The Influence of Fake News, Personality of Muslim Customers and Anger Against Hateful Behavior of Muslim Consumers at Brands Halal Products With Religiosity As Moderation Variable

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Abstract

This study aims to determine the role of religiosity in moderating the influence of fake news variables, the personality of Muslim customers, and anger towards the hateful behavior of Muslim consumers towards halal product brands. Primary data collection was carried out by purposive sampling with a total sample of 340 response questionnaires collected from consumers of fast food restaurant outlets (Kentucky Fried Chicken, McDonald's, and Pizza Hut) domiciled in Purwokerto, Tegal, Yogyakarta, Surakarta, and Semarang. The relationship between fake news variables, Muslim customer personality, and anger towards hateful behavior towards brands were analyzed using Structural Equation Modeling from the Warp Partial Least Squares regression program package. Empirical research shows the influence of fake news, Muslim personality, and anger on brand hatred. The test results show that religiosity can be a moderating variable between fake news, Muslim personalities, and anger towards brand hate for halal products. Hatred about the brand can be suppressed if the company provides information quickly regarding the products offered, and this news can be quickly verified through social media; the information provided is straightforward to understand, and consumers are always optimistic and able to provide good perceptions so consumers do not feel they hate food and beverages and can ensure a halal product.

Keywords: fake news; personality of muslim customers; anger; brand hate

A. INTRODUCTION

Indonesia has a very vulnerable Muslim majority population on the issue of the halal status of a product, especially food products, and drink. Halal-labeled food and beverage certification is something mandatory in Indonesia. In the belief of Muslims, there is Prohibition against consuming food and beverage products containing pork (including

meat, oil, fat, or blood) and alcohol. In today's digital era, spreading fake news is easy and fast and can seriously damage a brand, especially regarding the target market's ethics, values, and beliefs. Cases in other countries, for example, meat suppliers from America accused of exporting beef to the Middle East, causing outrage, hatred, and sanctions against Muslims in these countries (Arabian, B. 2014). Although in the end, the company denied the allegations and issued a Halal certificate from *the American Islamic Services Company.*

They claim the fake news nearly damaged their export brand for halal meat. Another example of false reports of halal food is the 2017 incident in Malaysia. Malaysia is a unique multicultural country; around 60 percent of the population is Muslim. Birthday parties are always popular at outlets McDonald's in Malaysia. While the food offered at McDonald's is halal, birthday cake served in a McDonald's store by non-Muslim customers is questionable (Asian Review, 2017). As a result, it angers adherents of Islam. According to Berthon and Pitt (2018), fake news can be dangerous because of promotional damage and can significantly impact a brand's presence company. Marketing managers need to anticipate and manage the impact of fake news that might damage the company's brand. The impact of fake news related to information content can cause emotions and anger for consumers. Anger is considered a place of embodiment to express personal feelings; consumer anger towards a brand can make it an arena for consumer revenge in venting hatred towards objects in the form of trademarks (Johnson et al., 2011).

Lifestyle is one of these personal factors. Kim, Chou, and Rao (2000) researched lifestyles consisting of price-based lifestyles, lifestyles network-based, and time-based lifestyles. Further, according to Sumerian (2011), lifestyle describes a person's patterns and behavior, namely how they live, use money, and use their time. A consumer sometimes has interpersonal relationships, emotions, and behavior excessive in responding to a product or service brand. According to Romani *et al.* (2012), brand hatred describes emotion in constructing consumers' negative emotions toward the brand. It views feelings of hatred as an extreme form of brand dislike. At the same time, Bryson *et al.* (2013) explain their hatred as a negative emotional influence on intense brand loyalty, which can stem from four potential antecedents: the country of origin of the brand, customer dissatisfaction with the product, negative stereotypes of brand users, and corporate social performance. Hate towards a brand can generate a deliberate intention to avoid or reject the brand, with typical behavior, including negative word of mouth, boycotts, and sabotage aimed at a specific target brand.

Brand haters reportedly attacked and even destroyed objects of their hatred to avoid it. Brand hatred, too, produces two opposite reactions; this implies that brand hatred has a more evident and complex nature (Opotow & McClelland, 2007; Rempel & Burris, 2005; Sternberg, 2003). In this regard, it is essential to carry out this research to provide new insights into brand hatred. Sternberg (2003). The research focuses on the behavior of

consumers with exemplary religious commitment, high or low in responding to fake news, types of anger, and Muslim consumers' personal and interpersonal relationships.

B. LITERATURE REVIEWS

1. Theoretical Background

Berthon *et al.* (2018) explained fake news as false information amplified and encouraged via the internet and social media. News lying can also mean information presented as fake news, factually incorrectly designed to deceive consumers into believing this is true (Sharma *et al.,* 2019). Allcott and Gentzkow (2017) suggest that the growth of fake news is encouraged by several factors, such as reduced barriers to creating a website quickly, the rise of social media, and the decline in trust and belief in traditional mass media. The same thing was also conveyed by Tandoc *et al.*(2018) that social media has become a fast platform for spreading fake news. Fake news has become a standard part of life today, and they are considered normal (Allcott & Gentzkow, 2017; Tandoc *et al.,* 2017). Consequently, the boundaries between professionals and non-professionals, as well as between content, are becoming increasingly difficult to distinguish between legitimate and fake (Tandoc *et al.,* 2018).

Berthon and Pitt (2018) argue that fake news can influence a brand in several ways. However, this research focuses on brands, as fake news targets Negative emotions such as anger, disappointment, and embarrassment due to dissatisfaction with services or products (Heyes & Kapur, 2012; Smith & Bolton, 2002). Anger is conceptualized as a feeling syndrome, cognition, and relatively specific physiological reactions associated with an urge to injure multiple targets (Berkowitz & Harmon-Jones, 2004). The impact of negative emotions is the desire to punish the offender's error. One becomes angry when her emotions provoke an adverse effect. In addition, they can become angry when they are prevented from doing so achieve their ultimate goal by the improper actions of others (Berkowitz & Harmon-Jones, 2004).

Research on the influence of personality on consumer behavior is sufficient many do (Kassajian & Sheffet, 1981; Kassajian, 1971). Studies predicting consumer behavior using personality variables have produced disappointing results (Engel et al.,1986; Haugtvedt et al., 1992; Robertson et al., 1984). The study of personality variables in a more general conceptual framework has been suggested to increase desire in the personality variable consumer behavior research (Haugtvedt *et al.,* 1992). The study of personality and consumer behavior shows a significant influence between personality and shopping behavior Kim et al. (2000).

Religiosity is self-affiliation about religion and its importance for yourself (Wisker *et al.,* 2019). Religiosity is also associated with the cognition of religion in terms of knowledge, beliefs, values, and emotional ties (Roccas, 2005). A person's religiosity is often measured by the dimensions of the level of belief and one's religious

practices (Batson & Gray, 1981; Lewis & Kashyap, 2013). In the teachings of Islam, there are two dimensions; Islamic beliefs and practice. The Islamic faith is about believing in Allah SWT and Muhammad SAW as His messenger and believing in the afterlife (Ferrar, 2009). Another study classifies Islamic religiosity as religious beliefs and practices (Ali, 2005; Chowdhury, 2018; Jana et al., 2007).

According to Sternberg (2003), only some researchers currently develop the theme of hate in the marketing and consumer research domains. The treatment of brand hatred is still interpreted in bits and pieces, narrowly focused on emotions. Gregoire *et* al. (2009) looked at a hateful brand as a desire for revenge that is customer needs to punish and cause loss to the company for damages generated, while the desire to avoid in the form of a need for customers to withdraw from interaction with the company. Brand hatred is an emotion that is felt in the form of a general negative affective trait and extremes that consumers feel towards a brand (Alba & Lutz, 2013; Bryson *et al.,* 2013; Romani *et al.,* 2012).

2. Research Hypothesis

    a. Relationship between Fake News and *Brand Hate*

    Hazel and Kang (2018) stated that the company takes responsibility for the information content it feels can positively impact the trust and perception of a brand. In research related to advertising, according to Sigurdsson *et al.* (2018), there is a concept of content credible and reliable information. Research by Cacioppo and Petty (1985) states that consumers can judge and interpret messages not on their content but on motivation to include cognitive effort and interpret messages based on missing or reduced content. If fake news is a source of information selected, read, and amplified by the individual, truth increasingly becomes the truth of the message sender (Berthon *et al.,* 2018). This study believes fake news is considered valid when the source of the information is considered substantial. There is fake news increased hatred of Wisker (2020). Therefore, this study hypothesizes as follows.

    H1: Fake news has a positive effect on *brand hate*

    b. The relationship between Muslim customer personality and *brand hate*

    Consumer choice of purchasing decisions is influenced by individual character and the principles he holds (Dharmmesta & Handoko, 2014). Self-concept is divided into two parts: the actual and the ideal. According to Ashton et al. (2009), a person's character can help analyze consumer reactions to specific products and brands. More Shank and Langmeyer (1994) reported that personality expression consumers have a relationship or influence on buying a product or brand. Not every consumer who feels hate for a particular brand should be classified as a high class on the scale of entitlement or narcissism. Some

consumers can still feel the hatred of one brand more efficiently than another, perhaps under the influence of their personality traits. Every consumer has a different personality; therefore, everyone has different levels of capacity to feel love or hatred for a brand. Some personality traits of consumers may have more significant potential to generate feelings of hate than others when all else being equal (means that all brands associated with the company resent no antecedents change and therefore have no impact on personality). E.g., a person may have a temporarily more extroverted personality. Some may have more introverted personality. Consumers choose a particular brand because it is consistent with their personality (Heath & Scott, 1998). Through the brand, consumer users want to display who they are or whom they want (Park et al., 2010; Strizhakova et al., 2011). With this, these two individuals might respond to hateful situations differently. Therefore, a hypothesis is formulated as follows:

H2: There is an influence on Muslim customers' personalities on the Hate brand.

c.   The relationship between Muslim customer anger and *Brand Hate*

Fetscherin (2019) views brand hatred as a desire to switch brands, complain, brand retaliation, and willingness to make financial sacrifices to hurt brands. Others, like Johnson et al. (2011), conceptualize brand hatred as intense hatred and opposition to the brand. As a comparison, Zarantonello et al. (2016) conceptualized brand hatred in a general way as a function of active and passive brand hatred. Hatred active brand contributed by anger. Instead, brand hatred passive is supported by fear, disappointment, shame, and dehumanization. Affective and conative effects are essential in understanding relational marketing and advertising processes (Lavidge & Steiner, 1961).

In this process, anger is an affective effect, and hatred of the brand is a conative effect. When a consumer is angry with a particular brand due to believing fake news factually, he will spread word of mouth negatively on social networks. Empirical studies have observed that consumers engage in more word of mouth negatively if they feel that the problem is severe and when they feel that complaining to the company will not solve the problem (Richins, 1997; Zhang *et al.,* 2013). Based on previous research then, the research hypothesis can be arranged as follows:

H3: There is a positive effect of anger on Muslim customers' brand hatred

d.   Religious commitment as a moderating variable between fake news, the anger of Muslim customers, and the personality of Muslim customers towards *Brand hate* for halal products

Research related to religious commitment plays a role in influencing consumer buying behavior (Heaven & Ciarrochi, 2007), personality (Wisker & Rosinaite, 2016), and decision-making managers (Wisker *et al.*, 2019). The impact of religious values on behavior stems from two primary sources: taboos and upheld obligations by adherents (Mokhlis, 2006; Wisker *et al.*, 2019). Therefore, this study believes that religious commitment plays a role in the perception that consumers perceive fake news as truth, especially if it is news it somehow violates one's beliefs and values. More further research also explains how religious commitment a person can be a significant factor in influencing pattern consumption (Warsito *et* al., 2020), innovation (Mansori, 2012), social responsibility (Wisker *et al.*, 2019), environmental orientation (Adi & Adawiyah, 2018), and store selection behavior (Warsito, 2019). This finding is not surprising because it aligns with *the Theory of Planned Behavior* (Ajzen, 2011), which argues that a person's behavior can be determined by an intention to perform a specific behavior. The theory's predictive power is also supported by other determinants such as religious identity, dietary acculturation patterns, and moral obligations (Sherwani *et al.*, 2018). If fake news is associated with someone's religious beliefs, his emotions will be easily triggered, digest it without judging the cognitive credibility of the news, which can ultimately trigger outrage. Indeed, religiosity enhances emotions (Szekely *et al.*, 2015). Therefore, the research hypothesis is arranged as follows:

H4: Religiosity can function as a moderating variable between news stories and lies against Brand Hate halal products.

H5: Religiosity can function as a moderating variable between anger and customer personality towards *Brand Hate* of halal products.

H6: Religiosity can be a moderating variable between angry customers and *Brand Hate* halal products.

Figure 1. Conceptual framework
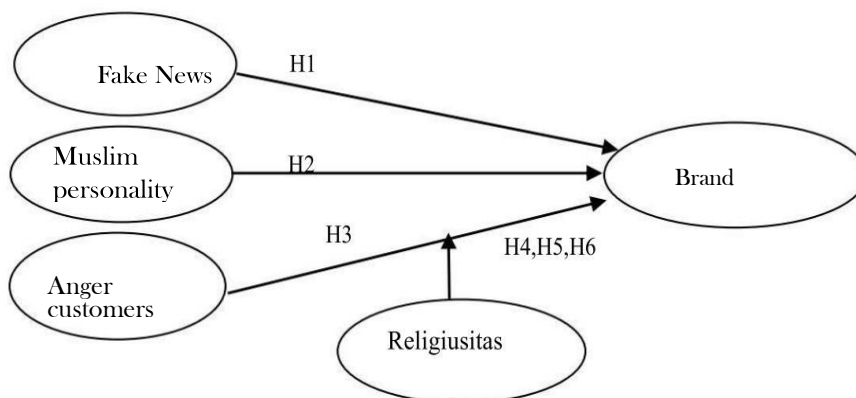
C. METHODOLOGY

The sampling method in this study uses *purposive sampling,* namely by choosing Muslim consumers at KFC restaurants, Mc Donalds and Pizza Hut. The population in this study is not recorded, so for the adequacy of the sample, the sample size is adjusted to the technical data analysis, namely *the Structural Equation Modeling (SEM)* of 340 respondents. Samples must be met in the minimum modeling, namely five times the estimated number of parameters (Hair et al., 2019). In this study, there are 66 estimated parameters consisting of 26-factor loading values parameters, error values of 26 parameters, correlation values of 4 parameters, and values of inter-influence variable ten parameters so that a minimum sample of 330 respondents researchers took 340 respondents). This study uses modeling techniques and structural equations. The hypothesis is tested with Structural Equation Modeling obtained by a relatively analytical solid method with Smart PLS 3.0. Part This method is used because it can analyze complex phenomena, whether heterogeneity is observable or unobserved (Sarstedt *et* al., 2011). Simultaneous *Least Square partials* can combine relationships as direct, moderator, and mediator (Lumpkin & Dess, 1996). SEM-PLS analysis consists of two steps. The first is assessing the measurement model to check the validity and reliability of the data. The second is the structural model measured according to the significance test to determine the goodness of fit model (Ghozali & Latan, 2012).

D. RESEARCH RESULTS

The calculation results show the *convergent* validity of the hoax variable with a loading value greater than 0.7, which ranges from 0.856 to 0.898, with a significance of less than 0.001. This means the indicators used in the hoax variable are valid based on *convergent validity criteria. Convergent* validity of the Muslim personality variable with a *loading* value greater than 0.7 ranges from 0.859 to 0.886 with a significance of less than 0.01. This means the indicators used in Muslim personality variables are already valid based on *convergent validity criteria.* Variable convergent validity Anger with a loading value greater than 0.7 ranges from 0.834 to 0.837 with a significance of less than 0.001. This means indicators used in the Anger variable are valid based on convergent validity requirements. Convergent validity of the religiosity variable with a more excellent loading value of 0.7 ranges from 0.832 to 0.875 with less significance from 0.001. This means that the indicators used in the religiosity variable have valid based on the terms of *the convergent validity test.* Variable *convergent* validity brand hatred with a *loading* value greater than 0.7 ranges between 0.909 to 0.928 with a significance of less than 0.001. This means that the indicators used in the brand hatred variable are valid based on convergent validity requirements.

The *average variances extracted* values range from 0.714 to 0.846. This value is more significant than 0.5, so the variables used in the study have met the construct reliability test

requirements with *variance extracted.* Table 1 shows that the value of the reliability test with *Cronbach alpha coefficients* ranged from 0.896 to 965. Reliability test results with *composite reliability coefficients* range from 0.926 to 0.969. This is meaningful because the research variables are reliable based on the reliability provisions of more than 0.7.

Table 1. Validity and Reliability

Variable	Alpha Cronbach	CR	AVE
Fake news	0,940	0,952	0,768
Muslim personality	0,896	0,928	0,763
Anger customers	0,900	0,926	0.714
Religiosity	0,965	0,969	0,722
Brand hate	0,909	0,943	0,846

Table 2. Discriminat Value Validity

Variable	B_Hate	BBo	KPM	Kem	Rel
Brand hate	**0,920**	0,469	-0,435	0,315	-0,338
Fake news	0,469	**0,876**	-0,192	0,308	-0,092
Muslim personality	-0,435	-0,192	**0,874**	0,101	0,099
Anger customers	0,315	0,308	0,101	**0,845**	0,012
Religiosity	-0,338	-0,092	0,099	0,012	**0,850**

Note: Square roots of average variances extracted (AVEs) shown on diagonal.

Table 2 is a table that contains validity values discriminant. The measurement is carried out with the root value of AVE, namely in bold and underlined numbers that form the diagonal. Inside numbers, the table on the diagonal is greater than the correlation value, i.e., the number below it and to the right or left. This matter shows that the variables used for research have fulfilled construct validity requirements of *discriminant validity elements.*

1. SEM Analysis Results with Warp PLS 4.0

   a. Development of a theoretical model
      The model in this study is built based on interrelationships research variables arranged based on previous research. As for The model built in this study is by the relationship between the variables in the hypothesis as follows:
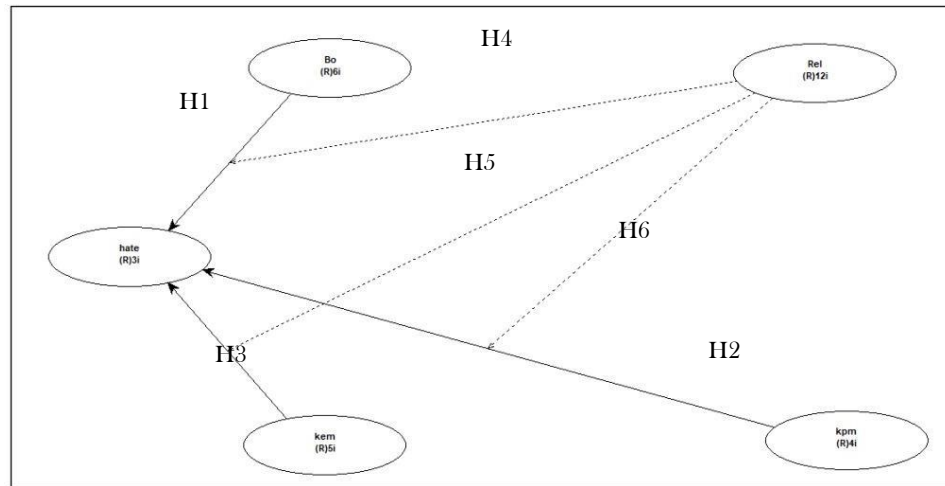
Figure 2. Hypothesis Testing Model

Figure 2 is arranged according to the formulation of the research hypothesis.

The relationship between these variables is as follows:

1) The Effect of fake news on brand hatred
2) The Influence of Muslim Personality on brand hatred
3) The Effect of Anger on brand hatred
4) The role of Religiosity in mediating the relationship between fake news, Muslim personality, and Anger toward brand hatred

Hypothesis testing based on the research model drawing chart was carried out with Warp PLS 4 software, which tested moderating variables' direct Effect and influence. Development of a flowchart *(path diagram)*.Path coefficients obtained from the results of the analysis with PLS Warp.
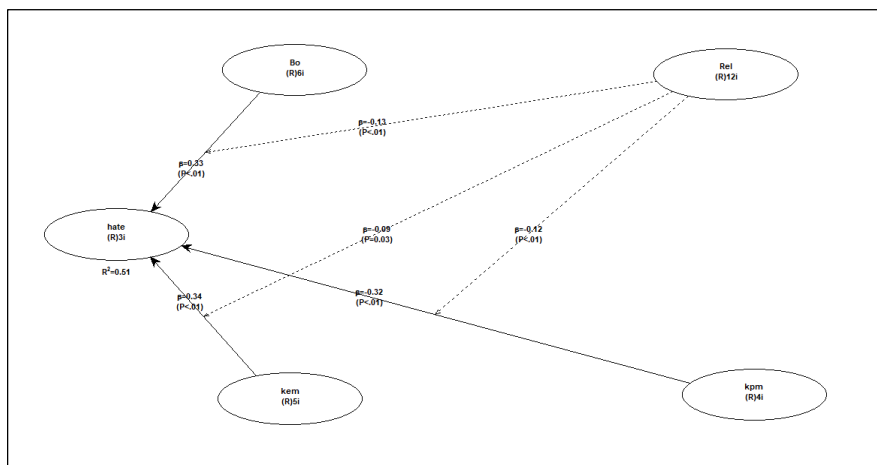
The output of the **PLS Warp** analysis results can be seen in Figure 3.

Table 3 shows the value of all positive path coefficients. Positive values all indicate a positive influence of the variable exogenous to endogenous variables according to the model tested in the study. The significance value is less than 0.05, meaning it is at a confidence level of 95 percent.

Table 3. Path coefficients and positive influence of the variable exogenous to endogenous variable

Variable	Brand hate	Sign
Fake news	0,331	<0,001
Muslim personality	-0,323	<0,001
Anger customers	0,338	<0,001
Fake news*Religiosity	-0,120	0,005
Muslim personality*Religiosity	-0,132	0,003
Anger customers*Religiosity	-0,086	0,034

b. Interpretation of models

Based on the results of the analysis with Warp PLS, the path coefficient is obtained. The Effect of fake news is 0.331, with a significance of less than 0.001. This means fake news has a positive and significant influence on brand hatred. This means the more incessant the fake news, the stronger the hatred for the brand. The path coefficient value of the influence of the Muslim personality is -0.323, with a significance of less than 0.001. This means Muslim personality has a negative influence and significance towards brand hatred. This means that the stronger the personality of a Muslim, the lower the brand hatred.

The path coefficient value of the influence of anger is 0.338, with a significance of less than 0.001. This means there is a positive influence from anger to brand hatred. It means more considerable consumer anger, the stronger the hatred for the brand. The path coefficient value of the moderating variable between the effects of fake news and religiosity of -0.120 with a significance of 0.005. This is meaningful because there is a negative and significant effect of the interaction between the influence of news lies and religiosity toward brand hatred. It means getting stronger the interaction between the influence of fake news and the religiosity of a Muslim lower the hatred for the brand. The path coefficient value of the moderating variable between the effects of fake news and religiosity of -0.132 with a significance of 0.003. This is meaningful because there is a negative and significant effect of the interaction between the influences of Muslim personality and religiosity toward brand hatred. It means the more potent the

interaction between Muslim personality and one's religiosity Muslim, the lower the brand hatred.

The value of the path coefficient of the moderating variable between the influence of anger and religiosity of -0.086 with a significance of 0.034. This means there is a negative and significant influence of the interaction between the influence of anger and religiosity to brand hatred. This means that the stronger the interaction between the anger and religiosity of a Muslim, the lower the hatred of brands.

Variable fake news and anger after moderating variables change the Effect from positive to negative. This means religiosity played a significant role in changing the influence of fake news and outrage against brand hatred. This means that religiosity has succeeded in reducing brand hatred.

1) Test Models
2) Fit models

Model fit assessment is carried out with various criteria. Results testing the fit model and the conclusions of testing the fit model can be seen in Table 4.

Table 4. Model fit

Criteria	Value	P	Criteria	Explanation
Average path coefficient (APC)	0,222	P<0,001	<0,05	Fit
Average R-squared (ARS)	0,507	P<0,001	<0,05	Fit
Average adjusted R-squared (AARS)	0,498	P<0,001	<0,05	Fit
Average block VIF (AVIF)	1,127		<= 5	Acepted
Average full collinearity VIF (AFVIF)	1,345		<= 5	Acepted
Sympsons paradox ratio (SPR) acceptable	1.000		>= 0.7	Acepted
Statistical suppression ratio (SSR)	0,833		>= 0.7	Acepted
Nonlinear bivariate causality direction ratio	0,833		>= 0.7	Acepted
R-squared contribution ratio (RSCR)	1.000		>= 0.9	Acepted
Tenenhaus GoF (GoF)	0,589		>=0,36	Large

Table 4. provides model information fit with *average* criteria *path coefficient, average R-squared, and average adjusted R-squared* has a significance of less than 0.001. The result significance value testing the fit model is less than 0.05, so the model declared fit based on the *average path coefficient criteria,*

average R squared, and average adjusted R-squared. Multicollinearity test results from *VIF's average block* and *VIF's average full collinearity* denote values less than 5, so there is no multicollinearity whole. Based on the *Sympson Paradox Ratio* test results, *statistical suppression ratio* and *Nonlinear bivariate causality direction ratio I with a value of 1.* The Cut of value is 0.7, meaning that based on these criteria, the model studied can be accepted. As well as an *R-squared contribution ratio* of 1 with *a cut value* of 0.9, indicating an acceptable model. All criteria for testing the fit model show that all the criteria are met as an acceptable model.

c. Variance inflation factors

Variances inflation *factors* are measurements multicollinearity model of latent variables used in the study. In this study, there are two blocks; the first is with the endogenous variable of religiosity, while the second is with the endogenous variable of brand hatred. *Variance* test results in *Inflation factors* can be seen in Table 5.

Table 5. Variance inflation factors

Variable	Endogenous variable of Brand hate	Cut of value	Multicollinearity
Fake news	1,375	< 5	No Multicollinearity
Muslim personality	1,370	< 5	No Multicollinearity
Anger customers	1,337	< 5	No Multicollinearity
Religiosity	1,204	< 5	No Multicollinearity
Brand hate	1,969	< 5	No Multicollinearity

Table 5. shows the value of *the variance inflation factors* ranging between 1.204 to 1.969. The value is less than five as a condition for accepting a model without multicollinearity.

The coefficient of determination can be seen from the R square value of 0.507; the value is more significant than 0.36. R square value is more than 0.36 means exogenous variables, able to explain the variety of endogenous variables by 50.7 percent, fall into the large R square category. The remaining 49.3 percent was explained by other variables not examined. As for the details, the influence of each variable, directly or indirectly, can be seen in R Square Contribution in Table 6.

Tabel 6. R Square Contribution

Exogenous Variable	R Square contribution
Fake news	0,160
Muslim personality	0,143
Anger customers	0,154
Fake news*Religiosity	0,023
Muslim personality*Religiosity	0,007
Anger customers*Religiosity	0,020
R Square	0,507

Table 6. shows the details of the R square contribution of each variable. The contribution of the influence of fake news to brand hatred by 16 percent. Contribution to the influence of Muslim personality on brand hatred by 14.3 percent. Influence contribution anger towards brand hatred by 15.4 percent. The total Effect of exogenous variables on religiosity is 0.507.

d.   Hypothesis Test

1)   The Effect of fake news on brand hatred

The first research hypothesis states that fake news positively affects brand hate. Test results obtained a path coefficient value of 0.331 with a significance of less than 0.001, so H0 is rejected. This shows the positive influence of fake news against brand hate. It means the more fake news circulates, the more you do not like the brand. Thus, the research hypothesis states that fake news positively affects brand hatred is accepted.

2)   The Influence of Muslim Personality on brand hatred

The second research hypothesis states that Muslim personalities positively influence brand hatred. Test results in the path coefficient value are -0.323 with less significance than 0.001, so H0 is rejected. This shows that there is an influence of negative Muslim personalities toward brand hatred. It means the better a Muslim's personality, the lower the brand hatred. Thus, the research hypothesis stating that Muslim personality positively influenced brand hatred is accepted.

3)   The Effect of Anger on brand hatred

The third research hypothesis states that positive anger is influenced by hatred of the brand. Test results obtained a path coefficient value of 0.338 with less significance than 0.001, so H0 is rejected. This shows an influence of positive anger towards hatred of the brand. It means the more significant the consumer's anger, the stronger the hatred towards a brand. Thus the

research hypothesis states that there is a positive influence of anger on brand hatred accepted.

4) The moderating effect of fake news and religiosity on hate brand

The fourth research hypothesis states there is religiosity can serve as a moderating variable between news stories lied to *Brand Hate* of halal products. The test results obtained values the path coefficient is -0.120 with a significance of 0.005 so that H0 is in reject. This shows a negative moderating effect between fake news and religiosity toward brand hatred. This means that there is an interaction between fake news and religiosity able to reduce consumer hatred of a brand. The role of religiosity as a moderating variable between news variables lie with brand hatred can be seen in Figure 4.
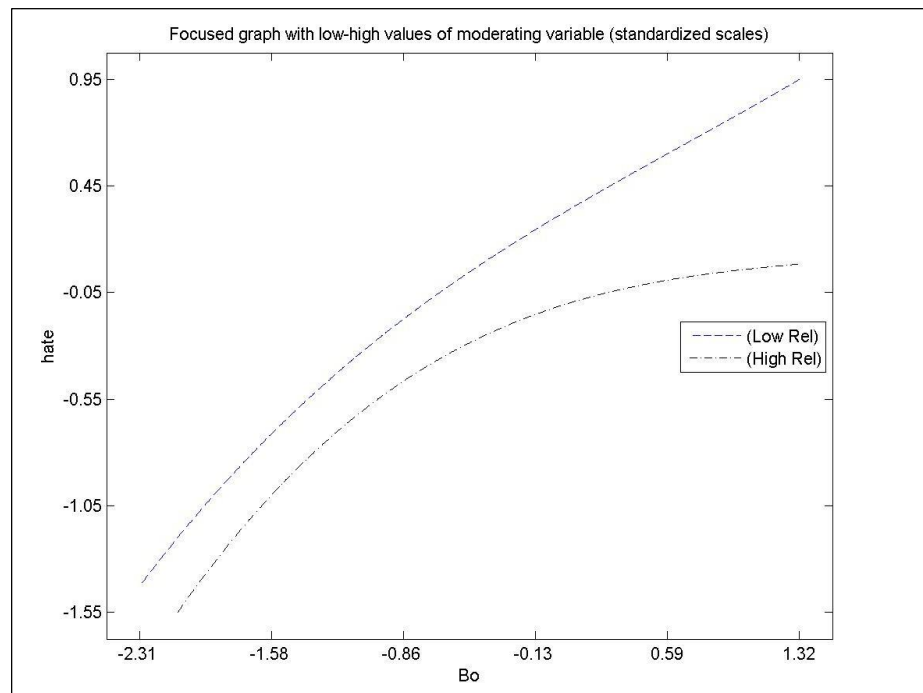

Figure 4. provides information that there are two lines in the graph.

The first line above shows low religiosity, while the second graph, the bottom line, shows high religiosity. Based on the results of the analysis obtained, there is a positive effect of fake news on brand hatred. The graph moves from the bottom left to the top right. The position of the line of religiosity low is above indicated low religiosity have hatred for the brand that is greater in intensity than those with a higher level of religiosity. This is appropriate with the coefficient of moderating variable between fake news and religiosity, which is harmful; the more substantial the level of one's religiosity, the lower the brand hatred. Thus, the fourth research hypothesis

is accepted, which states that religiosity can function as a moderating variable between fake news and *Brand hate for* halal products.

5) The moderating influence of Muslim personality and religiosity on brand hatred

The fifth research hypothesis states that religiosity can mediate between Muslim personality and *Brand hate* for halal products. The test results obtained the path coefficient value of -0.132 with a significance of 0.003, so H0 is rejected. This matter shows a negative moderating influence between the personalities of Muslims with religiosity towards brand hatred. It means the existence of religiosity and Muslim personality can reduce consumer hatred of a brand. The role of religiosity as moderating variable between Muslim personality variables and hatred of the brand can be seen in Figure 5.
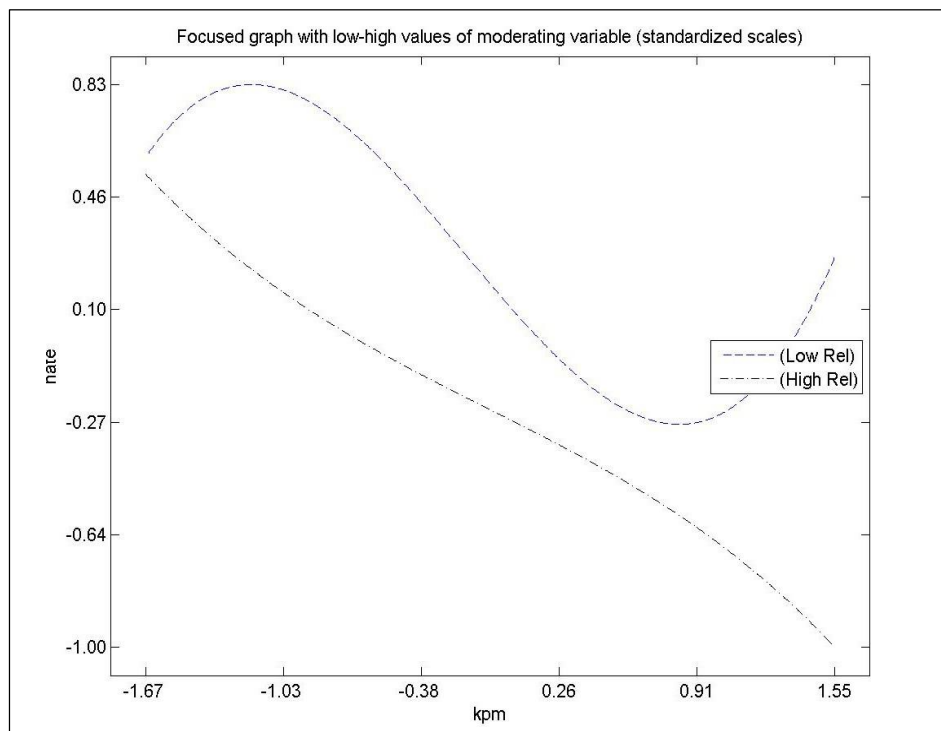

Figure 5. provides information, there are two lines in the graph.

The top first line shows low religiosity, while the graph of the two lines at the bottom shows high religiosity. Based on the results of the analysis obtained, there is an influence of negative Muslim personality towards brand hatred then the graph moves from the top left to the bottom right. The position of the line of religiosity low is above, indicating low religiosity has brand hatred that is greater in intensity than that have a higher level of religiosity. This is an appropriate coefficient of moderating variable between

Muslim personality and religiosity which is harmful, which means the more potent the level of one's religiosity, the lower the brand hatred. Thus, the fourth research hypothesis states that religiosity can be a moderating variable between Muslim personalities toward *Brand Hate* of acceptable halal products.

6)   The moderating Effect of Anger and religiosity on hatred of brand

The sixth research hypothesis states that religiosity can be a moderating variable between customer anger towards *Brand Hate* of halal products. The test results obtained a coefficient values path of -0.086 with a significance of 0.034, so H0 is rejected. Matter This shows a negative influence of moderation between anger and religiosity towards brand hatred. It means the existence of religiosity can reduce consumer hatred of a brand. The role of religiosity as a moderating variable between anger and brand hatred variables is seen in Figure 6.
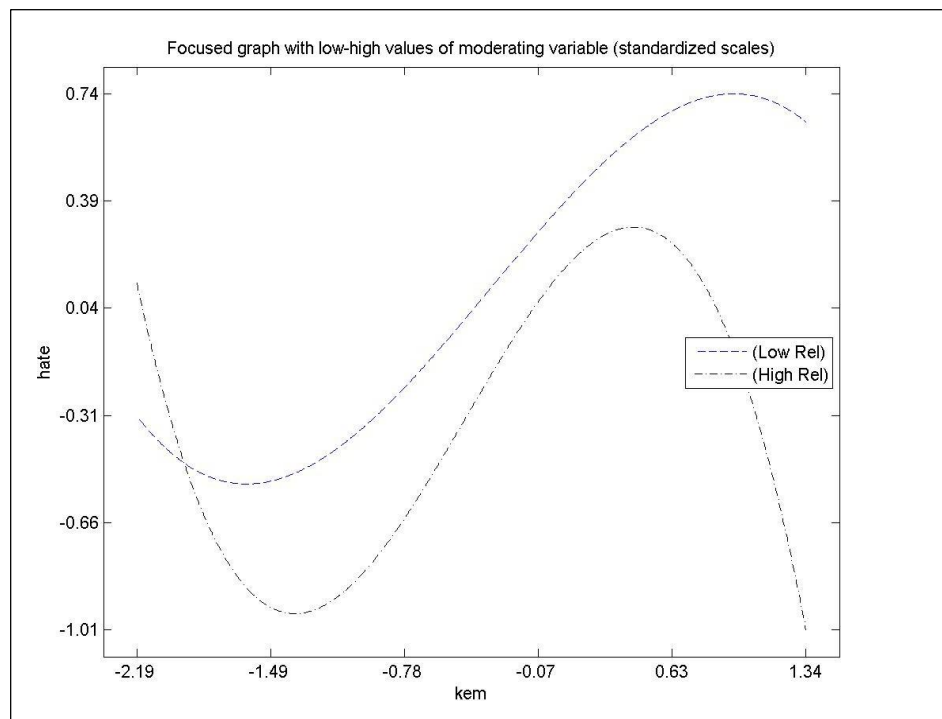

Figure 6. provides two information lines in the chart. The first line that is up shows religiosity is low, while the graph of the two lower lines shows high religiosity. Based on the analysis, anger positively affects the hatred brand; the graph moves from the bottom left to the top right. Line position Low religiosity is above, indicating high religiosity lower has aversion towards the greater brand intensity than those with higher religiosity level. This corresponds to the coefficient of the intermediate moderating variable harmful anger and religiosity, which means it is getting stronger the level of

one's religiosity, the lower the hatred of brands. Thus the sixth research hypothesis states that religiosity can be a moderating variable between anger towards *Brand Hate* acceptable halal products.

E. DISCUSSION

1. The Effect of fake news on brand hatred

The effect of fake news on brand hatred was tested as the first hypothesis in this study. The test results show a significant positive effect of fake news on hatred brands. This is in line with the proposition that fake news is getting more frequently related to a circulating brand, the greater the sense of hatred for a brand. Kimmel and Audrain-Pontevia (2010) explain that news lies in the marketplace are considered an exchange of competitors information because there is information from the company. Its lies threaten marketing managers and decision-makers, and it is a challenge for the company to create a strategy that is effective enough to respond and provide explanations to the news lie in a good way. Hashim (2019) found that rumors containing lies were fueled by brand hatred. The effect of fake news on *brand hate* aligns with Wisker's research, ZL (2020), that fake news increases brand hatred. Fake news got cause too many problems for the company and can become a tool to destroy the brand image, consumer loyalty, and credibility of companies (Koenig, 1985; Kapferer, 1990; Kimmel, 2004).

2. The Influence of Muslim Personality on brand hatred

The influence of Muslim personality on brand hatred is the second research hypothesis. The hypothesis testing results show a negative influence of Muslim personalities on brand hatred.

When a company or brand behaves irresponsibly, then it is considered ideologically inappropriate by consumers and forces consumers to remain brand haters (Zarantonello et al., 2016; Kucuk, 2016; Romani et al., 2015; Bryson et al., 2013). *incompatibility ideology* is the company's fault and becomes one of the predictors of brand hatred ((Hegner et al., 2017).

3. The effect of anger on Brand hatred

The effect of anger on brand hatred is a hypothesis in the third study of this study. Hypothesis testing results show a positive effect of anger on brand hatred. Dissatisfaction with a product or service will cause negative emotions, creating anger, disappointment, shame, and embarrassment (Heyes & Kapur, 2012). The results of Zhang *et al.* (2013) show The effect of anger on brand hatred. From a business perspective, consumers who feel anger at a given brand's adverse impact, namely hating the brand, ultimately result in significant losses (Kucuk, 2008; Kucuk, 2014; Krishnamurthy & Kucuk, 2009).

4. Religiosity can function as a moderating variable between fake news, towards Brand Hate of Halal Products.

Research shows that religiosity plays a role in determining consumer perceptions of fake news and, ultimately, influencing consumption patterns (Cleveland et al., 2013), innovation (Mansori, 2012), social responsibility (Wisker et al., 2019), environmental orientation (Adi & Adawiyah, 2018), store patronage behavior (Alam et al., 2011) and for encourage loyalty (Suhartanto et al., 2019). The literature has documented how religiosity plays a role in influencing consumer buying behavior (Heaven & Ciarrochi, 2007), personality (Wisker & Rosinaite, 2016), and decision-making managers (Wisker et al., 2019). The Impact of Religious Values on Behavior stems from two primary sources: taboos and obligations respected by para followers (Mokhlis, 2006; Wisker et al., 2019B). Therefore, research believes that religiosity plays a role in consumer perceptions of fake news as accurate, especially if it violates someone's beliefs and values. Literature also has documented how religiosity can be a significant factor that affects consumption patterns (Cleveland et al., 2013), innovation (Mansori, 2012), social responsibility (Wisker et al., 2019), and orientation. Environment (Adi & Adawiyah, 2018), store patronage behavior (Alam et al., 2011), and encourage loyalty (Suhartanto et al., 2019). these findings are Not surprising because it aligns with *Planned Behavior Theory* (Ajzen, 1985), which argues that a person's behavior can be determined by the intention to perform a specific behavior. *Planned* predictive power *Behavior Theory* is also contributed by other determinants such as religious self-identity, food acculturation, and moral obligations (Sherwani et al., 2018). Connecting the dots between *Planned Behavior Theory* and the concept of religiosity, this study argues that people with a level of High religiosity will be easily triggered emotionally by information contrary to their beliefs and values. Because of that, if fake news is associated with someone's religious beliefs, his emotions will be easily triggered, digesting them without cognitively judging the credibility of the news, which can trigger outrage. Of course, religiosity increases emotions (Szekely *et al.,* 2015).

5. Religiosity can be a moderating variable between the personalities of Muslims towards *Brand Hate* Halal products.

Every Muslim consumer certainly has a perception of a brand of food or beverage product before carrying out the decision to consume. The research results show that there is an influence of Muslim personalities on *brand hate* for halal products and religiosity as moderation. Product incompatibility with personality Religion in consumers will be the biggest trigger of the emergence of brand hatred. Research shows that religiosity plays a role in improving consumer perceptions related to their beliefs about negative perceptions of the brand specific. Religious behavior and experiences

related to negative perceptions of the product brand will give you a bad experience, resulting in greater brand hatred. Image dissatisfaction with self-esteem and confidence in consumers is the fault of the company's capital which ultimately increases brand hatred (Bryson et al., 2013; Hegner et al., 2017; Zarantonello et al., 2016).

6. Religion can mediate between angry customers and *Brand Hate* halal products.

The literature has documented how religiosity plays a role in influencing consumer buying behavior (Heaven & Ciarrochi, 2007), personality (Wisker & Rosinaite, 2016), and decision-making managers (Wisker et al., 2019). The Impact of Religious Values on Behavior stems from two primary sources: taboos and obligations respected by para followers (Mokhlis, 2006; Wisker et al., 2019B). Therefore, research believes that religiosity plays a role in consumer perceptions of fake news as accurate, especially if it violates someone's beliefs and values. Literature also has documented how religiosity can be a significant factor that affects consumption patterns (Cleveland et al., 2013), innovation (Mansori, 2012), social responsibility (Wisker et al., 2019), orientation environment (Adi & Adawiyah, 2018), store patronage behavior (Alam et al., 2011) and to encourage loyalty (Suhartanto et al., 2019). these findings are not surprising because they align with *Planned Behavior Theory* (Ajzen, 1985), which argues that a person's behavior can be determined by the intention to perform a specific behavior. *Planned* predictive power *Behavior Theory* is also contributed by other determinants such as religious self-identity, food acculturation, and moral obligations (Sherwani et al., 2018). Connecting the dots between *Planned Behavior Theory* and the concept of religiosity, this study argues that people with a level of High religiosity will be easily triggered emotionally by information contrary to their beliefs and values. Because of that, suppose the fake news is related to the beliefs and values of someone religious. In that case, his emotions will be easily triggered, and he will digest them without judging the Cognitive credibility of the news can eventually trigger outrage.

F. CONCLUSION

The effect of fake news on brand hatred was tested as the first hypothesis in this study. The test results show a significant positive effect of fake news on hatred brands. This is in line with the proposition that fake news is getting more frequently related to a circulating brand, the greater the sense of hatred for a brand. The second research hypothesis is the influence of Muslim personalities on the hatred of brands. Hypothesis testing results show a negative influence of Muslim personality on brand hatred. The effect of anger on brand hatred is the third research hypothesis in this study. Results hypothesis testing shows a positive effect of anger against brand hatred. Religiosity can function as a variable in moderation between fake news, towards Brand Hate of halal products, as moderating variable between customer personality anger towards *Brand Hate* halal products, and as a

moderating variable between customer anger towards *Brand Hate* of halal products. The hatred of the brand can be suppressed if the company delivers information quickly regarding the products offered, and the news can be quickly verified via social media. Brand hatred, too, can be suppressed if the information provided by fast food restaurants (**KFC et al.**) is straightforward to understand. The hatred of a brand can be suppressed if consumers are always optimistic. Consumers are willing to accept reprimands and criticism from others to correct deficiencies, including in selection, eating, and drinking. Positive consumer perceptions can also suppress resentment, so they want to try food and drinks from fast food restaurants (**KFC, McDonald's, and Pizza Hut**). Brand hatred can be minimized when providing accurate information regarding food and beverages offered, providing a good perception so that consumers do not feel despised by food and drink from fast food restaurants, and ensuring the halal product.

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