

CONTEXTUALIZING THE HADITH PROHIBITING BEGGING IN THE DIGITAL BEGGING PHENOMENON ON TIKTOK

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Abstract

The practice of digital begging on TikTok reflects a shift in the perspectives of some Muslims regarding ethical boundaries in the digital public sphere. Activities once considered demeaning are now being exploited as entertainment content to attract attention and profit. This study aims to reevaluate the meaning of the Prophet's hadiths prohibiting begging by adapting them to the context of modern social media. The approach used is qualitative-descriptive, using content analysis of the hadiths and observations of the live streaming phenomenon on TikTok, combined with Islamic ethical principles and the maqāṣid shari'ah (objectives of Islamic law). The results indicate that this practice contradicts core Islamic values, particularly those concerning maintaining self-respect and obtaining sustenance through honorable means. The hadiths studied are not only legally prohibitive but also contain moral values that lead to independence and self-respect. The main finding of this study is that a contextual approach can open new understandings that are more relevant to the challenges of the times, so that the hadiths remain present as ethical guidelines in building a distinguished digital culture.

Keywords: Hadith, TikTok, Digital Begging, Islamic Ethics, Maqashid Sharia.

Abstrak

Tindakan mengemis secara digital di platform TikTok mencerminkan perubahan cara pandang sebagian umat Muslim terhadap batas-batas etika dalam ruang publik digital. Aktivitas yang dulu dianggap merendahkan martabat kini justru dimanfaatkan sebagai konten hiburan untuk menarik perhatian dan keuntungan. Penelitian ini bertujuan mengevaluasi kembali makna hadis-hadis Nabi SAW tentang larangan meminta-minta dengan menyesuainya pada konteks media sosial modern. Pendekatan yang digunakan adalah kualitatif-deskriptif dengan analisis isi terhadap hadis dan pengamatan fenomena live streaming di TikTok, dipadukan dengan prinsip etika Islam serta maqāṣid syarī'ah. Hasil penelitian menunjukkan bahwa praktik tersebut bertentangan dengan nilai-nilai utama Islam, khususnya dalam menjaga kehormatan diri dan memperoleh rezeki dengan cara terhormat. Hadis yang dikaji tidak hanya bersifat larangan hukum, tetapi juga mengandung nilai moral yang menuntun pada kemandirian dan kemuliaan diri. Temuan utama dari penelitian ini adalah bahwa pendekatan kontekstual dapat membuka pemahaman baru yang lebih relevan dengan tantangan zaman, sehingga hadis tetap hadir sebagai panduan etis dalam membangun budaya digital yang bermartabat.

Kata Kunci: Hadis, TikTok, Digital Begging, Etika Islam, Maqashid Syariah



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INTRODUCTION

The phenomenon of digital begging online on the TikTok platform reflects a shift in Muslim social values, which are increasingly loosening the boundaries between self-need and self-exploitation. This behavior needs to be re-examined within the framework of Islamic ethics, particularly through the approach of the hadith on human dignity and honor. Several hadiths of the Prophet Muhammad (peace be upon him) emphasize the prohibition or limitations of begging, such as the hadith: "Whoever begs people for their wealth in order to increase his wealth is actually begging for a coal of hellfire" (Narrated by Muslim), which emphasizes that self-esteem is a religiously protected area.¹ The practice of openly begging for gifts or giveaways on TikTok, while often disguised as entertainment, essentially has the potential to normalize acts of self-degradation in public spaces.² This situation also demonstrates an imbalance between the demands of the digital economy and religiously based ethical awareness, thus creating an urgent need to contextualize the hadiths on *iffah* and *'ird* in social media practices. Therefore, contextualizing the hadiths regarding the phenomenon of online begging is not only crucial for upholding Islamic values but also for shaping Muslim digital ethics that uphold dignity in cyberspace.

The contextualization of the hadith regarding the phenomenon of online begging was ignored by previous researchers. Previous research on the hadith prohibiting begging has revealed three main tendencies that have not fully connected the textual dimensions of the hadith to the contemporary digital context. First, the normative textual approach remains dominant, in which the words *su'āl* and *istaktsara* are understood as absolute prohibitions without considering the socio-cultural context.³ An overview of *jinayah fiqh* on TikTok which highlights the morality side of al-Ghazali's perspective.⁴ Second, the historical contextual approach raises criticism of the culture of begging in pre-Islamic Arab society,⁵ but still limited to the conventional economic dimension in the sociological analysis of social hadiths.⁶

Third, the *maqāṣid sharia* approach is starting to be applied to assess digital begging practices, but tends to focus on normative legal aspects,⁷ has not yet reached the value of *iffah* and

¹ Al-Imam Ibn Zakaria Ibn Syaraf Al-Nawawi, "Shahih Muslim," vol. 5, preprint, 2003.

² Nuraini et al., "Moralitas Di Dunia Maya: Hukum Mengemis Online Live Tik Tok Dalam Perspektif Al-Ghazali," *Jurisprudensi: Jurnal Ilmu Syariah Perundang-Undangan Ekonomi Islam* 16, no. 1 (2024): 64–82, <https://doi.org/10.32505/jurisprudensi.v16i1.7577>.

³ Dahyul Daipon et al., "Of Online Beggars on Social Media Tiktok Fiqh Jinayah Perspective," *Al-Hurriyah: Jurnal Hukum Islam* 7, no. 1 (2023): 158–66.

⁴ Nuraini et al., "Moralitas Di Dunia Maya: Hukum Mengemis Online Live Tik Tok Dalam Perspektif Al-Ghazali."

⁵ Umar Al-faruq et al., "Kondisi Sosial Dan Hukum Masyarakat Arab Pra-Islam," *TASHDIQ* 4, no. 1 (2024): 1–8.

⁶ N. Mufidah, "Analisis Sosiologis Hadis-Hadis Tentang Perilaku Sosial Dalam Masyarakat Modern," *Al-Muqaranah: Jurnal Perbandingan Mazhab Dan Hukum* 2 (2020).

⁷ Ilman Lismana Umar Al-Faruq, Dina Audina, Hasan Bisri, "Kondisi Sosial Dan Hukum Masyarakat Arab Pra-Islam," *TASHDIQ: Jurnal Pemikiran Dan Kajian Keislaman* 4 (2024).

izzah in the Muslim digital realm, in the context of maqāṣid syarī'ah principles regarding online content.⁸ Moreover, a digital media perspective shows that visualizations of suffering are often strategically produced for the sake of monetization and public empathy,⁹ in the study of algorithms and narrative manipulation on TikTok. Therefore, this gap in the literature demonstrates the need for an integrative study that links the interpretation of the hadith prohibiting asking with digital phenomena ethically and contextually.¹⁰

The main objective of this study is to review the hadiths of the Prophet Muhammad (peace be upon him) that discuss the prohibition or limitations of begging, using an approach that takes into account the historical context and the need for reinterpretation in the present day. This research also aims to describe the phenomenon of begging on the TikTok platform, in terms of its forms, motives, and public responses, in order to obtain a comprehensive picture of the evolving social reality. Furthermore, this study seeks to connect the values of the hadith with digital social practices through an Islamic ethical approach and the maqasid sharia (objectives of sharia), in order to assess whether these practices bring benefits or harms. This study is expected to generate a new understanding that is not only conceptual but also practical, so that it can serve as a reference in shaping digital ethics that are more humane, civilized, and in accordance with Islamic values.

The phenomenon of digital begging on TikTok requires serious study because it indicates a shift in values among Muslims in interpreting the boundary between need and self-exploitation, which has the potential to undermine the principles of iffah and izzah as emphasized in the hadiths of the Prophet Muhammad (peace be upon him) regarding the prohibition of begging without urgent need. Therefore, this study aims to contextualize these hadiths within the modern digital media landscape using the maqāṣid al-syarī'ah approach and Islamic ethics, in order to formulate appropriate ethical guidelines for Muslim behavior in the virtual space.

RESEARCH METHODS

This research employed a qualitative approach with a case study. This approach was chosen to explore in-depth the phenomenon of digital begging on the TikTok platform and contextualize the values of the hadith regarding the prohibition of begging. Data collection was conducted through a literature review of primary sources of the hadith. This study employed several data collection

⁸ A. Marzuki, "Telaah Maqāṣid Syarī'ah Terhadap Monetisasi Konten Keagamaan Di Media Sosial," *Al-Daulah: Jurnal Hukum Dan Perundangan Islam* 11 (2021).

⁹ Edlira Gjoni, "From Passive Viewers to Content Generators : Audience Role on TV Programs and Online Media," *Journalism and Mass Communication* 7, no. 2 (2017): 63–77, <https://doi.org/10.17265/2160-6579/2017.02.001>.

¹⁰ D. Dhamayanti, D., Rizkiyah, M., & Ayu, "Komodifikasi Emosi Di Media Sosial: Analisis Praktik Mengemis Online Di TikTok," *Jurnal Ilmu Komunikasi* 21 (n.d.).

techniques, including observation and documentation.¹¹ The purpose of this study was to gather information on TikTok live content depicting begging practices in the form of live streams, as well as to conduct an in-depth literature review of hadith, scriptures, and Islamic discourses. Documentation was used to obtain data by recording and recording video screenshots, user comments, and other responses, such as the number of likes and shares.

Data analysis was carried out using an interactive approach according to Miles and Huberman, which includes three main stages: data reduction, data presentation, and drawing conclusions and verification.¹² At the data reduction stage, data obtained from observations of TikTok content and a study of hadith literature. Data deemed relevant to the research focus include forms of digital begging, comments, and hadith texts related to the prohibition of begging. At the data presentation stage, which presents research data in detailed descriptions, the presentation of data in this study describes the practice of digital begging on TikTok, both through live broadcasts and videos containing explicit or implicit requests for help. The data also shows TikTok user responses, such as comments and reactions, to gain insight into public opinion, which are then organized into main themes related to the hadith prohibiting begging. Conclusion drawing and verification. These conclusions are continuously verified by comparing field data and religious references to ensure the consistency and validity of the findings, thus gaining an understanding of the hadith prohibiting begging that can be contextualized within the phenomenon of digital begging on TikTok.

RESEARCH AND DISCUSSION

***Digital Begging* in New Media: Concepts and Characteristics**

Digital begging, or the practice of begging through online media, is a new social phenomenon that has emerged with the development of new media such as TikTok, Facebook Live, and Instagram Reels. These types of media are participatory, interactive, and allow for direct monetization from the audience, making empathy a tool for digital transactions.¹³ In practice, digital begging perpetrators conduct live broadcasts with sad or extreme content, such as crying or mud baths, to attract attention and donations.¹⁴ This phenomenon is often referred to as a form of commodification of empathy, namely the process of turning suffering into economic value through

¹¹ Sugiyono, *Metodologi Penelitian Pendidikan Pendekatan Kualitatif, Kuantitatif Dan R&D* (AlfaBeta, 2017).

¹² Mattew dan Michael Huberman, *Analisis Data Kualitatif* (UI Press, 1992).

¹³ Kieran Lister, Martin; Dovey, Jon; Giddings, Seth; Grant, Iain; Kelly, *New Media: A Critical Introduction (2nd Edition)* (Routledge, 2009).

¹⁴ Luthfiah Dewi Masyithoh et al., "Sharia Economic Law Analysis of Mud Bathing In Tiktok Live As Online Begging (Maqashid Syariah Approach)," *Mu'amalah: Jurnal Hukum Ekonomi Syariah* 3, no. 1 (2024): 19–38, <https://doi.org/10.32332/muamalah.v3i1.7831>.

digital platforms.¹⁵ Goffman calls it a socially engineered form of self-presentation in the public sphere, where individuals “play roles” to elicit responses from the audience.¹⁶

The main characteristic of digital begging is its reliance on the logic of the attention economy, namely a condition in which public attention becomes the main asset that can be monetized.¹⁷ Platforms like TikTok and Instagram encourage viral, emotional, and dramatic content, as such content generates high engagement and monetization through gifts, comments, or donations.¹⁸ Social media increases social pressure to perform, and at some point, users will create “performative identities” oriented towards social acceptance and profit.¹⁹ Digital begging has become one strategy in this landscape, where narratives of hardship are deliberately constructed to attract sympathy, even involving small children or the elderly as digital “emotional objects.”²⁰

Real-life examples illustrating this practice can be seen in various TikTok live broadcasts featuring the scene below.



Figure 1. Live TikTok of Mud Bath and Being Told to Dance

This kind of display raises an ethical dilemma because, on the one hand, it demonstrates need, but on the other, it exploits symbols of suffering. Interestingly, digital begging is often disguised as a narrative of entertainment or creativity, yet it actually exploits dignity and empathy. The majority of TikTok live digital begging participants are not in financial need but rather make

¹⁵ Christian Fuchs, *Social Media: A Critical Introduction* (SAGE Publications Ltd, 2017).

¹⁶ Erving Goffman, *The Presentation of Self in Everyday Life* (Penguin Modern Classics Edition, 2021).

¹⁷ John C. Beck Thomas H. Davenport, *The Attention Economy: Understanding the New Currency of Business* (Harvard Business School, 2005).

¹⁸ Taina Bucher, *If... Then: Algorithmic Power and Politics* (Oxford University Press, 2018).

¹⁹ danah boyd, *It's Complicated: The Social Lives of Networked Teens* (Yale University Press, 2014).

²⁰ Christian Fuchs, *Social Media: A Critical Introduction*.

it a profession, using emotionally designed content strategies.²¹ Social media algorithms that encourage high engagement with emotional content contribute to the normalization of this practice. Without regulations or an ethical approach from a religious perspective, the digital space will continue to be a cultural arena for exploiting suffering. In an Islamic context, such actions contradict the values of *iffah* and *izzah* taught by the Prophet Muhammad (peace be upon him). Therefore, it is crucial to examine this phenomenon within the framework of the *maqāṣid sharia* (Islamic principles) so that media ethics are not solely governed by algorithms but also by human and spiritual values.²²

The Historical Meaning of the Hadith about the prohibition of begging

The Prophet's statement prohibiting begging points to a tendency to accumulate wealth, which is associated with seeking the torment of hell. The hadith states, wordedly,

حَدَّثَنَا أَبُو كُرَيْبٍ وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالََا حَدَّثَنَا ابْنُ فَضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ
عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ النَّاسَ
أَمْوَالَهُمْ تَكْثُرًا فَإِنَّمَا يَسْأَلُ جَمْرًا فَلْيَسْتَقِلَّ أَوْ لِيَسْتَكْثِرْ

Abu Kuraib and Wasil bin Abdul 'Alī said, Ibn Fudail said from Amara bin al-Qattā', from Abu Zur'ah, from Abu Hurairah, from the Prophet -ṣallallāhu 'alaihi wa sallam-, he said, "Whoever begs from another person with the aim of increasing his wealth, then he has asked for coals of fire, so let him decrease or increase." (Narrated by Muslim)²³

There are several important keywords contained in the hadith above. The words *su'āl* (سؤال) and *mas'alah* (مسألة) that appear in the hadith mean a request or request for help, but their use in the continuous form (لا يزال يسأل الناس) indicates a negative intention. According to *Lisān al-'Arab* and *Tāj al-'Arūs*, these words do not simply refer to the act of asking, but rather carry connotations of dependence and loss of dignity.^{24,25} In Arab society, which highly values dignity, asking for too much is considered to be a violation of one's honor.

The phrase *istaktsara* (استكثر) in the hadith indicates greed or dissatisfaction. Etymologically, this term means "to consider little and then want more," indicating the human tendency to be dissatisfied with what one has. In the social context of the Medina and Mecca

²¹ Dhamayanti, D., Rizkiyah, M., & Ayu, "Komodifikasi Emosi Di Media Sosial: Analisis Praktis Mengemis Online Di TikTok."

²² Marzuki, "Telaah Maqāṣid Syari'ah Terhadap Monetisasi Konten Keagamaan Di Media Sosial."

²³ Al-Nawawi, "Shahih Muslim," vol. 5.

²⁴ Muhammad bin Mukarram et al., *Lisān Al-'Arab* (1414).

²⁵ Ibnu At-ta'illah, *Taj Al-'Arus* (n.d.).

communities at that time, this phenomenon could be seen in some individuals who made begging a habit, even a profession. The Prophet Muhammad (peace be upon him) corrected this tendency, as it contradicted the spirit of independence and hard work emphasized in Islam. This explanation demonstrates that the hadith prohibiting begging are not only legal in nature but also convey moral and social values that aim to build a productive society, rather than one that is passive or dependent on the mercy of others.²⁶

Finally, the choice of the word *wajh* (وجه) in the hadith is also significant. It literally means "face," but in classical Arabic tradition, the face is a symbol of nobility, dignity, and honor. When it is said that those who beg will have "no face" in the afterlife, this indicates the spiritual humiliation that befalls those who ignore the value of self-reliance. This does not mean that Islam rejects assistance for those in need, but rather that it opposes begging as a lifestyle. Therefore, this historical understanding confirms that the prohibition in the hadith is socio-cultural and ethical: it instills the values of *iffah* (maintaining honor), *qana'ah* (contentment), and a sense of responsibility in building a dignified life.²⁷

The Historical Context of the Hadith Regarding the Prohibition of Begging

In pre-Islamic Arab society, personal honor (*al-'ird*) occupied a very high position within the tribal social structure. Honor was understood not only as social status but also as a matter of the moral image of individuals and families before their communities. This concept was maintained through various customary norms that prohibited actions deemed detrimental to self-esteem, including unreasonable dependence on others. In this context, begging was seen as a form of humiliation and loss of independence, potentially undermining both personal and collective honor.²⁸ This value was then maintained and strengthened by Islamic teachings, but with a broader foundation of faith and moral dimensions. This is evident in the saying of the Prophet Muhammad (peace be upon him):

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا دَاوُدُ، -يَعْنِي ابْنَ قَيْسٍ -عَنْ أَبِي، سَعِيدٍ
مَوْلَى عَامِرِ بْنِ كُرَيْزٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَا تَحَاسَدُوا
وَلَا تَنَاجَشُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَكُونُوا عِبَادَ اللَّهِ
إِخْوَانًا. الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْتَرُهُ. التَّقْوَى هَاهُنَا ". وَيُشِيرُ

²⁶ Mukarram et al., *Lisān Al-'Arab*.

²⁷ Mukarram et al., *Lisān Al-'Arab*.

²⁸ Al-faruq et al., "Kondisi Sosial Dan Hukum Masyarakat Arab Pra-Islam."

إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ " بِحَسَبِ أَمْرِي مِنَ الشَّرِّ أَنْ يَحْتَقِرَ أَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعَرَضُهُ

Has told us 'Abdullah bin Maslamah bin Qainab, has told us Dawud (i.e. Ibn Qais), from Abu Sa'id, mawla 'Amir bin Kuraiz, from Abu Hurairah Rasulullah SAW said: "Do not envy each other, do not deceive each other in buying and selling, do not hate each other, do not turn your back on each other, and do not sell goods to others that have been bought by others. Be you mutual servants of Allah. "A Muslim is a brother to another Muslim; he is not unjust to him, has no hatred towards him, and does not belittle him here," (he pointed to his chest three times). "It is enough for a person to be considered sinful if he belittles his Muslim brother. The blood, wealth, and honor of every Muslim are forbidden to other Muslims."(HR. Muslim).²⁹

This hadith demonstrates that honor is equal to blood and wealth in terms of legal and moral protection. According to Imam al-Nawawi, in his explanation of this hadith, maintaining honor applies not only to others but also to protecting oneself from humiliating actions, such as begging without a compelling reason.³⁰

حَدَّثَنَا أَبُو كُرَيْبٍ وَوَاوَصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَا حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ وَسَلَّمَ مَنْ سَأَلَ النَّاسَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ أَمْوَالُهُمْ تَكَثَّرُوا فَإِنَّمَا يَسْأَلُ جَمْرًا فَلْيَسْتَقِلَّ أَوْ لَيْسَتْ كَثِيرٌ

Abu Kuraib and Wasil bin Abdul 'Alī said, Ibn Fudail said from Amara bin al-Qaṭṭā', from Abu Zur'ah, from Abu Hurairah, from the Prophet -ṣallallāhu 'alaihi wa sallam-, he said, "Whoever begs from another person with the aim of increasing his wealth, then he has asked for coals of fire, so let him decrease or increase."(HR. Muslim).³¹

This hadith specifically addresses those who ask for others' property not out of urgent need, but for the sake of accumulating personal wealth. In Imam Nawawi's Sharh Muslim, it is explained that the context of this hadith strictly forbids begging without a real need, as it is essentially gathering "coals of fire," something that will burn them in the afterlife.³²

Rasulullah SAW also gave a parable about the superiority of working hard compared to asking for help from others, as found in the hadith:

²⁹ Al-Nawawi, "Shahih Muslim," vol. 5.

³⁰ Abu Zakaria Yahya bin Syaraf bin Murri An-Nawawi, *Al-Minhaj Fi Syarh Shahih Muslim Bin Al-Hajjaj* (Daarul Hadiits, n.d.).

³¹ Al-Nawawi, "Shahih Muslim," vol. 5.

³² Abu Zakaria Yahya bin Syaraf bin Murri An-Nawawi, *Al-Minhaj Fi Syarh Shahih Muslim Bin Al-Hajjaj*.

حَدَّثَنَا مُوسَى، حَدَّثَنَا وَهَيْبٌ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَأْتِيَ بِحُزْمَةِ الْحَطَبِ عَلَى ظَهْرِهِ فَيَبِيعَهَا فَيَكْفِيَ اللَّهُ بِهَا وَجْهَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ أَعْطَوْهُ أَوْ مَنَعُوهُ"

It has told us Musa, it has told us Wuhib, it has told us Hisham from his father, from Zubair bin Al-Awwam, from the Prophet Muhammad SAW. The Prophet Muhammad SAW said: "It is better for one of you to take a rope that he has, then carry a pile of firewood on his back and sell it, so that Allah will protect his face from humiliation (shame), it is better for him than having to beg from other people, whether that person gives it or refuses it." (Narrated by Bukhari)³³

The interpretation of Ibn Hajar al-'Asqalani in *Fath al-Bari* emphasizes that this hadith contains a strong recommendation against hard work and a prohibition against begging except in urgent circumstances.³⁴ In fact, persistent begging without a shari'a (Islamic) justification can lower the person's dignity before others and before Allah SWT. The values of *iffah* (self-restraint) and *izzah* (self-respect) upheld in this hadith serve as benchmarks for individual Muslim behavior in social life.

In a historical context, the Messenger of Allah fostered the people of Medina so that they would not become a people who were mentally and economically weak. People are taught to be responsible for their own lives and not to make other people's pity their main reliance.³⁵ This principle is highly relevant in addressing the practice of begging in the modern era, particularly in the form of digital begging that is rampant on platforms like TikTok. If this practice is carried out consciously and not out of urgent need, it contradicts the spirit of the Prophet's hadith, which encourage honor, hard work, and independence. Therefore, understanding the historical context of the hadith is crucial so that Muslims not only understand the text literally but also grasp its profound moral values.

The value of hadith with digital social practices through the approach of Islamic ethics and maqashid sharia.

The practice of digital begging, which occurs through TikTok's live streaming feature, under the guise of entertainment but ultimately involves soliciting gifts or donations, requires a deeper examination from the perspective of the *maqāsid shari'ah* (Islamic principles). In this

³³ Imam Bukhori, "Shahih Bukhori," preprint, Daar Ibnu Katsir, 2002.

³⁴ Zainuddin Abi Farikh bin Rajab Janbali, "Fath Al-Barri," preprint, 1449.

³⁵ Imam Abu-Hamid Al-Ghazzali, "Ihya Ulum-Id-Din," in *Darul-Ishaat*, vol. 3, preprint, Darul-Ishaat, 1993.

concept, the primary goal of Islamic law is not merely regulating what is permissible (halal) and what is forbidden (haram), but rather protecting the fundamentals of human life: religion, life, intellect, property, and honor. When someone intentionally humiliates themselves in a digital public space for small change, they violate not just one *maqāṣid*, but two: *ḥifẓ al-'ird* (protecting honor) and *ḥifẓ al-māl* (protecting property).³⁶ In *al-Muwāfaqāt*, al-Syāṭibī states that every behavior that damages self-worth and property without legitimate benefit should be avoided by a Muslim.³⁷ So if someone uses sad content as a means of making money, in principle *maqāṣid*, that is going out of line.

Islamic ethics itself highly values hard work and maintaining self-respect. The Prophet Muhammad (peace be upon him) even preferred those who collect their own firewood to sell, rather than those who beg, whether given or rejected (Narrated by Bukhari No. 1471). Imam al-Ghazali, in *Ihyā' 'Ulūm ad-Dīn*, stated that self-restraint reflects the strength of the soul and faith. Therefore, when someone flaunts suffering to gain digital sympathy, it not only demonstrates a weak sense of self-respect but also neglects the dignity of self-restraint that should be maintained.³⁸ In the context of social media, this kind of exploitation of empathy may seem normal, but in the light of Islamic ethics, this action tarnishes personal honor that should be maintained, both in the real world and in cyberspace.

Another rarely discussed issue is the role of the audience. Many of them give donations or gifts without thinking. This is important to critique because in Islam, giving should not be done recklessly. Al-Māwardī, in *Adab ad-Dunyā wa ad-Dīn* (The Law of the World and the Deen), emphasizes the importance of giving wisely and appropriately to avoid behavior that promotes evil or dependence.³⁹ So, when viewers simply give without verifying the authenticity, especially just because the content goes viral or makes them cry, they are indirectly reinforcing an exploitative culture. Ibn Taymiyyah also reminded us that mutual assistance should be done in righteousness, not in sin or actions that degrade dignity.⁴⁰

Given this phenomenon, it's clear that we need a *maqāṣid*-based digital ethics approach. Social media is not a value-free space, but rather a field of moral responsibility that must not be ignored. Contemporary scholars such as Dr. Sa'd al-'Aṭṭār in his book, *al-Qiyam al-Akhlāqiyah wa al-Maqāṣid ash-Syar'iyah*, emphasize that moral values must be integrated into digital interactions,

³⁶ Masyithoh et al., "Sharia Economic Law Analysis of Mud Bathing In Tiktok Live As Online Begging (Maqashid Syariah Approach)."

³⁷ Abū Ishāq Ibrāhīm ibn Mūsā al-Shāṭibī, *Al-Muwāfaqāt Fī Uṣūl al-Sharī'ah* (Dār al-Fikr, n.d.).

³⁸ Imam Abu-Hamid Al-Ghazzali, "Ihya Ulum-Id-Din," Darul-Ishaat (Karachi, Pakistan: Darul-Ishaat, 1993).

³⁹ Abu Al-Hasan Ibn Muhammad Ibn Habib al-Mawardi al-Bashri, "Adab Al- Dunya Wa Al- Din," preprint, 1980.

⁴⁰ Abu Al-Hasan Ibn Muhammad Ibn Habib al-Mawardi al-Bashri, "Adab Al- Dunya Wa Al- Din."

including the production and consumption of content.⁴¹ Otherwise, the digital space will become an arena for the commodification of empathy and the degradation of values. Therefore, the principles of *iffah* and *izzah* should not only be taught in Islamic boarding schools (*pesantren*) but also incorporated into Muslim digital literacy. This is the first step towards a more civilized digital society aligned with Islamic values.

Commodification as a Digital Begging Phenomenon: Ethical Protection of Hadith for Begging Practices on TikTok

This research stems from the widespread phenomenon of digital begging on the TikTok platform, where perpetrators deliberately display actions such as mud baths, crying, or other distressing behavior to attract gifts and donations from viewers. Through an analytical approach to hadith and the *maqasid sharia*, this study reveals that this practice is inextricably linked to ethical issues. The results indicate that begging without urgent needs potentially conflicts with Islamic values, particularly regarding maintaining self-respect (*ḥifẓ al-'ird*) and acquiring wealth in a dignified manner (*ḥifẓ al-māl*).⁴² In addition to examining the text of the hadith in depth, this study also looks at the socio-cultural dynamics in the use of digital media that enable the exploitation of empathy as a commodity.⁴³

A thorough study of the Prophet's hadith on the prohibition of begging confirms that Islam places great emphasis on the principles of *iffah* (self-restraint) and *izzah* (self-respect). These hadith, which generally prohibit persistent begging, have a strong ethical dimension: they encourage independence and hard work.⁴⁴ In the current social media context, the practice of live streaming for begging, even if disguised as entertainment, still violates the spirit of the hadith. Such actions clearly violate the *maqasid* of *sharia*, as they violate the values of honor and exploit public sympathy for short-term economic gain.⁴⁵

In previous studies, digital begging has sometimes been seen as a creative way to survive amidst economic hardship. However, this research shows that this approach does not sufficiently consider the ethical aspects of Islamic teachings. Unlike studies that emphasize the creative economy, this research highlights how manipulating public empathy without any basis in real need

⁴¹Luthfiyah Dewi Masyithoh, Imron Musthofa, and Dwi Putra Amrah, "Sharia Economic Law Analysis of Mud Bathing in TikTok Live as Online Begging (Maqashid Syariah Approach)," *Mu'amalah: Jurnal Hukum Ekonomi Syariah* 3, no. 1 (2023): 19–38, <https://doi.org/10.32332/muamalah.v3i1.7831>

⁴²Luthfiyah Dewi Masyithoh, Imron Musthofa, and Dwi Putra Amrah, "Sharia Economic Law Analysis of Mud Bathing in TikTok Live as Online Begging (Maqashid Syariah Approach)," *Mu'amalah: Jurnal Hukum Ekonomi Syariah* 3, no. 1 (2023): 19–38, <https://doi.org/10.32332/muamalah.v3i1.7831>

⁴³ Daipon et al., "Of Online Beggars on Social Media Tiktok Fiqh Jinayah Perspective."

⁴⁴ Al-Imam Ibn Zakaria Ibn Syaraf Al-Nawawi, "Saheeh Muslim," 2003

⁴⁵Luthfiyah Dewi Masyithoh, Imron Musthofa, and Dwi Putra Amrah, "Sharia Economic Law Analysis of Mud Bathing in TikTok Live as Online Begging (Maqashid Syariah Approach)," *Mu'amalah: Jurnal Hukum Ekonomi Syariah* 3, no. 1 (2023): 19–38, <https://doi.org/10.32332/muamalah.v3i1.7831>

actually creates a culture of permissiveness towards self-degrading behavior. In this context, consumption is no longer merely an economic act, but also an ethical one, as emphasized in the principles of Islamic consumption ethics.⁴⁶ By integrating analysis of hadith and maqasid sharia, this study offers a more comprehensive approach. This is what distinguishes it and demonstrates its novelty: an integrative approach between classical Islamic values and contemporary challenges.

The deeper meaning of this research is that Islamic teachings not only establish laws but also build moral character. The prohibition on begging in the hadith not only carries a negative legal meaning (haram), but also conveys an ethos of courage, hard work, and maintaining dignity. With the development of digital media, these values face new challenges. When suffering is turned into content, and sympathy becomes the object of transaction, the commodification of human values occurs. The perspective of Islamic ethics and the maqasid of sharia views this phenomenon as not merely a matter of content, but also a reflection of a crisis in social ideology and a loss of awareness of personal dignity in the public sphere.⁴⁷

From a social perspective, this research reveals the dysfunction of digital media, which should be a space for expression, but has instead become an arena for exploitation. Baitul Hamdi explained that ethical consumption and production in Islam must prioritize the common good, not simply pursue audience reaction or instant profit.⁴⁸ When social media is used to display humiliation for the sake of reward, it damages not only the perpetrators but also the collective ecosystem of values within the Muslim community. This is where Islamic ethics plays a crucial role in reframing digital behavior to ensure it adheres to the principles of iffah (fairness), izzah (property), and social responsibility.

This research recommends digital literacy education based on Islamic ethics, particularly to raise awareness that the media space is not value-free. Islamic organizations, educational institutions, and digital platforms like TikTok need to collaborate to formulate ethical guidelines for producing and consuming content. Viewers play a crucial role in selecting content worthy of support.⁴⁹ Without social control and collective ethics, digital society will be passive in the face of damaging content. Therefore, digital policy action and moral education must be concrete steps towards a dignified Muslim digital civilization.

⁴⁶ Baitul Hamdi, "Prinsip Dan Etika Konsumsi Islam (Tinjauan Maqashid Syariah)," *Islamadina : Jurnal Pemikiran Islam* 23, no. 1 (2022): 1, <https://doi.org/10.30595/islamadina.v23i1.10821>.

⁴⁷ Hamdi, "Prinsip Dan Etika Konsumsi Islam (Tinjauan Maqashid Syariah)."

⁴⁸ Hamdi, "Prinsip Dan Etika Konsumsi Islam (Tinjauan Maqashid Syariah)."

⁴⁹ Gjoni, "From Passive Viewers to Content Generators : Audience Role on TV Programs and Online Media."

CONCLUSION

The phenomenon of digital begging on TikTok is not simply an expression of difficult economic conditions, but has shifted into a spectacle that exploits public sympathy for instant profit. In a social media space increasingly saturated with the logic of attention and monetization, the values of *iffah* (self-restraint) and *izzah* (nobleness) are neglected. This research shows that the prohibition on begging in the hadith of the Prophet Muhammad (peace be upon him) cannot be understood solely textually but needs to be positioned within a new, more complex social context. The practice of digital begging, packaged as entertainment, demonstrates that forms of self-exploitation can occur in a structured and socially acceptable manner. Here, context is key: the meaning of the hadith is not presented as a rigid prohibition, but as a moral principle that rejects the commodification of suffering and emphasizes the importance of maintaining self-respect.

The new meanings discovered in this research are obtained through the effective application of a contextual approach, namely by reconstructing the understanding of the hadith based on historical, semantic, and social contexts—and then relevant it to contemporary digital conditions. This process not only revives the ethical message in the hadith but also makes it a moral framework for assessing digital practices rife with manipulation. In this context, the prohibition on begging is understood not as a literal law, but as a form of protection against human dignity that can be eroded by the culture of virtual performances. In other words, this approach allows the hadith to play an active role in shaping social media ethics that are more civilized and in line with the *maqāsid shari'ah*, namely maintaining honor and avoiding exploitative behavior that demeans human values.

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