

The Contribution of the Hubbul Wathan Islamic Center Mosque to MSME Development in Mataram City

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Abstract

This study analyses the contribution of the Hubbul Wathan Islamic Center Mosque to micro, small, and medium enterprise (MSME) development in Mataram City and identifies its supporting and inhibiting factors. A descriptive qualitative field design was used. Data were obtained through observation, semi-structured interviews, and documentation from eleven purposively selected informants: seven MSME operators, one management officer, and three visitors. Source and technique triangulation strengthened credibility. The findings show that the mosque functions as both a worship facility and a religious-tourism destination that creates visitor flows and market access. Local operators sell food, beverages, souvenirs, and other visitor needs, and some are permitted to trade without rental charges. Contribution occurs through business opportunities, employment, community participation, and local income circulation. Supporting factors include the strategic location, 99-metre tower, prayer and ablution facilities, toilets, courtyards, parking, multipurpose hall, pilgrimage-training facilities, cleanliness, and religious or social activities. Benefits vary according to product, trading time, mobility, and visitor intensity. Cited daily revenue ranged from about IDR 100,000 during a quiet period to approximately IDR 300,000 for a regularly stationed vendor; another vendor reported around IDR 400,000 at an alternative location. Constraints include fluctuating demand, competition, informal use of parking space, limited designated trading areas, and the need to protect worship, order, cleanliness, and comfort. Sustainable mosque-based empowerment requires a zoned MSME area, transparent vendor governance, hygiene and product standards, event planning, digital promotion, business records, local-product curation, and continuous stakeholder collaboration.

INTRODUCTION

Mosques occupy a central place in Muslim societies. Their primary function is worship, but historically they have also supported education, social solidarity, public deliberation, charity, and economic interaction. In contemporary cities, a prominent mosque may attract worshippers, tourists, students, families, community organisations, and event participants. The movement of people through the site creates demand for food, beverages, transport, souvenirs, religious goods, and other services. A mosque can therefore influence the local economy without turning worship into a commercial activity.

This multifunctional role is particularly relevant to community-based development. Many micro and small enterprises face restricted market access, limited capital, informal management, and unstable demand. A public destination with regular visitors can lower the cost of reaching consumers and enable traders to test products with relatively small investment. However, economic activity must be organised so that it supports rather than disrupts the destination's religious, social, and spatial functions. Order, cleanliness, fairness, and visitor comfort are therefore part of the economic model.

Hubbul Wathan Islamic Center is a major mosque and religious-tourism landmark in West Nusa Tenggara. It is located on Jalan Udayana in Gomong, Selaparang District, Mataram City. Its central position, monumental architecture, and programme of worship and social activities draw

local residents, domestic visitors, and international tourists. Non-Muslim guests may also visit under rules designed to respect the sacred environment. This inclusiveness broadens the mosque's tourism function and the potential market surrounding it.

The complex was planned as more than a congregational mosque. Its functions include worship, Islamic study, cultural development, tourism, community activity, and economic development. The site covers approximately 74,749 square metres, or 7.47 hectares, assembled from several former public facilities and open areas. Facilities include the main mosque, prayer floors, a convention hall, meeting rooms, open plazas, internal parking, a 99-metre tower symbolising the Asmaul Husna, and spaces connected with education and pilgrimage preparation.

Religious tourism can contribute to local welfare through visitor spending and enterprise formation. Its benefits are not automatic. A destination may be busy while local producers capture only a small share of spending, or commerce may become disorganised and reduce visitor satisfaction. Effective contribution depends on who receives business opportunities, whether operating costs are affordable, how trading spaces are allocated, what products are offered, and whether the flow of visitors is sufficiently stable.

MSMEs are important because they absorb labour, use local skills, provide flexible entry into business, and circulate income within communities. Around a mosque destination, typical enterprises include mobile beverage sellers, snack vendors, street-food traders, souvenir sellers, and permanent stalls. For some operators, the activity is a principal livelihood; for others, it is one location in a wider mobile selling route. Their economic experience therefore varies even within the same destination.

Previous research has discussed mosque revitalisation, religious-tourism management, destination facilities, halal tourism, and community participation. Studies generally find that religious attractions can create opportunities for local trade and social empowerment, while also requiring professional management and community involvement. The specific mechanisms operating at Hubbul Wathan, especially the combination of visitor flows, rent-free access for some local traders, infrastructure, fluctuating sales, and spatial conflicts, warrant focused analysis.

This article addresses two questions. First, how does Hubbul Wathan Islamic Center contribute to the development of MSMEs and the community economy in Mataram City? Second, what factors support or constrain that contribution? The objective is to present the voices of operators, management, and visitors; explain the economic mechanisms connecting the mosque to MSME activity; and formulate a practical model for sustainable, orderly, and inclusive mosque-based enterprise development.

CONCEPTUAL FRAMEWORK

Mosque contribution and social economy. Contribution refers to the tangible and intangible effects that an institution creates for surrounding stakeholders. A mosque can contribute economically by generating footfall, providing space, reducing transaction costs, connecting traders with customers, hosting events, disseminating information, and encouraging ethical conduct. It may also strengthen social capital by bringing together residents, visitors, officials, donors, and business actors. The relevant question is not whether the mosque directly operates every enterprise, but whether its presence and governance expand fair economic opportunities.

MSMEs and local economic development. Micro and small enterprises translate local labour and resources into household income. Their development can be assessed through access to customers, continuity of sales, employment, product improvement, business skills, networks, and the ability to retain earnings. Revenue alone is insufficient because an enterprise may face high material, transport, or opportunity costs. Nevertheless, regular access to buyers is a foundational condition for business survival, especially for vendors with limited capital and no permanent shop.

Community empowerment. Empowerment involves expanding people's capabilities to make choices, use their assets, participate in decisions, and reduce dependency. Providing a place to sell is an initial form of access, but sustainable empowerment also requires skills, organisation, information, and voice in governance. A vendor who receives customers but has no predictable space or understanding of site rules remains vulnerable. A stronger model enables traders to improve products, manage finances, represent shared interests, and participate in maintaining the destination.

Religious and halal tourism. Religious tourism combines spiritual motivation with travel, learning, culture, architecture, and social experience. A halal-oriented destination should provide suitable worship facilities, cleanliness, safety, ethical transactions, and hospitality to diverse visitors. Economic activity should avoid prohibited practices such as fraud, gambling, usury, and excessive uncertainty. It should also reflect fairness, product safety, honest information, and moderation. These principles position commerce as service to visitors and community welfare rather than uncontrolled exploitation of a sacred space.

Visitor economy. The visitor economy describes the network of expenditure generated when people travel to, pass through, or spend time at a destination. The size of the opportunity is shaped by visitor volume, length of stay, events, accessibility, available products, spending capacity, and the ease of locating vendors. A clean prayer facility may increase dwell time; a tower tour may attract tourists; an event may generate a concentrated sales period. The benefits reach MSMEs when products match demand and trading areas are visible and convenient.

Destination facilities and economic spillovers. Physical infrastructure has an indirect economic effect. Parking, toilets, ablution areas, seating, open courtyards, circulation routes, multipurpose rooms, and information services improve the visitor experience. Better experience can increase repeat visits, recommendations, and time spent at the site. Yet facilities can create conflict when the same space is expected to serve incompatible functions, such as parking and vending. Spatial management is therefore part of economic development, not merely an aesthetic concern.

Institutional governance. An effective mosque-based MSME ecosystem needs clear authority, eligibility criteria, operating hours, zones, sanitation rules, waste management, complaint handling, and mechanisms for vendor participation. Informality may lower entry barriers, but it can also create uncertainty and unequal access. Transparent governance can preserve flexibility while preventing arbitrary decisions. It should protect worship and visitor needs, prioritise local benefit, and ensure that traders share responsibility for cleanliness and order.

Analytical framework. This study interprets mosque contribution through five connected pathways: attraction, which brings visitors; access, which gives MSMEs opportunities to trade; transaction, which converts visits into purchases; empowerment, which strengthens livelihood

participation; and governance, which sustains the balance between sacred, tourism, and commercial functions. Supporting and inhibiting factors are analysed according to how they strengthen or weaken these pathways.

RESEARCH METHODS

Design and site. The study employed a descriptive qualitative field design to understand experiences and meanings that cannot be reduced to a single numerical indicator. Research was conducted at Hubbul Wathan Islamic Center in Mataram City. The site was selected because it is a large provincial mosque, an active religious-tourism destination, and a place where MSME activity is visibly connected to worshippers, tourists, and events.

Informant selection. Purposive sampling was used to select people with direct knowledge of mosque-area management, trading, and visitation. Eleven informants participated: seven MSME operators, one management officer, and three visitors. The MSME group included traders from Mataram, West Lombok, and North Lombok who sold products such as coffee, cilok, satay-style snacks, and other visitor goods. The management informant explained visitor patterns and vendor arrangements, while visitors evaluated facilities, convenience, and spatial order.

Data collection. Semi-structured interviews explored reasons for using the site, business type, work status, customer patterns, income experiences, facilities, trading arrangements, and constraints. Direct observation recorded worship, rest, tourism, movement, parking, vending, and use of facilities. Documentation included internal planning material from the destination-management unit, site information, photographs, and relevant books and studies. The researcher served as the primary instrument, supported by interview and observation guides.

Data credibility. Source triangulation compared statements from traders, the management officer, and visitors. Technique triangulation compared interviews with observation and documentation. Repeated attention to the same themes was used to identify agreement, difference, and context. For example, management described daily visitor activity, traders described fluctuating sales, and visitors linked commerce to convenience but also raised concerns about parking. These perspectives were treated as complementary rather than forced into uniformity.

Analysis. The material was reduced, categorised, displayed, and interpreted around the research questions. First-cycle coding identified religious tourism, visitor flow, business opportunity, rent, income, facilities, comfort, parking, competition, and seasonality. These codes were grouped into contribution themes and supporting or inhibiting factors. Reported revenue figures were retained as qualitative illustrations of variation and were not treated as a representative statistical estimate for all MSMEs.

Ethical scope. The article uses informant roles and only those first names already reported in the thesis where needed to preserve the evidence trail. It does not reproduce unnecessary identifying details. Participation was oriented toward the research questions, and interpretation distinguishes direct informant accounts from analytical inference. Because the design is a single-site qualitative case, the findings are transferable through contextual similarity rather than statistical generalisation.

RESULTS AND DISCUSSION

Site profile and economic setting. Hubbul Wathan was conceived as a provincial centre for worship and Islamic civilisation. Its strategic location connects important urban routes and makes it accessible to residents and visitors. The 7.47-hectare complex can accommodate large congregations and activities. A convention hall with a reported capacity of about 3,000 people, four meeting rooms, and the 99-metre tower provide additional attractions and event functions. These assets generate different streams of visitors beyond daily prayer.

Informant Group	Number	Main Perspective	Evidence Contribution
MSME operators	7	Sales, work, products, visitor demand	Business opportunity, income variation, mobility
Management officer	1	Visitors, rules, local access	Daily activity and rent-free trading information
Visitors	3	Facilities, comfort, spatial order	Convenience, cleanliness, parking and vendor zoning
Total	11	Triangulated site perspectives	Contribution, supporting factors, constraints

Table 1. Composition and Role of Research Informants

Source: Interview data reported in the thesis, 2026.

Religious tourism as an economic attractor. The management officer stated that visitors came throughout the week and that Fridays were especially busy; tourists were also observed regularly. The important point is not a constant crowd of identical size, but recurring access to a changing market. Worship, architecture, the tower, religious programmes, family visits, and urban travel bring different visitor segments into the same space. This diversity creates repeated opportunities for small transactions.

Observation confirmed that people did more than pray. Visitors rested, explored the environment, used facilities, attended activities, and purchased goods. Longer and more varied use increases the probability of expenditure. Food and drink respond to immediate needs, while souvenirs and local products extend the experience beyond the visit. The mosque's economic contribution therefore begins with attraction and dwell time before reaching the point of sale.

Business opportunity and local access. The management informant explained that traders operating in the area were largely local and that some were not charged rent. Removing a fixed rental cost lowers the threshold for microenterprise participation. It is especially significant for mobile or low-capital traders whose daily profit may be small and uncertain. The policy functions as an indirect economic subsidy, although its long-term fairness depends on transparent eligibility and space-allocation rules.

One coffee vendor described selling around the complex as his principal occupation and stated that he had been required to undergo training. This account shows two elements of empowerment: access to work and an expectation of conduct or capability. Training can help align vendor

behaviour with the mosque environment. For the arrangement to become a durable empowerment programme, the content, standards, and benefits of training should be clearly documented and made consistently available.

Income contribution and heterogeneity. A cilok seller who regularly stationed himself at the Islamic Center reported revenue of approximately IDR 300,000, depending on whether the site was busy or quiet. Another mobile snack seller reported about IDR 100,000 at the Islamic Center during a quieter period compared with roughly IDR 400,000 at a different location. These accounts demonstrate that the mosque can generate income but does not guarantee the highest return for every business or on every day.

Variation is explained by business model as well as visitor numbers. A permanently positioned vendor may build recognition and repeat customers, while a mobile trader can compare several markets and relocate when demand weakens. Product type, selling time, weather, price, event schedules, and proximity to visitor routes also matter. The appropriate conclusion is therefore conditional: the Islamic Center expands the opportunity set available to traders, while realised benefit depends on strategy and context.

Community participation. Most interviewed traders were from Mataram or surrounding Lombok areas. Their presence turns the destination into a platform for local economic participation rather than an enclave served only by external firms. MSMEs allow residents to mobilise small capital and practical skills, and earnings can support household needs. The social value also includes dignity from self-employment and the visibility of local products to visitors from outside the city.

Economic circulation. Visitor spending paid to local vendors can circulate through purchases of ingredients, transport, household consumption, and other neighbourhood services. This multiplier cannot be quantified from the qualitative data, but the mechanism is credible. The strength of local circulation depends on whether inputs are sourced locally and whether vendors retain sufficient margins. Future monitoring should therefore examine net income and local procurement, not only gross sales or the number of stalls.

Supporting facilities. Visitors described the facilities as complete, clean, and helpful for worship. The thesis identifies prayer areas, mukena, toilets, ablution spaces, escalators, parking, an open terrace, a multipurpose building, a pilgrimage-training area, the tower, and a broad courtyard. Facilities improve accessibility and comfort, encourage visits, and may lengthen the time spent at the site. Their economic contribution is indirect but important because MSMEs depend on the visitor experience generated by the whole destination.

Cleanliness is particularly important in a religious and food-selling environment. Clean toilets and prayer equipment create trust in management, while clean trading zones protect both health and the sacred character of the site. Vendors benefit from this collective reputation but can also damage it through waste, smoke, obstructed routes, or unsafe products. Cleanliness should therefore be a shared performance standard with clear responsibilities, infrastructure, and enforcement.

Events and peak periods. Fridays, Ramadan, religious programmes, family visits, and organised events can concentrate demand. These periods create opportunities for higher sales, but they also intensify pressure on parking, waste collection, pedestrian movement, and inventory.

Event calendars shared with vendors would allow them to prepare appropriate stock and labour. Management could allocate temporary spaces and communicate operating times, preventing spontaneous congestion during the busiest moments.

Visitor comfort and parking conflict. A visitor from Sumbawa appreciated access to local products and souvenirs but objected to sellers using parking space. The statement captures a central governance trade-off. Vendors add convenience and local character, yet unplanned placement can reduce parking capacity, appearance, and safety. If visitors experience disorder, the destination may lose repeat visits and the long-term market for all traders may weaken.

Designated trading zones are therefore not a restriction on empowerment; when designed inclusively, they are an enabling institution. A visible MSME corridor can help visitors locate food, beverages, and souvenirs without obstructing worship or circulation. The area needs shade, lighting, water access, waste points, safe food handling, accessible paths, and clear signs. Mobile traders may require time-based bays rather than permanent stalls. Zoning must reflect differences among product types and business scales.

Fluctuating visitor demand. Traders repeatedly described alternating busy and quiet conditions. Demand variability makes income unpredictable and can cause overstock or waste, particularly for food. Vendors can respond through smaller production batches, mobile selling, pre-orders, event-based planning, and product diversification. Management can reduce uncertainty by sharing schedules and, where possible, publishing non-personal aggregate visitor patterns. Such information is a low-cost form of business support.

Competition. A popular site attracts more sellers, which benefits consumers through variety but can divide demand among vendors. Competition becomes harmful when products are identical, prices are unsustainably discounted, or access to prime spaces is unequal. A curated product mix can reduce direct duplication while preserving choice. Vendor groups can agree on basic quality, waste, and conduct standards without fixing prices or excluding legitimate new entrants.

Product development. Local food, beverages, handicrafts, Islamic goods, and NTB souvenirs can link commerce to the destination's identity. Curation should prioritise authenticity, safety, useful packaging, and price transparency. Vendors need not all sell explicitly religious items, but products should respect the site and visitor profile. Partnerships with NTB Mall, local craft groups, and halal-oriented enterprises could expand the range while ensuring that value returns to regional producers.

Ethical commerce. Transactions in a mosque-based destination should reflect honesty, fairness, cleanliness, and avoidance of prohibited practices. Clear price displays reduce uncertainty and the risk of different prices for tourists. Accurate product information and hygienic handling protect consumers. Vendors should not pressure worshippers or obstruct entrances. Ethical standards are not merely symbolic; they sustain trust and distinguish the Islamic Center as a responsible tourism environment.

Vendor governance. The reported rent-free access for local traders is socially valuable, but it should be supported by a transparent registry. Records can include vendor identity, product category, operating pattern, training, allocated zone, sanitation compliance, and emergency

contact. Registration need not impose a heavy fee. Its purpose is accountability, communication, fair rotation when space is limited, and the ability to plan facilities based on actual needs.

A vendor forum can create participation. Regular meetings between management and elected vendor representatives can address event schedules, waste, conflicts, security, product duplication, and visitor feedback. Representation should include permanent stalls, mobile traders, women, and different product categories. Decisions and criteria should be publicly documented. This converts traders from passive beneficiaries into partners responsible for the destination's quality.

Digital promotion. The Islamic Center and MSMEs can benefit from coordinated information without commercialising worship. Official channels can publish visitor guidance, programmes, tower information, maps, and a clearly labelled MSME zone. Vendors can maintain a shared digital catalogue showing local products, transparent prices, opening times, and contact options. Content should emphasise service and regional identity rather than intrusive sales inside prayer spaces.

Financial capability. Free or low-cost space is helpful but does not solve inventory, equipment, and household cash-flow constraints. Simple records should separate revenue, cost of goods, transport, waste, and household withdrawals. Vendors can calculate net daily returns at different locations and times. Savings groups or sharia-compliant microfinance may support stock and equipment, but financing should follow actual cash cycles and avoid debt that cannot be serviced during quiet periods.

Visitor data and impact measurement. The qualitative findings establish mechanisms but not their scale. Management and government can develop privacy-respecting counts of daily visitors, event attendance, vendor numbers, and zone occupancy. Voluntary vendor records can track sales ranges, operating days, employment, and product origin. Combined data would reveal which events and facilities generate local economic benefit and whether intervention improves net income, orderliness, and satisfaction.

Environmental management. Food packaging, disposable cups, smoke, wastewater, and traffic can increase with commercial activity. Waste points should be conveniently placed and collected according to peak periods. Vendors can be encouraged to reduce single-use materials and maintain clean preparation equipment. Drainage, cooking areas, and fire safety need special attention. A clean and safe zone protects the mosque, visitors, and the viability of the MSME programme.

Inclusive access. Opportunities should be available to women, young people, low-capital traders, people with disabilities, and residents of surrounding communities through fair criteria. Permanent space should not become an informal private asset transferred without oversight. Rotation or mixed permanent-temporary allocation can widen participation while preserving continuity. Training and signage should use accessible language, and the physical zone should not block routes for older or disabled visitors.

Institutional collaboration. Destination management cannot provide every service alone. The city and provincial MSME agencies can support legality, product standards, packaging, and market linkage. Health authorities can assist food-safety training. Tourism agencies can integrate the site into responsible itineraries. Universities can help with visitor surveys, bookkeeping, spatial

design, digital catalogues, and impact evaluation. Community and religious leaders can strengthen ethical guidance and conflict resolution.

Phased implementation. In the first three months, stakeholders can map vendors, visitor routes, parking needs, product categories, and current rules. During months four to six, a pilot MSME zone, registry, basic training, price display, waste system, and event calendar can be introduced. In months seven to twelve, management can evaluate visitor satisfaction, vendor net income, parking order, waste, and product diversity. Successful arrangements can then be formalised and expanded without disrupting worship.

Research limitations. The study relies on eleven informants at one destination and does not estimate the total number of vendors, annual visitor volume, or aggregate economic impact. Revenue figures are self-reported illustrations and do not subtract costs. Interviews occurred at different times, so comparisons are affected by season and location. The study also gives limited attention to women vendors, supply chains, and formal retailers. Future research should combine qualitative insight with longitudinal sales, cost, visitor, and spatial data.

Dimension	Observed Contribution	Constraint	Priority Response
Visitor attraction	Daily worship, tourism, tower and events create market access	Busy and quiet periods vary	Share calendars and monitor visitor patterns
Business access	Local vendors and some rent-free trading opportunities	Space and eligibility may be informal	Transparent registry and fair allocation
Facilities	Clean worship areas, parking, courtyard and visitor amenities	Parking is also used for selling	Dedicated, serviced MSME zone
Income	Reported opportunities of about IDR 100,000-300,000 per day in cited cases	Returns vary by product, time and location	Bookkeeping, product mix and event planning
Empowerment	Local work, enterprise participation and exposure to visitors	Skills and bargaining capacity remain uneven	Training, vendor forum and sharia-compliant finance

Table 2. Mosque-Based MSME Contribution and Development Priorities

Source: Author's analysis based on interviews, observation, and documentation.

The Islamic Center should adopt an explicit principle of sacred-space-compatible enterprise. Worship, safety, and dignity remain primary, while local commerce is recognised as a legitimate service and empowerment function. This principle can guide decisions when economic opportunity conflicts with parking, pedestrian routes, or quiet areas. Rules should explain not only prohibitions but the objectives they protect, making compliance more understandable to vendors and visitors.

A formal but light-touch MSME programme can preserve the benefits of low entry costs. Registration, orientation, zoning, price display, sanitation, waste duties, and periodic evaluation can be implemented without imposing burdensome rent. Where revenue is needed for shared services, a transparent and affordable service contribution may be considered after consultation, with exemptions or support for vulnerable traders. Every payment and allocation criterion should be accountable.

The core outcome should be shared value: visitors receive convenient, clean, fairly priced products; vendors obtain access and income; management preserves order and enhances destination quality; and the community retains a greater share of tourism spending. Indicators should therefore combine economic and non-economic measures, including vendor net income, local sourcing, repeat visits, visitor satisfaction, cleanliness, parking functionality, complaints, women's participation, and vendor compliance.

The findings support a six-stage development model. The first stage is attraction: worship, architecture, the tower, programmes, and facilities bring people into the site. The second is spatial access: visitors must be able to find vendors without commerce obstructing prayer, parking, or circulation. The third is service quality: products, prices, hygiene, and vendor conduct must satisfy visitors. The fourth is transaction and retention: one-time purchases should develop into repeat demand, recommendations, or digital orders. The fifth is empowerment: vendors improve income, records, skills, networks, and participation. The sixth is reinvestment: part of the value created supports better products, shared facilities, cleanliness, and destination quality.

The model requires coordination because failure at one stage weakens the others. High visitor numbers do not guarantee economic benefit if the MSME zone is hidden or products do not match demand. A visible trading area will not remain successful if waste and congestion reduce the quality of the destination. Training will have limited impact if space allocation is uncertain. Conversely, reliable governance can create a reinforcing cycle in which better visitor experience supports demand, stronger vendors improve services, and an orderly marketplace strengthens the mosque's reputation.

Finally, the model should preserve the mosque's social mission. Economic development is a means of supporting dignified livelihoods and community welfare, not an end that overrides spiritual purpose. Priority for local participation, fair access, ethical transactions, hospitality to diverse visitors, and protection of vulnerable traders embodies that mission. When attraction, governance, enterprise capability, and reinvestment operate together, Hubbul Wathan can demonstrate how a major religious institution contributes to inclusive urban development while maintaining the sanctity and public character of the mosque.

CONCLUSION

Hubbul Wathan Islamic Center contributes to MSME and community economic development by attracting worshippers and tourists, creating market access, enabling local people to trade, supporting employment, and circulating visitor spending. The eleven-informant case shows that the mosque's contribution is mediated by its religious-tourism function, strategic location, extensive facilities, regular activities, and the reported opportunity for some local vendors to trade without rental charges. Economic benefit is real but heterogeneous: cited daily revenue varied with visitor intensity, product, mobility, and alternative selling locations.

Supporting factors include the 99-metre tower, clean prayer and ablution facilities, toilets, escalators, open courtyards, parking, event rooms, pilgrimage-training facilities, and a broad, accessible urban site. Constraints include fluctuating demand, competition, informal use of parking space, limited designated trading areas, and the need to protect comfort, cleanliness, and worship. The appropriate response is not to remove MSMEs, but to organise them through inclusive zoning, transparent governance, product and hygiene standards, visitor information, event planning, digital promotion, financial capability, and participatory vendor institutions.

The study does not quantify total economic impact and its revenue illustrations are not audited profit figures. Future work should follow vendors and visitor flows across seasons, calculate net income and local procurement, evaluate spatial arrangements, and compare conditions before and after an MSME-zone intervention. With evidence-based management and collaboration among mosque management, government, community, universities, and traders, the Islamic Center can strengthen its role as a spiritual landmark and a responsible platform for local economic empowerment.

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