

IMPLEMENTATION OF THE HADITH ON THE PROHIBITION OF BEGGING IN THE HOLY TOWER: A SOCIAL AND RELIGIOUS REVIEW

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Abstract

Beggars or individuals who seek to earn money without making an effort to work are often seen as symbols of social issues, which are called social pathologies. Because this clearly violates the norms of goodness and harms many people, one of the factors is poverty that has not been overcome. This research aims to find out the hadith law about begging, its contents, and its implications for begging mental coping. This type of research is qualitative descriptive research, and uses two types of data, namely primary and secondary. The primary data source is obtained from interviews while secondary data sources are obtained from literature studies, literature, books, or journal analysis studies that are relevant to the topic discussed. The results of this study show that in Islamic sharia begging is a highly prohibited act. Especially if it is done by deceiving others and pretending to be weak, but people are allowed to beg under certain circumstances. The implementation of the prohibition of asking in the Holy Tower needs to be seen from two sides, namely the person who asks and the person who gives, while still paying attention to the manners and rules in the Kudus Regional Regulation. In this research article, it is hoped that it can provide a deep understanding to beggars about the prohibition of begging, as well as its implementation on mental overcoming of begging.

Keywords: Hadith, Prohibition, Begging, Holy Tower

Abstrak

Pengemis atau individu yang berupaya mendapatkan uang tanpa melakukan usaha bekerja sering dipandang sebagai simbol isu sosial, yang disebut dengan patologi sosial. Karena hal tersebut jelas melanggar norma-norma kebaikan dan merugikan banyak orang salah satu faktornya yaitu kemiskinan yang belum diatasi. Penelitian ini bertujuan untuk mengetahui hukum hadis tentang meminta-minta, kandungannya, dan implikasinya terhadap penanggulangan mental mengemis. Jenis penelitian ini adalah penelitian deskriptif kualitatif, dan menggunakan dua jenis data yaitu primer dan sekunder. Adapun sumber data primer diperoleh dari wawancara sedangkan sumber data sekunder diperoleh dari studi literatur, kepustakaan, buku, atau studi analisis jurnal yang relevan dengan topik yang dibahas. Hasil penelitian ini menunjukkan bahwa dalam syariat islam meminta-minta merupakan perbuatan yang sangat dilarang. terutama jika dilakukan dengan cara menipu orang lain dan berpura-pura dalam keadaan lemah, namun orang diperbolehkan meminta-minta dalam keadaan tertentu. Implementasi larangan meminta-minta di Menara Kudus perlu dilihat dari dua sisi yaitu orang yang meminta dan orang yang memberi, dengan tetap memperhatikan adab dan aturan yang ada dalam Peraturan Daerah Kudus. Dalam artikel penelitian ini diharapkan dapat memberi pemahaman mendalam kepada pengemis mengenai larangan meminta-minta, serta implementasinya terhadap penanggulangan mental meminta-minta.

Kata Kunci: Hadis, Larangan, Meminta-minta, Menara Kudus



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INTRODUCTION

Islam strictly forbids begging through dishonest means or by deception. Furthermore, it does not allow begging except in times of extreme urgency. This is due to the fact that such acts are not only forbidden by Allah, but are also considered to undermine moral values and interfere with the rights of people in need of assistance. It creates a negative impression on individuals living in poverty who are reluctant to ask for help, as well as on those who are generous, as they should be the ones receiving help.¹ When, in fact, they should not be. Poverty is a real problem experienced by humans and is still a challenge for many people in various parts of the world, including Indonesia. It is a social problem that impacts every aspect of human life and can even encourage behavior that is contrary to social norms and religious laws.

A Muslim does not leave everything to others and does not ask for them. Instead, he makes his life dependent on tawakkal, hope, fear, and only asks Allah. He also tries to find ways to earn halal sustenance in order to fulfill all his needs. Tawakkal is not simply surrendering without striving to achieve goals. On the contrary, tawakkal implies the maximum possible effort to achieve these goals, and then everything related to the results of these efforts is left entirely to Allah, the Most Merciful and the Most Provident.² The most important element in Islamic practice is work and effort in this worldly life, because Islam does not only prepare individuals to focus on worship or the afterlife alone. Rather, Islam demands a balance between the life of this world and the life after death.³

Amidst the fast-paced changes of the times, people are trying to balance intellectual intelligence, practical modern thinking, and theoretical thinking skills. There is an effort to harmonize practical skills with moral demands, and between the needs of society and individual freedom of thought. The tranquility this creates is evident in everyday life. Instant culture is part of materialism that encourages individuals to prioritize results over processes. This instant culture encourages people to get money or results quickly and without strenuous effort, while in the end, less capable people may choose shortcuts to get money, such as begging or stealing, because these paths provide results without requiring skills and hard work.

Begging culture is related to a mindset that wants instant results without the desire to work hard and always rely on others. Of course, this is closely related to the psychological aspect of the

¹ Reza Fahlepy, "Analisis Hukum Islam Terhadap Jarimah Minta-Minta Yang Dilakukan Oleh Anak," *Jurnal de Jure* 10, no. 2 (2018), <http://jurnal.law.uniba-bpn.ac.id/index.php/jurnaldejure/article/view/28>.

² Abdul Ghoni, "Konsep Tawakal Dan Relevansinya Dengan Tujuan Pendidikan Islam: Studi Komparasi Mengenai Konsep Tawakal Menurut M. Quraish Shihab Dan Yunan Nasution," *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial* 3, no. 2 (2016): 249–63.

³ Fauziah Nurdin, "Islam Dan Konsep Keseimbangan Dalam Lini Kehidupan," *PROCEEDINGS ICIS 2021* 1, no. 1 (2022), <https://jurnal.ar-raniry.ac.id/index.php/icis/article/view/12702>.

individual. What will happen if this culture becomes widespread among the people? It is clear that this issue should be our collective concern, not just for the government or social institutions, but for all levels of Indonesian society. Nowadays, begging or beggar is considered normal and people even make it a source of income to fulfill their needs. they collect treasures from begging. Begging can be done in various ways, sometimes very cleverly so as to attract the sympathy of others;⁴ one example is begging in the area of the Holy Tower.

Beggars, or people who try to earn money without making an effort, are often considered to represent a social problem known as social pathology. In the 19th to early 20th centuries, sociologists formulated the definition of social pathology as any form of behavior that contradicts the norms that support goodness, safety in the environment, modesty, morality, belonging, solidarity, family relationships, as well as a balanced life among communities, discipline, virtue, and official laws. Social problems themselves include any kind of behavior that violates the traditions of society that need to be safeguarded to ensure collective well-being. Social pathologies can be explained as social conditions that are considered disruptive, potentially harmful, and detrimental to society as a whole.⁵

Menara Kudus is a symbol of Islamic civilization in Java that combines Islamic values with local traditions. As a site founded by Sunan Kudus, one of the Walisongo, Menara Kudus is not only a religious tourist attraction but also a center for spreading Islamic values. One of the teachings that is still inherent in the surrounding community is the prohibition of begging, which was inspired by the Prophet's hadith: "*Whoever begs others even though he does not need it is like consuming burning coals.*" (HR. Ahmad).

This teaching is in line with the spirit of "Gusjigang," the principle to be a good individual (gus), good at reciting the Quran (ji), and good at trading (gang).⁶ This principle has become the foundation of the lives of the people of Kudus, especially around the Menara area. This phenomenon is interesting to study because these religious values have a direct impact on the social order of the community, such as the spirit of independence, work ethic, and mutual assistance. However, in the midst of modernization and social change, the application of these values faces challenges. For example, there is still the practice of begging in the Menara area by both local residents and migrants. This study aims to examine the extent to which the hadith of the prohibition of begging

⁴ Yazid bin Abdul Qadir Jawas, *Hukum Meminta-Minta Dan Mengemis Dalam Syari'at Islam* (Pustaka At-Taqwa, 2009).

⁵ Paisol Burlian, *Patologi Sosial* (Bumi Aksara, 2022), https://books.google.com/books?hl=id&lr=&id=0L5mEAAAQBAJ&oi=fnd&pg=PP1&dq=patologi+sosial&ots=KuloxjIDWI&sig=-OvC_0fnkKCCHKVxX8GpUsLOmM.

⁶ Ainna Khoiron Nawali, "Nilai-Nilai Pendidikan Islam dalam Filosofi Hidup 'Gusjigang' Sunan Kudus dan Implikasinya terhadap Kehidupan Masyarakat di Desa Kauman Kecamatan Kota Kudus," *Jurnal Pendidikan Agama Islam* 15, no. 2 (2018): 1–15, <https://doi.org/10.14421/jpai.2018.152-01>.

is still implemented in the Menara Kudus area, as well as how it affects the social and religious life of the community.

Local regulations generally focus on handling vagrants and beggars through prevention and rehabilitation approaches. One of the coercive measures taken is to threaten sanctions for vagrants or beggars, namely confiscation of begging products, expulsion, and rehabilitation. As well as individuals who provide goods to them will be sanctioned in accordance with the Kudus Regency Regional Regulation Number 15 of 2017 Article 19 paragraph 4 states that "*Anyone who violates the provisions in providing food and/or goods in any form to vagrants, beggars, and street children in public places as stated in article 21 may be subject to a maximum imprisonment of 10 (ten) days and a maximum fine of Rp1,000,000.00 (one million rupiah)*".⁷

Research that has been done before that has a connection with this topic is "SAIL MEANING IN THE AL-QUR'AN: THE IMPLICIT PURPOSE OF ALLEVIATING BEGGING IN THE VERSE OF SA'IL AND ITS ACTUALIZATION." This study, written by Ahmad Rafi, Sapol Hamzah, and Ahmad Ahnaf Rafif in 2018, asserts that beggars are individuals who earn money by asking in public places for various reasons in order to attract attention and compassion from others. In this context, the Qur'an refers to beggars or beggars with the term sa'il and always associates it with the giving of wealth, such as in the context of alms or zakat, which shows that the Qur'an seeks to improve the condition of society filled with the presence of sa'il.⁸ The previous study focused more on the interpretation of the term sa'il in the Qur'an, while this study will emphasize the hadiths that discuss the law of begging from a social and religious perspective.

This study can offer a deeper insight into the way the law regulates begging. Basically, Islam prohibits begging, if it is done by deception or lying it is haram.⁹ Hadith prohibits the practice of begging because it is considered an attempt to seek other people's wealth with the wrong motive, which is not for the benefit of religion, but for personal gain. This is because it clearly violates the norms of kindness and harms many people, one of the factors being unaddressed poverty. This behavior is a social problem that is not allowed either by the state or by religion, in accordance with what was conveyed by the Prophet SAW, which the author obtained from the hadith narrated by Bukhari with number 1378.

⁷ Peraturan Daerah, "Peraturan Daerah Kabupaten Kudus Nomor 15 Tahun 2017," 2017, https://peraturan.bpk.go.id/Download/66264/Perda_15_2017.pdf.

⁸ Muhammad Rafi et al., "Makna Sa'il Dalam Al-Qur'an: Tujuan Implisit Pengentasan Pengemis dalam Ayat-Ayat Sa'il dan Aktualisasinya," *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis* 18, no. 1 (2018): 17–32, <https://doi.org/10.14421/qh.2017.1801-02>.

⁹ editor, "Larangan Meminta-Minta | Almanhaj," August 1, 2021, <https://almanhaj.or.id/36406-larangan-meminta-minta.html>.

RESEARCH METHODS

This research applies a qualitative approach using the case study method to investigate the mismatch between individuals who make appeals for money for personal gain and those who genuinely need help. The qualitative approach refers to the process of gathering information, in which researchers collect, organize, and assess data obtained from people, relying on observation or listening as a tool in the process.¹⁰ The object of research chosen in this study is on Menara Street, Pejaten, Langgardalem, Kudus City Subdistrict, Kudus Regency, Central Java by describing the problem of Hadith Prohibition of Begging which is focused on aspects of the Implementation of Hadith Prohibition of Begging in Menara Kudus from the Social and Religious Review. The location of the Holy Tower was chosen as the object of research because there are many people begging without a clear reason.

Data collection was conducted using triangulation techniques to ensure the validity of the research results. In-depth interviews explored the experiences and views of others on this phenomenon, while participatory observation was conducted to observe social and religious interactions in daily life. The collected data was evaluated thematically through a process of reduction, presentation of information and drawing conclusions to identify key patterns relating to the research focus. The research focus is the core of a study that structures the problem clearly, serving as the main guide in collecting and analyzing data. With the right focus, the researcher can narrow down a broad topic into specific issues, making it easier to achieve the research objectives. This research also adheres to ethical principles by maintaining the confidentiality of informants and seeking consent before data collection. With this approach, the research is expected to provide insights for beggars in the tower area, or home-based beggars.

RESULTS AND DISCUSSION

Definition of Begging (Begging)

Begging has its roots in Arabic, where there is a *fi'il madhi* verb term from the word *sa'ala*, which translates as “to ask” or “to ask (beg).” Literally, the term refers to the individual doing the begging. In its *fi'il madhi* *tsulasi mazid* form, begging comes from the word *tasawwala*, which means “to beg for donations.” Some scholars explain *tasawwala* as the activity of asking others for their possessions not for religious purposes, but rather for personal needs.¹¹ Begging, also known as begging, is the act of a person requesting money, food or other items from others without giving anything in return. This behavior is generally done in public places with the aim of fulfilling daily

¹⁰ Mudjia Rahardjo, *Studi Kasus Dalam Penelitian Kualitatif: Konsep Dan Prosedurnya*, 2017, <http://repository.uin-malang.ac.id/1104>.

¹¹ Ardiansyah et al., “Konsep Hadis Tentang Meminta-Minta,” *AT-TAHDIS: Journal of Hadith Studies* 1, no. 2 (2017).

needs. Because the job of begging is quick to get results, just by stretching out your hands with a crumpled appearance in front of other people to make donations, in that short time you get the results.¹² According to the large Indonesian dictionary (KBBI) begging is defined as “*asking for alms*” or “*asking for something hopefully through convincing words or attitudes*”.¹³

By becoming a beggar, one can quickly learn the tricks and secrets of the trade, even without special training. They learn when to speak, how to extend their hands, and how to present a convincing expression of sadness. In addition, they are also adept at using various strategies, including taking advantage of legal flaws, to attract the sympathy of others. All this is done with their ingenuity, regardless of whether the act is considered right or wrong.¹⁴ Begging in this day and age is practiced by a wide range of people, from toddlers to the elderly, men, women, and waria (female transvestites). They use a variety of methods to attract attention and sympathy. Some beg by singing, whistling, clapping, or playing musical instruments such as guitars and flutes. Some do it alone, while others clump together. Some carry donation folders, cry, or plead to evoke pity, and some are even pushy. Their appearance varies from shabby to neatly dressed in suits and ties, reflecting the variety of ways they practice their profession.¹⁵

Factors that encourage a person to beg

Beggars are often seen as a social problem because their existence is considered to deviate from prevailing norms and rules. Economically deprived, they depend on the mercy of others and are often found in public spaces, which can cause discomfort and concern. Although difficult and risky, begging is a last resort, even though it is often considered humiliating and degrading. Begging is not a simple job. Every day they have to explore various corners of the city and crowded locations, move in the hot sun, get caught in the rain, and have to interact directly with dirty environments. In the crowded streets, their safety is often at risk. However, the biggest challenge is getting rid of shyness and maintaining self-esteem. This activity is often perceived by people as something shameful and degrading for anyone who is forced to do it.

In the evolution of Indonesian society, begging remains an option for a number of individuals, especially those who are lazy to work or come from villages without adequate skills to try their luck in the city. While it may seem simple, this activity is not easy and requires great courage to face the challenges of life on the streets. However, for those who are used to it or have

¹² Jawas, *Hukum Meminta-Minta Dan Mengemis Dalam Syari'at Islam*.

¹³ Ardiansyah et al., “Konsep Hadis Tentang Meminta-Minta.”

¹⁴ Moh Rofiki and Tutik Hamidah, “Prilaku Mengemis untuk Menafkahi Keluarga Perspektif Maqasyid Syariah Imam Al-Ghazali (Studi di Masyarakat Desa Pragaan Daya Kabupaten Sumenep),” *Jurnal Hukum dan Kebijakan Publik* 7, no. 1 (2025), <https://jurnalversa.com/s/index.php/jhkp/article/view/1256>.

¹⁵ Jawas, *Hukum Meminta-Minta Dan Mengemis Dalam Syari'at Islam*, hal. 14.

no shame, this activity is considered the easiest and most convenient way to survive.¹⁶ Broadly speaking, there are a number of factors that cause a person to fall into the condition of being homeless or begging, namely:

1. Factors of Powerlessness, Destitution, and Poverty

Powerlessness, destitution and poverty are the main factors that make it difficult for some people to fulfill the daily needs of their families. They live without a steady income, regular support or other sources of livelihood. In addition, they often do not have the skills or expertise to earn a living. Among them are orphans, people with disabilities, people with chronic illnesses, poor widows, elderly people who are no longer able to work, and so on. These are the people that Muslims are obliged to help, through zakat, sadaqah, infaq and other means. It is important for every Muslim to always remember that life is a test. Some are given sufficiency and wealth, while others are tested with destitution and poverty. A believer must believe that all destinies, both pleasant and difficult, are part of Allah's will which must be accepted with faith. In accordance with the word of God SAW. in QS. Hud: 6

وَمَا مِنْ دَآبَةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقْرَرَهَا وَمُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ مُّبِينٍ

"And there is not a living thing on earth except that Allah has guaranteed its sustenance. He knows its abode and the place where it is kept. All is written in a book that is manifest." (QS. Hud: 6)

2. Economic Factors

High rates of poverty often result in people being unable to fulfill basic needs such as clothing, food and shelter, and having difficulty accessing public services. This leaves them unable to properly develop their personal or family lives. Ultimately, some individuals choose to beg as a method of survival.¹⁷ Difficulties in obtaining employment make matters worse, so some of them consider begging to be better than not having a job at all. The majority of these beggars are people who do not have the strength to deal with prolonged economic problems. The financial crisis they are experiencing has left them with no other options for survival. However, amidst these difficult challenges, there is still a group of individuals who continue to try hard to make ends meet while maintaining their self-respect. Unlike the beggars who feel

¹⁶ Zainal Fadri, "Upaya Penanggulangan Gelandangan dan Pengemis (Gepeng) sebagai Penyandang Masalah Kesejahteraan Sosial (PMKS) di Yogyakarta," *KOMUNITAS* 10, no. 1 (2019): hal. 8, <https://doi.org/10.20414/komunitas.v10i1.1070>.

¹⁷ Grace J. Waleleng and Maria Pratikno, "Faktor-Faktor Terjadinya Gelandangan Dan Pengemis Di Kota Manado," *AGRI-SOSIOEKONOMI* 19, no. 1 (2023), <https://doi.org/10.35791/agrsosiek.v19i1.46924>.

there is no other way but to beg in order to fulfill the needs of themselves and their families. This has been explained in QS. Ar-Ra'ad: 11

لَهُ، مُعَقِّبُتْ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ، مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوْمَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ، وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

"For him (man) there are (angels) who come and go, guarding from before and behind him as Allah commands. Verily, Allah will not change the condition of a group until they change what is within themselves. If Allah wills evil for a group, then no one can resist, and there is no protector for them except Him."

The verse emphasizes the importance of effort or endeavor in changing the fate of a person or society. This verse shows that positive change will not occur without concrete actions from individuals or groups. Allah has given humans the mind, ability and opportunity to strive, so the main responsibility for improving conditions lies with humans themselves. Even in difficult conditions, Islam teaches not to despair, but to remain optimistic and try to find solutions. Patience in facing trials and persistence in trying are important keys to achieving better change. Efforts must be accompanied by prayer as a form of recognition of human dependence on Allah, because the final result remains in His hands.¹⁸

3. Physical Limitations and Mental Impairments

Poverty is not only caused by economic aspects, but also includes non-economic elements such as health and vulnerability. Physical disability or the presence of mental disorders can make individuals choose to become beggars instead of doing work. The difficulty of finding decent work for people with physical disabilities often leads them to give up and survive by begging or becoming homeless. Physical impairments make finding a job more complicated, especially for those with no education or academic limitations, which ultimately leads to the mistaken decision to rely on begging as their only source of livelihood. In addition, begging is often linked to mental health issues, and often families no longer care, resulting in a life of dependence on begging for daily living.¹⁹ This is explained in QS. Al-Baqarah: 286 which states that "Allah does not burden anyone except according to his ability." This verse teaches that every individual has a responsibility to strive, even if they face limitations. However, Islamic teachings also emphasize how important it is to provide assistance to those in distress, such as the poor and people with disabilities.²⁰

¹⁸ Ulil Azmi, *Rezeki antara Ikhtiar dan Takdir dalam Perspektif Al-Qur'an*, n.d., hal. 40.

¹⁹ Purwaningsih Purwaningsih et al., "Peer Group Support Change Perception Of Homeless And Beggar," *Jurnal Ners* 3, no. 1 (2017): 77–80, <https://doi.org/10.20473/jn.v3i1.4985>.

²⁰ Novira Faradina, "Penerimaan Diri Pada Orang Tua yang Memiliki Anak Berkebutuhan Khusus," *Psikoborneo: Jurnal Ilmiah Psikologi* 4, no. 1 (2016), <https://doi.org/10.30872/psikoborneo.v4i1.3925>.

4. The Freedom and Pleasure of a Vagabond Life

Not all homeless people and beggars suffer, some of them actually feel comfortable with street life. They feel free from rules and norms that are considered burdensome, so they choose vagrancy and begging as a way of life and a source of livelihood. This phenomenon has even become a tradition in some communities. In some situations, the habit of begging and living on the streets is passed down from one generation to another, making it difficult to end without appropriate social action.

5. Socio-cultural Factors

Social and cultural factors play a major role in supporting the presence of vagrants and beggars (gepeng). An atmosphere rich in tolerance and kindness, such as a community known for being friendly and compassionate, often attracts beggars. By displaying a sorrowful expression, wearing tattered clothes, and using heart-melting phrases, they can make others feel pity and give money without hesitation, sometimes even without buying the goods they offer. Unfortunately, this habit often breeds laziness and low self-esteem. Some homeless people and beggars feel no shame in begging, even considering their condition as a fate that cannot be changed. They tend to resign themselves to their fate without any desire to improve their lives or try to do better. As a result, this behavior becomes a habit that is difficult to break, as giving money without effort is often considered an easy way to survive.²¹

6. Limited Education and Skills

Low education and lack of skills often prevent individuals from obtaining good jobs. Therefore, some people decide to become homeless and beggars as a survival option. For those who are unwilling to put in the effort or move from villages to cities with no skills, this activity is considered a shortcut. Although it may seem simple, homelessness and begging actually require courage and mental strength. However, for those who are used to it or have no shame, this activity is considered the easiest way to make a living.²²

7. Feeling hopeless due to problems in the family and household

Homelessness and begging often emerge as social problems caused by a number of factors, including problems in family and home life. Conflicts within the family, such as arguments, violence, or the inability to fulfill basic needs, can cause individuals to feel depressed and frustrated. This can lead them to leave home and cut off ties with relatives or family in the village. The inability to cope with ongoing life pressures can worsen their psychological state.

²¹ Tyas Martika Anggriana and Noviyanti Kartika Dewi, "Identifikasi Permasalahan Gelandangan dan Pengemis di UPT Rehabilitasi Sosial Gelandangan dan Pengemis," *INQUIRY: Jurnal Ilmiah Psikologi* 7, no. 1 (2016), <https://doi.org/10.51353/inquiry.v7i1.78>.

²² Tri Utami et al., "Tipikal Pengemis Di Sepanjang Jalan Kebun Krumput Desa Pageralang Kecamatan Kemranjen Kabupaten Banyumas," *Geo Edukasi* 5, no. 1 (2016), <http://jurnalsosial.ump.ac.id/index.php/GeoEdukasi/article/view/1899>.

Many of them end up experiencing deep frustration, which in some cases can develop into mental disorders, even to the point of losing their sanity. This creates a cycle of social problems that are difficult to overcome without neighborhood support and assistance.²³

Description of Begging Practices in the Holy Tower Area Kudus

Based on the results of the interviews, the author understands the various reasons that drive them to become beggars, among others:

| No | Name | Age | Reason | Occupation |
|----|---------|--------------|----------|-------------------|
| 1. | Jumanah | 49 Years old | Side Job | Cold Drink Seller |
| 2. | Piyati | 53 Years old | Forced | - |

Based on the data above, their reasons for begging can be categorized as follows:

1. Side Job

Mrs. Jumanah starts her money-collecting activities from 8:30 a.m. to 4 p.m. She departs from her residence to the Menara Kudus by walking. Ms. Jumanah's daily income from this activity reaches Rp 25,000. However, Ms. Jumanah actually does this begging only as an additional job, because at her house, she has a small business selling cold drinks. She admits that the income from selling cold drinks and begging is insufficient to fulfill her daily needs. To be able to meet these needs, a combination of Mrs. Jumanah's income and her husband's income is needed.²⁴

2. Compulsion

Mrs. Piyati starts her begging activity every day from 06:00 to 15:30 WIB. She departs from home to Menara Kandus by taking public transportation to Kudus Square, then continues the journey on foot to Menara Kudus. Mrs. Piyati earns a daily income of Rp 60,000 from begging. Mrs. Piyati's decision to beg was taken after her husband died in 2014, and since then Mrs. Piyati has taken over her husband's responsibilities as a family supporter, especially to support her children's education. She admits that her income as a beggar is still not enough to fulfill her daily needs. In the end, if the money earned is still insufficient, Ibu Piyati is forced to borrow money from others and return it when there are many visitors, so that Ibu Piyati's income becomes better.²⁵

View of Islamic Law on the Practice of Begging (Begging)

Islam encourages its followers to strive and persevere in their work. In Islamic principles, begging is strictly prohibited, especially if it is done in a way that deceives others and pretends to

²³ Waleleng and Pratiknjo, "Faktor-Faktor Terjadinya Geladangan Dan Pengemis Di Kota Manado," hal. 724.

²⁴ Siti Jumanah, "Wawancara Dengan Pengemis Di Menara Kudus," January 20, 2025.

²⁵ Nur Piyati, "Wawancara Dengan Pengemis Di Menara Kudus," January 20, 2025.

be weak. Many hadith-reports emphasize this prohibition, one of which is the hadith narrated by Abu Hurairah. He said that the Prophet said:

مَا يَرَأُ الْرَّجُلُ يَسْأَلُ النَّاسَ حَتَّىٰ يَأْتِي يَوْمَ الْقِيَامَةِ لَيْسَ فِي وَجْهِهِ مُنْعَةٌ لَّهُ
“A person who constantly expects donations from others, on the Day of Resurrection he will appear before Allah without a bit of flesh on his face” (HR: Bukhari no. 1474, Molim no. 10401).²⁶

مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكَثُرًا فَإِنَّمَا يَسْأَلُ جَمْرًا فَلَيَسْتَقْلُ أَوْ لَيَسْتَكْثِرُ
“Whoever begs from others in order to increase his wealth is, in fact, asking for burning coals, whether he will get less or more” (Muslim narration no. 1041).

This Hadīth teaches that an individual who relies on others to fulfill his needs when he is actually capable of doing so will face punishment in the Hereafter. The wealth he accumulates from begging without a valid reason will turn into embers that burn him. Hence, Islam strictly forbids the act of begging just to enrich oneself.

In the text *Al-Musnad as-Sahih al-Mutashar min as-Sunan bi Naqli al-'Adl 'an al-'Adl 'an Rasulillah*²⁷ it is mentioned that begging or beggar is an act that is contrary to the principles of Islam. Islamic teachings encourage its followers to earn a living in a halal and good way if they want to get something. A number of scholars have even banned the practice of begging. The argument is that begging is a way of giving oneself to others. However, shouldn't we rely solely on Allah for help?

In a Hadith it is explained:

عَنِ الزَّبِيرِ بْنِ الْعَوَامِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا مُوسَى حَدَّثَنَا وُهَيْبٌ حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ الزَّبِيرِ بْنِ الْعَوَامِ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَأْتِي بِحُزْمَةِ الْحَطَبِ عَلَى ظَهِيرَهِ فَيَبِعَهَا فَيَكْفَ اللَّهُ بِهَا وَجْهَهُ حَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ أَعْطَوْهُ أَوْ مَنْعَوْهُ (رواه البخاري)

“Musa told me Wuhaib told me Hisham from his father from Zabir bin 'awaam r.a. from the Prophet (SAW) who said: Indeed, if one of you takes his rope and carries a bundle of firewood on his back, then he sells it so that Allah will protect

²⁶ Dini Astriani, “Klasifikasi Metode Dan Pendekatan Syarah Hadis Dalam Kitab-Kitab Hadis Ahkam (Studi Kitab Bulughul Maram, Subulussalam, Misbahuz Dzolam, Dan Nailul Authar),” *CONTEMPLATE: Jurnal Ilmiah Studi Keislaman* 2, no. 02 (2021): 135–53, <https://doi.org/10.53649/contemplate.v2i02.148>.

²⁷ Abu Al-HusseinMuslim bin Al-Hijjaj bin Muslim Al-Qushayri Al-Naishaburi, *Al-Jami' As-Shahih (Shahih Muslim)* (Dar Al-Taba'a Al-Amera, 1334).

his face (honor), that is better for him than asking others, they give him or do not give him". (H.R. Bukhari).

In order to critique the history/sanad of the above hadith, we first need to know the biography of the narrator of the above hadith. From the above hadith there is a sequence of sanad as follows: *Az-Zubayr ibn Al 'Awwam ibn Khuwailid - Urwah ibn Az Zubayr ibn Al 'Awwam ibn Khuwailid ibn Asad ibn 'Abdul 'izzi ibn Qu - Hisham ibn 'Urwah ibn Az Zubayr ibn Al 'Awwam - Wuhaib ibn Khalid ibn 'Ajlan - Moses ibn Isma'il*

Hadith assessment

This hadith is of undeniable sahih status. Its chain of transmission is muttashil, and it was narrated by Imam Bukhari, a leading traditionist. The authenticity of this hadith is unquestionable. In addition, all the words used in this Hadith are easy to understand and there are no gharib terms. Hence, an explanation of rarely used words is not necessary.

Companion Qabishah bin Mukhariq Al-Hilali Radhiyallahu Anhu narrated that the Prophet said:

يَا قِيِّصَةُ، إِنَّ الْمَسْأَلَةَ لَا تَحْلُّ إِلَّا لِأَحَدٍ ثَلَاثَةِ رَجُلٍ تَحْمَلُ حَمَالَهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّىٰ يُصِيبَ قِيِّصَبَهَا ثُمَّ يُمْسِلُ، وَرَجُلًا صَابَتْهُ جَائِحَةٌ اجْتَنَحَتْ مَالَهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّىٰ يُصِيبَ قَوَامًا مِنْ عَيْشٍ أَوْ قَالَ : سِدَادٌ مِنْ عَيْشٍ وَرَجُلٌ أَصَابَتْهُ فَاقَةٌ حَتَّىٰ يَفْعُومَ ثَلَاثَةَ مِنْ ذُوِّي الْحِجَاجِ مِنْ قَوْمِهِ : لَقَدْ أَصَابَتْ فُلَانًا فَاقَةً ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّىٰ يُصِيبَ قَوَامًا مِنْ عَيْشٍ. أَوْ قَالَ : سِدَادٌ مِنْ عَيْشٍ فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ يَا قِيِّصَةُ ، سُحْتَنَا يَا كُلُّهَا صَاحِبُهَا سُحْتَنَا

"O Qabishah! Indeed begging is not permissible, except for one of three people: (1) a person who has incurred the debt of another may beg until his debt is paid, (2) a person whose wealth has been depleted by calamity may beg until he has a means of livelihood, and (3) a person who has been afflicted with hardship in life until three reasonable men from his community testify to his hardship, "he may beg until he has a means of livelihood. Begging outside these three conditions, O Qabishah! It is haram, and eating haram wealth". (H.R Muslim)

The above Hadith explains that begging is a prohibited act, except for three specific groups, namely:

1. People who bear the financial burden of others, such as paying debts, fines (diyat), or peace money to reconcile warring parties, are allowed to ask for help.

2. A person who has lost all of his/her property due to a calamity (such as a natural disaster) and has nothing to meet his/her needs may beg until his/her needs are met.
3. A person who has experienced sudden financial hardship, but was previously known to be well-off, may only ask for help if there are three wise witnesses from his/her community who confirm his/her condition. On the other hand, a person who has been living in poverty from the beginning does not need witnesses; his request is accepted immediately.

Islam only allows a person to beg in an emergency, when there is no other way to fulfill their needs. However, if there is still an opportunity to work or try in a halal way, then it is much better than begging.

Scholars' Views on the Law of Begging:

1. Yusuf Qardhawi's view

Yusuf Qardhawi emphasized that a person who still has the ability to work should not (Haram) depend on help or alms from others, even though the reason is worship or trust in God. According to him, earning a living to meet the needs of yourself and your family is an obligation. As Beliar's opinion is based on the following hadith:

وَ لَا يَحِلُّ لِلْمُسْلِمِ أَنْ يَكُسْلَ عَنْ طَلَبِ رِزْقِهِ بِاسْمِ التَّفَرُّغِ لِلْعِبَادَةِ، أَوِ التَّوْكِلِ عَلَى اللَّهِ،
فَإِنَّ السَّمَاءَ لَا تُمْطِرُ ذَهَبًا وَلَا فِضَّةً كَمَا لَا يَحِلُّ لَهُ أَنْ يَعْتَمِدَ عَلَى صَدَقَةٍ يَمْنَحُهَا، وَهُوَ
يَمْلِكُ مِنْ أَسْبَابِ الْفُقْوَةِ مَا يَسْعَى بِهِ عَلَى نَفْسِهِ، وَيُغْنِي بِهِ أَهْلَهُ وَمَنْ يَعُولُ

"It is not permissible for any Muslim man to be idle in working for sustenance, under the pretext of being busy worshipping or surrendering to Allah, because there is no way that the heavens will send down wealth. Similarly, it is not permissible for a Muslim man to rely solely on the charity of others, while he is still capable of working to provide for himself and his family and dependents."

However, under certain conditions, he tolerates people who are forced to ask for help. There are three circumstances in which he thinks it is permissible: First, People who have large dependents, They may ask for help until their dependents are fulfilled. After that, they are not allowed to ask again. Secondly, Victims of disasters who have lost their property If a person experiences a disaster that makes him lose his source of livelihood, he may ask for help until his needs are met. Thirdly, Victims of major disasters such as tsunamis, earthquakes, or volcanic eruptions, where a person loses all his wealth. Outside

of these three conditions, begging is considered haram. The flexibility of this view is based on various traditions quoted by Yusuf Qardhawi.²⁸

2. Imam al-Ghazali's view of Maqasyid Sharia

Begging is different from just asking for help. In Islamic teachings, asking for help from others is allowed. In life, all individuals must have experienced difficulties and of course sometimes need support from others. When facing such problems, asking others for help can be considered valid. This can be done as long as the request does not become a habit and is not done excessively, especially if it makes others feel burdened.²⁹ Imam Al-Ghazali in his book *Raudhatu ath-Thalibin wa 'Umdatuhu as-Salikin* asserts: "*Any individual who expects help from others, when he already has enough food for one day, is robbing the weak and poor.*"

Al-Ghazali's statement reflects that asking for help without a pressing reason, especially if one already has enough to meet basic needs, is a disservice to those who are less fortunate. Islamic teachings emphasize the importance of self-reliance to fulfill our daily needs, even if we only have basic food items such as eggs at home. We are taught to appreciate what we have and manage it wisely. Religious principles do not encourage us to beg, but rather encourage us to live with simplicity and not force ourselves to take things beyond our means. If we want to improve our quality of life, all achievements must be made through our own hard work and effort, not by relying on the generosity of others.

Accepting Allah's gifts with gratitude and contentment brings blessings and spaciousness to life. Those who do not feel the need to beg show that they have obtained a very precious gift. Ridha and gratitude are the keys to blessings. Al-Ghazali emphasized that "If one understands what is involved in the process of asking, no one will perform the act. No one makes a request to another, whether it is granted or not, unless his dignity has decreased for forty days." Understanding the ill effects of begging can make one realize that it is destructive to the soul. Begging removes shame, encourages deception, and hinders the potential for hard work and innovation that benefits society. Furthermore, begging degrades self-esteem, which in religious teachings is believed to lower one's

²⁸ Yusuf Al-Qaradawi, *HALAL&HARAM Dalam Islam* (n.d.), https://dln1.ncdn.ec/books-files/_collection/userbooks/57f6039ea68d5da1a550eea4ab35c8d2dc0bd947aeeb72899e888e6845132c05/re-direction?filename=Halal%20%20Haram%20dalam%20Islam%20%28Dr.%20Yusuf%20Qardhawi%29%20%28Z-Library%29.pdf&md5=MXItoATYHxifmCFaWAsU_g&expires=1739603018.

²⁹ Nuraini et al., "Moralitas di Dunia Maya: Hukum Mengemis Online Live Tik Tok dalam Perspektif Al-Ghazali," *Jurisprudensi: Jurnal Ilmu Syariah, Perundang-Undangan dan Ekonomi Islam* 16, no. 1 (2024): 64–82, <https://doi.org/10.32505/jurisprudensi.v16i1.7577>.

status for forty days.³⁰ Therefore, a Muslim should avoid this despicable act, maintain self-respect, and be grateful for the blessing of health and the ability to work, so as to avoid this despicable act.

Efforts of the Social Service in Tackling Beggars

1. Preventive Measures

Preventive action is like an umbrella before the rain! This means that we carry out various activities to prevent problems from occurring. For example, by training skills (soft skills) or providing apprenticeship training so that someone is ready to work, improving health, providing socialization and education, disseminating important information through the media, providing social guidance, and providing social assistance.³¹ All of this is done so that people are more empowered and avoid problems. In order for the beggar or vagrant development program to be successful as planned, the key is smooth communication and solid cooperation, if all parties are compact and talk to each other, preventive efforts will be more effective and our goals will be achieved. The forms of preventive measures consist of the following: *First*, interpersonal skills training, work experience, and professional network development such as beauty, culinary courses, and various activities that can help individuals with social backgrounds to stand on their own feet after completing the quarantine period. *Second*, Health Improvement, Health is an investment in the future, therefore in this program, we improve their health in a fun way, such as gymnastics, aerobics, and brain exercises. The goal is not only to keep the body fresh, but also to train memory and restore confidence that may have faded. With a healthy body and a clear mind, they will be more enthusiastic about life.³²

Third, Community Education Counseling, Providing understanding to the public about glandangan and beggars can stop their dependence on pity, thus encouraging independence in making a living. The Minister of Social Affairs invites the public not to give money to beggars, in accordance with Article 504 of the Criminal Code and Permendes RI No. 9/2018.³³ *Fourth*, Social Guidance, Providing religious and spiritual guidance to spongers to increase their understanding, awareness of thinking, and spirituality.³⁴ *Fifth*,

³⁰ Rofiki and Hamidah, "Prilaku Mengemis untuk Menafkahi Keluarga Perspektif Maqasyid Syariah Imam Al-Ghazali (Studi di Masyarakat Desa Pragaan Daya Kabupaten Sumenep)."

³¹ Fadri, "Upaya Penanggulangan Gelandangan dan Pengemis (Gepeng) sebagai Penyandang Masalah Kesejahteraan Sosial (PMKS) di Yogyakarta."

³² Tiara Khairunnisa et al., "Smart Urban Service: Upaya Rehabilitasi dan Preventif pengemis Dan Gelandangan Kota Yogyakarta," *Moderat: Jurnal Ilmiah Ilmu Pemerintahan* 6, no. 1 (2020): 29–42, <https://doi.org/10.25157/moderat.v6i1.3156>.

³³ Sarno Setiawan et al., "Community Empowerment on Establishment of Friendly-Village for Women and Children," *Indonesian Journal of Advocacy and Legal Services* 1, no. 1 (2019): 5–22.

³⁴ S. D. Monica et al., "Peran Dinas Sosial Dalam Menanggulangi Gelandangan Dan Pengemis (Gepeng)," *Jurnal Pendidikan IPS Indonesia* 8, no. 2 (2024): 92–98.

Social Assistance, Providing basic needs assistance such as food, temporary shelter, health care, and medicine. This assistance also includes education on hygiene and health through cooperation with health institutions.

2. Rehabilitation Efforts

Rehabilitation is a process of recovery and renewal that aims to restore confidence, independence, and responsibility of street beggars to themselves, their families, and society.³⁵ This can be achieved through improving physical abilities, social skills, and psychological support to overcome psychosocial problems.³⁶ The forms of rehabilitation efforts are as follows: *First*, Encouragement and psychological support, In this effort, beggars are given encouragement and psychological support to help them overcome psychosocial issues. The aim is to restore, maintain and increase their social sensitivity, so that they can be more confident and ready to live a better life.³⁷ *Second*, skills training, this effort aims to equip beggars with skills so that they can live more independently and productively. The training provided varies, where they are taught cooking skills, then the results are sold. This program is designed as a provision so that they do not return to begging, but are able to build a better life. *Third*, counseling guidance focuses on how to build the beggars' self-confidence so that they can adapt to society. Many of them feel ostracized because of their condition. Through mentoring sessions, they get the opportunity to interact with the development team, so they can find solutions and a new spirit to live a better life.³⁸

CONCLUSION

Begging, or often referred to as begging, is the act of a person asking for help in the form of money, food, or other goods from others without giving anything in return. Beggars are often seen as a social problem because their existence is considered to deviate from the prevailing norms and rules. Economically deprived, they depend on the mercy of others and are often found in public

³⁵ Ii Sumantri et al., "Efektivitas Program Rehabilitasi Sosial Terhadap Gelandangan Dan Pengemis Di Balai Rehabilitasi Sosial Bina Karya Cisarua," *Publica: Jurnal Pemikiran Administrasi Negara* 10, no. 1 (2018): 13–24.

³⁶ Devi Christy and Jovano Deivid Oleyver Palenewen, "Kebijakan Dinas Sosial dalam Mengatasi Masalah Gelandangan dan Pengemis di Kota Palangka Raya," *Wacana: Jurnal Ilmu Sosial Dan Ilmu Politik Interdisiplin* 8, no. 1 (2021): 187–98.

³⁷ Himami Firdausi, "Strategi Pembinaan Dinas Sosial Terhadap Pengemis Dalam Pengentasan Kemiskinan Perspektif Maqasid Syariah: Kota Malang" (PhD Thesis, Universitas Islam Negeri Maulana Malik Ibrahim, 2021), <http://etheses.uin-malang.ac.id/34212/>.

³⁸ Zaenal Abidin, "Penanganan Problematika Pengemis, Gelandangan dan Orang Terlantar (PGOT) melalui Bimbingan dan Konseling Islami di Balai Rehabilitasi Sosial "Martani" Cilacap," *KOMUNIKA: Jurnal Dakwah Dan Komunikasi* 7, no. 2 (2013), <https://ejournal.uinsaizu.ac.id/index.php/komunika/article/download/382/346>.

spaces, which can cause discomfort and concern. Broadly speaking, there are several factors that cause a person to become a glandangan or beggar, namely: Economic Factors, Physical Limitations and Mental Disorders, Freedom and Pleasure of Homelessness, Socio-Cultural Factors, Limited Education and Skills, Feeling hopeless due to problems in the family and household. In Islamic Sharia, begging is strictly prohibited, especially if it is done in a way that deceives others and pretends to be weak. Islam only allows a person to beg in an emergency, when there is no other way to fulfill their needs. However, if there is still an opportunity to work or try in a halal way, then it is much better than begging. Then the Social Service's Efforts in Handling Beggars, namely: Pre-emptive Efforts and Rehabilitation Efforts. The author realizes that this research is far from perfect. However, I hope that these findings can be a foothold for further research that is more in-depth and comprehensive.

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