

Transformation of Street Vendors' MSME Income During Religious Events: A Case Study of Sholawatan Al-Busyra in Bangil Field

Sulastri^{1*}

¹ Darullughah Wadda'wah Islamic International University, Indonesia

*Corresponding Author: sulastri@uiidalwa.ac.id

Article History

Received: 08-07-2026

Revised: 13-07-2026

Published: 30-07-2026

Keywords: Transformation Of Msmes, Religious Event Economy, Street Vendors, Bangil Sholawatan

ABSTRACT

This study examines the income transformation among micro, small, and medium enterprise (MSME) street vendors during large-scale religious events, with a particular focus on the Sholawatan Al-Busyra gathering in Bangil Square. Using qualitative descriptive methods involving in-depth interviews and direct field observations, the study investigates variations in sales volume, consumer behavior, and profit margins before, during, and after the event. The findings indicate that the vendors' daily income increases substantially—by approximately 120–180%—during the religious celebration. This economic surge is primarily driven by the influx of visitors, the emergence of emotionally and spiritually motivated purchasing behavior, and the amplification effect of social media promotions. Beyond the direct economic benefits, the event demonstrates how religious activities can serve as a catalyst for local community-based economic development. However, persistent issues such as inadequate infrastructure, limited sanitation facilities, and ineffective waste management pose significant challenges to achieving sustainable economic empowerment for MSMEs.

INTRODUCTION

Religious activities in Indonesia often serve as important catalysts for local economic growth, particularly for micro, small, and medium enterprises (MSMEs) operating in the informal sector, such as street vendors (Aji et al., 2023; Amalia et al., 2020). Religious activities serve not only as spiritual and social platforms but also as dynamic economic spaces, where the consumption needs of congregants interact with business opportunities in the surrounding community. This phenomenon underscores the inseparable role of religion in Indonesian society and local economic dynamics, particularly in areas with strong religious traditions and high levels of social participation (Madyan et al., 2015; Mahfudz, 2023).

In this context, the Al-Busyra Sholawatan (prayer offering) at Bangil Field, Pasuruan Regency, serves as a concrete example of how religious activities can stimulate the local economy. Each event attracts thousands of worshippers from across East Java and beyond.

This large crowd automatically creates a spontaneous economic ecosystem, involving hundreds of street vendors selling a wide variety of products, including food, drinks, Muslim clothing, Sholawatan paraphernalia, and religious accessories. Intense buying and selling activity occurs throughout the event, generating a strong cash flow quickly and significantly increasing business turnover.

This phenomenon demonstrates the spillover effect of religious activities on the local economy. The surge in demand for goods and services not only increases traders' income but also expands temporary markets for MSMEs and creates informal employment opportunities for the surrounding community. Beyond mere economic transactions, religious activities such as Sholawatan Al-Busyra also foster spiritual-based economic values, such as honesty, blessings (baraka) , social responsibility, and community solidarity, strengthening the foundation of a faith-based economy.

In this context, the Al-Busyra Sholawatan (prayer offering) at Bangil Field, Pasuruan Regency, serves as a concrete example of how religious activities can stimulate the local economy. Each event attracts thousands of worshippers from across East Java and beyond. This large crowd automatically creates a spontaneous economic ecosystem, involving hundreds of street vendors selling a wide variety of products, including food, drinks, Muslim clothing, Sholawatan paraphernalia, and religious accessories. Intense buying and selling activity occurs throughout the event, generating a strong cash flow quickly and significantly increasing business turnover.

This phenomenon demonstrates the spillover effect of religious activities on the local economy. The surge in demand for goods and services not only increases traders' income but also expands temporary markets for MSMEs and creates informal employment opportunities for the surrounding community. Beyond mere economic transactions, religious activities such as Sholawatan Al-Busyra also foster spiritual-based economic values, such as honesty, blessings (baraka) , social responsibility, and community solidarity, strengthening the foundation of a faith-based economy.

However, despite growing recognition of the role of religious activities in the local economy, empirical research examining their impact on the transformation of MSME income remains limited. Most previous studies have focused on the social, cultural, and ritual dimensions of religion, while the economic aspects—particularly from the perspective of Islamic economics and the maqaysid al-shari'ah —often receive insufficient attention. Yet, within the framework of Islamic economics, economic activities that grow from spiritual values are closely linked to the principles of wealth preservation (ḥifẓ al -māl) , community empowerment, and equitable economic development.

Therefore, this study aims to analyze how religious events such as Sholawatan Al-Busyra can change the income of MSME street vendors, both in terms of increasing turnover and the economic adaptation strategies they develop. Furthermore, this study aims to identify the driving factors and obstacles faced by business actors during these events, so that it is

hoped that it can provide a more comprehensive picture of the role of the spiritual economy in driving inclusive and sustainable regional economic development.

RESEARCH DESIGN AND METHODOLOGY

This research uses a qualitative descriptive approach with a case study method that focuses on the economic activities of street vendors around the *Shalawatan Al-Busyra event* in Bangil Field, Pasuruan Regency. This approach was chosen because it is suitable for understanding socio-economic phenomena in depth in a real-life context, particularly regarding changes in income and economic behavior of micro-entrepreneurs during religious events.

This study focused on ten informal sector MSMEs operating in the area surrounding the event location, including vendors selling food, beverages, Muslim clothing, and religious souvenirs. Subjects were selected using purposive sampling, based on the relevance of their business activities to the *Shalawatan Al-Busyra event* and their direct involvement in economic activities during the event. This limited sample selection was intended to allow researchers to obtain more in-depth and targeted data on the income transformations experienced by the vendors.

The types of data used in this study consist of primary and secondary data. Primary data were obtained through semi-structured interviews with traders, visitors, and representatives of the *Shalawat Al-Busyra committee*. Interviews were conducted in person, with an average duration of 20–30 minutes, to gather information on changes in turnover, sales strategies, and their perceptions of the impact of religious activities on their business. In addition, participant observation was conducted for three days, covering the period before the event (D-1), during the event (D1), and after the event (D+1). Observations were conducted to document the number of visitors, types of transactions, sales volume, and economic conditions around the location.

Meanwhile, secondary data was obtained from activity reports, local media documentation, and literature relevant to the topic of religious economics and MSME empowerment. This secondary data served as additional material for triangulating and validating field findings.

The data analysis technique uses the interactive model of Miles and Huberman (1994), which includes three main stages: (1) data reduction, namely the process of sorting and simplifying information from interviews and observations to focus on aspects of income transformation; (2) data presentation, by compiling the results of observations and informant statements in the form of narratives and income comparison tables; and (3) drawing conclusions and verification, namely the process of interpreting the meaning of data logically to answer the formulation of research problems.

To maintain data validity and reliability, this study employed source and time triangulation techniques. Source triangulation was conducted by comparing data from various informants, while time triangulation was conducted by comparing observation results from

three different periods: before, during, and after the event. This step is crucial for ensuring data consistency and strengthening the validity of the empirical findings.

With this methodological design, this study is expected to provide a comprehensive picture of the form, intensity, and factors that influence the transformation of street vendors' MSME income during *the Prayer for Al-Busyra activity in Bangil Square, while linking it to the perspective of Islamic economics and Sharia principles in managing assets and community welfare.*

RESULTS AND DISCUSSION

Research findings from field observations and semi-structured interviews with ten street vendors indicate that the Sholawatan Al-Busyra religious event at Bangil Square has a significant economic impact, increasing the income of local MSMEs. Attended by thousands of worshippers, this religious event not only serves as a spiritual and social platform but also serves as a spontaneous economic arena that increases significantly during the event. Intense trading activity is seen from noon until late at night, where vendors take advantage of the crowds to sell various consumer products such as snacks, drinks, Muslim clothing, perfume, prayer beads, and religious souvenirs.

Based on interviews, most vendors reported a 120% to 180% increase in daily turnover compared to normal days. This surge in revenue was particularly pronounced on peak nights, when visitor numbers reached thousands. This increase was influenced by two main factors. First, the surge in visitor numbers triggered an increase in demand for immediate consumption (immediate consumption needs), particularly fast food and beverages that are easy to carry and consume on-site. Second, the religious atmosphere encouraged consumptive and charitable behavior among congregants. Several vendors reported that congregants' purchases of goods were often accompanied by the intention to share wealth or "seek blessings" from religious activities. In this case, economic transactions were motivated not only by material needs but also by the spiritual dimension inherent in the Muslim community's perception of charity and social participation.

A beverage vendor stated that during one Sholawatan event, he was able to sell more than double the amount of products compared to a normal day, even running out of stock several times before the event ended. These findings suggest that religious events can act as a microeconomic stimulus, creating a short-term multiplier effect. The rapid inflow and outflow of cash creates a profitable economic cycle for informal sector businesses, including parking providers, seasonal vendors, and street vendors.

In addition to increased turnover, this study also found a transformation in the vendors' business strategies. Several respondents admitted to adjusting their products, prices, and kiosk displays ahead of the Sholawatan Ja'bahat (congregational prayer). For example, some vendors replaced their packaging with Islamic motifs, added products with religious symbols, such as prayer beads or Islamic-themed t-shirts, and adjusted their operating hours to late at night. These adaptations demonstrate the high flexibility of the informal sector in responding

to market opportunities based on religious events, as explained by Mulyani and Hidayat (2020), who stated that the success of MSMEs is greatly influenced by their ability to quickly analyze changing demand patterns.

This phenomenon is also in line with the findings of Syu'aibi et al. (2023) regarding the impact of charitable activities and prayers in Pasuruan, where religious activities stimulate the local economy by increasing sales and expanding social networks among business actors. Furthermore, the consumptive-generous behavior of pilgrims can be understood through the perspective of Islamic economics on blessings (baraka), namely the increase in benefits obtained from economic activities motivated by religious intentions and sincerity (Kamali, 2020). In this context, the purchase of products by pilgrims is not only seen as an economic exchange but also as a form of social charity and moral support for religious activities.

Thus, the results of this study indicate that the Sholawatan Al-Busyra event functions as a spiritual marketplace where religious and economic dimensions blend harmoniously. Trading activities, initially commercial in nature, have transformed into socio-religious practices that revitalize the community's economy and strengthen community solidarity. This phenomenon supports the views of Chapra (1992) and Asutay (2007) that the Islamic economic system has the potential to achieve collective prosperity through ethical and participatory market mechanisms.

These findings also emphasize the crucial role of local governments and organizing committees in creating an orderly and inclusive religious economic ecosystem. Support in the form of site planning, sanitation and lighting facilities, and price regulation can help promote economic sustainability for MSMEs. With an integrated approach, religious activities such as Al-Busyra Sholawatan not only strengthen community spirituality but also become a driving force for equitable and sustainable local economic development.

Trader Profile and Business Type

The object of this research consists of street vendors (PKL) operating around Bangil Field, Pasuruan Regency, with quite diverse business characteristics. Based on the results of field identification, respondents are divided into four main categories, namely: (1) fast food and beverage vendors, (2) Muslim clothing and accessories vendors, (3) children's toy vendors, and (4) sellers/souvenirs and religious knick-knacks such as prayer beads, perfume, and calligraphy hangers. Most of the vendors have been operating in the area for more than two years, and make the city field area a strategic point that is busy every day/weekend and during large-scale community activities, including Al-Busyra Prayer.

Most traders acknowledged that they have made the Hajj prayer (Sholawat) an "economic harvest moment" that routinely increases their turnover. Buying and selling activity peaks during the day and night, with transaction intensity increasing sharply in the lead-up to the event. This situation suggests a seasonal economic pattern based on religious events, where traders capitalize on spiritual momentum as a predictable periodic economic opportunity:

Table 1. Average Income of Traders by Type of Business

Type of Business	Before the Event (Rp /day)	During the Event (Rp /day)	After Event (Rp /day)	Increase (%)
Food & Beverages	375,000	920,000	410,000	145%
Cloth	400,000	950,000	420,000	137%
toy	300,000	700,000	350,000	133%
Souvenir	325,000	780,000	360,000	140%
Average	350,000	850,000	385,000	142%

Table 1 above shows that all business categories experienced a significant increase in income during the Al-Busyra Sholawatan event. Average daily income rose from IDR 350,000 to IDR 850,000, which represents a 142% increase compared to normal days. The highest increase occurred in the food and beverage category (145%), followed by Muslim clothing (137%) and Islamic souvenirs (140%).

These findings indicate that products with immediate consumption characteristics receive the fastest market response. Pilgrims tend to purchase food and beverages impulsively to meet their needs during the event. Meanwhile, sellers of Muslim clothing and Islamic souvenirs experience peak sales before or after the event, when pilgrims begin to seek souvenirs or religious symbols. This aligns with consumer behavior theory in religious contexts, which explains that purchasing decisions are driven not only by rational economic needs but also by religious emotions and symbolic value (Alam et al., 2011).

In addition to increased sales, the study also found an expansion of consumer networks beyond Bangil. Several vendors reported that customers from outside the city, such as Pasuruan, Sidoarjo, and Probolinggo, made repeat purchases online through social media or messaging apps after the event. This phenomenon demonstrates the emergence of a spiritual community-based digital economy, where relationships between vendors and consumers extend beyond face-to-face transactions and into long-term socio-economic interactions.

From an Islamic economic perspective, this situation reflects a blessed (baraka) trading practice because it is conducted in a religious atmosphere that fosters values of honesty, openness, and sincerity (Kamali, 2020). The traders stated that although some of their profits were used for charity or infaq during the event, they still felt their fortune was "more blessed" because it was obtained during da'wah activities. Conceptually, this aligns with the principle of hifz al-māl in the maqasid sharia, namely the preservation of wealth through ethical and socially beneficial economic activities.

Furthermore, from a microeconomic perspective, the increase in turnover and customer network following the event demonstrated a local multiplier effect that strengthened the

circulation of money in the Bangil Square area. Economic activity, which was initially centered in certain areas, expanded to other sectors such as transportation, parking and cleaning services. Thus, religious events such as Al-Busyra Sholawatan not only directly increase traders' income but also stimulate secondary economic activities involving various segments of society.

Overall, these findings reinforce the view that religious activities can be a driving force for local economies based on spiritual values. The traders' experiences in leveraging religious momentum to develop their businesses while expanding their social networks demonstrate the existence of an inclusive and equitable people's economy, as idealized in the Islamic economic system (Chapra, 1992; Asutay, 2007).

Dynamics of Economic Activity During the Event

Field observations conducted over three days—one day before (H-1), during (H), and after (H+1) the event—showed significant changes in visitor flow and transaction volume in the Bangil Field area. Observation data was processed through manual recording and brief interviews with ten vendors who actively participated during the event.

Table 2. Number of Visitors and Trader Transaction Volume

Period	Estimated Number of Visitors (people)	Average Transaction (units)	Operational Duration (hours)	Period
H-1	±1,200	45	6	H-1
H	±5,000	120	10	H
H+1	±1,800	60	7	H+1

The table above shows a more than 300% increase in visitor numbers on the day of the event, from approximately 1,200 to approximately 5,000. This surge in visitors directly impacted transaction volume, with average sales per vendor increasing from 45 units the previous day to 120 units on the peak day. Overall, vendor operating hours also increased, from an average of 6 hours to approximately 10 hours, as religious activities continued into the evening.

Based on the results of time triangulation, the highest transaction spike occurred in the evening between 6:00 PM and 10:00 PM WIB, during the main prayer session. The event took place, and worshippers crowded the entire Alun-alun area. This situation confirms that the economic activity of traders is highly dependent on the intensity and schedule of religious activities, with any changes in the event agenda directly impacting consumer demand patterns. This aligns with the findings of Mulyani and Hidayat (2020), who emphasized that the informal sector is adaptive to short-term changes in the demand environment, particularly those related to crowd-based events.

In addition to the number of visitors, the intensity of social media promotions carried out by the committee and the Al-Busyra Prayer Council community also played a significant role in increasing congregation mobility. Event information disseminated through platforms

such as Instagram, Facebook, and Islamic community WhatsApp groups attracted visitors from outside the Pasuruan area, including from Sidoarjo, Malang, and Probolinggo. This demonstrates the convergence of religiosity and economic digitalization, where social media-based spiritual promotion also serves as an indirect marketing tool for MSMEs.

Triangulation of sources between vendors, sub-district officials, and local residents also indicates a ripple effect. Not only did vendors experience increased income, but so did other supporting sectors such as parking services, online transportation, cleaning services, and small-scale consumer logistics providers. For example, parking attendants' income nearly doubled during the event, while portable water and fuel vendors near the event area reported sales increases of up to 70%.

This phenomenon illustrates how religious events can create a temporary, inclusive economic ecosystem, where various economic actors—both formal and informal—benefit simultaneously. Within the theoretical/multiplier framework influence (Samuelson & Nordhaus, 2010), any additional consumer spending will generate increased income in other interconnected economic sectors. At the local level, this mechanism strengthens the circulation of money and fosters economic resilience or the economic resilience of communities.

From an Islamic economic perspective, this dynamic can be understood as a manifestation of the ultimate blessing and *maslahah 'ammah*, namely widespread economic blessings that benefit the wider community (Kamali, 2020). Trading activities that occur during the Sholawatan event are not only for personal gain, but also accompanied by a spirit of togetherness and the intention to support the organization of the *da'wah* event. Many traders stated that they were willing to lower their profit margins to attract more congregants, because they believe that "sustenance from religious events is not only about money, but also blessings."

Thus, the results of observations and interviews indicate that Sholawatan Al-Busyra is not only a spiritual activity, but also a driving force for the community's economy, grounded in religious values. This activity creates various economic chains, expands micro-enterprise opportunities, and fosters social solidarity among local economic actors. This finding aligns with the views of Chapra (1992) and Asutay (2007) that the Islamic economic system prioritizes collective (free) welfare through ethical, participatory, and socially oriented economic activities.

Factors Driving Increased Trader Income

Based on interviews with informants, field observations, and triangulation with event organizers and local village officials, several key factors play a significant role in increasing street vendors' income during the Al-Busyra Sholawatan event. These factors reflect a combination of mutually reinforcing economic, social, and spiritual aspects, creating a dynamic community economy.

Table 3. Factors that Drive Increased Trader Income

Factor	Information
Increase in the Number of Congregations	Thousands of visitors from outside the region created increased demand for consumer goods.
Religious Consumption Needs	The congregation's preference for halal and local products has given rise to a spontaneous religious market.
The Influence of Blessings (Blessings)	Traders view increased turnover as a form of spiritual blessing that strengthens work motivation.
Social Media Promotion	The Sholawat committee and community utilize social media to invite congregations and promote local MSMEs.

Interviews revealed that the surge in congregation was the most dominant factor. The Al-Busyra Sholawatan event was attended by thousands of visitors from various areas in Pasuruan and the surrounding area. The large congregation created a sense of community . This came as a surprise to the local market, where vendors faced a sudden increase in demand for food, drinks, and religious items such as peci (traditional Islamic hats), prayer mats, and Islamic-themed souvenirs. This phenomenon demonstrates that religious activities can function as economic events. economy—namely religious activities that encourage the emergence of temporary markets with high economic turnover (Nasution et al., 2022) .

Furthermore, religious consumption needs are a factor that strengthens the sustainability of demand. Pilgrims have a strong preference for products that are halal, local, and reflect their Islamic identity. Interviews revealed that many vendors tailor their products to the event's characteristics, such as displaying "halal" logos, preparing food without preservatives, and adding Islamic-scented products like musk perfume and wooden prayer beads. This adaptation not only demonstrates the vendors' ability to identify market opportunities but also emphasizes spiritual awareness in conducting economic activities. Within the framework of Islamic economics, this aligns with the principles of goodness and blessings in trade, namely selling goods that are not only materially profitable but also beneficial and bring one closer to Allah SWT (Janabi, 2025) .

The next factor is the influence of blessings, which is a unique element in the context of a religion-based economy. Nearly all informants attributed the increase in turnover to "the good fortune of the blessed event." In the Islamic concept of blessings , wealth is measured not only by income but also by the peace of mind and social benefits it brings. Traders felt more enthusiastic about their work, more honest in serving customers, and more grateful for the results they achieved (Ibrahim et al., 2019) . This aspect demonstrates the spiritual dimension of microeconomics, where work motivation is driven not only by financial gain but also by the value of worship and gratitude. This aligns with Kamali's (2020) view that

blessings are part of the maqā (purpose of wealth). Islamic law maintains a balance between worldly and afterlife interests.

Furthermore, social media promotion played a crucial role in strengthening the event's economic ecosystem. The organizing committee and the Al-Busyra Sholawatan Community actively disseminated information about the event through platforms such as Instagram, WhatsApp, and Facebook. As a result, many visitors from out of town came not only to worship but also to enjoy the atmosphere of Bangil Field as a social and economic space. Some vendors even reported gaining new customers because photos or videos of their products were shared on the Sholawatan community account. This phenomenon demonstrates that spirituality and digital technology can synergize to create a dynamic modern religious market (Subekti et al., 2024) .

From a theoretical perspective, these four factors illustrate the integration of external stimuli (congregation size and promotion) and internal factors (religious values and work ethic). These two groups of factors complement each other, with spirituality providing a moral and psychological foundation for entrepreneurs, while economic and social factors reinforce a conducive external environment. Within the maqāyesid (laws) of sharia , this combination reflects the realization of ḥifẓ al-māl (preservation of property) and ḥifẓ ad-dīn (preservation of religion), as economic activities take place in an atmosphere of worship that upholds the principles of justice, honesty, and sustainability (Shalbafian & Zarandian, 2021) .

Furthermore, the results of this study also show that these driving factors do not stand alone but interact systematically. The surge in visitors drives increased sales; digital promotions expand market reach; and the value of blessings strengthens motivation for sustainable work. When these three elements combine, a self-sustaining religious economic ecosystem is created—where small businesses become an integral part of the community's spiritual activities (Rasul & Uddin, 2023) .

Thus, it can be concluded that the success of street vendors in increasing their income during the Sholawatan Al-Busyra event is not only the result of market mechanisms, but also the integration of spirituality and economic rationality. This phenomenon demonstrates how Islamic values not only guide individual moral behavior but also directly contribute to strengthening a just, inclusive, and blessed local economy.

MSME Adaptation Patterns and Strategies

Traders demonstrated adaptability in the face of surging demand with some simple but effective strategies:

1. Addition of stock of goods and raw materials before the event based on experience from previous years.
2. By adjusting operating hours, some vendors open their stalls earlier and close later to take advantage of the influx of visitors.
3. Product diversification, such as adding hot drinks to the menu or religious products (strings of prayer beads, peci, Islamic stickers) that are in demand by the congregation.

4. Improved service by providing simple seating, additional plastic wrapping, and economical package prices.

This strategy demonstrates that informal sector MSMEs have high flexibility in responding to demand dynamics, while also demonstrating a form of economic independence rooted in empirical experience, not formal training.

Analysis of Islamic Economics and Maqāyesid Syarī'ah

From an Islamic economic perspective, the trading activities that occur during the Al-Busyra prayer are a real implementation of the principle of halal , without hatred. (assistance), and benefits (common good). Merchants interpreted the profits they earned not only as the result of economic efforts, but also as a blessing. which arises as a result of their involvement in religious activities.

This phenomenon aligns with the concept of hifz al-māl (preservation of property) in Islamic law, where Islam encourages productive and honest economic activity that does not harm others. Furthermore, economic activities related to religious events contribute to the realization of hifz ad-dīn (preservation of religion), as the economy that grows from religious activities strengthens the social spirituality of society.

When analyzed through the maqāsid Syariah al-Syātibī , the activity of Prayer for Al-Busyra contributes to the five basic objectives of Islamic law:

1. Hifz ad-dīn (preserving religion): people obtain spiritual benefits through dhikr and sholawat.
2. Hifz an- nafs (protecting the soul): activities take place safely, orderly and peacefully.
3. Hifz al- ' aql (guarding reason): society learns ethical, moral, and economic values.
4. Hifz an- nasl (protecting offspring): activities take place in a healthy family and social atmosphere.
5. Hifz al- māl (protecting wealth): economic activities are carried out in accordance with the principles of halal and justice.

Thus, religious economic activities are not just material transactions, but are an integral part of social worship (transactions) that bring spiritual and economic benefits.

Social and Cultural Impact

In addition to the direct economic impact, the study found positive social impacts in the form of increased solidarity among vendors and harmonious interactions between buyers and sellers. The religious atmosphere fostered more polite and honest trading ethics. Some vendors stated that they "couldn't afford to raise prices" because they considered the event a communal religious activity.

Ethical values in economic activities. When business ethics are maintained, consumer trust increases, creating a cycle of blessings (baraka) . This is what distinguishes religious economic activity from conventional markets, which are solely profit-oriented.

Challenges in the Field and Sustainability Aspects

Despite providing significant economic benefits, the research results also revealed several obstacles faced by MSME actors during these activities:

1. Limited public facilities and infrastructure, such as lighting, sanitation, and trash cans.
2. The trading area is crowded, because there is no clear zoning arrangement between food, clothing and souvenir traders.
3. Lack of environmental awareness, which caused the volume of plastic waste to increase sharply after the incident.
4. Due to the lack of Islamic financial literacy, some traders have not separated capital and profits, and have not recorded transactions.

These obstacles need to be addressed through collaboration between local governments, organizing committees, and religious institutions. A plan for religious economic governance is needed that is not only spontaneous but also sustainable (a sustainable religious economy).

Theoretical Implications and Discussion

The findings of this study reinforce the view of Mulyani & Hidayat (2020) that the adaptability of MSMEs to fluctuating demand is key to success in the informal sector. In an Islamic context, this adaptation is not only an economic strategy but also part of the moral responsibility to maintain the sustainability of a halal livelihood.

Therefore, the Prayer for Al-Busyra Model serves as a spirituality-based microeconomic model, where religious values act as social capital that strengthens the economic resilience of small communities. Religious fervor fosters work motivation, honesty, and gratitude—three key elements that form the basis of an Islamic work ethic .

Conceptually, the results of this study confirm that religious activities can be an instrument of community economic empowerment if managed with a participatory approach and based on the maqāyesid (lawful) principles of sharia . Such activities not only temporarily foster economic growth but also build collective awareness that worship and the economy are two sides that strengthen each other within the framework of rahmatan lil ' ālamīn.

CONCLUSION

Religious events such as the Shalawatan Al-Busyra have been shown to have a significant economic impact on street vendors (MSMEs) near the event location. Vendors' income more than doubled compared to normal days, demonstrating that religious gatherings can serve not only as an expression of faith but also as an instrument for local economic revitalization. This phenomenon highlights the strong link between religious culture and microeconomic empowerment within communities.

Such events also demonstrate the potential of integrating spiritual values with local economic policies. If managed professionally and guided by Sharia principles, religious activities can serve as sustainable economic drivers—fostering ethical business practices, trust among consumers, and the circulation of wealth within the community. In this context,

collaboration between religious organizations, local governments, and MSMEs is crucial to ensuring inclusive and equitable economic benefits.

Therefore, local governments are encouraged to take a more proactive role in facilitating similar events. This can be achieved by improving supporting infrastructure such as access roads, sanitation, and parking facilities, as well as ensuring cleanliness and order around the event area. Furthermore, training programs on Islamic financial literacy and halal product certification should be provided to small business owners to increase their competitiveness and adherence to religious values.

In the long term, faith-based economic empowerment can serve as a model for sustainable community development. By combining spirituality, entrepreneurship, and good governance, events like the Al-Busyra prayer not only strengthen faith but also promote local prosperity. Future research could further explore how such events contribute to inclusive growth, social cohesion, and the resilience of Islamic micro-enterprises in regional economies.

REFERENCE

- Agrawal, S., & Kumar, A. (2025). Economic Impact of Kumbh Mela on Local Communities and Spiritual Tourism. *International Journal of Scientific Research in Engineering and Management*, 09(05), 1–9. <https://doi.org/10.55041/IJSREM46990>
- Aji, G., Karima, F., Pramestika, A., & Safitri, L. (2023). The Impact of Religious Tourism on the Social Economy of Local Communities (A Case Study of the Sapuro Tomb, West Pekalongan City). *SANTRI: Journal of Islamic Economics and Finance*, 1(5), 205–213. <https://doi.org/10.61132/santri.v1i5%20Oktober.137>
- Almusawi, A., Kheyroddin, R., & Alalhesabi, M. (2025). The impact of the mega-event on urban morphology: Arbaeen event in Al-Najaf as a case study. *Frontiers of Architectural Research*, 14(2), 381–401. <https://doi.org/10.1016/j.foar.2024.08.006>
- Amalia, Z., Santoso, H., & Kurniawan, F. (2020). The effect of the religious tourism of Menara Kudus on the local economy. *Journal of Civil Engineering and Planning*, 22(2), 85–94.
- Amalia, Z., Tyas, WP, & Hutama, JKP (2020). The Effect of the Religious Tourism of Menara Kudus on the Community's Economy. *Journal of Civil Engineering & Planning*, 22(1), 64–72. <https://doi.org/10.15294/jtsp.v22i1.22495>
- Anwar, A. (2021). Spiritual economy and event-based economy in Indonesia: An analysis of the socio-economic impact of mass religious activities. *Al-Tatwir Journal*, 10(1), 45–59.
- Anwar, S. (2021). Spiritual Economy and Local Events: A Study of Religious Tourism Impact in Java. *Journal of Islamic Economics*, 9(2), 201–220.
- Asutay, M. (2007). Conceptualization of the Second Best Solution in Overcoming the Social Failure of Islamic Finance: Examining the Overpowering of Homo Islamicus by Homo Economicus. *IIUM Journal of Economics and Management*, 15(2), 167–195.

- Azizah, N., & Fahrullah, A. (2020). The Impact of the Al-Akbar Mosque Event in Surabaya on the Welfare of Local Traders. *Journal of Islamic Economics and Business*, 3(2), 222–236. <https://doi.org/10.26740/jekobi.v3n2.p222-236>
- Chapra, M. U. (1992). *Islam and the Economic Challenge*. The Islamic Foundation.
- Damayanti, S., Junaedi, N., Defransyah, R., & Chandra, W. (2025). Contribution of the Development of the Al-Jabbar Grand Mosque in Bandung to Improving the Economy and Social Conditions of the Surrounding Community. *GOVERNANCE: Scientific Journal of Local Politics and Development Studies*, 12(1), 27–34. <https://doi.org/10.56015/gjiklp.v12i1.497>
- Fanani, Z. (2024). The Socio-Economic and Religious Movement of Sukowono Market Traders. *Al-Tatwir Journal*, 11(2), 171–184. <https://doi.org/10.35719/5et0zg02>
- Fanani, Z. (2024). Socio-Economic Religious Movement of Pilgrimage Market Traders. *Al-Tatwir: Journal of Da'wah Management*, 15(1), 55–70.
- Haneef, M. A. (1997). Islam, the Islamic Worldview, and Islamic Economics. *IIUM Journal of Economics and Management*, 5(1), 39–65.
- Ibrahim, A., Budisatria, IGS, Widayanti, R., & Artama, WT (2019). The impact of religious festivals on roadside livestock traders in urban and peri-urban areas of Yogyakarta, Indonesia. *Veterinary World*, 12(9), 1408–1415. <https://doi.org/10.14202/vetworld.2019.1408-1415>
- Ifada, NRI, & Ahdiyana, M. (2023). Evaluation of the Impact of the Street Vendor Relocation Policy in the Malioboro Area of Yogyakarta City. *Journal of Public Policy and Administration Research*, 1(3), 19. <https://doi.org/10.21831/joppar.v8i3.21487>
- Iswanto, D. (2024). Development of a Fish Plaza in an Effort to Empower Coastal Communities in Tuban Regency. *Journal of Administrative Transformation*, 14(02), 220–240.
- Janabi, S.N.A. (2025). Hussein rituals and their impact on tourism movement – the Arbaeen pilgrimage as a model. *Czech Journal of Multidisciplinary Innovations*, 45, 17–32.
- Kamali, MH (2020). *Actualization (Taf'il) of the Higher Purposes (Maqasid) of Sharia*. International Institute of Advanced Islamic Studies (IAIS).
- Kamali, MH (2020). *Maqasid al-Shariah Made Simple* (2nd ed.). International Institute of Islamic Thought.
- Kedla, S., Nandini, B., & Chethan, S. (2025). Street Food Culture and Culinary Tourism: Economic Drift for the Tourism Industry. *European Journal of Arts, Humanities and Social Sciences*, 2(2), 85–91. [https://doi.org/10.59324/ejahss.2025.2\(2\).09](https://doi.org/10.59324/ejahss.2025.2(2).09)
- Madyan, M. (2015). The economic impact of religious tourism: A case study of the Sunan Ampel tourist area in Surabaya. *BISMA (Business and Management)*, 7(2), 87–98.
- Madyan, M., Kholidah, H., S, DF, & Laila, N. (2015). The Economic Impact of Religious Tourism: A Case Study of the Sunan Ampel Tourism Area in Surabaya. *BISMA (Business and Management)*, 7(2), 101–106.

- <https://doi.org/10.26740/bisma.v7n2.p101-106>
- Mahfudz. (2023). The Role of Religious Tourism at Al-Alam Mosque in the Development and Empowerment of MSMEs. *AN NUQUUD*, 2(1), 1–7. <https://doi.org/10.51192/annuqud.v2i1.413>
- Maurya, A. K., & Gupta, H. (2025). Maha Kumbh 2025: The Economic Impact on Society. *Gyanshauryam International Scientific Refereed Research Journal*, 8, 65–72. <https://doi.org/10.32628/GISRRJ>
- Mulyani, D., & Hidayat, R. (2020). The role of MSMEs in improving regional economies based on religious events in Indonesia. *Journal of Regional Development Economics*, 8(1), 12–21.
- Mulyani, R., & Hidayat, A. (2020). MSMEs and Local Economic Growth in the Digital Era. *People's Economy*, 5(1), 45–58.
- Nasution, J., Hardana, A., Damisa, A., & Rasyid, A. (2022). The Impact of Religious Tourism on the Income of Food Vendors in the Syahrur Nur Sipirok Grand Mosque Area. *Jurnal Masharif Al-Syariah*, 7(4). <https://doi.org/10.30651/jms.v7i4.12648>
- Noviana, L., Nurhadi, N., & Siregar, RS (2024). Commodification of Karanganyar Square by Nighttime Street Vendors. *Journal of Social Sciences*, 10(1), 50–61. <https://doi.org/10.23887/jiis.v10i1.77641>
- Nurfebieni, W., Syu'aibi, MM, & Maghfur, I. (2024). Analysis of the Impact of Religious Tourism on the Economic Growth of Street Vendors in the Al-Anwar Grand Mosque Area, Pasuruan City. *Al-Kharaj: Journal of Islamic Economics, Finance & Business*, 6(9), 5819–5829. <https://doi.org/10.47467/alkharaj.v6i9.2512>
- Nurhadi, N. (2019). Street Vendors: An Islamic Economic Perspective. *At-Tamwil Journal*, 1(1), 52–71. <https://doi.org/10.33367/at-tamwil.v1i1.739>
- Pandey, BS (nd). Economic Impact Of Maha Kumbh Vs. Hajj: A Comparative Analysis Of Tourism, Infrastructure, And Employment (2000–2024). *Advances in Consumer Research*, 2, 930–936.
- Permadi, DP, & Yantari, HF (2024). The Changing Significance of the Gerebeg Maulid Tradition: An Examination of Its Socio-Economic Impact in Indonesia. *Journal of Reflective Sociology*, 18(2). <https://doi.org/10.14421/6qy79d79>
- Prasetya, MA, & Fauziah, L. (2016). Socioeconomic Impact of Street Vendor Relocation in Buduran District, Sidoarjo Regency. *JKMP*, 4(2), 135–150. <https://doi.org/10.21070/jkmp.v4i2.691>
- Prasetya, SG, & Wardhani, Y. (2018). Analysis of the Economic Impact of Street Vendors in Bogor City Using an Input-Output Analysis Approach. *Journal of Regional Development Management*, 10(2). https://doi.org/10.29244/jurnal_mpd.v10i2.27790
- Prasetya, SG, Hidayat, R., & Sari, L. (2018). Analysis of the economic impact of street vendors in urban areas: A multiplier effect approach. *Journal of Regional Development Management*, 10(2), 55–66.

- Rahmadani, RD, & Subroto, WT (2022). Analysis of MSME Development Strategies in Sidoarjo Regency during the Covid-19 Pandemic. *Journal of Office Administration Education*, 10(2), 167–181. <https://doi.org/10.26740/jpap.v10n2.p167-181>
- Raikhani, A., & Sari, L.R. (2023). The impact of religious tourism activities on the income of street vendors in the Gus Dur Jombang religious tourism area. *Prapanca Journal*, 5(1), 40–52.
- Rasul, USM (2023). Ramadan and street vendors in Dhaka: Socio-economic dynamics of religious events. *Asian Journal of Multidisciplinary Studies*, 11(4), 66–78.
- Rasul, USM, & Uddin, MS (2023). Blessings on a Cart: Ramadan and Street Vendors in Dhaka. *Asian Journal of Management*, 14(1), 29–36. <https://doi.org/10.52711/2321-5763.2023.00006>
- Rohman, A. (2017). The economic impact on the income of kiosk traders at the religious tourism site of Sunan Drajat's Tomb in Lamongan. *Journal of Theoretical and Applied Islamic Economics*, 4(9), 703–713.
- Rohman, A., & Fauzi, MQ (2016). Economic Impact on Kiosk Vendors' Income at the Sunan Drajat Tomb Religious Tourism Site in Lamongan. *Journal of Theoretical and Applied Islamic Economics*, 3(2), 114–126.
- Rokhadi, R., Sukistanto, S., & Setyawati, HT (2025). The Impact of the Existence of Religious Tourism on the Economy of the Surrounding Community. *Eduvest Journal of Universal Studies*, 5(4), 4321–4329. <https://doi.org/10.59188/eduvest.v5i4.34658>
- Sánchez, V.L., Fernández, MD, & Lara, J. Á. S. (2017). Economic impact of a religious and tourist event: A Holy Week celebration. *Tourism Economics*, 23(6), 1255–1274. <https://doi.org/10.1177/1354816616675996>
- Shalbfafian, AA (2021). A new look at the Arba'een mega-event: Pilgrimage, participation and prosperity. *International Journal of Religious Tourism and Pilgrimage*, 9(2), 18–32.
- Shalbfafian, A. A., & Zarandian, N. (2021). A New Look at the Arba'een Mega-event from the Perspective of Iraqis as the Host Community. <https://doi.org/10.21427/ZF6T-3F61>
- Subekti, P., Ruchiat, A., & Sjoraida, D.F. (2024). The Pilgrimage Tradition as an Economic Source for the Community Around the Sacred Tomb, 9(2).
- Suyono, M. (2022). Religious Activities and the Informal Economy in East Java. *Journal of Islamic Socioeconomics*, 8(3), 112–127.
- Syu'aibi, MM, Maghfur, I., & Nurfebieni, W. (2023). Analysis of the impact of religious tourism on improving the economy of street vendors in the Al-Anwar Grand Mosque area of Pasuruan City. *Al-Kharaj: Journal of Islamic Economics, Finance & Business*, 5(3), 99–111.
- Toyibah, W., & Windrayadi, YDP (2025). The Economic Life of Street Vendors at the Sunan Bonang Religious Tourism Site in Tuban Regency After the Covid-19 Pandemic. *Oportunitas: Journal of Economic Education, Management, Entrepreneurship, and*

- Cooperatives, 4(2), 25–29. <https://doi.org/10.5555/oportunitas.v4i02.1990>
- Yaduvanshi, T., Yaduvanshi, S., Yadav, S., & Yaduvanshi, R. (2025). The Maha Kumbh Multiplier: Unveiling the economic ripple effects of mega religious gatherings in Uttar Pradesh. *International Journal of Foreign Trade and International Business*, 7(1), 122–127. <https://doi.org/10.33545/26633140.2025.v7.i1b.151>
- Yunita, I., Yulianti, P., & Mulyani, DK (2025). The Impact of Sharia MSME Development on Regional Economic Growth. *JPIB: Ibn Rusyd Research Journal*, 3(1), 59–65.