



THE PHENOMENON OF SADBOR ON TIKTOK SOCIAL MEDIA: A STUDY OF AL-QURTHUBI'S INTERPRETATION OF IMAM AL-QURTHUBI'S WORKS

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Abstract

The emergence of the sadbor dance trend on social media platforms such as TikTok reflects a contemporary form of disguised solicitation, in which performers combine dance movements with expressions of sadness and pleading to elicit digital gifts or donations from viewers. This article examines the phenomenon through the perspective of Tafsir al-Qurthubi, focusing on the interpretation of QS. Al-Baqarah: 273 and QS. Ad-Dzariyat: 19, both of which address the ethics of begging, social responsibility, and the preservation of human dignity. Employing a qualitative library-based research design, this study applies content analysis to classical tafsir texts and relevant contemporary literature. The analysis reveals that Tafsir al-Qurthubi firmly discourages begging practices that are not rooted in genuine necessity, particularly when such practices involve emotional manipulation or undermine self-respect. The findings indicate that the sadbor dance phenomenon contradicts core Islamic moral values, distorts the meaning of social solidarity, and contributes to the normalization of virtual begging within digital culture. This study underscores the urgent need for digital ethics education grounded in Islamic values in order to counteract the moral degradation and commodification of empathy in online social spaces.

Keywords: Sadbor, Social Media, TikTok, Tafsir Al-Qurthubi.

Abstrak

Penelitian ini bertujuan menganalisis konsep Ahl al-Kitab dalam Tafsir Al-Manar dan Tafsir Al-Azhar melalui kajian komparatif terhadap QS. Al-Baqarah [2]:75 dan QS. Al-Ma'idah [5]:5. Penelitian menggunakan metode kualitatif berbasis studi kepustakaan dengan pendekatan tafsir tematik-komparatif (muqāran). Sumber utama penelitian adalah Tafsir Al-Manar karya Muhammad Rasyid Ridha dan Tafsir Al-Azhar karya Buya Hamka, sedangkan data sekunder berasal dari buku, artikel ilmiah, tesis, dan penelitian terkait. Hasil penelitian menunjukkan bahwa kedua tafsir sama-sama menolak generalisasi terhadap Ahl al-Kitab dan menekankan penilaian berdasarkan sikap serta perilaku. Al-Manar cenderung rasional-reformis dengan kritik terhadap penyalahgunaan otoritas keagamaan dan penekanan pada keterbukaan sosial, sedangkan Al-Azhar lebih kontekstual-kultural dengan perhatian pada moralitas, kehati-hatian, dan realitas masyarakat plural. Kedua tafsir juga menegaskan kebolehan interaksi sosial tertentu dengan Ahl al-Kitab sepanjang tidak mengaburkan prinsip akidah dan etika Islam. Temuan ini memperlihatkan bahwa perbedaan latar intelektual dan sosial menghasilkan penekanan interpretatif yang berbeda namun saling melengkapi dalam membangun pemahaman Ahl al-Kitab yang proporsional dan kontekstual.

Kata Kunci: Ahl al-Kitab; Tafsir Al-Manar; Tafsir Al-Azhar; Tafsir Muqāran; Relasi Antaragama



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INTRODUCTION

Advances in information technology have created social media as a new platform for people to interact and express themselves. One such app that is currently enjoying immense popularity is TikTok.¹ Within it, various viral content has developed, one of which is the 'Joget Sadbor' phenomenon popularized by Gunawan, who in his broadcasts often shows expressions of sadness and receives 'gifts' from the audience during live broadcasts.² This phenomenon leads to the practice of virtual begging.³

Initially, "Joget Sadbor" was known for its unique dance moves called "ayam patuk." However, over time, this phenomenon has evolved into more than just entertainment. Gunawan, as the main character, often displays content depicting himself in distress, such as demanding gifts by displaying sadness or by calling out to other TikTok users for their audience via the "live streaming" feature.⁴ This phenomenon raises some concerns because it gives the impression that poverty or suffering is being used as a commodity for personal gain.

There are several factors that can contribute to the occurrence of sadbor incidents, one of which is economic factors such as poverty, which forces people to meet their living needs by obtaining money quickly, easily, and instantly.⁵ Then there are social factors such as the existence of examples of similar behavior, the lack of understanding among sadbor perpetrators regarding work ethics and proper and ethical interactions on social media. The Sadbor phenomenon reflects ethically questionable behavior, particularly from the perspective of Islamic teachings, which emphasize the importance of work ethic and prohibit relying on the mercy of others, except in emergencies. Islam emphasizes the importance of hard work and avoiding demeaning behavior for the sake of financial gain.⁶ As emphasized in the Al-Qur'an Surah An-Najm verse 39:

"That every human being will only get the results of what he has tried for himself, without any reward other than the hard work he has done."

¹ Mutiara Apriliani Nur Zahra et al., "Tiktok Sebagai Media Sosial Populer Untuk Komunikasi Bisnis," *Syntax Idea* 5, no. 10 (2023): 1386–94, <https://doi.org/10.46799/syntax-idea.v5i10.2593>.

² Imamul Arifin et al., "Kriteria Joget Tiktok Yang Dianggap Wajar Dalam Perspektif Etika Publik Dan Norma-Norma Islam," *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan* 19, no. 1 (2022): 101–8, <https://doi.org/10.46781/al-mutharahah.v19i1.451>.

³ Abdul Rahman Matondang and Syukur Kholil, "The Phenomenon Of Sadbor Dance On Tiktok : Farmers ' Weak Weapon In The Spiral Of Silence And Daily Resistance," *Journal of Research in Social Science And Humanities* 4, no. 2 (2024), <https://doi.org/http://dx.doi.org/10.47679/jrssh.v4i2.209>.

⁴ Yunita Aurelia, "Interaksi Sosial Melalui Media Sosial Tiktok Di Kalangan Siswa Sma Pgri 4 Jakarta," *Global Komunika: Jurnal Ilmu Sosial Dan Ilmu Politik* 6, no. 2 (2024): 46–54, <https://doi.org/10.33822/gk.v6i2.6563>.

⁵ Rafliyah Ramadhan and Aji Lukman Ibrahim, "Optimizing Law Enforcement Against Enforcement Of Online Gambling Promotion Cases by Influencer (Case Study of Gunawan Also Known As Sadbor)," *KRTHA BHAYANGKARA* 19, no. 1 (2025): 100–113.

⁶ Sahadi et al., "Peranan Etika Dalam Lingkungan Kerja," *Jurnal Moderat* 7, no. 2 (2021): 225–34.

In Islam, a person should strive to fulfill their needs to the maximum extent possible and should not rely on others for their livelihood. Begging without a truly pressing need is seen as undignified behavior.⁷ This is in line with QS. An-Najm: 39 which strongly emphasizes that humans only get what they strive for, QS. An-Nisa': 32 which rejects the desire for what other people have, as well as QS. Al-Mujjadi: 9 which reminds us about conversations that are not useful and can be detrimental.

Begging is not directly prohibited in the form of a prohibition, but rather an emphasis on avoiding it.⁸ Begging is permitted only because of one's inability to earn a living, for example if a major disaster strikes and one loses the ability to live normally and earn a living.⁹ As quoted by friend Samurah ibn Jundub RA:

"The act of begging is like a scratch that will hurt a person's own face, unless the request is directed to the authorities or is done in a truly urgent situation." (HR. At-Tirmidhi, no. 681; Abu Dawud, no. 1639).¹⁰

In this context, it is important to examine the phenomenon of "Joget Sadbor" from an Islamic perspective, particularly from the perspective of begging. The urgency of this research lies in reminding society of the importance of earning a living in a dignified manner, building healthy social interactions, and avoiding self-exploitation for short-term gain. Thus, this research can serve as an academic and social contribution to understanding and responding to the ever-evolving phenomenon of digital culture.

This research is limited to only two verses, namely QS. Al-Baqarah 273 and QS. Adz-Zariyat 19, because these verses are explicitly and thematically related to the principle of hard work, the prohibition of hoping for others' possessions, and healthy social interactions. This limitation was made to sharpen the focus of the analysis and maintain consistency between the study of interpretation and the phenomenon being studied. Thus, this study will compare the meaning of the two verses related to the prohibition of begging in the Qur'an with the Sadbor phenomenon on TikTok. The purpose of this comparative approach is to find the relevance of the values of the Qur'an in responding to the current social phenomenon developing on social media, as well as its impact on how society interprets work and business. Thus, with the views of the

⁷ WZ Kamaruddin bin Wan Ali, "Perangai Bergantung Kepada Diri Sendiri," *Jaqfi: Jurnal Aqidah Dan Filsafat Islam* 8, no. 2 (2018): 1–45.

⁸ Reza Fahlepy, "Analisis Hukum Islam Terhadap Jarimah Minta-Minta Yang Dilakukan Oleh Anak," *Jurnal de Jur* 10, no. 2 (2018): 1–6.

⁹ H. Rajab and Marlina Wally, "Bersedekah Kepada Pengemis Perspektif Hadis Nabi SAW," *Tahkim* 15, no. 2 (2019).

¹⁰ H. Rajab and Marlina Wally, "Bersedekah Pada Pengemis Perspektif Hadis Nabi Saw.," *Tahkim* 15, no. 2 (2019), <https://doi.org/http://dx.doi.org/10.33477/thk.v15i2.2471>.

exegetes, great wisdom and lessons will be found and can improve the social conditions of society based on the Qur'an.

LITERATURE REVIEW

The Manifestation of the Sadbor Phenomenon on TikTok: A Review of Motives, Methods, and Impacts

Sad dance is a popular content phenomenon on TikTok, where a person, generally a teenager or young adult, dances with slow movements, with a sad or blank facial expression, while doing...Live broadcasts or videos are uploaded with the aim of attracting viewers to give digital gifts (paid stickers on TikTok). This phenomenon demonstrates the intersection of emotional expression, visual exploitation, and indirect "begging" practices in the digital space. To fully understand its patterns and impact, the Joget Sadbor phenomenon is analyzed through three main aspects: motive, method, and impact.

Motive: Seeking Attention and Material Rewards

The main motif of Joget SadborIt's no longer just emotional, but has shifted towards a digital economy orientation. Content creators not only seek emotional recognition and validation, but also hope to receive gifts from viewers as a form of support or sympathy. These gifts can be converted into money, making this activity resemble digital begging, disguised as dance and a sad atmosphere.

Such motives are not always born from pressing economic needs, but sometimes from seeing the viral potential and profits from this trend.Many perpetrators imitate the same style, complete with narratives or captions such as "need a gift to buy food" or "those who are sincere can help."¹¹ This makes the expression of sadness a strategic tool to continuously attract empathy and gifts from the audience.

Method: Emotional Dance and Subtle Invitation

Joget Sadbor utilizes a method that combines visual elements (slow dancing, grim faces) and implicit and explicit narratives to solicit gifts. This content is frequently broadcast.Through a live streaming feature, the performer continuously dances while greeting the audience and mentioning specific gift targets. Behind the scenes, the video's atmosphere is created to appear sad, lonely, or burdened to build emotional empathy among the audience.

¹¹ Nola Aisyah Subagiyo and Nur Maghfirah Aesthetika, "Motives for Using Tiktok among Communication Studies Students at Muhammadiyah University of Sidoarjo," *Journal of Islamic and Muhammadiyah Studies* 5 (2023): 1–9, <https://doi.org/10.21070/jims.v5i0.1577>.

In this way, the perpetrator succeeded in creating a digital communication pattern that attracted gifts without having to mention them directly. It's a subtle form of emotional manipulation that, on the one hand, appears comforting, but on the other, exploits grief for financial gain.¹² From an ethical aspect, this method is close to exploiting sympathy, especially if it is done repeatedly and deliberately.¹³

Impact: Dependence and Changes in Social Values

The impact of the Joget Sadbor phenomenon is quite significant, both for the perpetrators and the digital community as a whole. For perpetrators, dependence on gifts can create a mindset that public attention is a source of livelihood.¹⁴ This can encourage them to maintain a sad image and dance monotonously as a way of "working" online. As a result, they can lose their integrity and self-respect.

For viewers, the normalization of this type of content will instill in the wider public the belief that feigning sadness or displaying suffering is acceptable for profit. This creates a culture of permissiveness toward "digital beggars" that actually distances society from values such as hard work, self-respect, and sincerity in giving.

More broadly, Joget Sadbor is part of a shift in values in digital society, where empathy and concern are no longer purely forms of solidarity but rather become tools for monetization. This culture can blur the lines between entertainment, grievance, and exploitation, thus undermining healthy social media ethics.

RESEARCH METHODS

Library research involves the systematic analysis of existing library materials, such as books and journals, thereby eliminating the need for field research activities.¹⁵ In this study, the researcher primarily relies on the Tafsir Al-Qurtubi as a fundamental textual source, ensuring a credible interpretation of the relevant religious content. To systematically analyze the library-based data, the researcher employed a content analysis methodology, which facilitates a structured and objective examination of thematic elements within the text.¹⁶ In this problem analysis process, researchers include several important stages, including initial identification of the problem,

¹² Abel Abdi Putra Pratama et al., "Analisis Perilaku Komunikasi Pengguna Media Sosial Tik Tok," *Professional: Jurnal Komunikasi Dan Administrasi Publik* 10, no. 2 (2023): 775–86, <https://doi.org/10.37676/professional.v10i2.5276>.

¹³ Nur Ummudiyah Rambe et al., "Etika Komunikasi Di Media Sosial Tiktok Untuk Mengantisipasi Fenomena Bullying," *Jurnal Manajemen Akuntansi (JUMSI)* 4, no. 1 (2024): 4–6.

¹⁴ 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>.

¹⁵ Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Pustaka Obor Indonesia, 2014).

¹⁶ AP Annisa, A. Dwi, and HA Azkiya, "Content Analysis of Public Rejection of Medical Personnel on Detik.com," *JIMSI: Scientific Journal of Communication Students*, Vol. 1, No. 1

development of an analytical framework, and mapping the problem more specifically to examine and interpret the data systematically.¹⁷

RESULTS AND DISCUSSION

Al-Qurthubi's Tafsir View of the Joked Sadbor Phenomenon from the Perspective of the Prohibition of Begging in the QS. Al-Baqarah: 273 and QS. Adz-Dzariyat: 19

The Joked Sadbor phenomenon on TikTok is not only an expression of emotion but also often contains symbolic elements requesting public attention, empathy, and sympathy. These social media posts often include narratives or captions depicting suffering, deep sadness, and even despair, implicitly seeking recognition or moral support from viewers. In this regard, it is necessary to examine whether such expressions contain elements of istighlal (emotional exploitation), and how the Quran, in its interpretation by Imam Al-Qurtubi, positions such phenomena within the context of the prohibition on begging.

a. Interpretation of QS. Al-Baqarah: 273:

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ
أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ الْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ
عَلِيمٌ

"(Donate to the poor people who are struggling in the way of Allah, who are unable to earn a living on earth. People who do not know their situation will think that they are sufficient because they keep themselves from begging. You can recognize them by the signs that appear on them. They do not beg people urgently. And whatever you spend in the way of Allah, then indeed Allah is All-Knowing."

The letter Laam in the lafadz لِّلْفُقَرَاءِ is the letter which is related to the previous verse, namely, وَمَا تُنْفِقُوا مِنْ خَيْرٍ "And whatever wealth the toyyib brings you will make a living." However, some scholars say there is a difference between muftada' and khabar so that the approximate meaning desired is: "donating or giving alms to poor people."¹⁸

Al-Qurthubi's interpretation states that the poor here are specifically called poor muhajirin because they are poor from the Quraysh people who lived in Shuffah around the Nabawi Mosque and specifically introduced themselves as poor people to the Prophet Muhammad.¹⁹ Abu Dzar in his interpretation of Al-Qurthubi explains that the Prophet Muhammad SAW provided food for

¹⁷ Sumarno, "Content Analysis, Language Learning and Literature Research," *Jurnal Elsa* 18, no. 2 (2020): 55.

¹⁸ Allmam Al Quthubi, *Tafsir Al Qurthubi Jilid 3 (Terjemahan)* (Pustaka Azzam, 2007), 748.

¹⁹ Quthubi, *Tafsir Al Qurthubi Jilid 3 (Terjemahan)*.

some of them (the poor) at night, then ordered them to sleep in the mosque.²⁰ In this interpretation, it is stated that the scholars of the madzhab said that they stayed in the mosque because of an emergency and took alms because of an emergency too.

The emergency criteria are then explained in the continuation of the verse, الَّذِينَ أُخْصِرُوا فِي سَبِيلِ اللَّهِ “those who are stuck (by jihad fi sabilillah) in the way of Allah” meaning those who are hindered and held back.²¹ Prevented here means that the entire country at that time was in a state of disbelief or full of infidels which prevented them from seeking sustenance. In another history, it is also stated that the spirit of jihad against infidels restrains them from seeking sustenance.²² This condition occurred at the beginning of the spread of Islam. In the current context, kufr can be defined as the inability to engage in activities that lead to livelihood (such as war, infectious diseases, disasters, intolerant environments, and so on), resulting in a perpetual state of poverty.²³

In the continuation of the sentence, it is stated "people who don't know think they are rich because they keep themselves from begging." The interpretation of this sentence according to Al-Qurthubi is that people who refrain from begging are very concerned with the afterlife, put their trust in Allah SWT, so that people think they are rich.²⁴ The meaning is that people who, although they do not beg and are not disabled, but in reality do not have any wealth are still allowed to receive zakat or gifts from others. The next phrase, namely تَعْرِفُهُمْ بِسِيمَاهُمْ, strengthens the interpretation of the previous phrase or sentence, Al-Qurthubi revealed that scholars are of the opinion that giving alms is still allowed to be given to people who are classified as poor, even though they appear to have decent clothes, good clothes, or wear a uniform that looks neat and adorns their body.²⁵ Because character (physical traits and inherent characteristics) plays a crucial role in identifying a person. Even the dead can be recognized by their character. Therefore, someone who dresses well and nicely doesn't necessarily mean they are wealthy or even worthy of receiving gifts. Al-Qurthubi emphasized that nothing distinguishes a rich person from a poor person except signs of hardship, such as a pale complexion due to fasting and starvation.

The next word in this verse is لَا يَسْتُلُونَ النَّاسَ إِلْحَافًا. According to Al-Qurthubi, the word إِلْحَافًا comes from the root word الحاف which means blanket or coat. This word is used to describe the condition of beggars, where they cover (avoid) the person being asked with their urgent requests.²⁶

²⁰ Quthubi, *Tafsir Al Qurthubi Jilid 3 (Terjemahan)*.

²¹ Quthubi, *Tafsir Al Qurthubi Jilid 3 (Terjemahan)*.

²² Muslem Hamdani, “Dakwah Dalam Pembinaan Moralitas Pengemis,” *Jurnal An-Nasyr: Jurnal Dakwah Dalam Mata Tinta* 7, no. 2 (2020): 14–21.

²³ Putri Najah Nabila, “Analisis Hukum Ikhtilath Dalam Al-Qur’an,” *Qudwah Qur’aniyah: Jurnal Studi Al-Qur’an Dan Tafsir* 2, no. 1 (2024): 61–80, <https://doi.org/10.30631/qudwahquraniyah.v2i1.2408>.

²⁴ Quthubi, *Tafsir Al Qurthubi Jilid 3 (Terjemahan)*.

²⁵ Quthubi, *Tafsir Al Qurthubi Jilid 3 (Terjemahan)*.

²⁶ Ibid, 754 Quthubi, *Tafsir Al Qurthubi Jilid 3 (Terjemahan)*. Imam Al Quthubi, <i>Tafsir Al Quthubi Volume 3 (Translation)</i> (Jakarta: Pustaka Azzam, 2007).

This means they avoid asking others, even when it's urgent. Scholars differ on this phraseology. Some argue they shouldn't ask at all, while others argue they should omit the imperative, or they should ask without coercing.

Al-Qurthubi then emphasized that the meaning of this lafadz or the value that can be taken is that this verse contains a warning that begging by forcing other people in various shapes and forms is not a good act. Regarding the law of begging, in his interpretation Al-Qurthubi has concluded that it is permissible to beg and does not reduce a person's level of piety and goodness provided there is no other way or he is forced to beg.²⁷ However, it is certainly more important to submit one's fate and needs to Allah SWT or ask only Allah SWT.²⁸

Furthermore, Al-Qurthubi explained how to accept or reject other people's gifts that they did not ask for as long as it is halal. Apart from that, he emphasized that this was a gift or good fortune. It's different if you expect someone else to give you something, this action is called Isyraf.²⁹ According to Al-Qurthubi, this hope is not judged by anything as long as the hope has not been said or done with the body, so it only remains in the heart.

Al-Qurthubi explained in his commentary that begging by force while possessing wealth is forbidden, or prohibited. Furthermore, the intention to beg is not based on need, but rather on enriching oneself beyond one's means. However, for those in genuine need, there is no prohibition, although he emphasized that it should not be done more than three times. Furthermore, if the person asks for something to be used in carrying out a sunnah (sunnah), it is permissible, such as asking for perfume or borrowing the best clothes for Friday prayers.

b. QS interpretation. Adz-Dzariyat: 19

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

"And in their wealth there are rights for the poor who ask, as well as for the poor who do not get a share." (QS. Adz-Dzariyat: 19)."

In his interpretation of this verse, Imam Al-Qurthubi explains that the sentence حَقٌّ is obligatory zakat.³⁰ However, other scholars' opinions state that this phrase means the obligation

²⁷Ibid,756

²⁸ Dede Setiawan and Silmi Mufarihah, "Tawakal Dalam Al-Qur'an Serta Implikasinya Dalam Menghadapi Pandemi Covid-19," *Jurnal Online Studi Al-Qur'an* 17, no. 01 (2021): 1–18, <https://doi.org/10.21009/jsq.017.1.01>.

²⁹ Muhammad Ali Anwar and Susi Rumi Munawaroh, "Israf Dalam Al-Qur'an: Kontekstualisasi Pada Gaya Hidup Masyarakat Modern(Studi Kajian Tafsir Maudhu'I)," *Tafsiruna: Journal Of Qur'anic Studies* 2, no. 1 (2024): 57.

³⁰ Imam Al Quthubi, *Tafsir Al Qurthubi Jilid 17* (Pustaka Azzam, 2007), 242.

to spend wealth outside of zakat, whether for maintaining ties of kinship, entertaining guests, or serving the poor. However, the amount, type, or time for these assets are not specified.

According to many scholars such as Ibn Abbas, Sa'id bin Musayib and others, the sentence *الْمَحْزُوم* is interpreted as people who beg because of their poverty.³¹ Meanwhile, the sentence *لِلْسَّائِلِ* is interpreted in several ways based on the opinions of scholars who are also diverse, such as Ibn Abbas and Sa'id bin Musayib and several others who explain that this sentence refers to someone who is less fortunate and unable to contribute to the development of Islam in terms of finances.³² Meanwhile, Aisyah said this sentence refers to someone who is less fortunate and cannot easily earn their own income. Another opinion also explains that this sentence refers to a person who has the right to be given a living because he is poor, and his poverty is caused by something that prevents him from earning his own income, so he has to ask other people.

c. Al-Qurthubi's Tafsir View on the Joged Sadbor Phenomenon

In his interpretation, Al-Qurthubi emphasized that Islam emphasizes giving to the poor who do not beg,³³ because they maintain their self-respect and don't use poverty as a tool of exploitation. This shows that people who maintain their self-respect are held in higher regard than those who display their misery to gain favor.

The people involved in sadbor jogging are not wealthy and are not considered eligible to receive gifts or dowries. Furthermore, in their videos, they display facial expressions and appearances that make them appear deserving of assistance. In this regard, there is no prohibition against giving them assistance or gifts. However, in some cases, the gifts are sometimes accompanied by the promotion of prohibited activities such as online gambling, making the gifts themselves haram. Therefore, discretion is needed between the giver and the recipient to avoid prohibited behavior.

Al-Qurthubi explains that there is permissibility and allowance for begging, but it must be understood that this allowance must be based on real need and poverty and the person is truly unable to earn a living or cannot earn an income.³⁴ In the context of sadbor jogging, this behavior was initially based solely on entertainment, but later the participants abandoned their primary occupations and focused on the activity, hoping for donations in the form of gifts from the audience. Therefore, in this case, according to Al-Qurthubi's interpretation, it is clearly not permitted, even though there is no law or Islamic jurisprudence prohibiting it.

³¹ Quthubi, *Tafsir Al Qurthubi Jilid 17*.

³² Quthubi, *Tafsir Al Qurthubi Jilid 17*.

³³ Quthubi, *Tafsir Al Qurthubi Jilid 17*.

³⁴ Quthubi, *Tafsir Al Qurthubi Jilid 17*.

Furthermore, those who jogged sadbor in organized groups can no longer be categorized as poor individuals. In fact, in one interview, the leader of this community stated that they had turned the community into a company. This means that their motive is no longer meeting basic needs, but rather enriching themselves. Al-Qurtubi has clearly urged people to abandon this behavior, as begging is only permitted for those who are truly unable or have limited means of earning a living, thus becoming poor.

The behavior of jogging sadbor which is carried out expecting assistance in the form of giving gifts directly and openly is also a concern. According to Islamic jurisprudence, the act referred to as *Isyraf* has no law, but it is still in the category of non-praiseworthy act that must be avoided by Muslims. And if the perpetrator of the jogging sadbor asks loudly or forcefully then it is clearly and clearly haram according to Al-Qurthubi's interpretation.³⁵ It can be concluded that Islam emphasizes striking a balance between expressing needs and maintaining self-respect. The interpretation of Al-Qurtubi explains that expressing needs is permitted only in times of necessity and not in an excessive or manipulative manner. Jogged Sadbor, if performed to continuously arouse public sympathy without any real effort to resolve the problem, has the potential to become a form of emotional *tabarruj* (showing off sadness), which is contrary to Quranic ethics. Begging is not ideal, except in emergencies, and conversely, gifts should be actively sought by the wealthy without having to wait for requests.

CONCLUSION

This study demonstrates that the *Joget Sadbor* phenomenon on TikTok cannot be understood solely as a form of digital entertainment because its development involves economic motives, emotional representation, public sympathy, and the monetization of digital gifts. When sadness, hardship, or vulnerability is repeatedly displayed to encourage audiences to provide material rewards, the practice enters an ethical domain concerning the relationship between genuine need, self-respect, work, and dependence on others. Qur'anic interpretation therefore provides an important framework for distinguishing legitimate expressions of need from practices that potentially exploit sympathy for economic purposes.

Al-Qurthubi's interpretation of Qur'an 2:273 emphasizes the ethical significance of *ta'afuf*, or maintaining dignity by refraining from persistent begging despite difficult economic circumstances. At the same time, his interpretation does not categorically deny assistance to people experiencing poverty. Asking remains permissible when a person faces genuine necessity and lacks realistic means of obtaining a livelihood. The ethical problem arises when requests

³⁵ Quthubi, *Tafsir Al Qurthubi Jilid 17*.

become coercive, excessive, repetitive, or oriented toward accumulating wealth rather than addressing essential needs. Thus, the Qur'anic perspective establishes a distinction between necessity-based assistance and dependency deliberately maintained for material benefit.

Qur'an 51:19 further complements this ethical framework by affirming that those who possess wealth bear social responsibilities toward both those who ask and those who are deprived but may not explicitly express their needs. This principle shifts part of the ethical responsibility from recipients to donors and the wider community. Poverty alleviation should therefore not depend entirely on vulnerable individuals publicly displaying suffering before receiving assistance. The verse instead encourages proactive social awareness in identifying and supporting people in genuine need while respecting their dignity.

Within this framework, *Joget Sadbor* becomes ethically problematic when digital performances are intentionally organized around sustained expectations of gifts, emotional appeals, and the abandonment of other forms of livelihood despite the continued capacity to work. The central issue is therefore not the use of TikTok, dancing, or receiving voluntary gifts in themselves, but the motives, methods, and socioeconomic circumstances surrounding such practices. When emotional expressions are strategically transformed into instruments for continuously obtaining material benefits without genuine necessity, they risk contradicting the Qur'anic ideals of dignity, proportionality, and productive effort.

Overall, this study concludes that Al-Qurthubi's interpretation provides a relevant ethical lens for examining new forms of digitally mediated solicitation. Qur'anic ethics requires a balance between recognizing genuine poverty, maintaining personal dignity, encouraging productive effort, and ensuring social responsibility toward vulnerable groups. Nevertheless, this study is limited by its library-based design and its focus on two Qur'anic verses and one exegetical tradition. Future research may combine digital ethnography, interviews with content creators and viewers, and analyses of platform economies to investigate more comprehensively how economic necessity, algorithmic visibility, audience behavior, and religious ethics interact within contemporary digital begging practices.

Research Novelty

The novelty of this study lies in contextualizing Al-Qurthubi's classical interpretation of Qur'anic ethics on asking and poverty within the contemporary phenomenon of monetized social media performance. Discussions of Qur'an 2:273 and Qur'an 51:19 have traditionally focused on poverty, almsgiving, deserving recipients, and the ethics of begging in conventional social settings. This study extends that interpretive discourse into the digital environment by examining *Joget Sadbor* as a phenomenon in which emotional expression, audience sympathy, platform

interaction, and material rewards intersect. Such an approach demonstrates the capacity of classical tafsir to provide an ethical analytical framework for emerging social practices that did not exist in the exegete's historical context.

A further contribution lies in the study's distinction between genuine need, legitimate assistance, and monetized emotional solicitation. Rather than automatically classifying every receipt of digital gifts as begging, the analysis emphasizes motive, actual socioeconomic need, ability to work, method of requesting assistance, and the degree of emotional pressure involved. This provides a more nuanced interpretive framework for evaluating digital solicitation. The ethical question consequently shifts from the technological medium itself toward the relationship between necessity, dignity, effort, and economic intention.

The study also develops a dual-responsibility framework derived from the two Qur'anic passages. Qur'an 2:273 emphasizes dignity and restraint on the part of recipients, while Qur'an 51:19 emphasizes the responsibility of those possessing wealth toward people in need. Read together, these verses prevent ethical analysis from placing the entire burden on poor individuals while ignoring the responsibility of society. This framework contributes to contemporary Qur'anic studies by connecting personal ethics, social solidarity, and digital economic practices within a single interpretive discussion.

Research Implications

Theoretically, the findings imply that Qur'anic studies on poverty and begging need to account for transformations produced by digital platforms. Contemporary practices of solicitation are no longer necessarily expressed through direct verbal requests; they may operate through visual performance, emotional narratives, repeated live-streaming interactions, and audience-driven gift systems. Consequently, concepts such as need, asking, dignity, and economic dependence require contextual interpretation while remaining grounded in the normative principles identified in classical tafsir. This expands the relevance of tafsir studies to contemporary digital ethics.

Socially and educationally, the findings highlight the importance of strengthening digital ethics that distinguishes between legitimate fundraising, voluntary appreciation, genuine appeals for assistance, and deliberate exploitation of sympathy. Digital literacy programs should therefore address not only technical competence but also ethical awareness concerning emotional manipulation, dignity, productive work, and responsible giving. Audiences likewise require critical literacy so that acts of generosity are based on informed judgment and genuine need rather than solely on emotionally constructed online performances.

Practically, the findings imply that responses to *Joget Sadbor* and similar phenomena should not rely exclusively on condemnation of content creators. A more comprehensive approach should consider economic vulnerability, opportunities for productive employment, platform monetization structures, and public responsibility toward people experiencing genuine poverty. Religious educators, families, communities, and digital platforms can promote a culture in which assistance remains accessible to those genuinely in need while discouraging coercive or manipulative solicitation. Such an approach enables Qur'anic values of dignity, productive effort, compassion, and social responsibility to remain relevant within contemporary digital culture.

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