

Construction of Ethical Religiosity as a Marketing Strategy for *Maqoo* Halal Products Z Generation Muslim Consumers in Jombang

Rofik Efendi^{1*}, Amir Maliki Abitolkha², Naser Ali Abdulghani³

¹Universitas Islam Negeri Syekh Wasil Kediri, Indonesia

²Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

³University of Benghazi, Libya

Email: rofikefendi2@iainkediri.ac.id, amir.abitolkha@gmail.com, naser.ali@uob.edu.ly

ABSTRACT

Purpose:

This study examines how Islamic religious streams in Jombang market halal Maqoo mineral water to Generation Z Muslims by reconstructing religiosity through the integration of ethical and economic values. The findings reveal that consumer engagement is shaped less by doctrinal obligation and more by an ethical economic synergy, offering new insights into Islamic marketing and consumerism.

Design/Methodology:

The study employs a qualitative method, drawing data from Maqoo halal water business actors within the Shiddiqiyah tarekat, its congregants, and randomly selected Generation Z Muslim consumers in Jombang. Chosen as the research locus for its pesantren culture and unique intertwining of spiritual authority and economic activity, Jombang provides a context to examine how ethical religiosity is constructed as younger Muslims negotiate between spiritual values and economic rationality in halal consumption.

Findings:

The research findings show that Maqoo's halal product marketing strategy integrates strong ethical religiosity values, aligned with the spiritual aspirations of Z Generation Muslim consumers. Ethical construction through educational, symbolic, and social approaches that emphasize aspects of blessing, social responsibility, and personal piety.

Practical Implications:

The implications of this study illustrate that Generation Z consumers are influenced not only by the halal quality and functional excellence of products, but also by social contributions and the reputation of the corporate brand.

Originality/Value:

This research highlights that the construction of religiosity in marketing is not merely an additional element but becomes the core of the product narrative, shaping consumers' emotional and spiritual loyalty. The findings imply that the effectiveness of halal product marketing strategies for Muslim Generation Z depends on a brand's ability to integrate ethical values, social responsibility, and authenticity in communication.

Keywords: *Ethical Religiosity, Halal Marketing Strategy, Consumers, Z Generation*

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A. INTRODUCTION

The halal industrial sector is seen as a fresh economic development that has the potential to encourage world economic expansion. This is demonstrated by the increasing growth rate of the halal industry throughout the world and the Indonesian halal market, which now controls around 11% of the world market (Arinal Husna, 2024). The development of the halal industry has undergone a crucial transformation. From the profit-orientation is secular, shifting to the point of view of religiosity. Islamic Industry has strong characteristics in the guidelines regarding halal and prohibition (Ayatullah Sadali, 2024). This perspective demands new economic values, especially the marketing strategy chosen to attract consumers.

Religiosity constructs two elements in marketing. Religiosity in marketing consists of two key elements: the value of goodness and alignment with the values of faith (Al-Khatiri et al., 2023). Amid these developments, one of the crucial issues that has emerged is the uneven understanding of ethical values in halal products among young Muslim consumers, especially the Z Generation. According to Wilson, despite the increasing level of halal awareness, many young consumers question the credibility of halal products in terms of moral values and transparency of halal from the aspect of moral values and honesty (Sayudin et al., 2023).

This gap creates new challenges in marketing halal products, including basic products such as drinking water, a staple product often overlooked in halal studies but essential in daily consumption, which are marketed both conventionally and online. Bonne and Verbeke point out that more than 40% of young Muslim consumers in Europe and Southeast Asia rate the ethical integrity of manufacturers as more important than the halal label (Nugroho & Wardhana, 2023). This means that the consumer propensity of the product sales market must be built on trust based on ethics and religiosity.

In this context, the choice of Jombang as the research location is both empirically and theoretically significant. Jombang is widely recognized as the center of pesantren education in Indonesia, shaping the religious identity and daily practices of its Muslim community. The pesantren culture fosters strong religiosity and simultaneously interacts with modern consumer patterns, especially among Generation Z who live at the intersection of traditional Islamic values and digital lifestyles. Thus, Jombang represents not merely a geographical site but a socio-religious microcosm that is highly relevant for studying the interplay between religiosity, halal consumption, and Gen Z consumer behavior.

This trend is supported by data submitted by the Pew Research Center in 2020–2023, showing that Generation Z Muslim Indonesians have high digital literacy and tend to evaluate the halalness of products from certification and production, brand transparency, and social engagement (Laila et al., 2021). This element illustrates the dynamic and uncertain transformation of buying interest, including ethical values about the meaning of halal as an element of religiosity (I Nyoman Tri Sutaguna et al., 2023). This shift in religiosity is experiencing the penetration of digital culture among youths.

In the era of the halal industry, religious variables are key to marketing in the global era, including the digital market in Indonesia. Tito Wira revealed that the complexity of product sales since the opening of the free market faucet has fostered a collective perception to filter and sort out good and halal products (Kuznyetsova et al., 2023). This perception makes religiosity the main variable that influences the purchasing power of the Z Generation Muslim community. Religiosity in the economy is built on scientific traditions and built on scientific traditions and strong religious commitment that influence the digital economy sector (Tito Wira Eka Suryawijaya et al., 2024). Yet, in the last decade, the concept of religiosity itself has transformed, adapting to the penetration of digital culture among youth.

Recent research has focused more on the classical concept of religiosity, which is limited to beliefs and consumer behavior (Rafi Siregar, 2024). As a result, religiosity has gradually lost its status as a key partial indicator of consumer loyalty. The religious aspect has experienced a shift in stigma in marketing; religion is seen as another spectrum that is not related to the economic area. Mavis realizes that religiosity does not determine consumer perceptions of an item; this can be seen from the development of the halal industry, which is still weak in the market (Chamboko-Mpotaringa & Tichaawa, 2023).

Seeing the transformation of religiosity in the modern marketing system, there is potential to experience a crisis if left unchecked. Economic change can experience distortion if it is returned to the economic model of capital and social factors, which harms many consumers. Therefore, the aspect of religiosity needs to be transformed as the main value of the modern economic system, including in determining market value. This is in line with the concept of ethical consumerism, which emphasizes that consumer decisions are not merely economic but also moral, reflecting values such as fairness, sustainability, and integrity (Harrison, 2005). In the Islamic context, this perspective resonates with the framework of Islamic business ethics, which positions honesty, trustworthiness (*amanah*), and *halal-tayyib* principles as the foundation of economic behavior (Beekun, 1996) (Ali & Al-Owaihnan, 2008). By grounding religiosity in these theoretical perspectives, it becomes clear that its role in shaping consumer preference is not simply normative but also rooted in well-established ethical and economic theories. The transformation of religiosity in marketing and product valuation needs to be aligned with the latest Muslim economic needs, namely, Generation Z as the owner of the consumer market. The Z Generation demands the existence of good aspects in a product, as well as contributing to society (Kaira et al., 2024). This is what is called ethics in economics, therefore, aspects of religiosity are required to lead to two important components, namely, the market system and economic ethics.

Jombang, known for its strong Islamic traditions and active tarekat communities, serves as a suitable research site to observe how ethical religiosity shapes consumer behavior. Although a Sufi sect, this tariqat has a high economic philosophy, and even has a business venture in the form of clean water (Elmansyah et al., 2024). Tarekat, as a unit that is based on the Ukhrawi religion, can shift the market through the construction of religiosity, which combines the market needs of the Generation Z Muslim community with the Islamic economic ethical value system (Mursalat & Munandar, 2022). Based on Awan's findings, in modern halal marketing, the success of a product depends on its ability to articulate Islamic ethical values, which include justice, honesty, environmental sustainability, and social welfare (JASMINE, 2014). This tarekat sect uses this philosophy to control the mineral water market in Jombang Regency.

This construction of ethical religiosity is not only important for product positioning, but is also closely related to loyalty and peer recommendation, which is highly influential among Generation Z. Alserhan said that young Muslim consumers have a high tendency to recommend products that they consider value-consistent, not just formally halal (Rafi Siregar, 2024). This construction becomes a conceptual solution to this problem by integrating Islamic Business Ethics principles into halal product marketing strategies. Rice (1999) said, the principles of honesty (*sidq*), justice (*'adl*), and trustworthiness should be the main framework in communicating halal values to young consumers. In this framework, ethical religiosity becomes a value proposition that can strengthen consumer trust, build loyalty, and differentiate brands during increasingly fierce competition for halal products.

Despite increasing attention to halal consumerism, few studies have empirically examined how Muslim Gen Z consumers construct ethical religiosity, especially in the context of basic consumables such as drinking water (Chamboko-Mpotaringa & Tichaawa, 2023). Most studies on halal marketing still focus on the processed food or cosmetics sector, neglecting the drinking water sector focusing on religiosity aspects related to zakat obligations or conventional purchases (Kaira et al., 2024). Thus, the religiosity aspect seems less contributive. This lack of

research creates an academic gap that needs to be filled through research based on local context and generational preferences (Rajer, 2023).

This study aims to explore how Generation Z Muslim consumers construct ethical religiosity in evaluating and adopting Maqoo halal water products through the Islamic religious tradition of Tarekat Shiddiqiyah in Jombang. The research contributes by (1) filling the empirical gap in halal marketing studies in the drinking water sector, (2) enriching methodological approaches through a local-contextual and generational perspective, and (3) offering practical insights for companies to design value-based narratives that integrate religiosity, ethics, and brand transparency.

The strength of this religiosity-based marketing strategy lies in its ability to generate strong emotional–spiritual loyalty and differentiate brands in a crowded halal market. It also creates resonance with socio-religious movements, increasing trust and word-of-mouth. However, the weakness is the risk of over-spiritualization that can trigger consumer skepticism or backlash if religiosity is perceived as a mere marketing gimmick. In addition, reliance on local religious networks (like Tarekat Shiddiqiyah) raises questions of scalability when applied outside unique socio-religious contexts.

B. LITERATURE REVIEW

Recent developments in the halal beverage industry have emphasized not only production and certification but also ethical marketing and distribution practices. Within this context, halal industrial products are positioned as innovations in the beverage sector that prioritize the principles of halalness, not only from raw materials and production processes, but also from the aspects of distribution and marketing (Al Syaifullah et al., 2024). This product is designed to meet the needs of Muslim consumers, especially the Z Generation, who are aware of the importance of consuming *thayyib* (good) and halal products. Modern industrial products emphasize production patterns with the concept of halal, linking them to aspects of cleanliness, safety, and halalness of the production process (Sholehah et al., 2024). Previous studies also highlight that Generation Z Muslim consumers tend to associate halal consumption not only with religious obligation but also with lifestyle values such as health, ethical production, and sustainability (Bonne & Verbeke, 2008); (Wilson & Liu, 2011); (Lada et al., 2009). They must be able to provide a sense of spiritual and health security. This perception is reinforced by the presence of clear halal labeling and religious narratives in product communication. As Wilson and Linn point out, young Muslims show a high preference for brands that integrate religious values into their product identity (Shovkhalov, 2024).

In terms of distribution, modern products can be connected to Islamic minimarkets, pesantren cooperatives, and religious events. This Muslim community-based distribution not only accelerates market penetration but also aligns with the principles of *trust-based marketing*, where consumer loyalty is built on credibility and ethical consistency. In this context, trust is cultivated through a dual branding strategy: halal certification and affiliation with religious institutions known for ethical integrity (Abdillah & Soleh, 2023).

One of the characteristics of Maqoo that is designed to appeal to the Z Generation is the modern packaging design that still includes Islamic symbols, such as simple calligraphy and verse quotes about the importance of maintaining hygiene. Most respondents stated that this combination of modern aesthetics and religious identity made the product feel relevant to their lifestyle (Arif, 2019). Compared to conventional bottled water brands that generally emphasize

only functionality, freshness, or health benefits, Maqoo differentiates itself by embedding Islamic symbols and values into its packaging. This unique positioning not only appeals to the spiritual sensibilities of Muslim Gen Z consumers but also strengthens brand authenticity in a market where standard products rarely integrate religiosity as part of their identity (Alserhan, 2010);(Temporal, 2011). This phenomenon is consistent with Fischer's study of Islamic branding, which emphasizes the importance of visualizing religious identity in attracting young consumers.

In terms of price, the industrial market is positioned in the middle category, so that it remains competitive compared to conventional bottled water products (Rahmatullah et al., 2024). This price positioning aims to balance affordability and the perceived premium halal value among consumers, allowing Maqoo to attract price-sensitive Gen Z buyers while simultaneously signaling higher ethical and spiritual value compared to mass-market alternatives (Wilson & Liu, 2011). A slightly higher price than regular products is not a problem, as long as the halal value and social responsibility of the product are maintained. This attitude reflects the results of Lada's research, which shows that more than 70% of young Muslim consumers are willing to pay a premium of 5–10% for halal-certified products compared to conventional alternatives (Wahyu et al., 2024). Some respondents highlighted the importance of flavor and pack size innovations to appeal to the dynamic Z Generation segment. This shows that despite religiosity being the foundation of consumption choices, modern lifestyle factors remain an important consideration, as stated by Jamal and Sharifuddin in their research on Muslim consumer behavior (Dayu et al., 2024).

From a phenomenological perspective, modern marketing should be viewed as a product of physical consumption, but rather as a representation of an individual's religious commitment (Munandar, 2022). The choice to purchase the product for many respondents is a concrete expression of faith in everyday life. As such, these products fill an important space in the construction of modern Muslim identities that seek a balance between spiritual values and lifestyle needs. The success of halal products cannot be separated from the combination of product quality, integrity of religious values, marketing innovation, and consistent social contribution.

The success of halal products cannot be separated from the combination of product quality, integrity of religious values, marketing innovation, and consistent social contribution. Choosing to consume products that meet halal standards is not simply a choice, but a fundamental right and obligation for every individual, especially those who follow Islamic teachings (Habibillah Hakiki, 2024). Religiosity itself plays a central role in transmitting marketing values to consumers. This transmission occurs symbolically through packaging design, halal labeling, and the inclusion of Qur'anic calligraphy that strengthen the product's religious identity; socially through distribution networks such as pesantren cooperatives, Islamic minimarkets, and religious gatherings that provide legitimacy and trust; and behaviorally through ethical practices such as fair pricing, honest product claims, and consistent social responsibility programs. In addition, the digital sphere has become a key medium for transmitting religiosity, especially among Generation Z, through online campaigns, endorsements by religious figures, and transparent communication about halal production processes. These forms of transmission make religiosity not just an additional attribute but the core narrative that differentiates halal products, enabling them to resonate emotionally and

spiritually with young Muslim consumers while reinforcing brand loyalty as part of their daily religious expression.

C. METHOD

This research uses a qualitative approach in which the researcher functions as the primary instrument for data collection. The researcher plays a central role in exploring and interpreting information by the research focus and in analyzing data through an iterative and reflective process (Abdussamad, 2021). Data were obtained through 15 semi-structured, in-depth interviews lasting 45–90 minutes, involving five Maqoo mineral water business actors affiliated with the Tarekat Shiddiqiyah, five tarekat congregants, and five Generation Z Muslim consumers in Jombang. These participants were purposively selected to reflect the intersection of religiosity, ethics, and consumer practices, with interviews continuing until thematic saturation was reached (Muhammad Ramdhan, 2021). Ethical protocols were observed throughout: all participants were fully informed about the research objectives, gave voluntary consent, and their identities were anonymized to ensure confidentiality. The choice of Jombang as a case study reflects its unique socio-religious setting as a pesantren hub where spiritual authority and economic activity are closely intertwined, making it a fertile ground for exploring the construction of ethical religiosity (Hayat, 2020). Data analysis followed Braun and Clarke's thematic analysis framework, beginning with open coding of transcripts, clustering codes into categories, and identifying core themes related to religiosity, ethics, and consumer trust.

The strength of this method lies in its ability to capture rich, in-depth insights into participants' lived experiences, values, and motivations that would be difficult to access through quantitative surveys. By focusing on meanings and interpretations, the study provides a nuanced picture of how religiosity informs consumer behavior in a specific cultural and spiritual context. However, the approach also has limitations. The relatively small number of participants and the focus on a single locality (Jombang) mean that the findings cannot be generalized to all Muslim consumers or regions. In addition, the strong involvement of the researcher as the main instrument raises the possibility of subjectivity, despite efforts to ensure rigor through thematic analysis. These strengths and weaknesses illustrate that while qualitative methods are powerful for depth and context, they require cautious interpretation when considering broader applicability.

D. RESULT AND DISCUSSION

1. RESULT

a. Marketing Strategy of Maqoo Halal Water Products in Jombang

The marketing strategy of *Maqoo* Tarekat Shiddiqiyah *halal* water products in Jombang is designed to target the primary and spiritual needs of Muslim consumers, especially Generation Z (Rahman, 2024). Based on interviews with the manager of the Maqoo mineral water business, the approach used combines halal marketing principles with socially responsible marketing principles, which place Islamic values as the main foundation (Nth, 2025). This marketing model is in line with the findings in Wilson and Liu's study, which states that the success of halal brands in the global market is highly dependent on the authenticity of values and the integrity of communication (Basha et al., 2023).

One of Maqoo mineral water's marketing strategies is to build emotional and spiritual connections with consumers. The marketing content contains a narrative about the importance of maintaining the purity of food and beverages according to *Sharia*. In field practice, Maqoo

utilizes a community-based marketing approach by cooperating with Islamic institutions such as Islamic boarding schools, mosque youth organizations, and *Sharia* markets (Mursalat & Munandar, 2022). This product is marketed through spiritual activities, recitation, and Islamic holiday events through almsgiving, to strengthen its credibility in the eyes of Muslim consumers.

The pricing strategy used by Tarekat Shiddiqiyah is value-based pricing, where prices are determined not only by production costs but also by the added value of halal and social responsibility. Business leaders noted that Muslim consumers, especially Generation Z, expressed willingness to pay a premium price as long as the product offers value integrity. In addition, the congregation developed a Muslim community-based program in which loyal consumers are rewarded through donations made on their behalf for social initiatives such as the construction of clean water wells (Abdul Jalil, 2022). This program is perceived to foster customer loyalty while also enhancing the brand's reputation as an agent of social good.

Tarekat Shiddiqiyah also promotes consumer education about the halalness of bottled water through public recitations, aiming to encourage more critical and conscientious consumption (Dodi & Abitolkha, 2022). In terms of endorsement, the Shiddiqiyah order engages local micro-influencers with strong religious reputations rather than public celebrities, prioritizing credibility and consistency with Islamic values (Abitolkha & Dodi, 2023). This aligns with Ohanian's source credibility model, where trust in the endorser increases message effectiveness. At the branding level, the Shiddiqiyah congregation positions Maqoo as "Halal Water of Choice for the Faithful Generation," emphasizing a modern, active, and religious identity.

All brand communication elements, from logos to taglines, are curated to maintain consistency with Islamic values. Overall, this qualitative exploration in Jombang suggests that the Shiddiqiyah Order's marketing strategy integrates religious values, community engagement, and social responsibility in ways that resonate with Generation Z Muslim consumers. However, further quantitative or longitudinal research would be required to assess the long-term effectiveness of these strategies in terms of sales, market share, or consumer loyalty (Tri Indriawati, 2024).

b. Religiosity in *Halal* Product Marketing Maqoo

Religiosity in marketing is a central element that shapes brand image, not only as a product that meets halal standards, but also reflects Islamic values. Among Muslim consumers, especially Generation Z, the aspect of religiosity in products is an important factor in making purchasing decisions. As stated by the manager of the Maqoo business unit, the marketing strategy used is to integrate Islamic values, from branding to promotion, to build a deep emotional connection with consumers.

This gives consumers confidence that Maqoo water not only meets technical requirements but also conforms to Islamic teachings. Businesses emphasize that their products are not only "halal" in terms of labels, but also in terms of production processes that are carried out with utmost care and transparency. Product halalness is at the core of every message conveyed in marketing. In line with the theoretical perspective of religiosity-driven marketing, where product narratives are infused with symbolic values of purity and spirituality, one business actor explained that their consumer base is not exclusively limited to tarekat congregants, but extends to the wider public. He highlighted that mineral water is perceived as a basic necessity in supporting worship, and that the distinctiveness of Maqoo lies in its

emphasis on cleanliness, blessing, and good intentions embedded in the product. These elements are consistently communicated in religious gatherings, reinforcing the notion that consuming pure water can help purify both heart and mind (Wn, 2025).

Religiosity in Maqoo mineral water marketing is not only apparent from the halal claim, but also the narrative used in the marketing campaign. Business actors describe Maqoo water as "water that not only refreshes the body, but also refreshes the soul", a narrative that connects the product to spiritual and religious values. This reinforces the concept that choosing halal products is part of worship and moral responsibility as a Muslim. This emphasis on spiritual narratives enhances the religious dimension of the product, as found in a study by Ariffin, which showed that religious narratives in marketing can deepen consumers' emotional bond with the brand.

In addition, the Maqoo company utilizes community-based marketing by cooperating with various Islamic organizations, such as pesantren and mosques, to introduce products to consumers. These marketing practices illustrate what Islamic marketing theory identifies as the integration of social and religious functions within commercial activities, where product promotion is intertwined with da'wah and community service. One of the company leaders explained that their strategy includes organizing religious gatherings such as recitations and sharia bazaars, which serve not only as promotional events but also as educational platforms to raise public awareness about the importance of halal consumption. He further emphasized that visibility through kiosks in Jombang naturally builds market presence without aggressive promotion, and that the company consistently grounds its practices in honesty and the maintenance of halal principles (Jml, 2025).

In addition, from the proceeds of sales, a Corporate Social Responsibility (CSR) program is implemented that focuses on empowering Muslim communities, especially in the form of assistance for the construction of clean water facilities in areas in need. This program aims to show that *Maqoo* is not just a product that is sold, but also a company that cares about the welfare of the community. This strengthens consumers' trust in the brand, as they feel that buying Maqoo products means participating in amal jariyah and supporting social activities that are by Islamic principles. This shows that religious value-based CSR programs can strengthen consumer loyalty.

Religiosity in marketing is also reflected in the use of social media as the main channel to deliver Islamic messages. On platforms such as Instagram and TikTok, Maqoo educates consumers about the importance of consuming halal products through content that is not only informative but also entertaining. Businesses explained that they deliberately choose influencers who have a religious reputation among the Muslim community to promote their products. This is a marketing strategy that combines value-based marketing with the power of digital influence (Kbacoba et al., 2023).

This approach resonates strongly with Generation Z, who are known to be very active on social media and care deeply about the values embedded in product messages. Studies show that this generation is more selective in choosing products that not only ensure quality but also affirm their religious identity (Risdiyanto et al., 2023). Within this framework, Maqoo's marketing can be seen as part of what Islamic business ethics describes as *ibadah-oriented entrepreneurship*, where economic activity is positioned as a means to strengthen spiritual life rather than as an end in itself. As one of the business actors explained, their efforts in providing clean water, supporting the congregation, and contributing to community development are

considered part of a divine mandate, with business serving primarily as a medium to achieve peace and solemnity in worship (Nth, 2025).

So far, the challenge faced in building this religiosity construction has been to maintain a balance between commercialization and religious values. Although products are marketed in an attractive and modern way, religious values remain the top priority in every marketing activity. This reflects a deeper understanding of halal marketing, where it is not only the halal product that matters, but also the entire underlying value chain, from production to distribution. Through this approach, a strong brand image among Muslim consumers in Jombang is built. Thus, the Shiddiqiyah congregation not only fulfills the functional needs of consumers but also fulfills their emotional and spiritual needs.

c. Generation Z Muslims' Loyalty to Halal Products

Consumer loyalty, especially among Generation Z Muslims, plays an important role in long-term success. In *Maqoo* halal water products in Jombang, loyalty is not only driven by product quality, but also by the emotional and religious connection built through marketing strategies based on Islamic values. In the context of halal marketing, consumer loyalty is often established not only because the product meets the desired quality standards, but also because consumers feel that their choice supports their spiritual values.

Generation Z tends to care more about social and ethical values when buying products. They want products that can demonstrate a commitment to sustainability and social responsibility. Generation Z Muslim consumers' loyalty to Tarekat Shiddiqiyah products is driven by the Islamic values embedded in the products and marketing. Along with the increasing awareness of the importance of halal consumption, they feel that by choosing halal water, they are participating in practicing their religion. The marketing strategy integrates the concept of halalness in every aspect of their marketing, from the transparent explanation of the production process to the use of Islamic symbols on the packaging (Risdiyanto et al., 2023). In line with the perspective of Islamic consumer ethics, which emphasizes that food and drink must be both *halal* and *thayyib* (good), one of the respondents highlighted that consumption has spiritual consequences. According to him, products that are clean and halal bring serenity to the mind and heart, while the guarantee that the product is managed by religious experts reinforces consumer trust in its spiritual integrity (Jml, 2025).

On the other hand, Generation Z is also known for its critical and selective characteristics of the information they receive. They are more active in seeking information about the products they consume, including in terms of halal and corporate social responsibility. Tarekat Shiddiqiyah's business units utilize spiritual communication spaces to establish direct communication with consumers, introduce them to the underlying values of the products, and answer questions that arise. As such, active engagement through digital platforms is an effective way to build loyalty. This follows the theory of relationship marketing proposed by Morgan and Hunt, which states that loyalty can be formed through two-way interactions that build mutual trust between consumers and customers (Azwar et al., 2024).

In addition, the loyalty program also contributes to increased consumer loyalty. While many other bottled water brands offer similar loyalty programs, they do not offer rewards that are not only material but also support social activities such as donations for mosque construction or community empowerment. This appeals to Generation Z, who care about the social impact of their purchases. From the perspective of Islamic business ethics, loyalty is not merely transactional but also contains elements of *ta'awun* (mutual help). One respondent explained

that purchasing products from the Tarekat Shiddiqiyah business unit is understood as part of a religiously guided economic practice, where helping the community and supporting religious activities are considered acts of worship that generate spiritual as well as material benefits (Wn, 2025).

As part of the marketing strategy to increase loyalty, the business unit at Tarekat Shiddiqiyah, through Maqoo mineral water products, also prioritizes a personal approach by giving more attention to consumers through marketing campaigns based on inspirational stories about the positive impact of their products. These campaigns engage consumers directly and invite them to engage in activities that support the values they believe in. For example, Maqoo actively encourages consumers to share stories of how they have utilized halal water for good purposes, such as for family consumption or in places of worship.

Not only that, the involvement of Generation Z in the marketing process is also an important factor in increasing their loyalty. Through collaboration with young Muslim influencers who are active on social media, they further strengthen the emotional attachment with young consumers. These influencers who are trusted by consumers not only influence in terms of product promotion, but can also help educate their audience on the importance of choosing halal products in their daily lives. This increases consumers' confidence in choosing *Maqoo* products, which in turn strengthens loyalty. From the perspective of consumer trust theory, credibility and moral integrity of the producer become important determinants of loyalty. One participant emphasized that halal products should ideally come from producers who are religiously trustworthy and socially responsible. For them, consumption is not merely about fulfilling biological needs but also about supporting institutions that provide employment, strengthen family welfare, and facilitate closeness to God (Jml, 2025).

Loyalty is also influenced by consistency in product experience. Shiddiqiyah in Jombang maintains high and consistent quality standards in every product packaging, so that consumers feel safe and comfortable to continue buying. The trust that has been built since the first time buying the product will continue to grow along with repeated positive experiences, which ultimately increases the level of loyalty. Generation Z Muslim consumers' loyalty to *Maqoo halal* water in Jombang is not only shaped by product quality, but also by the religious and social values contained in the brand. *Maqoo* succeeds in creating a strong emotional bond with consumers through Islamic values-based marketing, community involvement, and concern for social issues. This loyalty is not only based on material benefits, but also on a sense of shared responsibility in practicing religion and supporting positive social change.

2. DISCUSSION

a. Spiritual Segmentation Analysis of Marketing Strategy

The marketing strategy implemented by Tarekat Shiddiqiyah shows superiority in integrating the spiritual, social, and emotional aspects of Generation Z Muslim consumers. In the modern marketing world, an approach that focuses on consumer value proposition is no longer enough to only promise quality, but must also offer meaning (Robbani & Mukhlis, 2024). Based on the field findings, the congregation has successfully positioned itself not only as a consumption product but as part of a value-oriented and ethical Muslim lifestyle. This is consistent with the approach suggested by Kotler and Keller in *Marketing Management*, namely the importance of value-based positioning (Zulhilmi, 2024). Supporting this, a survey conducted by the Indonesia Halal Lifestyle Center (2022) shows that 78% of Muslim Gen Z

consumers in Indonesia prefer brands that reflect ethical or spiritual values in addition to functionality, indicating that religiosity-based branding strategies are not only relevant but also resonate strongly with consumer expectations.

This success lies in the accuracy of market segmentation targeting Generation Z Muslims in Jombang, which demographically is a young community with high Islamic awareness and openness to digital religious narratives. This segmentation is in line with the findings of the Pew Research Center (2022), which shows that 74% of Gen Z Muslims in Southeast Asia place "religious value congruence" as a key consideration in consumption (Royani & Setiawan, 2024). By targeting this group, Shiddiqiyah is not only reaching out to loyal consumers but also the religious opinion-forming community.

Shiddiqiyah's digital strategy has been highly effective in reaching out and building engagement with Generation Z. Campaigns conducted on platforms such as Instagram and TikTok combine moral messages with a visual style that suits the character of digital natives (Yuliarni et al., 2023). As stated by Djafarova and Trofimenko that Gen Z trust is formed from visual credibility and peer-driven endorsement, which *Maqoo* utilizes through the use of relatable and trusted local influencer students. Narrative marketing is *Maqoo's* main strength in building emotional closeness. Narratives about water as a blessing, halal consumption as a form of worship, and the contribution of purchases to clean water alms activate the affective dimension of consumers. This reinforces Escalas and Bettman's theory, which states that narratives that match consumers' values significantly increase loyalty and purchase intentions (Al-Khatiri et al., 2023).

One of the winning aspects of Shiddiqiyah's marketing strategy is the combination of cause-related marketing and religious branding. With every purchase attributed to a social activity such as clean water alms, it is not just selling drinking water, but an experience of contributing. Cause-related marketing increases brand trust and the perception of brand morality - two things that are very important in the Muslim market (Hidayati et al., 2024). The pricing strategy also demonstrates market foresight. With the affordable premium model, the product is offered at a price slightly above ordinary mineral water, but it adds spiritual and social value. According to Porter, the differentiation with a moderate pricing strategy provides an opportunity to win in the competition without sacrificing brand value (Rahmanto et al., 2023).

The Shiddiqiyah business unit also develops long-term emotional relationships with its customers through loyalty programs based on social contributions. Consumers not only receive personal benefits (discounts) but also feel that their contributions are socially meaningful (water waqf, water alms). This reinforces the concept of emotional brand attachment in Thomson, MacInnis, and Park's study, where emotional engagement influences consumer retention more than functional rewards alone (Murti et al., 2023).

The effectiveness of *Maqoo's* marketing strategy is also evidenced by the increase in product sales in urban and semi-urban areas of Jombang, especially in the 17-25 age group. This success reflects a strategy that is not only technically targeted but also based on a deep cultural understanding. *Maqoo's* ability to make water consumption an expression of spiritual values is an important differentiation in the bottled water market. Consumers feel that buying *Maqoo* is not only fulfilling their hydration needs, but also a form of participation in charity and religious identity.

Maqoo's relational strategy emphasizes value co-creation, where consumers are not only recipients of products but also value partners. Consumers are invited to be involved in the process of building goodness (charity), spreading messages (sharing dakwah content), and community development (social events). This reinforces Vargo and Lusch's approach in Service-Dominant Logic, which emphasizes that value is formed collaboratively between companies and consumers (Sayudin et al., 2023). So, the marketing strategy is not only on the technical ability to sell products, but on a holistic approach to values, experiences, and communities. This strategy can be a model for halal marketing in the digital era, especially in the face of a generation that demands authenticity, social responsibility, and alignment of spiritual values.

b. Religiosity Construction of Z Generation Marketing Strategy

The construction of religiosity in Maqoo marketing is built on a deep understanding of contemporary Islamic values believed by the younger generation of Muslims. Marketing is no longer just about offering halal products in a formally labeled manner, but presenting halal as an integral part of spiritual and social identity (Jatmiko et al., 2024). The religiosity constructed by Maqoo combines ritualistic aspects and ethical ethos. Halal water is not only labeled as unclean and Shariah-compliant, but also emphasized as a moral choice that contributes to social good. Modern Muslim consumers associate product choices with social and ethical responsibility. In Maqoo's marketing, the concept of blessings becomes the main narrative. Water is positioned not just as a product, but as a means of achieving the blessings of life through right and beneficial consumption. This is in line with the idea in Hirschman's theory of religious consumption, that products become "carriers of blessing" if they are associated with religious values in their consumption practices (Sulistyaningsih et al., 2024).

The communication strategy built by the Shiddiqiyah business unit consciously uses Islamic terminology such as "water full of blessings", "pure from halal sources", "contributing to charity", which forms religious semiotics in the minds of consumers. In line with Alserhan's study, it states that the use of faith-based symbols, terms, and narratives deepens the emotional and spiritual connection between brands and Muslim consumers (Ilham et al., 2023). The construction of religiosity also involves a religious social proof approach. By cooperating with local religious figures, young ustaz, and santri influencers in their campaigns (Wahyuni et al., 2015). *Maqoo* instills the perception that choosing their products is part of following the example of a righteous community.

The social dimension of religiosity is strengthened through water alms programs and contributions to Islamic boarding schools. This makes water consumption not just a personal act, but a religious social act. As mentioned by Jamal, in Marketing Theory, modern Muslim consumers' religiosity is often expressed in the form of collective charity and support for products based on social good (Utami et al., 2024). Shiddiqiyah also builds religious relationships through an educational marketing approach. By organizing small seminars on the importance of halal thayyiban (halal and good) in consumption, Maqoo educates the market while expanding their religious constructs.

In visual communication, elements of religiosity are conveyed subtly. There is no excessive use of religious symbols, but rather through color tones, language styles, and Islamic social stories. This is in line with Ahmed and Bochner's findings that Gen Z Muslim consumers are more accepting of authentic and natural representations of religiosity than explicit symbolic approaches (Hamid et al., 2024). The religiosity constructed by Maqoo also emphasizes the

personal piety aspect. Maqoo's halal water consumption is positioned as part of an individual's effort to get closer to Allah through the right choice. This is close to the concept of everyday religiosity outlined in Ammerman's research, where everyday actions such as choosing food or drink can be an expression of faith.

In building trust, Shiddiqiyah prioritizes the principles of transparency and authenticity. Their products are accompanied by official halal certification, stories about water sources, and open social contribution reports. The construction of religiosity avoids exclusive and intolerant approaches. They promote the universal values of blessings and goodness, while remaining based on Islamic values. This shows an awareness of consumer pluralism in the era of globalization, as advocated by Abdullah in *The Future of Islamic Marketing* (Malik et al., 2024).

Finally, Shiddiqiyah's success in constructing religiosity in marketing is inseparable from sensitivity to Jombang's pesantren-based cultural setting. The emphasis on polite, community-oriented, and charity-driven approaches resonates strongly with local consumers and reinforces the pesantren ethos. In this way, the marketing of Maqoo mineral water becomes more than the fulfillment of a biological need; it also serves as a medium to practice Islamic values, contribute to social good, and affirm spiritual identity in daily life.

However, this construction of religiosity in marketing is not without limitations. By embedding religiosity directly into product branding, there is a risk of commodifying religious values, which could alienate consumers who view such practices as instrumentalizing faith for commercial gain. Likewise, non-Muslim consumers or less religiously oriented Muslim consumers may feel marginalized, preferring to prioritize cost, taste, or other product attributes over ethical branding. These potential criticisms highlight the need to interpret the findings carefully and situate them within the specific cultural and religious landscape of Jombang. Future research could further investigate how different consumer segments respond to the intertwining of religiosity and consumption, and whether such strategies remain effective or encounter resistance in more pluralistic or less religiously homogeneous markets.

E. CONCLUSION

From the above discussion, it can be concluded that Maqoo's halal water marketing strategy in Jombang goes beyond conventional commercial approaches by embedding religiosity as an ethical and social value. For Generation Z Muslim consumers, this integration is expressed through educational activities, symbolic branding, and community-based programs that link consumption with blessing, social responsibility, and personal piety. Religiosity thus becomes not only a supplementary attribute but the central narrative that strengthens consumer trust and emotional attachment. In practical terms, this study suggests that firms seeking to market halal products to Muslim Gen Z can adopt several strategies: (1) develop value-based narratives that connect products with ethical or spiritual aspirations, (2) invest in community engagement programs that tangibly benefit consumers and society, and (3) employ credible local influencers who embody consistency of values rather than relying on celebrity appeal. However, these strategies carry potential risks. Over-spiritualizing products may trigger consumer backlash if religiosity is seen as commodified or instrumentalized, especially among non-Muslim consumers or less religious segments who prioritize price or functionality. Therefore, firms should balance ethical-religious branding with transparency, affordability, and inclusivity.

Regarding scalability, while Jombang's pesantren-centered socio-religious environment provides a fertile context for such strategies, their applicability elsewhere may require adjustment. In more pluralistic or urban markets, emphasizing universal values such as sustainability, fairness, or social impact may resonate more widely than explicitly sectarian branding. Thus, the broader implication is that religiosity-driven marketing can be effective, but its success depends on context-sensitive adaptation and cautious avoidance of over-commercialization of faith. Future research should further examine the long-term effects of religiosity-driven marketing on consumer loyalty and whether such strategies remain effective beyond specific cultural or religious contexts. Quantitative approaches with larger sample sizes could complement the qualitative insights of this study, allowing for broader generalizability. Comparative studies across different regions or industries would also be valuable in understanding how religiosity interacts with other consumer values such as environmental sustainability or digital engagement. This study is limited in scope by its focus on a single case study (Maqoo in Jombang) and a relatively small number of participants, which may not fully capture the diversity of Muslim Generation Z consumers. In addition, the reliance on interview data carries the risk of social desirability bias, as participants may have expressed views aligned with religious norms rather than personal consumption practices. Addressing these limitations will enrich future scholarship on halal marketing and consumer religiosity.

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