

The Phenomenon of Seasonal Beggars in The Month of Ramadan: An Islamic Economic's Perspective

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Abstract

Ramadan is the holy month for Muslims. A month full of wisdom, blessings, and forgiveness. In this month of Ramadan, Allah promises multiple rewards. Therefore, Muslims are competing in pursuing goodness, blessings, and forgiveness. Giving alms in the month of Ramadan is noble worship and the right of everyone. However, someone's generosity is often abused by certain people. This culture can become a social disease in the month of Ramadan. But behind this blessing of Ramadan, certain parties take advantage of the momentum to reap the benefits. One of them is the number of monthly beggars in the month of Ramadan. Beggars are mushrooming in public places. Islam does not make begging by lying and cheating. The reason is not only because they violate sins, but also because these actions are considered to pollute good deeds and rob poor people who need help. It even damages the good image of the poor who do not want to beg and those who love virtue. Many propositions explain the haram of begging by deception and without an urgent need. The Prophet Muhammad SAW in his hadith advises us to try and earn a living in whatever form, as long as it is lawful and good, there is no *syubhat*, no prohibition, and not by begging. We are also singled out for *ta'afuf* (taking care of ourselves from begging). We must believe that only Allah hears our troubles. As for humans, they don't like hearing about other people's troubles. Islam encourages us to strive, based on the verses and hadiths of the Prophet.

Keywords: *beggars, Ramadan, Islamic economic*

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1. INTRODUCTION

The basic teachings of Islam that are sourced from the Al-Qur'an and Al-Hadith have provided historical references on the importance of the struggle in the economic field (Abidin & Wahed, 2016). In Islam, each of his followers has been taught to always work hard in a lawful and good way if they want something. The act of begging can also be said to be begging. Indeed, Islam has laid very many moral foundations in economics. Islam also teaches that the hand above is better than begging (Hasan, 2008). Not only that, but Rasulullah SAW also forbade his people from begging. A Muslim can only depend on Allah SWT for his hope and help. Normatively according to the Islamic view that working to obtain property is noble (Suprayogo, 2009). Islam strongly prohibits someone from being unemployed, let alone begging. Begging has many reasons, such as poverty, family

disintegration, take begging as a profession, physical disabilities, and quick material gain (Al-Dulaimi, 2019).

A habit of begging has almost become a routine phenomenon in the month of Ramadan. The principle that is always emphasized in the Islamic perspective is that hands above are better than hands below. So Islam views begging as a negative phenomenon and is not feasible or not allowed. Behind the frenetic worship of the month of Ramadan, this momentum is used by certain parties to reap fortunes. One of them is the proliferation of beggars in public places such as red lights, markets, and mosques. Wearing shabby clothes, deformed bodies, or carrying children, they expect alms and mercy from the congregation or society. Asking for donations or begging is not required in Islam. These certain activities, then the law is haram and is a big sin. Begging or begging from the

perspective of Islamic economics has been criticized, even tarnished except for 3 groups, namely the poor, those who owe large debts, and those who are saddled with a huge ransom. Narrated from Abdullah bin Umar RA, he said that the Messenger of Allah peace and prayer of Allah be upon him "A person is always begging other people so that he will come on the Day of Resurrection without a piece of meat on his face".

The month of Ramadan is a month of happiness for us because Allah SWT gives a variety of goodness and virtues in this holy month, including the fulfillment of prayers, multiple rewards, to the presence of the most important and special worship in the month of Ramadan, namely fasting. Not only refraining from fasting, but also training yourself to be sensitive to others, because Ramadan is also called the month of sharing, where Muslims are encouraged to give alms and give. In the hadith, Bukhari states, the hand above is better than the hand below. It means that the hand above is the one who gives and the hand below is the one who asks (Supriyadi, 2016). The month of Ramadan also is used as a momentum to do good by assisting others in need. However, this moment was also used by a group of people to make profits hoping for mercy.

The phenomenon of seasonal beggars in Ramadan is a routine problem that occurs in our surroundings to gain money from mercy. Various modes are practiced so that residents provide compensation. Almost every year in the month of Ramadan, seasonal beggars who come with Social Welfare Problems (PMKS) keeps arriving. Not only individuals but the arrival of seasonal beggars is thought to be in groups with regular coordination. The numbers also tend to increase until Eid. Based on the explanation above, this paper aims to analyzes the phenomenon of seasonal beggars in the month of Ramadan based on an Islamic economic's perspective.

2. METHOD

This research is a research library research (research literature). The research library uses library sources to obtain research data (Zed, 2004). Research library research is research that is carried out not where the object of research is located but carried out inside the room by collecting data sources through documentation. Setiawan (2018) states that the use of documentation is very important in research because it contains a lot of information. Data collection in this research was carried out by collecting all relevant

documents with research such as article journals or books, as well as relevant literature regarding this study.

3. DISCUSSION

Rasulullah SAW gave an example to Muslims that work is a necessity so that humans can meet their needs. He did not want to work from the results of asking for more, especially by expecting retribution from others. Even Rasulullah SAW cursed people who worked by asking for or expecting retribution from others. Hence Islam ordered Muslims to work and try. Allah SWT said in Q.S. At-Taubah, verse 105: "And Say: "Work ye, Then Allah and His Messenger as well Believers will see your work, and you will be returned to (Allah) who knows what is unseen and what is real, and he will tell you what you have done" (Surah At-Taubah, verse 105) Work is a form of seeking wealth and is part of *muamalah* activities. The initial law of all activities *muamalah* is *mubah* as mentioned in *fiqh muamalah* the rules exist regarding "the law of origin of *muamalah* is permissible until there are arguments who forbid it ". In this rule, it can be interpreted as law the origin of all *muamalah* transactions is permissible until there are arguments that forbid it. The purpose of doing *muamalah* is to realize the good and welfare (mashlahah) of the people humans in this world and the hereafter. To achieve this goal five principal elements must be maintained is called the *mashlahuh khamsah* consisting of religion, mind, spirit, descent, and property. Islam encourages its adherents to strive for wealth in various ways that are good and lawful (Dewi, 2018). Islam encourages its followers to work and forbids begging or begging.

In Islam begging or begging is called Tawasul. Initially, none the prohibition of begging, even Islam does not prohibit it. Ibn Abbas stated that the word *al-masakin* means someone who leaves the house to beg (Ichsan et al., 2020). However, when the phenomenon of begging is no longer the goal to seek additional life, but more to the profession, that is causing many regions in Indonesia to impose a ban on begging on the street and the prohibition of giving money to beggars thus begging is highly reproached in Islam. In the Islamic normative point of view, the Quran has a distinctive perspective towards beggars (Hanafi et al., 2018).

Ramadan is the holy month for Muslims. A month full of wisdom, blessings, and forgiveness. In this month of Ramadan, Allah promises multiple

rewards. Therefore, Muslims are competing in pursuing goodness, blessings, and forgiveness. Rasulullah SAW said: "From Salman Al-Farisi RA said, 'Rasulullah gave a sermon to us on the last day of the month of Sha'ban and said: "O people, there will come a great month (Ramadan) which is a month full of blessings in it. In that month there is a glorious night (*lailatul qadr*) which is more important than a thousand months. Allah has made fasting obligatory in that month, and tarawih prayers at night as sunnah worship. Whoever does goodness (sunnah worship) in that month the reward is like performing compulsory worship compared to other months. And whoever performs an obligation in it, the reward is like doing 70 obligations compared to other months. The month of Ramadan is the month for which the believers' fortune is added, the month at first becomes a blessing, in the middle it becomes forgiveness and in the end, is freedom from hell". (Narrated by Ibn Huzaimah).

But behind this blessing of Ramadan, certain parties take advantage of the momentum to reap the benefits. One of them is the number of monthly beggars in the month of Ramadan. Beggars are mushrooming in public places such as mosques, traffic lights, and markets. Wearing shabby clothes, deformed bodies, or carrying children, they expect alms and mercy from the congregation or society. They know the strategic position and the right time to beg. Pay attention, in the month of Ramadan there are a lot of beggars, such as mushrooms in the rainy season, such as in shopping centers, at crossroads, etc (Artyasa, 2013). Seasonal beggars are no longer just a matter of deprivation and poverty, boosting the mentality of today's society. Mental that only wants to be given and does not want to work hard. They only hope for mercy and alms from Muslims in the month of Ramadan. They take advantage of the month of Ramadan as the perfect moment to beg (Rif'an, 2013).

Giving alms in the month of Ramadan is noble worship and the right of everyone. However, someone's generosity is often abused by certain groups. This culture can become a social disease in the month of Ramadan. The solution to the beggar problem has to do not only with economic problems but also with culture and mentality. Therefore, the solution must be comprehensive and synergistic among related parties. On the one hand, the government prepares regulations to control beggars and prepare jobs, on the other hand, the public must

also be educated so that they can contribute to trusted institutions so that they are right on target.

Begging, like the phenomenon above, is not stated in Islam. If we do so by deceiving or lying to a certain person or institution who is asked for donations by appearing as if he is a person who is in economic difficulty, or is in dire need of school children's education, or the care and treatment of his sick family, or to pay for it. Certain activities, then the law is haram and is a big sin. Narrated from Abdullah bin Umar RA, he said, the Messenger of Allah -peace, and prayer of Allah be upon him. "A person is always begging other people so that he will come on the Day of Judgment with not a single piece of meat on his face". Therefore, begging is not a haram job, except by cheating, but it is very disliked by Allah and His Messenger. Then, how do we behave when a beggar begs us? If there is a wish and there is something to be used for charity, then just give charity. But if not, then we shouldn't blaspheme or make fun of it. We just pray that the beggar's economy will improve and stop begging. After all, someone's economy, who knows, is sometimes taken over sometimes over.

Therefore by looking at the reality that happened around them, they are influenced to do begging work even though they are physical and physical at stake and seen from the spiritual aspect they no longer care about what is important earn income, and can make ends meet. The fulfillment of the necessities of life in an Islamic economy has been arranged beautifully and regularly in the Al-Quran and Al-Hadith because this is the ultimate goal to be achieved by humans. Life a prosperous and happy one is impossible to achieve without financial sufficiency and practice of the teachings of true religion. As a social being, in his life, humans need humans others who live together in society, because according to *sunnatullah*, it is impossible for humans to get it live alone without cooperation or interdependence with other humans.

Islamic economics teaches that humans one day try and commit to producing various goods and services which in turn the goods and services can be exchanged with human beings others that produce different goods and services. From the results of these goods and services, income is generated which is used to meet their needs, and Allah SWT has outlined that there are no one humans who have the same fortune, some are a lot and some are a little. From that humans generate a lot of income (rich) can distribute some of their wealth to other people less fortunate. This is the

main principle of Islamic economics, namely the creation of the distribution of assets for bringing about justice. A fairness framework allows everyone to have opportunities, control, and benefits of development allocations that take place proportionally. In this regard, Islam is very upheld individual ownership rights over something. The principle of the distribution of assets or wealth is intended so that there is no accumulation of wealth in one group while another group unable to meet their needs, resulting in them doing begging work which is very intolerable in Islam.

Islam as the last divine religion was revealed to improve human dignity as a noble and special creature of God to have a different degree from God's creatures. Through the holy book Al-Qur'an and hadiths, Rasulullah SAW has made as well placing humans as both the subject and the object in the activities of life in the world. Humans have elements that are perfect and complete and created in the best form (Surah At-tin verse 4) among them given the excess of intelligence that is not possessed by creatures other than humans except for angels, that too is static, meaning that the angel's intellect is only used to serve/worship Allah SWT, while reasoning humans are dynamic. Therefore, humans are obliged to explore the earth and its contents to perform activities or work. Efforts and endeavors made by humans through work is *sunatullah*, as well as a manifestation of a sense of human responsibility as servants of God who served as a leader (caliph). The form of human leadership is to make use of all available on earth and its contents to achieve ultimate prosperity in this world and the hereafter.

But Allah SWT provides signs that the roads and ways to achieve this true prosperity, man cannot do as he pleases, concentrating on short-term fulfillment draining exhausted all the potential and contents of the earth with out paying attention and taking into account sustainability for generations who will come (Surat al-Qashash, 77). In other verses Allah also instructs people to navigate the swift waters of the rivers and the fierce waves of the oceans, the vastness of the land with full tortuous roads with thickets, high valleys and mountains, and dense wilderness to be used source of income or property rights even though this ownership is not absolute ownership, that is all of them will be used to make ends meet. In another context, God too implies that to reach all the facilities provided free of charge, humans must think about and solve the various

life problems faced, because not all facilities are available can be used directly but must be further processed.

The Qur'an explicitly commands mankind to uphold the values of Islamic teachings in a total, comprehensive, complete, and *kaffah* manner (Rohman, 2016). Rasulullah SAW gave an example to Muslims that work is a necessity so that humans can meet their needs (Almujaddedi & Zainuddin, 2019). Rasulullah SAW was an accomplished trader successful so become rich. This success is inseparable from persistence and his honesty in entrepreneurship. He does not want to work from the results of begging, especially with the expectation of pity from people others.

Based on several verses quoted above, there is no other way for humans to realize needs have to do effort or try through work. Allah and His Messenger or Islam firmly do not give a place for humans to sit idle (idle) or just waiting for a fortune to come from any direction without making any effort or work. A human was created perfectly and a balanced body structure (Qs. Al-Infitar, 7), so that with this body balance humans can move dynamically and the results of this movement will improve blood circulation and relaxes muscles and nerves which in turn will cause humans to always be in good health up to a certain period (certain age). In an economic context, people who have permanent jobs in certain professional fields will also get income and this income can be used to meet the needs of both durable materials (assets) and the fulfillment of basic needs which do not last long (daily necessities). With a stable health condition, then the productivity of human work can be increased which of course will achieve maximum results as well.

The description above suggests that begging will undermine his human dignity. Humans based on the mind must develop the potential that is in them to work, produce new goods even though the results of these efforts are not necessary to meet their needs. Humans must believe that the size of the fortune they get is a provision of Allah SWT, and therein lies God's justice if everyone is rich who will want to work, and if everyone is poor then on which employment or how much productivity and ability to produce gives a decent life. The description above has shown several verses that require people to try to avoid feeling surrendered, expecting the mercy of others, or doing the humiliating job is begging or being homeless. Rasulullah SAW through several His hadith has

warned mankind about the dangers to those who begging or begging.

There are at least three hadiths that emphasize both prohibitions and threats for people who like to beg or beg, especially if they are not indigent. First Hadith, from 'Abdullah bin' Umar, said that the Prophet Muhammad SAW said, "If a person begs (begs) a human, he will come on the Day of Judgment without having a piece of flesh on his face." (Narrated by Bukhari no. 1474 and Muslim no. 1040). Second Hadith, From Hubsyi bin Junadah, he said that the Messenger of Allah -peace, and prayer of Allah be upon him- said, "Whoever begs but he is not indigent, it is as if he is eating coals of fire." (HR. Ahmad 4/165). Third Hadith, From Samuroh bin Jundub, he said that the Messenger of Allah -peace and prayer of Allah be upon him- said, "Begging is like a man scratching his face unless he begs the ruler or on a matter he needs." (HR. An Nasai no. 2600, At Tirmidhi no. 681, and Ahmad 5/19).

Begging is in essence the same as insulting oneself. Accustomed to begging will make a person addicted or feel they always need someone else to meet their needs. Especially if someone asks forcefully even hurts the person being asked for. It is good for a Muslim to work hard to fulfill his needs because a human being only must worship and try, while the rest let Allah Subhanahu Wa Ta'ala manage it. Be sure that every human being has his way of sustenance as long as that path is followed in a way that is lawful and Allah is pleased.

Begging or begging from the perspective of Islamic economics has been criticized, even tarnished except for 3 groups, namely the poor, those who owe large debts, and those who are saddled with a huge ransom. Overcoming this problem is complex. Besides the need for the strictness of penalties to create a deterrent effect, coordination between local governments needs to be intensified. So far, the sanctions for seasonal beggars are still weak. Sanctions that are only temporary and simply pass by are considered not to have a deterrent effect. If this social problem is not anticipated with a solution, it is feared that big cities will mushroom with the presence of seasonal beggars.

4. CONCLUSION

Giving alms in the month of Ramadan is noble worship and the right of everyone. However, someone's generosity is often abused by certain

groups. This culture can become a social disease in the month of Ramadan. The solution to the beggar problem has to do not only with economic problems but also with culture and mentality. Therefore, the solution must be comprehensive and synergistic among related parties. On the one hand, the government prepares regulations to control beggars and prepare jobs, on the other hand, the public must also be educated so that they can contribute to trusted institutions so that they are right on target. If someone begs or begs a creature or human, then he has served that creature and shows misery before that creature. So, it is haram to ask for sustenance from beings unless in a true emergency.

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