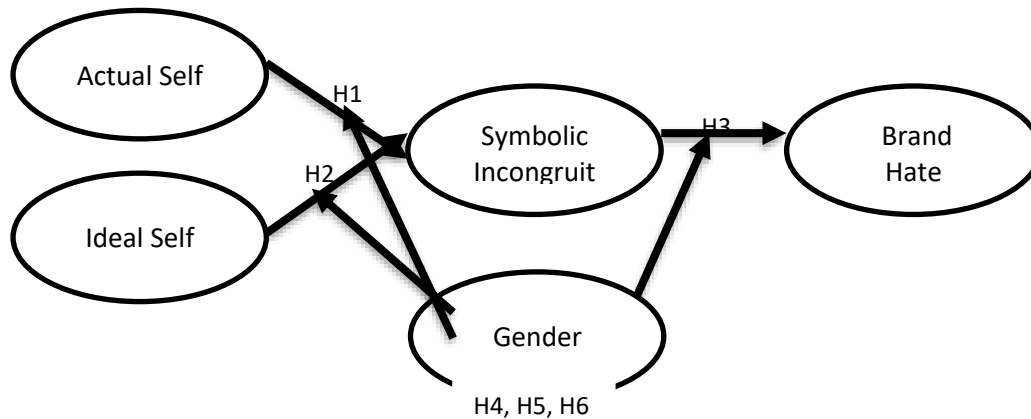


Figure 1 Conceptual framework

3. METHOD

This study uses data collection techniques by distributing questionnaires using an online survey. The population in this study are all people who have bought and become customers of traditional food restaurants in Surakarta. Samples were taken as many as 152 respondents. Sampling was done using a non-probability sampling technique with the convenience sampling method. Characteristics of research respondents based on gender, age, education and Occupation. For the items related to measurement actual self, we adapted them from the work of Jeong and Jang (2018). Additionally, the Ideal self was measured by adapting Tangsupwattana and Liu (2018). Five statement items from Hegner *et al.*, (2017) were used to measure symbolic incongruity variables. Finally, the scale for willingness to punish hated brands was adapted from Hegner *et al.*, (2017). All statement items were measured using a 5-level Likert scale: 1 (strongly disagree) to 5 (strongly agree).

3.1 Instrument and Hypotheses Testing

In this study, to test reliability using Composite Reliability (CR), the minimum Composite Reliability (CR) value received is 0.60, and values above 0.70 are considered adequate (Silva-Junior JS *et al.*, 2017). The validity test in the study used benchmarks from the Average Variance Extracted (AVE) index and the Loading Factor, by examining the values of all factor loadings for each item greater than 5% or (factor loadings > 0.5) and looking through the values. AVE (Average Variance extracted) with a value above 0.5 (Hair *et al.*, 2017c). The AVE criterion adopted is a minimum value of 0.5, while a value of 0.7 or higher is considered ideal (Silva-Junior JS *et al.*, 2017).

For hypothesis testing, we conducted a structural equation model (SEM) by using AMOS 23 to assess the relationships among the constructs. The tool is selected because it provides a capability to accommodate the relationship between variables that are the basis of the hypotheses (Haryanto *et al.*,

2019). The proposed hypotheses are supported when the T-Statistic score is higher than 1.96 with a significance level less than 0.05.

4. RESULT AND DISCUSSION

The results of the participant demographic information are summarized in Table 1. Table 1 shows that male respondents were 76 (50%), and female respondents were 76 (50%). The age of respondents was dominated by the age of 18 until 29. Most of the respondents have last education of Senior High School (SMA) (63,16%), mostly are university or school students (71,71%) people from all of the respondents.

Table 1. Respondent Characteristics

Characteristics	Number of respondents (n=152)	Percentage
Gender		
Male	76	50%
Female	76	50%
Age		
18-29	152	100%
Education		
Junior High School (SMP) / Senior High School (SMA)	96	63,16%
Associate (D3)	22	14,47%
Bachelor (S1)	34	22,37%
Occupation		
University/School Students	109	71,71%
Private Employees	23	15,13%
Entrepreneur	15	9,87%
Other	5	3,29%

Source: Processed primary data (2022).

4.1 Validity and Reliability test

The research instrument validity was tested using convergent validity test with cut-off values for Factor Loading > 0.40, composite reliability (CR) > 0.70 and average variance extracted (AVE) > 0.50 (Haryanto *et al.*, 2019). The results of the validity and reliability of the instruments in this study are listed in Table 2.

Table 2 showed all instrument have good convergent validity value (Factor loading = 0.462 – 0,939; CR = 0.886 – 0.971 > 0.70; AVE = 0.619 – 0.827 > 0.50). It means that all of the instruments used are reliable and the results can be trusted.

Table 2 Validity and Reliability

Variable	Indicator	Factor Loading	CR	AVE
Actual Self	AS5	0,462	0,886	0,619
	AS4	0,579		
	AS3	0,816		
	AS2	0,849		
	AS1	0,753		
Ideal Self	IS5	0,792	0,927	0,718
	IS4	0,677		
	IS3	0,806		
	IS2	0,817		
	IS1	0,745		
Symbolic Incongruity	SI1	0,692	0,903	0,655
	SI2	0,867		
	SI3	0,567		
	SI4	0,796		
	SI5	0,681		
Brand Hate	BH3	0,89	0,971	0,827
	BH4	0,889		
	BH5	0,911		
	BH6	0,939		
	BH7	0,864		
	BH2	0,747		
	BH1	0,697		

Source: Processed primary data (2022).

Table 3 presents the relationship between the ideal self and the actual self (.786), then the relationship between the ideal self and symbolic incongruity is low (-.374), the relationship between the actual self and symbolic incongruity is high (-.667). Furthermore, the relationship between the ideal self and brand hate is low (-.212), as is the case with the relationship between the actual self and symbolic incongruity is low (-.379). Lastly, the relationship between symbolic incongruity and brand hate was found to be moderate (.568).

Table 3 Partial Correlation test results

	1	2	3	4
Ideal Self	1			
Actual Self	.786	1		
Symbolic Incongruity	-.374	-.667	1	
Brand Hate	-.212	-.379	.568	1

Note: < .40 is low; .40 - .60 is moderate; > .60 is high

4.2 Hypothesis Testing

Hypothesis testing uses 2 models, model 1: unconstrained model (model without moderation) and model 2: constrained model (model by including moderating variables). This test is intended to explain that gender is an effective variable to moderate the process of brand hate behavior towards traditional foods. The test results indicate that there is a significant difference between the unconstrained model and the constrained model (CMIN = 138,993; df = 95; p = .003) (see Table 10). This means that gender is a variable that can moderate the process of brand hate behavior towards traditional Indonesian food.

Table 4 Model Difference Test Results

Model	DF	CMIN	P
Constrained-Unconstrained	95	138.993	.003

Source: Processed primary data, 2022

How is the Relationship between Actual Self and Symbolic Incongruity

The tests carried out show that in the unconstrained model, there is a negative and significant relationship between the actual self and symbolic incongruity ($\beta = -.853$; SE = .0221; CR = -3.869) (see Table 5) so hypothesis 1 is supported. These results mean that the higher one's actual self towards the brand, the lower the symbolic incongruity with traditional Indonesian food.

Table 5 SEM Test Results of Unconstrained Model

	Estimate	St. Error	CR
Symbolic Incongruity ← Actual Self	-.853	.221	-3.869
Symbolic Incongruity ← Ideal Self	.307	.129	5.615

	Goodness-of-Fit	Cut off value
Brand Hate ← Symbolic Incongruity	.671	.119
Chi Square	137.022	Small
Probability of Chi Square (p)	.003	≤.05
CMIN/DF	1.442	≤5.0
Goodness of Fit Index (GFI)	.903	≥.90
Adj. Goodness of Fit Index (AGFI)	.861	≥.90
Comparative Fit Index (CFI)	.977	≥.90
RMSEA	.054	.05≤x≤.08
Tucker-Lewis Index (TLI)	.971	≥.90

Source: Processed primary data, 2022

How is the Relationship between Ideal Self and Symbolic Incongruity

The tests carried out show that in the unconstrained model, there is a positive relationship between the ideal self and symbolic incongruity ($\beta = .307$; $SE = .0219$; $CR = 2.383$) (see Table 5), so hypothesis 2 is not supported. These results mean that the higher one's ideal self towards the brand, the lower the symbolic incongruity with traditional food.

How is the Relationship between Symbolic Incongruity and Brand Hate

The test results show a result that supports hypothesis 3 which conceptualizes a positive relationship between symbolic incongruity and brand hate ($\beta = .671$; $SE = .119$; $CR = 5.615$) (see Table 5). This positive relationship means that the higher the symbolic incongruity of a product, the higher the brand hate for the brand. This phenomenon provides an understanding that if individuals no longer have symbolic compatibility with this product, it will have an impact on negative attitudes, dislike, indifference, and even hate the product (see Table 8). This happens because of the consumer's symbolic incompatibility with the brand which causes brand hate. Symbolic incongruity links consumer identity with the brand and has been associated with brand avoidance (Lee *et al.*, 2009).

How Gender moderates the Relationship between Actual Self and Symbolic Incongruity

The test results indicate that there is a negative relationship between the actual self and symbolic incongruity, but the relationship between these two variables is inconsistent; in the male gender, the relationship between the actual self and symbolic incongruity is significant ($\beta = -1.019$; $SE = .307$; $CR = -3.317$), while in female gender the relationship between the actual self and symbolic incongruity is not significant ($\beta = -.674$; $SE = .315$; $CR = -2.141$). This shows that gender is a variable that moderates the relationship between the actual self and symbolic incongruity with the product.

Table 6 SEM Test Results of Constrained Model

		Gender (Male)			Gender (Female)		
		Estimate	St. Error	CR	Estimate	St. Error	CR
Symbolic Incongruity	← Actual Self	-1.019	.307	-3.317	-.674	.315	-2.141
Symbolic Incongruity	← Ideal Self	.445	.154	2.891	.175	.191	.916
Brand Hate Incongruity	← Symbolic Incongruity	.614	.142	4.331	.731	.197	3.717
Goodness of fit model index		Constrained Model			Unconstrained Model		
Chi Square		267.015			137.022		
Probability of Chi Square (p)		.000			.003		
CMIN/DF		1.453			1.442		
Goodness of Fit Index (GFI)		.828			.903		
Adj. Goodness of Fit Index (AGFI)		.754			.861		
Comparative Fit Index (CFI)		.954			.977		
RMSEA		.055			.054		
Tucker-Lewis Index (TLI)		.942			.971		
$\Delta x^2 = 267.015 - 137.022 =$							
$\Delta df = 190 - 95 = 95$							

(prob. < 0.05)

Source: Processed primary data, 2022

How Gender moderates the Relationship between Ideal Self and Symbolic Incongruity

The tests carried out obtained a result that there was an inconsistent relationship between the two variables: in the male gender, the relationship between the ideal self and symbolic incongruity is significant ($\beta = .445$; $SE = .154$; $CR = 2.891$) while in the female gender the relationship between the ideal self and symbolic incongruity is not significant ($\beta = .175$; $SE = .191$; $CR = .916$) (see Table 6). This finding shows that the male self-gender ideal has more effect on symbolic incongruity with brands, but not with the female gender. Thus, the findings of this study do not fully support the concept of a positive relationship between the ideal self and symbolic incongruity (Beneke *et al.*, 2013; Kordnaeji *et al.*, 2013; Islam *et al.*, 2018).

How Gender moderates the Relationship between Symbolic Incongruity and Brand Hate

The last test found that there was a significant and positive relationship between symbolic incongruity and brand hate towards traditional food, both for male gender ($\beta = .614$; $SE = .142$; $CR = 4.331$) and female gender ($\beta = .731$; $SE = .197$; $CR = 3.717$) (see Table 6). The findings are significant and positive in support of the regularity of the concepts conceptualized by previous researchers, which explains the positive relationship between symbolic incongruity and brand hate (Hashim & Kasana, 2019; Islam *et al.*, 2019; Rodrigues *et al.*, 2020). This significant and positive relationship indicates that symbolic incongruity is a strong stimulus to influence brand hate for the product.

5. CONCLUSION

This study contributes to the negative relationship between brands and consumers by introducing direct personal antecedents of brand hate, namely self-concept (ideal self and actual self) and symbolic incongruity. The results show that symbolic incongruity is the main antecedent that affects consumer brand hate towards traditional foods in Indonesia.

Furthermore, this study also underlines gender as a moderating variable that moderates the relationship between actual self, ideal self, symbolic incongruity with brand hate traditional Indonesian foods. However, some test results are not significant and do not support the hypothesis as conceptualized.

Practically, this study is expected to provide practitioners with an understanding of efforts to understand negative consumer attitudes to improve their marketing performance by minimizing negative consumer attitudes in this case brand hate towards traditional Indonesian food.

Theoretically, this study is expected to be used as a reference in consumer negative behavior studies, especially those that reveal brand hate issues. This is because this study uncovers the phenomenon of

traditional food brand hate by using a setting and relying on a different testing procedure from previous studies so that it is expected to produce a behavioral model that has a different uniqueness. Thus, this study can be used as a reference that can be developed and tested again in a wider context.

6. Limitation & Further Research

The study has several limitations. In terms of the data collection, by focusing only on traditional food brands in Indonesia, the study's scope is limited and future research may extend the findings to other categories such as technology brands, sport brands, luxury brands and others sectors. testing the model across various brands in different product and service categories will shed more light on the generalizability of this study model.

The sample of the current study was comprised of the millennial consumer was evaluated. Enhancements in the sample and sampling technique should be done to validate the findings of the present study further. The model should also be tested across different age groups and social classes to understand how brand hate can be shaped differently by the moderators identified across different social groups.

In further research, it is hoped that it can add to the independent variable besides those in this study such as (functional incongruity and Negative Past Experience) Future scholars also may explore the results of considering consumer values and personalities such as (narcissism, selfishness, hedonism, utilitarianism, and nationalism) to better understand the factors that can trigger brand hate among consumers.

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