

Optimizing the Multiplier Effect of Religious Activities on Local Economic Empowerment: Perspectives from Maqashid Syariah and Marketing Mix

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Abstract

This study aims to identify the forms of economic activities generated by Majelis Sabilu Taubah that impact the improvement of the local economy, to analyze the factors influencing the effectiveness of the multiplier effect from Majelis Sabilu Taubah's activities in enhancing the local economy, and to examine the challenges and opportunities in optimizing the multiplier effect of these economic activities for sustainable community empowerment from the perspective of maqashid sharia. The approach used in this study is qualitative with a descriptive research method.

Data collection was carried out through observation, interviews, and documentation. Observation involved directly monitoring the improvement of community welfare around the Sabilu Taubah Majelis Ta'lim due to the routine religious gatherings led by Gus Iqdam in Karanggayam Village, Srengat District, Blitar Regency. Interviews were conducted with informants related to the existence of Gus Iqdam's routine religious gatherings at Majelis Sabilu Taubah. Relevant documents regarding the activities of these gatherings were also collected.

The results show that Majelis Sabilu Taubah's activities have created a significant economic impact for the community of Karanggayam Village. Attendance of up to 20,000 people during major events stimulates the growth of culinary businesses, parking services, and lodging, with economic turnover per routine gathering ranging from IDR 12.5 million to IDR 27.4 million. The multiplier effect occurs through direct impacts on vendors, indirect impacts on suppliers, and long-term effects such as changes in livelihoods and the strengthening of social capital through 250 regular volunteers. Challenges include the dominance of local elites, limited capacity of MSMEs, and the community's dependence on routine religious activities. Meanwhile, opportunities arise from strong social capital, digitalization, and alignment with maqashid sharia principles (hifz al-din, hifz al-mal, hifz al-nafs). Economic activities naturally implement the marketing mix (4P), with relevant products, fair prices, strategic locations, and promotion based on the jamaah network, thereby strengthening the multiplier effect in an ethical and sustainable manner.

Keywords: *Majelis Sabilu Taubah, Marketing Mix, Multiplier Effect, Community Empowerment, Maqashid Syariah.*

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INTRODUCTION

Religious assemblies as community-based religious institutions have strategic potential in this role. One example is the Sabilu Taubah Assembly led by H. Agus Muhammad Iqdam Kholid (Gus Iqdam). Initially just a small religious study forum, this assembly has grown rapidly and regularly attracts large numbers of worshippers, making it not only a spiritual center but also a hub for active economic interaction. Activities such as buying and selling food, clothing, worship equipment, herbs, and even transportation and lodging services create a multiplier effect that drives the local economy. The economic practices of the congregation naturally reflect the Marketing Mix (4P) concept and are in line with the values of maqashid sharia, such as honesty, fair pricing, protection of property, and the blessings of transactions.

The economic contribution of majelis can be seen from the increase in household income, the formation of a community market ecosystem, and the opening of informal employment opportunities. Spiritual and economic activities reinforce each other within the framework of maqashid syariah, which emphasizes material as well as moral and social welfare. However, research on the economic impact of majelis taklim is still limited, especially in relation to the multiplier effect and its integration with maqashid syariah and modern marketing concepts. Therefore, this research is important to fill the gap in the literature and analyze the economic contribution of the Sabilu Taubah Council to the sustainable empowerment of the Blitar community.

LITERATURE REVIEW

Theoretical Framework

Eva (2010:90) states that maqashid syariah are the objectives behind a series of rules outlined by Allah SWT. These objectives are to achieve benefits and prevent harm to humans. Maqashid Syariah explains that all Islamic sharia provisions have the main objective of achieving benefits and preventing harm to humans. The great scholars provide various definitions that reinforce each other. Al-Ghazali (1412) states that maqashid syariah includes five basic protections: protecting religion, life, reason, lineage, and property. Meanwhile, Al-Imam Al-Syathibi emphasized that maqasid are divided into the objectives of Allah as the creator of Sharia and the objectives of humans as mukallaf, both of which converge on worldly and hereafter benefits (Ahmad, 2019). Alal al-Fasi emphasizes that the maqasid of Sharia are the objectives of Sharia and the secrets established by the Sharia, namely Allah SWT, in each of His laws (Dewi, 2021).

The multiplier process is a series of events that leads to an increase in tourist consumption, which in turn creates additional income for the communities surrounding tourist areas and even has an impact on national income. The value of tourist spending is equal to the value of community income. The multiplier effect is a number or multiplier value for an activity, which shows a change in the increase in community income in a business unit as a result or effect of a change, whether it be a decrease or increase in economic variables. The multiplier value is described as a

change in community economic income, namely the ratio of the amount of change to income. In terms of terminology, the multiplier has three effects. The first is the direct effect. The second is the indirect effect, and the third is the sustained effect, also known as the induced effect (Asyahri, 2023).

Jerome Mc-Carthy in Fandy Tjiptono (2014) defines the marketing mix as 4Ps (Product, Price, Promotion, and Place). Kotler and Keller in (Mas'ari et al., 2019) define the marketing mix as a set of variables related to product, price, distribution, and promotion, which are policy variables in the marketing mix. The marketing mix is a set of tools that marketers can use to shape the characteristics of goods or services offered to customers.

Community-based development (CBD) is a development approach that places the community as the main actor in the entire development process. This approach was born out of criticism of centralized and top-down development models, in which development decisions are dominated by the government or external institutions, while local communities only play the role of beneficiaries (Nurdiana, 2023).

METHODOLOGY

The approach used in this study is a qualitative approach. This approach was chosen because the study focuses on understanding the social phenomena that occur in the Majelis Sabilu Taubah environment through data in the form of words, speech, behavior, and descriptions obtained directly from the research subjects. This study uses a qualitative descriptive research design, as it aims to systematically and factually describe the economic phenomena that arise as a result of the activities of the Sabilu Taubah Assembly, with a case study focus on the assembly area in Blitar.

Data analysis in this study was conducted interactively and continuously until the data reached saturation point. The first stage was data condensation, which is the process of selecting, simplifying, and summarizing data obtained from interviews, observations, and documentation to make it more focused and relevant to the research objectives. Next was data presentation, which involved organizing information in the form of a narrative description structured according to specific categories to make it easier for researchers to understand the patterns of relationships between symptoms and guide the next steps of analysis. The final stage is drawing conclusions and verification, where researchers formulate the meaning and findings of the research in a concise, compact, and clear manner by reviewing the consistency of the data with the problem formulation, theory, and field phenomena. The verification process is carried out repeatedly to ensure the validity and accuracy of the findings, so that the analysis produced truly reflects the empirical conditions related to the multiplier effect of the activities of the Majelis Sabilu Taubah in local economic empowerment from the perspective of *maqashid syariah*.

The data sources in this study consist of primary and secondary data obtained through various data collection techniques according to the needs. Primary data was obtained directly from informants through in-depth interviews, field observations, and direct interactions with parties involved in economic activities around the Sabilu Taubah Council. These primary informants included the neighborhood association chairman, council administrators, food and beverage vendors, lodging business owners, parking attendants, and local residents who directly felt the economic

impact of the regular recitations. This primary data provides factual information in the form of opinions, experiences, and socio-economic dynamics that occur in the field. Meanwhile, secondary data is obtained from various official documents and references such as majelis activity archives, recitation schedules, internal manager records, reports on major events such as haul, and data from the Blitar Regency Central Statistics Agency (BPS) related to local economic development and MSMEs. Additionally, secondary data is sourced from books, journals, scientific articles, and relevant government and Karanggayam village documents. All secondary data is used to strengthen, complement, and validate the primary data so that the analysis conducted is more comprehensive and credible.

RESULT AND DISCUSSION

Forms of Economic Activity Generated by the Sabilu Taubah Council and Their Impact on the Local Economy

The activities of the Sabilu Taubah Council in Karanggayam Village are a clear example of how religious activities can trigger economic growth in the community. Regular activities such as Monday and Thursday night recitations attract 10,000–15,000 worshippers, while major events such as the annual commemoration can attract more than 20,000 worshippers. This large influx of worshippers then forms new centers of economic activity that grow organically around the council's location.

Along the road leading to the assembly location, there are economic centers such as food courts containing around 50 stalls and more than 100 street vendors. Vendors sell food, drinks, and supplies for pilgrims. All vendors are from the local community, so the circulation of money directly increases the income of local households. On busy nights, especially during the haul, vendors' sales can double compared to normal days.

In addition to the culinary sector, lodging managed by residents has also developed. Many residents' homes have been converted into simple homestays to accommodate pilgrims from outside the area. Occupancy rates increase, especially during major events, but prices remain affordable. The parking service sector also contributes significantly. Residents' yards and land are used as parking areas on a rotational basis, generating approximately IDR 14 million on regular nights. This income is not only enjoyed by the officers but also used for environmental sanitation funds.

In addition, there are street vendors, sellers of religious items, and increased transportation services, especially for pilgrims arriving by large buses. All of these activities form a community-based economic ecosystem that links religious activities with the economic growth of the local community. These economic activities have a multiplier effect that includes direct, indirect, and sustainable impacts.

The direct impact comes from transactions between pilgrims and businesses. Thousands of pilgrims create a surge in demand for food, beverages, lodging, and parking services. Food vendors report a significant increase in sales, especially during major events when goods sell out faster than usual. Parking services also earn very high revenues in a single night, which becomes a source of household income. Meanwhile, local lodgings experience full occupancy, providing substantial income.

These findings are in line with Yusuf Asyahr's (2023) research in "Multiplier Effect of Religious Tourism for Income of the Surrounding Community in Banjar Regency". The study concluded that religious activities increase community income

through visitor consumption in the culinary, parking, and transportation sectors. A similar condition was observed at the Sabilu Taubah Assembly: large numbers of worshippers attended and became the main consumers of local merchants, thereby directly increasing community income during the event.

This phenomenon is consistent with Keynesian multiplier theory, in which initial consumption (demand) from congregants becomes a stimulus that increases business income. The more congregants attend, the greater the local spending. Thus, the direct effect of Majelis Sabilu Taubah activities reinforces the theory that religious activities can be an important driver of the community's economy.

Indirect impacts arise when the income of merchants and accommodation managers flows into other sectors, such as increased demand for food ingredients (rice, vegetables, oil, and spices), spending on equipment and repairs for accommodation facilities, and increased demand for transportation services for pilgrims from outside the region. This pattern reflects the second-round effect in multiplier theory, where initial spending triggers a subsequent economic cycle in the supply chain. These findings are in line with the research by Fajar Andrian Sutisna et al. (2024) on the Al-Jabbar Mosque, which found a multiplier of 1.22 and showed that visitor consumption is not only enjoyed by direct traders, but also suppliers, grocery stores, laundries, and other supporting services. A similar pattern was observed at the Sabilu Taubah Assembly, where the growth of the culinary, lodging, and parking sectors automatically increased the income of supporting sectors such as local markets, grocery stores, and transportation.

The induced effect of the activities of the Sabilu Taubah Council is evident in the increase in household income, which is then spent again and creates sustainable economic growth, marked by changes in the economic structure of the community. Many residents who previously worked as farmers or laborers have now opened new businesses such as food stalls, lodgings, parking services, and seasonal trading, which have become sources of regular income. The social capital of the community has also increased through the involvement of hundreds of volunteers who have gained skills in event management and coordination. Statistically, the improvement in welfare can be seen from the increase in Blitar Regency's per capita income from IDR 33.36 million (2022) to IDR 35.81 million (2023), as well as the improvement in the status of Karanggayam Village to an Independent Village (IDM 2022-2023). These findings are in line with Riesa I.P. Harsiwie's research that community-based economic activities and the principles of *maqashid syariah* are capable of improving welfare in a sustainable manner, as well as supporting the studies of Mutmainna, Mustamin, and Wahyuni, which show that organized community activities can create long-term economic change. Thus, the induced effect of the Sabilu Taubah Council demonstrates sustainable economic and social transformation that is not only dependent on council activities but has become a new economic pattern for the community.

Factors Affecting the Effectiveness of the Multiplier Effect of Sabilu Taubah Council Activities

The activities of the Sabilu Taubah Council have created a significant economic multiplier effect through a series of interconnected economic processes, starting from direct transactions on the night of the event to long-term impacts on community welfare. The economic improvement is evident in the surge in food and

beverage sales experienced by vendors, especially during major events, as well as in the occupancy rates of lodging providers, which are usually only partially filled on regular days but become 100% full during major events. In addition to direct cash flow, there is also a ripple effect in the economy, such as the renovation of houses into lodgings, the addition of room facilities, and the purchase of bedding. These activities trigger new economic activities in the handyman, building supply, and household equipment sectors.

The development of food businesses, parking services, lodging, and the consumption needs of pilgrims also contribute to an increase in household income, which in turn contributes to a decrease in the poverty rate in Blitar Regency. Empirical findings show that the activities of the Sabilu Taubah Council not only create economic activity but also foster social-communal dynamics that indicate a community-based development pattern. From the perspective of Community-Based Development (CBD) theory, which emphasizes participation, empowerment, social capital, and sustainability, the activities of the council can be further examined to understand

Participation Indicators, Economic activity around the assembly shows a very high level of community participation through their involvement as food vendors, parking providers, lodging managers, and regular volunteers. The presence of tens of thousands of pilgrims creates economic opportunities that are immediately responded to by the community through culinary, service, and trade businesses. However, based on Arnstein's perspective, this participation is still at the operational level, because the community is not yet involved in the planning or strategic decision-making stages, such as the arrangement of traders and business areas, which are still determined by the assembly structure. This is in line with Tasya & Fathoni's research, which confirms that community empowerment is only effective if the community is involved in decision-making. Thus, community participation in the Sabilu Taubah Council is strong, but it has not yet reached a substantive form that provides full space for the community's voice.

Empowerment indicators show that economic activities in the council environment have opened up new income opportunities for the community, especially those who previously relied on the agricultural sector or informal work. The emergence of dozens of culinary vendors, home stay managers, and parking service providers is proof that the community is able to take advantage of community-based economic opportunities. However, the empowerment that has occurred is still spontaneous without adequate technical assistance, such as business management training, financial record keeping, or marketing strategies. This condition shows that economic empowerment is not yet fully structured, even though the economic impact is significant. This finding is in line with Mutmainna's research, which states that effective empowerment requires institutional support and technical education. This means that the Sabilu Taubah Council has the potential for more systematic and formal empowerment development.

Social Capital Indicators. The social capital of the community around the council appears to be very strong through the involvement of hundreds of volunteers, cooperation in maintaining security and cleanliness, and a high level of mutual trust between traders and congregants. Values such as honesty, mutual assistance, and blessings instilled by the assembly have become collective norms that strengthen trust and facilitate economic transactions. This concept is in line with Putnam's

theory, which asserts that social capital can optimize collective resources and support effective development. This finding is also supported by Aulia Urrohmah's research in Lon Malang Tourism Village, which emphasizes that social capital is the foundation for the success of community-based economic empowerment. Therefore, social capital in the Sabilu Taubah Council can be considered one of the main forces supporting the multiplier effect..

Sustainability indicators show that economic activities at the Sabilu Taubah Council have a long-term impact through diversification of household income, improvement in the socioeconomic status of the community, and a reduction in poverty levels. This can be seen from the improvement in the status of Karanggayam Village to an Independent Village and the increase in per capita income in Blitar Regency. However, economic sustainability is still highly dependent on the continuity of the council's activities, so it has not yet reached the stage of full sustainability. Therefore, it is necessary to strengthen economic institutions, such as establishing MSME cooperatives or community economic forums, so that the community does not rely solely on religious activities. This condition is in line with Sutisna's research on the Al-Jabbar Mosque, which states that the economic impact of religious destinations will only be sustainable if supported by a stable economic and institutional structure. Overall, these findings expand on the research of Asyahri et al. and Srivastava et al. by showing that non-tourism religious activities such as majelis taklim can create a large multiplier effect while strengthening social capital and improving community welfare..

Challenges and Opportunities in Optimizing the Multiplier Effect for Sustainable Economic Empowerment from the Perspective of Maqashid Sharia

Optimizing the multiplier effect of Majelis Sabilu Taubah's activities in the perspective of maqāshid syariah faces a number of challenges, while also opening up strategic opportunities to promote sustainable economic empowerment. Within the framework of the five maqashid syariah : hifz al-nafs, hifz al-mal, hifz al-din, hifz al-'aql, and hifz al-nasl, analysis shows that the council's economic activities not only generate massive economic turnover, but also require social, economic, and spiritual governance so that the benefits can be maintained and developed in the long term.

In terms of hifz al-nafs, the biggest challenges arise from the dense crowds, parking arrangements that do not yet have standard operating procedures, and variations in the quality and hygiene of the food sold. This situation poses potential safety and health risks to pilgrims, even though in maqāshid, the protection of life is a top priority that cannot be compromised in economic activities. Aulia Urrohmah's research confirms that safety and hygiene are essential requirements for the success of religious destinations, while Srivastava & Tripathi explain that visitor safety enhances the sustainability of the multiplier effect. Therefore, improving public service management, particularly crowd control, hygiene standards, and parking management, is an urgent necessity to ensure safety and fulfill the principle of hifz al-nafs.

The second challenge relates to hifz al-mal, which is maintaining economic sustainability and protecting assets. Businesses around the assembly have varying capacities; some are able to absorb high demand during the event, but others still trade in a simple manner and are therefore unable to maximize economic opportunities. Inconsistent product quality can also affect the trust of the

congregation. This condition has the potential to harm both consumers—who may receive substandard products and business actors who are not yet able to manage their income optimally. Asyahrri's research shows that the multiplier effect in Banjar is only optimal if economic actors have established quality standards, while Mutmainna emphasizes that *hifz al-mal* can be achieved through MSME governance and the establishment of economic institutions such as BUMDes or cooperatives. This shows that without strengthening business capacity, some economic actors are not yet ready to absorb the large economic effects of majelis activities.

The aspect of *hifz al-din* also faces its own challenges. The crowds of tens of thousands of worshipers are often disturbed by vendors occupying areas that are not designated for them, as well as disorderly parking arrangements that cause traffic jams and reduce the solemnity of worshipers' prayers. In *maqāshid*, maintaining the smooth running of worship is the essence of *hifz al-din*, so that disorder in the economic space can be considered a form of *mafsadah* that disrupts religious welfare. Aulia Urrohmah's (2024) research emphasizes that economic activities in religious spaces must be managed properly so as not to interfere with worship. Riesa I. Maryunani also points out that the protection of worship spaces is an integral element in a *maqāshid*-based economy. Thus, regulations on the structuring of economic space are urgently needed to maintain a harmonious relationship between worship and economic activities.

In terms of *hifz al-'aql*, challenges arise from the lack of intellectual capacity and managerial skills among some traders. Many traders do not keep financial records, do not understand the concept of fair pricing, and have not received training related to *fiqh muamalah*. This ignorance can hinder the sustainability of their businesses because economic activities that are not knowledge-based risk causing losses, both in the short and long term. Research by Tasya & Fathoni (2021) confirms that *maqāshid*-based empowerment must begin with strengthening the intellectual capacity of the community, while Abdur Rehman (2025) states that protecting the mind is the foundation of *maqāshid*-based development. This means that the lack of sharia economic education is an important challenge that needs to be addressed immediately through structured training.

The final challenge is *hifz al-nasl*, which relates to the development of the younger generation and the sustainability of social values. Although many young people are involved as volunteers, there are no joint regulations regarding trade ethics, hygiene, manners, and business environmental management. Without proper regulation, disorderly economic behavior can be passed on to the next generation. Research by Tasya & Fathoni (2021) shows that empowering sharia communities can improve the moral quality of the younger generation, while Maryunani states that a *maqāshid*-based economy plays an important role in shaping the social character of the next generation. Thus, character building and *muamalah* ethics are long-term needs to maintain the social quality of the village.

On the other hand, various strategic opportunities also arise to optimize the multiplier effect within the *maqāshid* framework. In terms of *hifz al-din*, the integration of worship and *muamalah* through spaces for remembrance and preaching creates a halal economic ecosystem that strengthens the spiritual values of the community. The presence of tens of thousands of worshipers has created a high demand for halal cuisine, Muslim clothing, and sharia-compliant accommodation. Research by Aulia Urrohmah (2024) shows that religious destinations can strengthen

religious values while opening up economic opportunities, while Srivastava emphasizes that religious tourism improves the social and religious quality of society. Thus, the Sabilu Taubah Council can serve as an example of the harmonization of worship and the economy..

In terms of *hifz al-mal*, the large circulation of money for example, parking fees of around Rp14 million per routine and the surge in MSME income during major events are great opportunities to strengthen the local economy. This potential can be directed towards business reinvestment, increased capital capacity, and the development of public facilities such as road repairs and additional street lighting. Asyahr'i's research shows that religious activities can significantly increase household income, while Sutisna notes that religious destinations can increase MSME income by up to 22% through the multiplier effect. With institutional strengthening, this opportunity can become a pillar of long-term prosperity.

The aspect of *hifz al-'aql* also holds great opportunities through training in *fiqh muamalah*, business management, product hygiene, and digital marketing. The high social capital of residents and the large number of volunteers involved enable this training to run effectively. Collaboration between residents, council administrators, and task forces can also be used to improve parking SOPs, crowd evacuation systems, and food hygiene standards, thereby supporting *hifz al-nafs*.

Opportunities in the aspect of *hifz al-nafs* arise through improvements in hygiene facilities, such as the addition of trash bins, public sanitation, and food quality assurance. A study by Fajar Sutisna shows that visitor safety and comfort are major factors in the sustainability of the religious economy. Improving the health of the congregation will strengthen their trust and expand the economic multiplier effect.

Finally, opportunities in *hifz al-nasl* can be seen through the involvement of around 250 young volunteers who actively participate in routine activities. This involvement shapes a culture of collective work, discipline, and service ethics. The religious atmosphere of the twice-weekly routine also shapes the character of the community towards honest, clean, and civilized *muamalah*. In addition, the lodging and trading businesses that have been run for generations demonstrate the socio-economic continuity of the family. Research by Maryunani and Tasya & Fathoni (2021) reinforces that a *maqāshid*-based economy has a major contribution to the moral and social development of the younger generation.

Overall, this analysis shows that optimizing the multiplier effect within the framework of *maqāshid sharia* is not only about economic success, but also about harmony between spiritual values, security, intellectual capacity, and generational development. Challenges remain, but the opportunities available are far greater if managed with good governance and based on comprehensive *maqāshid* principles.

Application of the Marketing Mix (4P) Concept in Economic Activities around the Sabilu Taubah Assembly

Research findings show that economic activity around the Sabilu Taubah Assembly has naturally applied the Marketing Mix (4P) concept as described by Kotler and Keller, even though business actors do not use formal marketing strategies. The economic behavior patterns that have formed reflect the collective intelligence of the religious community in adjusting products, prices, business locations, and promotional mechanisms to the needs of congregations that reach

10,000–15,000 people per routine. These findings show that a modern marketing framework can emerge organically in religious communities with high social capital.

In terms of product, vendors offer fast food, soft drinks, worship equipment, and lodging services tailored directly to the needs of the congregation. When the number of congregants surges, especially during the haul, product variety increases spontaneously. This pattern reflects product-market fit, which is central to marketing mix theory. The products offered also support *hifz al-nafs* through the provision of safe food and *hifz al-din* because all products are halal and support worship. Fajar Sutisna's (2022) research on the Al-Jabbar Mosque, which emphasizes the importance of product diversification to increase the multiplier effect, is reinforced by these findings, with the new contribution that diversification can arise organically without formal policies, but rather from the collective intelligence of the religious community.

In terms of price, merchants set food prices at Rp10,000–Rp30,000 and accommodation prices at Rp100,000–Rp200,000, while parking services continue to use a pay-what-you-wish system. These prices remain stable despite high demand. This finding demonstrates the application of the principle of *ifz al-mal*, as fair prices protect consumers from practices such as *gharar*, *ihtikar*, and exploitation. Riesa Harsiwie's (2022) research reinforces that *maqashid syariah* produces fair pricing patterns, while the findings of this study add a new contribution: fair prices not only protect consumers but also increase the multiplier effect through increased consumption volume among pilgrims. With affordable prices, congregational spending increases, so that the economic impact flows more widely to local businesses, an analytical gap that has not been highlighted much in previous studies.

In the Place element, vendors are placed in strategic locations along the pilgrims' route, while the parking area is systematically managed by local youth. This increases the comfort of pilgrims while also increasing transaction opportunities. In marketing mix theory, place emphasizes the importance of accessibility and customer flow. Research by Srivastava & Tripathi (2024) shows that physical infrastructure determines the economic effectiveness of religious destinations. However, this study expands on these findings by showing that even though the physical facilities at the Sabilu Taubah Assembly are simple, strong social capital replaces the role of formal infrastructure. Community coordination provides effective market distribution functions without government intervention. These findings are an original contribution to the literature on community marketing and religious economics.

The Promotion aspect emerges through congregational testimonials, interregional recommendations, and digital media such as YouTube and WhatsApp. This promotion is word-of-mouth, the most effective strategy in community marketing. The presence of charismatic figures such as Gus Iqdam increases religious-based trust, thereby strengthening the emotional bonds and loyalty of the congregation. This spiritually-engaged promotion differs from formal promotion in religious tourism, as described by Singh & Bhuyan, which emphasizes formal digital marketing. The findings of this study show that informal promotion based on preaching is more effective in attracting repeat visits and expanding the congregation's network.

Overall, economic activities around the Sabilu Taubah Assembly form a community economic model that integrates the Marketing Mix (4Ps), *Maqashid Syariah*, and the Multiplier Effect. This integration creates a strong economic

transmission mechanism. The 4P elements amplify the direct effect: products that meet the needs of the congregation increase consumption; fair prices expand transactions; strategic spatial planning facilitates the flow of visitors; and trust-based promotion strengthens congregation loyalty. The values of *maqashid syariah* serve as moral controls: *hifz al-mal* through fair prices; *hifz al-nafs* through safe food and congregational comfort; *hifz al-aql* through business education; *hifz al-din* through the dominance of *da'wah* activities; and *hifz al-nasl* through improving the welfare of merchant families. When these two frameworks are interconnected, the multiplier effect becomes more ethical, equitable, and sustainable.

This study provides a new theoretical contribution by showing that the multiplier effect does not only occur in large religious tourist destinations as in the studies by Asyahri, Sutisna, or Srivastava & Tripathi (2023), but can also emerge strongly in local *majelis taklim* that do not have grand infrastructure. With the natural application of the 4Ps and the values of *maqashid syariah*, *da'wah* activities can become an economic driving force that guarantees blessings, justice, and collective welfare.

CONCLUSION

The activities of the Sabilu Taubah Council have had a tangible multiplier effect, as the consistent influx of congregants has transformed the economic structure of Karanggayam Village: not only increasing revenue, but also shifting residents' livelihoods from a subsistence economy to one based on congregational services. The impact extends beyond daily transactions, forming a sustainable new economic ecosystem evidenced by business diversification, increased income, and the village's transition to an Independent Village. This effect is only possible due to the large scale of the congregation and the high level of social involvement of the residents.

Maqashid syariah plays a role not as a normative symbol, but as a control mechanism that ensures economic activities remain within the bounds of justice, security, and moral sustainability. These values have proven to maintain the trust of the congregation and the stability of the community market, factors that strengthen the multiplier effect. However, full sustainability has not yet been achieved due to structural dependence on the frequency of assembly activities, unequal community business capacity, and uneven strategic participation in community economic planning.

The application of the 4P elements did not occur through formal planning, but rather as an effective collective adaptation to congregation behavior. This makes the assembly not only a place of worship, but also an organically and responsively developing community-based economic center. This model shows that religious activities can function as an economic locomotive when supported by strong social capital, a vibrant spatial layout, and maintained transaction ethics, while also emphasizing that strengthening institutions and MSME capacity are key requirements for the multiplier effect to transform from a spontaneous phenomenon into truly sustainable economic development.

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