

**ETHICS BEGGARS IN QUR'AN
PERSPECTIVE
(An Analytical Study)**

THESIS

Submitted as Partial fulfillment requirements for getting
the Bachelor Degree of Religious Studies (S.Ag)
in Qur'an and Exegesis Science Department



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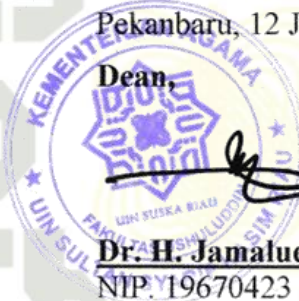
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Day : Wednesday
Date : 22 Juny 2022

So that this research could be accepted as a condition for a bachelor's degree in Religion (Sa'g). In Quran and Exegesis Science Department Faculty of Ushuluddin States of Islamic University Sultan Syarif Kasim Riau.

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This thesis was written and intended to fulfill one of the requirements for getting an undergraduate degree (Bachelor) of Religious Studies at the Faculty of Ushuluddin, State Islamic University of Sultan Syarif Kasim Riau, majoring in Qur'an and Exegesis Sciences. Hopefully, this thesis can be understood and useful for readers. The writer realizes the success of writing this scientific research is achieved with the help of various parties; therefore, the writer would like to give thanks to:

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BIBLIOGRAPHY

PERSONAL IDENTITY

A GUIDE TO ARABIC transliteration

The transliteration of Arabic-Indonesian letters in this text is based on the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and No. 0543.b/U/1987, as stated in the Arabic Transliteration Manual (A Guide to Arabic Literation), INIS Fellow 1992.

A. Consonant

Consonant		
Arabic	=	Latin
ء	=	'
ب	=	B
ت	=	T
ث	=	Ts
ج	=	J
ح	=	h / h
خ	=	Kh
د	=	D
ذ	=	Dz
ر	=	R
ز	=	Z
س	=	S
ش	=	Sy
ص	=	s/s

Consonant		
Arabic	=	Latin
ض	=	d / d
ط	=	t / t
ظ	=	z / z
ع	=	'
غ	=	Gh
ف	=	F
ق	=	Q
ك	=	K
ل	=	L
م	=	M
ن	=	N
ه	=	H
و	=	W
ي	=	Y

Vocal

ا	=	a
ي	=	i
و	=	u

Long Vocal

آ	=	ā
إ	=	ī
أ	=	ū
أَو	=	aw
أَي	=	ay

Eample

تَكَاتُر	=	<i>takātsur</i>
يَهْيَج	=	<i>yahīj</i>
تَعْلَمُونَ	=	<i>ta'lamūn</i>
سَوْفَ	=	<i>sawf</i>
عَيْنَ	=	'ayn

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B. Long Vocals and Diphthong

Each Arabic writing in the form of *fathah* vocal Latin writing is written with “a” *kasrah* with “I” *dlommah* with ”u” while the long readings are each written in the following way:

Vocals (a) long =	Â	for example	قال	become qâla
Vocals (i) long =	î	for example	قِيم	become qîla
Vocals (u) long =	Û	for example	دُون	become dûna

Especially for the reading of ya’ nisbat, it should not be replaced with “i” but still written with “iy”: in order to describe ya’ nisbat at the end. Likewise, for the sound of the diphthong, wawu, and ya’ after *fathah* is written with “aw” and “ay”. Consider the following example:

Diphthong (aw) =	أَوْ	for example	قَوْل	become qawlun
Diphthong (ay) =	أَيَّ	for example	خَيْر	become khayru

C. Ta’ marbûthah (ة)

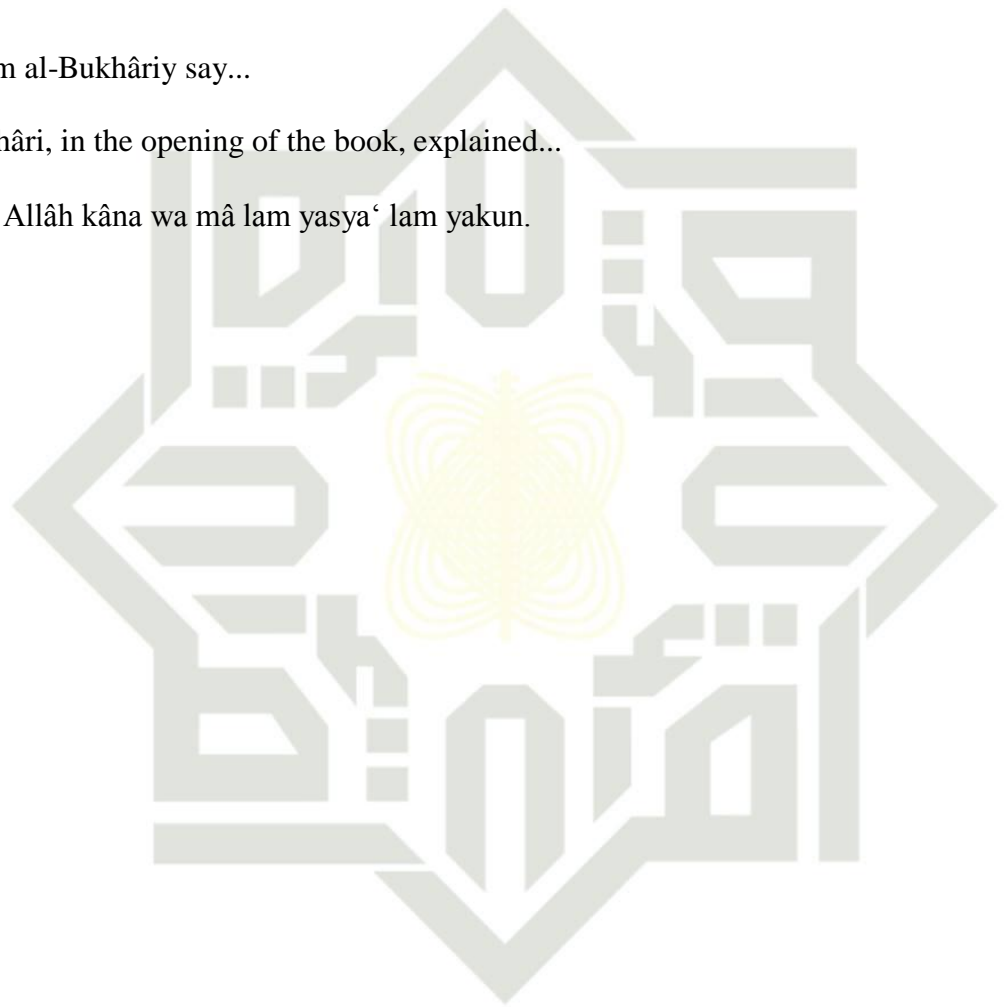
Ta’ marbûthah is transliteration with "t" if it is in the middle of a sentence, and if *ta’ marbûthah* is at the end of the sentence, it is transliterated by using "h". Such as *الرسالة للمدرسة* to *al-risalat li al-mudarrisah*, or when in the middle of a sentence consisting of *mudlaf* and *mudlaf ilayh* arrangement, then transliterated by using t connected with the following sentence, for example, *في رحمة الله* become *fi rahmatillah*.

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D. Articles and Lafadh al-Jalâlah

The word “al” (اَل) is written in lowercase unless it is located at the beginning of the sentence, while “al” in Jalâlah lafadz, which is in the middle of the sentence propped (*idlafah*) is then omitted. Consider the following examples:

1. Al-Imâm al-Bukhâriy say...
2. Al-Bukhâri, in the opening of the book, explained...
3. Masyâ‘ Allâh kâna wa mâ lam yasya‘ lam yakun.



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ABSTRAK

Dalam hidup ini tidak semua orang terlahir kaya, banyak orang yang terlahir dalam kehidupan yang bisa dibilang miskin. Meski mereka terlahir dalam keadaan yang kurang mampu tetapi mereka masih berusaha memenuhi kebutuhan sehari-hari mereka setiap harinya. Walaupun demikian banyak diantara orang-orang yang tidak mampu ini memilih untuk meminta-minta atau mengemis dengan banyak sebab. kalau kita lihat pada hari ini semakin banyak orang yang memilih menjadi pengemis daripada bekerja dan orang-orang yang mengemis banyak sekali kita jumpai di kota-kota besar. Banyak sekali orang yang dengan sengaja menjadi pengemis walaupun mereka sebenarnya mampu untuk bekerja tetapi mereka memilih menjadi pengemis. Nah, dalam penelitian penulis akan menjelaskan bagaimana kita bersikap ketika bertemu dengan orang-orang yang meminta tersebut dan bagaimana etika seorang pengemis yang seharusnya. Penelitian yang berjudul **“Etika Pengemis Dalam Perspektif Al-Qur’an (Studi Analisis)”** ini merupakan kajian analisis yang menggunakan metode *Library Research* atau penelitian pustaka. Penelitian ini bertujuan untuk menganalisis penafsiran para mufassir terkait surah Al-baqarah ayat 263 (قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ) (مِنْ صَدَقَةٍ يَتْبَعُهَا أَذَى وَاللَّهُ عَنِّي حَلِيمٌ) dan surah Ad-Dhuha ayat 10 (وَأَمَّا السَّائِلُ فَلَا تَنْهَرْ) serta menganalisis bagaimana etika terhadap pengemis yang terdapat pada kedua ayat tersebut. sumber data yang digunakan dalam penelitian ini terdiri dari data primer yaitu tafsir Qurthubi, tafsir Al-Munir dan tafsir al-Maraghi. Data sekundernya adalah literatur yang menunjang penelitian ini. Dari penelitian ini ditemukan bahwa apabila orang-orang yang mengemis atau meminta-minta kepada kita harus memberikan perkataan yang baik, memaafkan kesalahan mereka dan memberi apa yang mereka minta. Jika kita tidak bisa memberi apa yang mereka minta maka kita memohon maaf. Etika pengemis yang seharusnya adalah jika memang orang yang menjadi pengemis sebenarnya orang yang mampu untuk bekerja dan mereka menjadi pengemis hanya karena mereka malas bekerja maka sebaiknya mereka tidak lagi menjadi pengemis, karena pengemis ini hanya dilakukan oleh orang yang memang tidak mampu lagi baik secara fisik untuk bekerja dan hanya mengemis inilah cara mereka untuk memenuhi kebutuhan.

Kata Kunci : Etika, Tafsir, Qur’an.



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ABSTRACT

In this life not everyone is born rich, many people are born into a life that can be considered poor. Even though they were born in a poor condition, they still try to fulfill their daily needs every day. However, many of these poor people choose to be beggars for many reasons. if we see today more and more people who choose to be a beggars rather than work and people who beg a lot we meet in big cities. There are so many people who deliberately become beggars even though they are actually able to work but they choose to be beggars. Well, in this research the author will explain how we must do when we meet people who ask for it and how the ethics of a beggar should be. The research entitled **“Ethics Beggars in the Qur’an Perspective (An Analytical Study)”** is an analytical study that uses the *Library Research*. This study aims to analyze the interpretation of the mufasssir related to Surah Al-Baqarah verse 263 (قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ) (وَآمَّا السَّائِلَ فَلَا تَنْهَرْ) and Surah Ad-Dhuha verse 10 (وَيَتَّبِعْهَا أَذَى وَاللَّهُ غَفِيٌّ غَلِيمٌ) and to analyze how the ethics of beggars are found in these two verses. The data sources used in this study consisted of primary data, namely Qurtubi's interpretation, Al-Munir's interpretation and al-Maraghi's interpretation. The secondary data is the literature that supports this research. From this research it was found that when people who beg or beg us we must give kind words, forgive their mistakes and give them what they ask for. If we can't give them what they ask for then we apologize. The ethics of beggars that should be if the people who become beggars are actually people who are able to work and they become beggars just because they are lazy to work, then they should no longer be beggars, because these beggars are only done by people who are no longer physically fit to work. work and just begging this is their way to make ends meet.

Keywords: Ethics, Interpretation, Qur'an.

ملخص

في هذه الحياة لا يولد الجميع أغنياء ، فالكثير من الناس يولدون في حياة يمكن اعتبارها فقيرة. على الرغم من أنهم ولدوا في حالة سيئة ، إلا أنهم ما زالوا يحاولون تلبية احتياجاتهم اليومية كل يوم. ومع ذلك ، يختار العديد من هؤلاء الفقراء التسول أو التسول لأسباب عديدة. إذا رأينا اليوم المزيد والمزيد من الأشخاص الذين يختارون أن يكونوا متسولين بدلاً من العمل والأشخاص الذين يتوسلون كثيرًا نلتقي في المدن الكثيرين هناك الكثير من الأشخاص الذين يصبحون متسولين عن عمد على الرغم من أنهم قادرون بالفعل على العمل ولكنهم يختارون أن يكونوا متسولين. حسنًا ، في هذا البحث ، سيشرح المؤلف كيف تتصرف عندما تلتقي بأشخاص يطلبون ذلك وكيف يجب أن تكون أخلاق المتسول. البحث بعنوان " معاملة المتسولين في منظور القرآن (دراسة تحليلية) " هو دراسة تحليلية تستخدم البحث في المجلات . تهدف هذه الدراسة إلى تحليل تفسير المفسر المتعلق بسورة البقرة الآية ٢٦٣ (قَوْلٌ مِنْ اللَّهِ حَلِيمٌ) وسورة الضحى الآية ١٠ (وَأَمَّا الْيَتِيمَ) (لَا) وتحليل كيفية العثور على أخلاقيات المتسولين في هذين الايتين. آيات. تكونت مصادر البيانات المستخدمة في هذه الدراسة من البيانات الأولية ، وتحديدًا تفسير القرطبي ، وتفسير المنير وتفسير المراغي. البيانات الثانوية هي الأدبيات التي تدعم هذا البحث. وجد من هذا البحث أنه عندما يتوسل إلينا الناس أو يتوسل إلينا يجب أن يعطوا كلمات طيبة ، وأن يغفروا أخطائهم ويعطونهم ما يطلبونه. إذا لم تتمكن من منحهم ما يطلبونه ، فإنهم يعتذرون. يجب أن تكون أخلاقيات المتسولين إذا كان الأشخاص الذين يصبحون متسولين هم في الواقع أشخاص قادرين على العمل وأصبحوا متسولين لمجرد أنهم كسالى عن العمل ، فلا ينبغي أن يكونوا متسولين بعد الآن ، لأن هؤلاء المتسولين يتم فعلهم فقط من قبل الأشخاص الذين لم يعودوا لائقين بدنيًا للعمل. العمل والتوسل فقط هذا هو طريقهم لتغطية نفقاتهم.

الكلمات المرشدة : الأخلاق، التفسير، القرآن.

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CHAPTER I INTRODUCTION

A. Background of the Problem

In life, not all human destined by Allah as a lucky human being. There are human lives that are in the poverty line. This condition of poverty and deprivation causes a person to choose the path of begging as a solution to his life. Begging in a positivistic perspective is considered a deviant social behavior.¹

Looks shabby in clothes, that's the identity of beggars who have been judged by most people. In fact, one of the reasons why someone chooses the profession of begging is because of the complexity of the economic sector. The economy is difficult and stifling that surrounds it, so that the solutions are often unreasonable, somewhat strange and not commendable. Feelings of helplessness, feeling poor because of the inability to make ends meet. Not having a fixed income, plus feeling like they don't have the skills and expertise, so these things then become a factor in someone choosing to become a beggar.²

Although in a phenomenological perspective, beggars also have the right to be respected by the community. Because beggars also have a view of life, have hopes, human values and self-esteem that they deserve to maintain. They are not marginal human beings who must be eliminated, the right to live a life, must also be maintained because their lives are considered not to make other people disturbed and burdened.³

In today's era, during the covid 19 pandemic, in which Coronavirus 2019 or COVID-19 is a pandemic that has resulted in high mortality rates

¹ Iwan Kuswandi, "Etika Terhadap Pengemis Dalam Perspektif Tafsir klasik dan Kontemporer", *Jurnal Konseling Pendidikan Islam*, Vol. 01, No. 02, Juli 2020, p. 95

² Dimas, *Pengemis Undercover*, (Jakarta: Titik Media, 2013), p.

³ Ibid. p. 95.



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in various parts of the world. Good knowledge about the COVID-19 pandemic and clean and healthy living behavior as an effort to prevent the transmission of COVID-19 is important to apply.⁴

At the end of 2019, precisely in December, the world was shocked by an incident that was suspected to be a case of pneumonia of unknown etiology, the case came from the city of Wuhan, China. China identified the pneumonia on January 7, 2020 as a new type of coronavirus. An “urgent notice on the treatment of pneumonia of unknown cause” has been issued by the Wuhan Municipal Health Committee.⁵

This virus can spread to humans as well as animals, which will usually attack the respiratory tract in humans with initial symptoms of flu to cause severe acute respiratory syndrome (SARS). This disease spreads through respiratory droplets from coughing or sneezing. This virus shows a very significant spread quickly and there have been many deaths caused by this virus both in China and in other countries so that on January 30, 2020 WHO designated this corona virus as a Public Health Emergency of International Concern. . Day by day this case is increasing rapidly until on March 11, 2020, WHO announced that the current outbreak was a Global Pandemic.⁶

The spread and increase in the number of COVID-19 cases occurred very quickly and has spread between countries including Indonesia. As of August 2020, a total of 17,660,523 confirmed cases were reported with 680,894 deaths of which cases were reported in 216

⁴ Ni Putu Emy Darma Yanti, dkk, “Gambaran Pengetahuan Masyarakat Tentang Covid 19 Dan Perilaku Masyarakat Di Masa Pandemi Covid 19”, Jurnal Keperawatan Jiwa, Vol 8 No 3, Agustus 2020, p. 491.

⁵ Hanoatubun, S., 2020, Dampak Covid-19 Terhadap Perekonomian Indonesia. Journal of Education, Psychology and Counseling, 2(1): 146-153.

⁶ Dong Y, Mo X, Hu Y, et al, 2020, Epidemiology of Covid-19 Among Children in China. American Academy of Pediatrics, DOI: 10.1542/peds.2020-0702.



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countries. Meanwhile, in Indonesia, there were 165,887 confirmed cases with 7,169 deaths in 34 provinces.⁷

The impact of the COVID-19 pandemic will have an impact on the global economy. China is a country with the second largest economy in the world. There was an economic slowdown in China as a result of the impact of Covid-19, last year's economic growth in China was 6.1% to around 3.8% this year. If the situation continues to deteriorate, China's economic growth could reach 0.1% and could even reach minus numbers.⁸

The population mobilization in the world which has high connectivity has caused the current pandemic to continue to spread rapidly until the whole world is affected by this pandemic. Credible research institutions in the world have predicted the negative impacts of the global economy that will grip the world. The world economy is predicted to reach -1.1% in 2020 by JP Morgan. Then, the world economy is predicted to reach -2.2% by EIU, -1.9% predicted by Fitch, EIU predicts minus 2.2%, Fitch, and -3% predicted by IMF. These economic predictions are very worrying people in the world.⁹

Various policies have been implemented by the Government of Indonesia in response to this COVID-19 pandemic. One of the policies is that at the beginning of March 2020, social distancing and physical distancing have been implemented for the people of Indonesia.¹⁰ After this policy was implemented, what happened was that the community did not comply with it properly because the public still lacked awareness in dealing with this case, so that this policy was considered less effective.

⁷ Fakhrol Rozi Yamali dan Ririn Noviyanti Putri, "Dampak Covid 19 Terhadap Perekonomian Indonesia", *Journal Of Economics and Bussiness*, Vol. 4, No. 2, September 2020, p. 84.

⁸ Kementerian Kesehatan RI, 2020, *Pedoman Pencegahan dan Pengendalian Coronavirus Disease*. Direktorat Jenderal Pencegahan dan Pengendalian Penyakit, 1-136.

⁹ Iskandar, A., Possumah, B.T., Aqbar, K., 2020, *Peran Ekonomi dan Keuangan Sosial Islam Saat Pandemi Covid-19*, *Jurnal Sosial & Budaya Syar'i*, 7(7): 625-638.

¹⁰ Hadiwardoyo, W., 2020, *Kerugian Ekonomi Nasional Akibat Pandemi Covid-19*, *Journal of Business & Entrepreneurship*, 2(2): 83-92

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Although the policy has been in effect since early March 2020, it turns out that there are still offices and even shopping centers that operate with the involvement of many people.¹¹

In addition, people still have no fear in doing activities outside the home. With the enactment of this PSBB policy, for a relatively long period of time offices and most industries are prohibited from operating for and the impact of this policy can cause economic losses and the supply chain will also be affected, including disruption of the production of goods and services.¹²

When the economy is falling, we find a lot of people who choose to work as beggars, a lot of treatment has been received by these beggars, many of whom have received harsh treatment and even unfair treatment. human. One example is the case of people disguised as police officers who confiscated the property of disabled beggars, this case occurred on October 19, 2020 in Batam.¹³ Another case is a beggar who was snatched by two young men and then the beggar was killed, this case occurred on April 12, 2021 in Baubau city, Southeast Sulawesi, this incident was uploaded by Instagram user @sultra24jam.¹⁴ There are many more cases of violence and inhumane treatment of these beggars.

The Qur'an has regulated all aspects of life, even what we have to do with these beggars has also been regulated by the Qur'an. This can also be seen in verse 10 of Surah Ad-dhuha, which reads:

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ (١٠)

¹¹ Fakhrol Rozi Yamali dan Ririn Noviyanti Putri, "Dampak Covid 19 Terhadap Perkonomian Indonesia", Journal Of Economics and Bussiness, Vol. 4, No. 2, September 2020, p. 385.

¹² Ibid, p. 385.

¹³ Gatra.com, <https://www.gatra.com/detail/news/493365/hukum/tega-empat-satpol-pp-rah-as-uang-pengemis-difabel> (20 desember 2021)

¹⁴ Khulafa Pinta Winatasya, <https://www.merdeka.com/trending/kabar-terbaru-kakek-pengemis-viral-usai-dijambret-ditemukan-meninggal-di-lapangan.html>, (20 Desember 2021)



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"And against those who beg, do not rebuke him".

According to Tafsir Al-Qurtubi, the meaning of the word rebuke can also mean a prohibition to expel. In addition, it is also forbidden to speak harshly to them, instead it is recommended to give them something light.¹⁵

In the Qur'an and its Tafsir published by the Ministry of Religion, Ad-Dhuha verse 10. In this verse, Allah commanded the Prophet Muhammad SAW that those who ask him for something should not be rejected rudely and scolded, but instead given something or subtly rejected. There is an opinion that what is meant by the word *as-sa'il* is a person who asks for guidance, so this petitioner should be served gently while fulfilling his request.¹⁶

Instant culture is a term used by humans to describe the current state of the world. Why is instant called culture? Edward Burnett Tylor in the 19th century stated that culture or culture is a complex whole which includes knowledge, belief, art, morals, law, customs, and all abilities and habits acquired by humans as members of society. After seeing this definition, it can be concluded that instant is said to be a culture because it has become a habit in society. What will happen if this culture spreads among them, of course this must be a serious concern for all of us, not only the government, not only social services but all Indonesian people have a responsibility to solve this problem. In this day and age, begging is considered a common thing and some of them even make it a livelihood to meet their needs and even collect wealth from the begging. Various ways are used to beg, even they are so clever in tricking that they can attract the sympathy of others, among them there are begging on the highway, public

¹⁵ Muhammad Rafi, dkk, "Makna *Sa'il* Dalam Al-Qur'an: Tujuan Implisit Pengentasan Pengemis Dalam Ayat-Ayat *Sa'il* dan Aktualisasinya", Jurnal LSQ Ar-Rahmah, Vol. 18 No. 1 Januari 2017, p. 25 .

¹⁶ Iwan Kuswandi, "Etika Terhadap Pengemis Dalam Perspektif Tafsir klasik dan Kontemporer, Jurnal Konseling Pendidikan Islam", Vol. 01, No. 02, Juli 2020, p. 104.

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squares located in the heart of the city, red lights, shopping centers, mosques, even some come from house to house and so on.¹⁷

Beggars are a disease in society or commonly referred to as social pathology. In the 19th and early 20th centuries, sociologists defined social pathology as all behavior that is contrary to the norms of goodness, local stability, patterns of simplicity, morality, property rights, solidarity, kinship, living in harmony with neighbors, discipline, kindness, and kindness. formal law. What is meant by social problems are all forms of behavior that violate the customs of the community (and these customs are needed to ensure the welfare of living together). Social pathology can also be defined as a social situation that is considered by most members of the community as disturbing, unwanted, dangerous and detrimental to many people.¹⁸

The prophet muhammad PBUH said in his hadith :

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال : " إن أحدكم أخذ الحبل وذهب إلى الجبل وبحث عن حطب ثم باعه ومن البيع يأكل ويصدقه خير له من يسأل الناس " (رواه البخاري)

From Abu Hurairah RA from the Prophet SAW said: "Indeed one of you who took the rope and went to the mountain and he looked for firewood then he sold it and from the sale he can eat and give alms, it is better for him than asking people". (HR Bukhari)

In other Hadith :

ما يزال الرجل يسأل الناس يأتي يوم القيامة ليس في وجهه مزعة لحم

"A man who always begs people, he will come on the Day of Resurrection, without a piece of meat on his face."

¹⁷ Yazid, Hukum Meminta-minta, (Bogor: At-Taqwa, 2009), cet. 1, p. 21.

¹⁸ Kartini Kartono, Patologi Sosial, (Jakarta: PT. Raja Grafindo, 2011), cet. 12, Juz 1, p.



From the explanation above author interested to discuss this problem and raises this research with the title : **“Ethics Beggars In Qur’an Perspective (An Analytical Study)”**.

B. Reason for Chossing the Title

In This research the author has to explain the reason for choosing the title, so the reason is:

1. This title was chosen because nowadays there are so many beggars and so many people who choose the profession as beggars, especially with the covid outbreak and the disaster that hit Indonesia, many people are forced to take the path of becoming beggars. Well, this title was chosen or deserves to be researched because we have to know what to do when we meet beggars or beggars on the street.
2. This research was also conducted to see how the explanations of the interpretations of both classical and contemporary interpretations related to ethics should be carried out against beggars.
3. This research deserves to be studied because no one has discussed it in the form of a thesis and this discussion is very necessary to see the many beggars in today's era and so that we know what to do when we meet beggars according to al-maragh interpretations.

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C. Definition Of the Terms

To avoid misunderstanding in interpreting the title of this research, there is necessary to provide an explanation of several terms :

1. Ethics

Ethics are rules, norms, or procedures that are commonly used as guidelines or principles for an individual in carrying out actions and behavior.¹⁹

2. Beggars

Beggars are people who earn income by begging in public in various ways, either in the form of busking and other reasons to expect mercy from others.²⁰

3. Analytical Study

Analytical study or *tahlili* is a method that interprets the verses of the al-Quran by explaining all the aspects of the interpreted verses and explaining the meanings contained therein according to the expertise and tendency of the commentators who interpret these verses.²¹

D. Identification of the Problems

The main issues related to the research topic are as follows:

1. The reasons and motivations of a person choose to beg.
2. The relationship between the phenomenon of beggars and the community.
3. The relationship between poverty and the increasing number of beggars.
4. The Scholars' Interpretations of surah Al-Baqarah verse 263 and surah Ad-Dhuha verse 10.
5. The Explanation about contextual ethics towards beggars.
6. The explanation about ethics beggars.

¹⁹ Nandy, <https://www.gramedia.com/best-seller/pengertian-etika/>, (14 Desember 2021), 20-20.

²⁰ Peraturan Daerah Kota Malang Nomor 9 Tahun 2013 Tentang Penanganan Anak Jalanan, Gelandangan dan Pengemis.

²¹ Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Daulat Riau, 2013), p. 72.

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E. Limitation of the Problem

In this study, the interpretations that will be used are: Classical Interpretation: Al-Qurthubi Interpretation. Contemporary Interpretation: Al-Maraghi Interpretation, and Al-munir Interpretation,

Verses that will be discussed: Surah Ad-Dhuha verse 10 and surah Al-Baqarah verse 263.

This verse was chosen because, the verse discusses matters related to the title of the study and matters that will be discussed in this study. The interpretation was chosen because it provides a more detailed explanation of the verses that will be discussed in this study.

Given the breadth of the problems to be discussed, it is necessary to limit the problem, so that the discussion carried out is more focused and does not go out of what is the description of the research, so in this study the author will focus on two discussions:

1. How are the interpretation of surah Al-Baqarah verse 263 and surah Ad-Dhuha verse 10?
2. How are the ethics beggars?

F. Formulation of the Problem

Based on the above background, the problems that will be discussed in this research can be formulated as follows:

1. How are the interpretation of surah Al-Baqarah verse 263 and surah Ad-Dhuha verse 10?
2. How are the ethics beggars?

G. Objective and Significance of the Research**1. Objective of the Research**

- a. To know interpretation of surah Al-Baqarah verse 263 and surah Ad-Dhuha verse 10.
- b. To know the ethics beggars.



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2. Significance of the Research

- a. The results of this study are expected to contribute ideas in enriching the scientific treasures of Muslims.
- b. The results of this study are expected to add more knowledge about ethics toward beggars in the surah Al-Baqarah verse 263 and surah Ad-dhuha verse 10 and analyze about ethics beggars and ethics towards beggars.
- c. The results of this study are expected to be used as reading material or reference material or reference for students and society in general.
- d. The results of this study are expected to bring us all closer to the Creator through interaction with His Word, namely the Al-Qur'an al-Karim.

H. The Systematics of Writing

To get description of the research comprehensively, and to be able to get relation between one chapter and others, it needs explanation in a systematical of research:

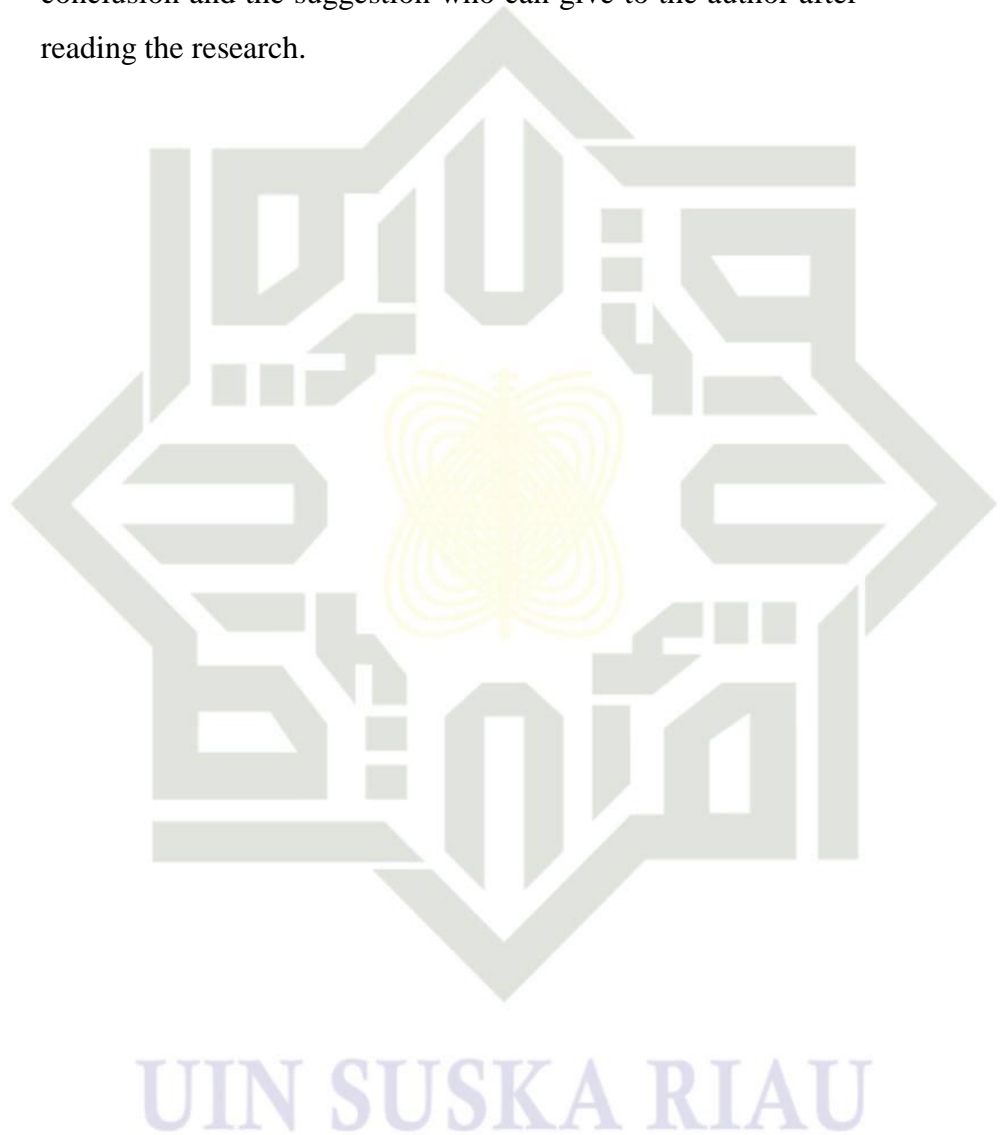
Chapter one is discuss about background of the study, explanation of terms, identify of the study, scope and limited of the study, formulation of the problem, objective and significance of the study, and research systematic.

Chapter two is discuss about theoretical framework, this discussion will be discuss of the keyword contained in the title. And then this chapter discuss about conceptual framework, and literature review.

Chapter three is discuss about the method of research namely type of study, source of data, technique of data analisys.

Chapter four will be discuss verses related to ethics towards beggars in the surah Al-Baqarah verses 263 and surah Ad-Dhuha verse 10 analyze about ethics beggars and ethics towards beggars.

Last chapter is chapter five is the closing with the conclusion and the suggestion who can give to the author after reading the research.



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CHAPTER 2

LITERATURE REVIEW

A. Theoretical Framework

1. Ethics
 - a. Definition of Ethics

Ethics is something that is always interesting and never ends to be discussed, because ethics is a very important rule in the order of human life. Without ethics or morality, humans will leave their conscience. Humans cannot distinguish what is good and what is not. As creatures who have the ability to think, humans have a special position among other creatures. It is as clearly stated in the Qur'an surah al-Baqarah verses 33-34. Ethics comes from the Greek word *ethos* which means habitat, habit, character, character. In English ethics is defined as *ethic* and *etiquette* (courtesy). But the two words have differences in their application. For example, *etiquette* discusses morals or behaviors that may or may not be done.²²

While ethics is more about the appearance in humans. Philosophy includes ethics in the branch of axiology, along with aesthetics. And in this article, we will discuss ethics in the perspective of Islamic philosophy. Ethics is one of the branches of philosophical studies, so it is very necessary to thoroughly explore ethical issues that rely on the scope of philosophy, especially in the perspective of Islamic philosophy. From this perspective, it can be seen the views of Muslim thinkers or philosophers, especially from

²² K. Bertens, *Etika*, (Yogyakarta: Kanisus, 2013), p. 3.



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the views of al-Farabi, Ibn Miskawaih, and al-Ghazali on ethics. They are philosophers who really focus on studies of ethics.²³

The term ethics comes from the ancient Greek, namely from the word *ethos*. *Ethos* in the singular has many meanings: a place to live, a meadow, a drum, habits, customs, morals, character, feelings, attitudes, ways of thinking. In the plural form *ta etha* which means custom.²⁴ In English ethics is called Ethics. Terminologically ethics is a branch of philosophy that investigates the basic questions of how we should live and behave. It can also be said that ethics is a philosophical study of morality.²⁵

Abbas Mahmud al-Aqqad said that ethics is a social interest or benefit. Each community group has different customs and habits, and ethics follow the differences in each of these community groups.²⁶ Abd. Haris argues that ethics in general is only seen from the side of good values and bad values, good values are considered to be definitely right and bad values are considered to be wrong. When it is associated with religious ethics, then whatever is ordered by God is considered good and right, and what is forbidden by God is considered bad and wrong.²⁷

Etymologically, ethics has the same meaning as morals. When you say that someone's actions are immoral, then the act has violated the values and ethical norms that apply in society. Or when they say that drug dealers/dealers, corruptors, rapists have

²³ Ibid. p. 3.

²⁴ Adnan Murya dan Urip Sucipto, *Etika dan Tanggung Jawab Profesi*, (Yogyakarta: Deepublish, 2012), p. 2.

²⁵ M. Nur Prabowo S. dan Albar Adetary Hasibuan, *Pengantar Studi Etika Kontemporer Teoretis dan Terapan*, (Malang: UB Press, 2017), p. 2.

²⁶ Abbas Mahmud Al-Aqqad, *Filsafat Qur'an: Filsafat, Spiritual, dan Sosial dalam Isyarat Qur'an*, Terj. Tim Pustaka Firdaus, cet. 2, (Jakarta: Pustaka Firdaus, 1996), p. 30

²⁷ Abd. Haris, *Etika Hamka, Konstruksi Etik Berbasis Religius*, (Yogyakarta: LKiS, 2010), p. 35.

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bad morals, it means that they adhere to very bad values and norms.²⁸

Syaiful Sagala has the same opinion as several previous opinions and distinguishes ethics in three main senses, namely: (1) the science of what is good and moral obligations; (2) a collection of principles or values relating to morality; and (3) values regarding right and wrong held by a group or society.²⁹

According to Van Hooft in his book, defining ethics is the values, character and ethos of individuals and groups in acting openly and honestly without hiding the truth.³⁰ According to Stanwick ethics is the values that a person uses to interpret whether a particular action or behavior is acceptable and in accordance with the norms and methods applicable.³¹

In the research of Silke Schicktanz et al, ethics is considered as a symptom of the recent social trend in the crisis of governance, where ethics functions as a social practice and a power game by law enforcement. Silke defines ethics as a moral issue in everyday life situations that depends on subjective views and feelings that guide individual life and what social interactions are important, right and just.³²

In simple language we can also mean that ethics with all its contributions can be seen as a means to build orientation for humans who want to be "good" in their lives. Besides, ethics can be used to help humans in answering the most basic question,

²⁸ Adnan Murya dan Urip Sucipto, *Etika dan Tanggung*, p. 4

²⁹ Syaiful Sagala, *Etika & Moralitas Pendidikan*, (Jakarta: Kencana, 2013), p. 11.

³⁰ Van Hooft, S, *Understanding virtue ethics*, (Routledge, 2014), p.

³¹ Stanwick, *Understanding Bussines Ethics*, sage, p.

³² Silke Schicktanz, The ethics of public understanding of ethics' — why and how bioethics expertise should include public and patients' voices. *Medicine, Health Care and Philosophy*, (2012), p.



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namely how humans/I should live and act as human beings and humanely? Even though we can actually find the answer to this question in various institutions, for example in religious institutions, traditional institutions, but the ethical perspective remains the most trusted, because the ethical view is based on scientific studies.³³

2. Beggars

a. Definition of Beggars

Beggar is a person or group and/or acting on behalf of a social institution who earns money by begging on the streets and or in public places for various reasons to expect mercy from others.³⁴

Most of the beggars are people who live wandering. The term homeless comes from the word homeless, which means always wandering or never having a permanent residence. In general, the homeless are urbanites who come from the village and try their luck and fortune in the city, but are not supported by a sufficient level of education, specialized knowledge skills and do not have financial capital. As a result, they work odd jobs and irregular jobs, especially in the informal sector.³⁵

Beggars can basically be divided into two, namely those who fall into the category of vagrancy and begging to survive, and those who are homeless and begging because they are lazy at work. In general, beggars do not have identity cards because they are afraid or embarrassed to be returned to their hometowns, while the

³³ Djoko, S., & Warsito, F. X, "Etika Moral Berjalan, Hukum Jadi Sehat. *Binamulia Hukum*", 7(1), 2018, p. 26.

³⁴ Peraturan Pemerintah Nomor 31 Tahun 1980 Tentang Penanggulangan Gelandangan dan Pengemis.

³⁵ Miftachul Huda, *Pekerjaan Sosial dan Kesejahteraan Sosial*, (Yogyakarta: Pustaka Pelajar, 2009), p. 29.

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city government does not recognize and does not tolerate city residents who do not have identity cards. As a result, marriages are carried out without using government regulations, which are often referred to as kumpul kebo (living together out of wedlock). This practice causes their offspring to become an unclear generation, because they do not have birth certificates. As a generation that is frustrated because break up with relatives in the village.³⁶

The word beggar is mentioned as sa'il by the Qur'an, its mention is always accompanied by the sentence giving of wealth, either alms or zakat. This shows that the Qur'an wants to eradicate the reality of sa'il that exists in society.³⁷

Ibn Abbas, Said bin Musayib, and several other scholars, interpret "Sa'ail" is a person who begs because of poverty.³⁸

Government Regulation (PP) No. 31 of 1980 concerning the prevention of homeless people and beggars, Article 1 number 2 formulates that beggars are people who earn income by begging in public in various ways and³⁹ with reasons to expect mercy from others. This regulation is an implementing regulation of Law No. 6 of 1974 concerning Social Welfare (already changed to Law No. 11 of 2009).⁴⁰

³⁶ Muhammad Suud, *3 Orientasi Kesejahteraan Sosial*, (Surabaya: Presatsi Pustaka, 2008), p. 8.

³⁷ Muhammad Rafi, dkk, "Makna Sa'il Dalam Al-Qur'an: Tujuan Implisit Pengentasan Pengemis Dalam Ayat-Ayat Sa'il dan Aktualisasinya", *Jurnal LSQ Ar-Rahmah*, Vol. 18 No. 1 (Januari 2017), p. 18.

³⁸ Iwan Kuswandi, "Etika Terhadap Pengemis Dalam Perspektif Tafsir klasik dan Kontemporer", *Jurnal Konseling Pendidikan Islam*, Vol. 01, No. 02, Juli 2020, p. 98.

³⁹ Ibid. p. 21.

⁴⁰ Ibid. p. 22



b. The Beggars Group

The phenomenon that occurs the beggars are divided into two groups as follows: The first group:

The group of beggars who really need help, in real terms these beggars are really in a state of suffering because they have to face difficulties to meet their daily needs, or income. they can not cover the demands of the necessities of life that continues to increase, this fact is what drives them to beg to others. Even though this group of beggars both consist of people whose lives are difficult but their ability to get help or donations is different, there are those who openly express their situation, there are also those who hesitate or feel ashamed to express it and there are also those who are unable or do not have the heart to reveal their true state.⁴¹

Some of them are people who still feel they have self-respect and want to maintain their honor, they don't want to ask others in an urgent or pleading way, they feel ashamed to carry the title of beggar who is considered to have damaged and disturbed the values and traditions of society.⁴²

The second group: fake beggars, a group of beggars with lots of engineering and deception as much as possible they try to look that can invite sympathy and compassion of others as beggars who really need it. They dress like beggars but in reality begging for this group is only used as a profession to earn easy money without having to tire of working hard.⁴³

⁴¹ Shalih bin Abdul Al-Utsaim, *Pengemis*, cet. 1, (Jakarta: Darul Falah, 2013), p. 26.

⁴² Ibid. p. 26.

⁴³ Ibid. p. 26.

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c. The reasons a person becomes a beggar.

1) Wandering with desperate capital

Apart from the economic factor that causes people to beg in the city because those who are villagers want to be successful in the city.⁴⁴

2) Lazy trying

Because the beggars are lazy to try and want to get money easily so they choose to beg.⁴⁵

3) Physical Disabilities / Physical Disabilities

Many of the beggars have physical disabilities which make them choose to earn money by begging.⁴⁶

4) Expensive Tuition Fee

One of the factors that make them become beggars is because beggars cannot afford to pay for expensive education without working, so they choose to raise money through begging.⁴⁷

5) No Job Opportunities

The more difficult it is to find a job is also one of the factors that make someone choose to be a beggar.⁴⁸

⁴⁴ Dimas, *Pengemis Undercover*, (Jakarta: Titik Media, 2013), p. 7.

⁴⁵ Ibid. p. 8.

⁴⁶ Ibid. p. 9.

⁴⁷ Ibid. p. 11.

⁴⁸ Ibid. p. 12.



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6) Begging instead of being unemployed

Many people who when they do not get a job and those who are also ashamed of being unemployed choose to become beggars rather than being unemployed.⁴⁹

d. Begging in Islam

Begging or begging when viewed in Arabic, it is taken from the word (سأل) which means to ask (رجم سول) which means people who often ask (beggars), and (فقير) is also called a beggar. ask for help, charity, donations, either to individuals or institutions.⁵⁰

The principle of a believer is not to depend on others by asking for help, he depends on his life by putting his life in trust, raja' (hoping), acutely and asking only Allah SWT and trying his best to seek lawful sustenance to meet his needs. Putting your trust does not mean just surrendering yourself without any effort to achieve something that is expected, but trying as much as possible after that the problem of the results of the effort is completely left to Allah SWT, the most merciful and the most provider of sustenance. Rasulullah SAW recommended to work and strive and eat from his own sweat, as he said: "Telling us Yahya bin Bakir told us Laits from Uqail from Ibn Shihab from Abi Ubaid Maula Abdurrahman bin Auf indeed had heard from Abu Hurairah ra he said: Rasulullah said "Finding a bundle of firewood and then carrying it on his back and selling it is better for someone than begging from others who sometimes give it or not"(HR. Bukhari).⁵¹

In this Hadith, Rasulullah SAW recommends working and trying because in Islam it is obligatory, so every Muslim is required to

⁴⁹ Ibid. p. 15.

⁵⁰ Ibnu Mandzur, Lisanu al-arab, (Kairo: Dar al-Marif, 1907.), p.

⁵¹ Shahih Bukhari, Juz 3, p. 112.



work and strive in prospering this life. In addition, if it contains advice to maintain self-respect and refrain from begging because Islam as a noble religion has commanded not to do despicable work. Abu Hatim Muhammad bin Hibban al-Busti (Died 354 H) Said "A reasonable person is obliged to abstain from begging in all his circumstances and so as not to show his difficulties, because determined to beg can bequeath a disgrace to one's soul and can lowers his rank, while the determination to leave begging can bequeath an honor and raise one degree from his position. A person who sells firewood taken from the forest and then sells it is better than having to beg from others.⁵²

Working and trying in worldly life is the most important part of a person's life in practicing Islam, because Islam itself does not recommend living solely for worship and is oriented towards the afterlife, but Islam requires a balance between worldly life and life hereafter. This fitrah does not only apply to humans in general, but also applies to humans chosen by Allah SWT from among the Prophets and Apostles of Allah SWT, including our role model Muhammad SAW. Likewise, those who followed him from the Salafush Salih from the generation of companions and after that must be followed by an example. This has been exemplified by the Prophets and Apostles as they support themselves and their families by working hard, such as Prophet Dawud AS being able to make armor, Prophet Zakaria AS as a wood seller, the intelligence and honesty of the Prophet Muhammad as a merchant, and it was done by his own hands. As, the words of the Prophet SAW: "No one eats a food that is better than the food of his own hard work. Indeed, the Prophet Dawud alaihis salam, he ate from the results of his hard work (HR. Bukhari).⁵³

⁵² Yazid bin Abdul Qadir Jawas, *Hukum Meminta-minta dan Mengemis dalam Syari'at Islam*, cet. ke-1, (Bogor: At-Taqwa, 2009), p. 61-62

⁵³ Bukhari, *Shahih al-Bukhari*, juz 2, p. 730.

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In the narration, it is emphasized that any job is not looked down upon by Islam, it only needs to be emphasized that in trying it must pay attention to the process related to the halal and haram of a job. support himself, his family as exemplified by the Prophets and Apostles. As the words of the Messenger of Allah: It was narrated from Abdullah bin Umar ra: on the pulpit the Messenger of Allah spoke about alms, avoiding asking for (financial) help from others, and begging to others, saying "the upper hand is better than the lower hand. The hand above is the hand that gives, the hand below is the hand that begs" (HR. Muslim).⁵⁴

People who give are better than people who beg. Because the act of begging is an act that causes a person to be despised and despised. Therefore, as a Muslim in living this life must be based on and guided by the Qur'an and Hadith. Islam is a religion that governs all the joints of human life, including in intercourse. Islam not only regulates the relationship of muamalah with Allah SWT alone, but also regulates the relationship of muamalah among human beings. Similarly, Allah SWT created human beings into this world, giving inspiration through their nature and intellect to find reasons to obtain halal and good sustenance. Allah SWT has provided various means to maintain human life in this world, namely working to find a variety of livelihoods allowed by the Shari'ah. Basically asking is permissible and halal, but permissible here is defined when a person is in a state of having nothing at the time, in other words that is in a state of urgency or very compelled once. So the act of begging is said to be despicable if the work is self-sufficient, so that it will humble itself both in the eyes of man and in the eyes of Allah SWT in the hereafter.⁵⁵

⁵⁴ Muslim, *Shahih Muslim* juz 3, p. 94.

⁵⁵ Utsman as-Sakir al-Khaubawiyi, *Butir-butir Mutiara Hikmah*, Durratun Nasihin, Abdul Ghani, (Semarang: Wicaksana, 1985), p. 214.

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e. The Law of Begging

The law of begging in the Islamic view if seen from the phenomenon of begging that occurs in the field then it can be divided into several laws:⁵⁶

1) haram

For the beggar who begs has become a habit, aiming to use the property of others who have more sustenance, simply to enrich themselves, while he is in a normal physical condition and still able to work to get a better sustenance than do begging.

ما يزال الرجل يسأل الناس يأتي يوم القيامة ليس في وجهه مزعة لحم

"A man who always begs people, he will come on the Day of Resurrection, without a piece of meat on his face."

The above hadith contains a threat to a person who likes to beg from others not because of need, but only because of his desire to accumulate wealth. Such a person on the Day of Judgment will be humiliated by Allah by being brought without any flesh on his face.⁵⁷

In another hadith it is mentioned:

سأل من غير فقر فكأنما يأكل الجمر من

"Begging for someone who is not poor, it is as if he is eating hot coals."

This hadith clearly shows that it is haram to beg. People who beg are like eating embers that will also be given on the Day of

⁵⁶ Muhammad Rafi, dkk, "Makna Sa'il Dalam Al-Qur'an: Tujuan Implisit Pengentasan Pengemis Dalam Ayat-Ayat Sa'il dan Aktualisasinya", Jurnal LSQ Ar-Rahmah, Vol. 18 No. 1 (Januari 2017), p. 22

⁵⁷ Ibid. p. 22.



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Judgment. The reason is because by asking for it he eats illicit wealth and will result in sin for those who eat it.⁵⁸

2) can

If they suffer from a permanent disability and it is no longer possible for him to do other work or for those who have no other way to maintain the soul (hifzh an-nafs) other than by begging then in Islam it is allowed. Provided, not to lower his self-esteem, not by coercion when asking, and not to hurt the person being asked, as well as being advised not to constantly beg. In the hadith of Rasulullah narrated by Muslim, he mentions about people who can beg through his words: “O Qabisah, indeed begging is not lawful except for one of the three people:⁵⁹

- a) A person who bears the debt of another, he can beg until he pays it off, then quit.
- b) A person afflicted with a misfortune who spends his property, he can beg until he gets a livelihood.
- c) A person who is afflicted with the misery of life so that there are three wise people from his people say "the so-and-so has been afflicted with the misery of life, then he can ask other than for all three things, O Qabisah is haram and the person who eats it is eating haram.

The above hadith shows that begging under certain conditions is permissible. Rasulullah allows asking for this only when a person really needs it and he has no property at all (to maintain the soul of

⁵⁸ Ibid. p. 23.

⁵⁹ Ibid. p. 23.

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hifzh nafs). Asking can also be when the goal is to help others in need, because of a disaster for example.⁶⁰

- a) As for some points that cause why a person begs, among them:
- b) Poverty (economic needs), due to the inability to meet basic needs then they choose to be beggars in order to meet basic needs.
- c) Physical limitations, because they can't do a more decent job (disability or old age) so they choose to be a beggar.
- d) The lack of employment makes it increasingly difficult for them to get a more decent job, so begging is one of the alternatives they choose to meet all the necessities of life.⁶¹

f. Solutions to Solve the Problem of Beggars

Here are some solutions that can be done to overcome the problem of beggars, the solutions are as follows:

1) Provide Jobs

The beggars they beg because they do not have a job. Providing jobs to them can be one way to overcome this problem of beggars. Providing employment opportunities also requires cooperation from the government, because the government is responsible for providing jobs for its people so that they no longer choose to be beggars.⁶²

2) Providing Moral Education

Providing moral education is also one way to overcome the problem of beggars. Give the beggars the knowledge that the work they

⁶⁰ Ibid. p. 24

⁶¹ Ibid. p. 24.

⁶² Dimas, *Pengemis Undercover*, (Jakarta: Titik Media, 2013), p. 123.

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are doing is actually not a good thing and also they should not be lazy to work and choose to be beggars to earn money.⁶³

3) Social Training

Training Social training is held to provide proper motivation and guidance in socializing. Begging at this time is a social problem because it disturbs public order. Therefore, this training is expected to at least reduce the number of beggars who are already crowded.⁶⁴

4) Develop Village

Development Village development is a solution to make village people feel at home in the village. The development of this village can also reduce village people who migrate only to become beggars. Village development that must be carried out in addition to building infrastructure is also to stabilize the economy in the village so that the people in the village have a sufficient life.

5) Strict Sanctions

The last way that must be done is to give sanctions to beggars, so that they stop begging and begging on the streets which disturbs public order.⁶⁵

B. Relevant Research

As far as the author observes, here are some previous studies that have discussed beggars:

1. The thesis entitled "Pengemis Dalam Al-Qur'an (Kajian Tafsir Adabi Ijtima'I)". This thesis was written by Yusy Erni who is a student of UIN Sultan Syarif Kasim Riau faculty of Ushuluddin majoring in Al-Qur'an and Tafsir Sciences,

⁶³ Ibid. p. 123.

⁶⁴ Ibid. p. 124

⁶⁵ Ibid. p. 125



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This thesis was written on 2017. This thesis discusses how beggars are in the Qur'an and who are classified as beggars in the Qur'an. This thesis also does not discuss ethics towards beggars.⁶⁶

2. The book entitled "Pengemis Undercover" was written by Dimas in 2013. This book discusses how the lives of beggars and the reasons they choose the profession to become beggars. This book also does not discuss the ethics of beggars.⁶⁷
3. The book, entitled "Pengemis dalam Perspektif Struktur-Aktor", was written by Dr. Abdul Malik Iskandar, M. Si. This book was published by the Indonesian Intelligence Foundation in 2017. This book discusses beggars as actors or who are important existences in urban areas and have an important role in the dynamics of society. In this study discusses the ethics of beggars.⁶⁸
4. The journal entitled "Etika Terhadap Pengemis dalam Perspektif Tafsir Klasik dan Kontemporer", this journal was written by Iwan Kuswandi from STKIP PGRI Sumenep, Vol. 01, No. 02, published in July 2020. This journal is an Islamic Education Counseling journal, this journal has three main topics of discussion: first, the meaning of *sa'il* in the perspective of classical and contemporary interpretations, second, the position of beggars in the Qur'an, third, ethics towards beggars in the perspective of classical and

⁶⁶ Yusy Erni, "Pengemis Dalam Al-Qur'an (Kajian Tafsir Adabi Ijtima'i)", Mahasiswa UIN SUSKA Riau, 2017, skripsi ini menggunakan metode penelitian kepustakaan dengan pendekatan metode deskriptif kualitatif terhadap buku-buku tafsir yang diuraikan dengan pendekatan tafsir adabi wa ijtima'i

⁶⁷ Dimas, *Pengemis Undercover*, buku yang diterbitkan pada tahun 2013, yang menjelaskan tentang kehidupan pengemis dan juga faktor-faktor yang menyebabkan seseorang memilih untuk menjadi pengemis, dan diakhir menampilkan perda yang mengatur pengemis.

⁶⁸ Abdul Malik Iskandar, buku yang berjudul *Pengemis Dalam Perspektif Struktur-Aktor*, buku ini diterbitkan tahun 2017, buku ini membahas bagaimana pengemis di dalam realitas masyarakat perkotaan yang menimbulkan pro dan kontra atas keberadaanya.



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contemporary interpretations. Although both have the title of ethics, this research is different because the research only focuses on discussing the ethics of beggars.⁶⁹

5. Journal entitled "Makna *Sa'il* Dalam Al-Qur'an: Tujuan Implisit Pengentasan Pengemis Dalam Ayat-Ayat *Sa'il* Dan Aktualisasinya". This journal was written by Muhammad Rofi, Saipul Hamzah, and Ahmad Ahnaf Rafif, this journal is the journal LSQ Ar-Rahmah. Vol. 18, No. 1, this journal was published in January 2017. This journal discusses, first the verses related to the word *Sa'il*, second, begging (begging) in Islamic review, third, ethics against beggars, fourth, regulations prohibiting beggars, fifth, solutions related to the problem of beggars. This research only focuses on the ethics of beggars.⁷⁰

⁶⁹ Iwan Kuswandi, di dalam jurnal Pendidikan Konseling Islam, jurnal yang berjudul "Etika Terhadap Pengemis Dalam Pespektif Tafsir Klasik Dan Dan Kontemporer", jurnal ini diterbitkan pada July 2020, jurnal ini menggunakan metode tematik yang pokok pembahasan tidak hanya tentang etika terhadap pengemis saja, tetapi juga membahas bagaimana kedudukan pengemis dalam Al-Qur'an, serta hak-hak untuk para pengemis.

⁷⁰ Muhammad Rofi, Saipul Hamzah, and Ahmad Ahnaf Rafif, jurnal yang berjudul "Makna *Sa'il* Dalam Al-Qur'an: Tujuan Implisit Pengentasan Pengemis Dalam Ayat-Ayat *Sa'il* Dan Aktualisasinya", jurnal yang diterbitkan LSQ Ar-Rahmah, jurnal ini diterbitkan pada tahun 2017, jurnal ini membahas, tentang makna kata as-sa'il dalam Al-Qur'an, ayat-ayat yang berkaitan dengan kata as-sa'il, mengemis dalam tinjauan islam, etika terhadap pengemis, dan solusi untuk mengatasi pengemis.

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CHAPTER III

METHOD OF RESEARCH

A. Methods of the Research

The method is a procedure that has been systematic to achieve specific goals. While the method is combined with the word “Logos,” which means science/knowledge, the methodology means how to do something using the mind carefully to achieve predetermined goals.⁷¹ The method used is tahlili (analytical study). An analytical method is interpreting the verses of the Qur’an by describing all aspects contained in the interpreted verses and explaining the meanings contained according to the expertise and tendency of the interpreter’s interpretation of the verses.⁷²

This discussion’s approach method is qualitative data analysis, the analysis effort based on words arranged into an extended form. Creswell defines the qualitative method as an approach or searches to explore and understand a central phenomenon, and the data presented is in the form of words, not numbers. The research process begins by compiling the basic assumptions and rules of thought used. Then be applied systematically in data collection and processing to provide explanations and arguments.⁷³

The type of this research is library research, which is carried out using literature (library) in the form of books, notes, and reports of previous research results.⁷⁴ Library research is a series of activities related to collecting library data, reading and taking notes, and processing research materials. It is research that utilizes library resources to obtain research data.⁷⁵

⁷¹ Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Daulat Riau, 2013), p. 80.

⁷² Ali As-Sahbuny, *Kamus Al-Qur’an, (Qur’an Explorer)*, p. 821.

⁷³ Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Daulat Riau, 2013), p. 11.

⁷⁴ M. Iqbal Hasan, *Pokok-Pokok Materi Metodologi Penelitian Data dan Aplikasinya*, (Jakarta: Ghalia Indonesia, 2002), p. 11.

⁷⁵ Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, 2008), p. 3.



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In this research, the method used is the method of analysis or tahlili. This method of analysis is meant to interpret the verses of the Qur'an by displaying all aspects contained in the verses that are interpreted, as well as explaining the meanings covered in it in accordance with the expertise and inclination of the commentator who interprets the verses.⁷⁶

This method of tahlili also tries to explain the meaning of the verses of the Qur'an from various aspects, based on the order of the verses of the Qur'an in the mushaf, highlighting the content of the words, the relationship of the verses, the relationship of the letters, the reasons for its descent, the hadiths related to it, the opinions of the previous mufassirs and the mufassirs themselves are colored by their educational background and expertise.⁷⁷

B. Source of Data

The research data collection method is taken from data source. According to the source of data, data of research are classified as primary data and secondary data. Data used by author in this study, namely :

1. Primary Data

Primary data is an authorized source of information and responsible for the success of requesting the first data source. the most important data source is *al-qur'anul karim*, and books of interpretation such as:

- a. Al-Qurthubi Interpretation written By Imam Qurthubi, Tafsir Al-Qurtubi this interpretation of Al-Qurtubi was chosen because the explanation of Imam Al-Qurtubi in his interpretation is very

⁷⁶ Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Daulat Riau, 2013), p. 72.

⁷⁷ Ibid. p. 73.

complex and also the interpretation is easy to understand.

- b. Al-munir interpretation written by Wahbah Zuhaili, Tafsir Al-munir was chosen because tafsir also explains the meaning of balaghiyah, the reasons for the revelation of the verse, and contains the jurisprudence of life contained in the verse that is interpreted.
- c. Al-Maraghi Interpretation written By Ahmad Musthofa Al-Maraghi, Tafsir Al-maraghi was chosen because the interpretation is one of the contemporary with the Adabi Wa ijtima'i pattern in which this style is related to society, where the research discussion is also related to the community, namely discussing ethics towards beggars and this interpretation is also easy to understand.

2. Secondary Data

Secondary sources are sources taken from sources others not obtained from primary sources. In this research the sources secondary in question is other books related to the problems that are the subject of this research.

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C. The Technique of Collecting Data

The data collection technique that the writer uses in this research is to collect data related to the research theme taken from the books of interpretation, books of hadith, journals, and others. In the book of Mestika zed “Literature Research Methods”, there are four steps of library research, namely:

1. Prepare equipment (pc, book, pen, and others)
2. Compile a working bibliography; a working bibliography is a record of the primary source materials used for research purposes. Most bibliographies sources come from library collections.
3. Manage time, depending on the person who uses the available time; it can be planned for how many hours a day, a month, it is up to the person concerned to use his time.
4. Read and make research notes; what we need in the research can be recorded, so we do not get confused in many types and forms of books.⁷⁸

In addition to the 4 steps above, we also have to do the following:

- a. Look for verses related to the problems discussed
- b. Look for interpretations that we will use to explain the verses that we will discuss.
- c. Look for books and journals related to the problem by looking for them in the library, on journal sites such as Google Scholar, Shinta, etc.
- d. After all the data we need is collected, we process it and present it in the discussion.

⁷⁸ Khatibah, “Penelitian Kepustakaan”, Iqra’, Vol. 5, No.1, (May 2011), p. 38-39.

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D. The Technique of Analysis of the Data

The data analysis technique systematically searches and compiles data obtained from the literature used as research references. Thus, they are easy to understand, and the research can be informed. Data analysis is done by organizing the data, breaking it down into units, synthesizing it, arranging it into a pattern, choosing what is essential and what will be studied, then making conclusions.⁷⁹

In this writing, the writer uses descriptive data analysis techniques, namely analyzing data by describing the data that has been collected. Analysis of the data collected through the Qur'an, books of interpretation, and other supporting books, will then be presented following the main problems that exist so that a conclusion can be drawn.

The writer also uses content analysis as a reference in extracting information. Considering that this research focuses on the data obtained from the scholars' interpretation of the primary data, the writer uses the content analysis method, which is a research method by analyzing the book's contents. In addition, to make it easier to conclude, content analysis based on the induction method is used, where the method used by the author to understand and analyze the object of research based on specific sources is then reformulated to draw general conclusions. Finally, the writer will describe ethics beggars in surah Al-Baqarah verse 263 and surah Ad-Dhuha verse 10.

To explain the ethics of beggars in Surah Al-Baqarah verse 263 and Surah Ad-Dhuha verse 10, the author must do the following:

⁷⁹ Sugiyono, *Metode Penelitian Kualitatif*, (Bandung: Alfabeta, 2020), p. 130.

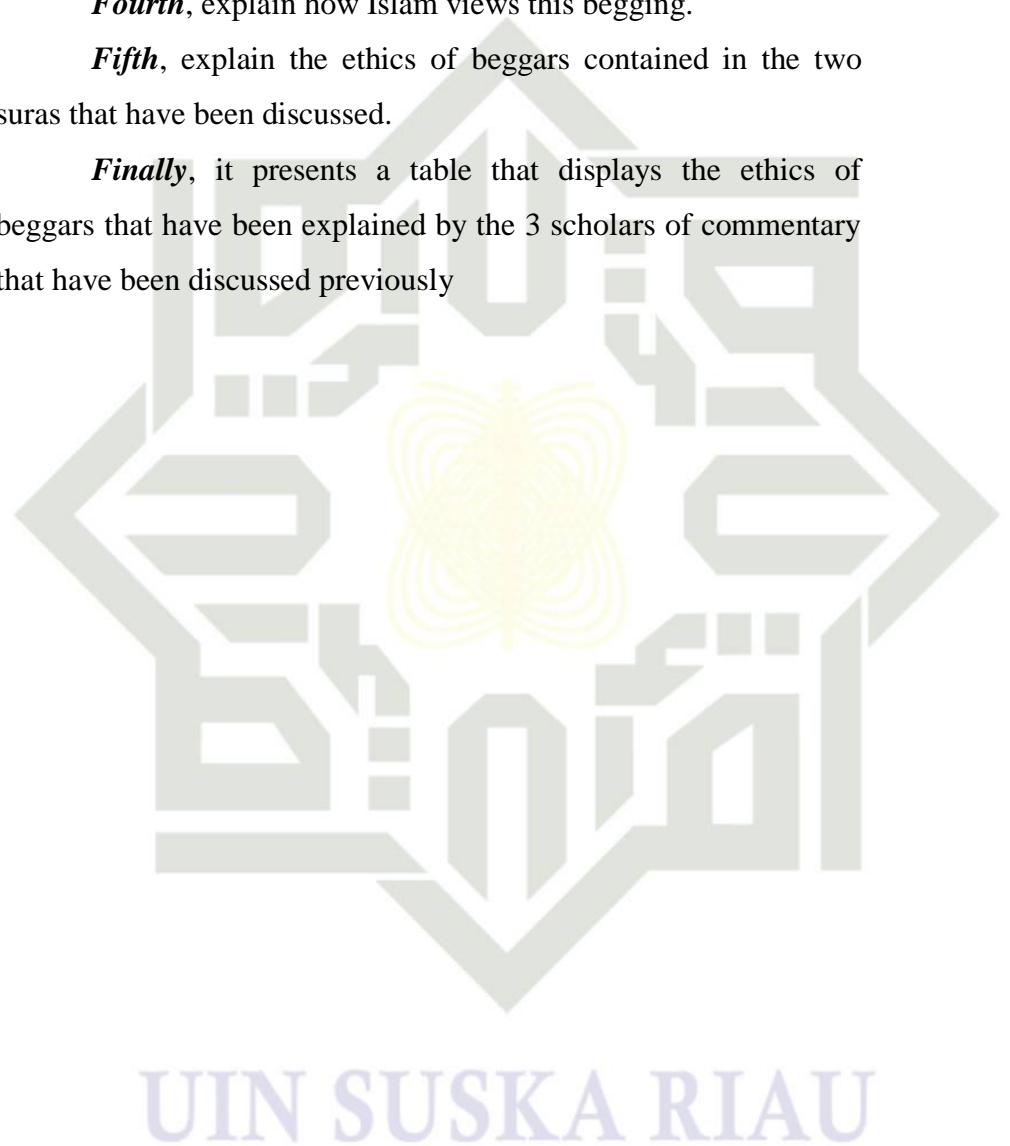
First, explain first, explain the verses that will be discussed
Second, the author looks for asbabun nuzul from the verses discussed.

Third, presents the interpretations of the three scholars of interpretation used in this study.

Fourth, explain how Islam views this begging.

Fifth, explain the ethics of beggars contained in the two suras that have been discussed.

Finally, it presents a table that displays the ethics of beggars that have been explained by the 3 scholars of commentary that have been discussed previously



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CHAPTER V CONCLUSION

A. Closing

1. Interpretation Surah Al-Baqarah Verse 263 and Surah Ad-Dhuha Verse 10.

In these two verses, God commands us that kind words and forgiveness are better than charity followed by words and deeds that hurt the heart of the person who is given charity. If a Muslim is approached by a beggar, then he will greet him happily and meet him with friendliness and intimacy. It will be grateful if it is able to give, and it will apologize if it also includes people in need. don't drive him away. This verse is a prohibition to say harsh words, but give something light or respond with kind words. remember when you were poor.

2. Ethics Beggars

when we meet people who beg, we should use kind words, gentle words to them. either we give what they ask for or we do not give what they ask. If we cannot give them what they ask for then reject them in a good way and with kind words. We should never give or issue a bad speech to them. When the beggars come to us let us not drive them away, greet them with a happy face and say to them kind words give them what they need. If we can't give what they give then reject them in a gentle way.

Begging on public streets which is often done by beggars can disrupt traffic order on the road, because when they beg on the road they cross a road that should only be passed by beggars. vehicles and also they do not pay attention to traffic signs, when the light is green they are still on the road. Therefore, beggars who really want to beg should not beg in traffic.

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. We often find beggars who are actually able to work but they choose to be beggars to earn money without hard work. They are lazy to work to make money. Therefore, those who are still able to work should not choose to become but work to earn money.

We often find beggars who are actually able to work but they choose to be beggars to earn money without hard work. They are lazy to work to make money. Therefore, those who are still able to work should not choose to become but work to earn money.

B. Suggestion

Based on the explanation above, the author has several suggestions as follows:

1. This study only discusses the ethical interpretation of beggars contained in two verses and uses 3 books of commentary, writing hopes that more in-depth research related to the ethics of beggars in other verses along with the interpretation.
2. The author hopes that the readers always welcome the beggars who come to us with happy faces whether we give what they ask for or not, never throw them out because they could be a test from Allah, to test how we use our wealth.
3. Forgive the beggars if they are rude to us, because they are basically human beings who can make mistakes.
4. Ethics towards beggars contained in Al-Baqarah verse 263 and Surah Ad-Dhuha verse 10 we should do because there are so many people who become beggars today for various reasons.
5. The author is aware that in this paper there are many shortcomings, so the author hopes that readers can provide criticism and suggestions so that this research can be even better in the future.



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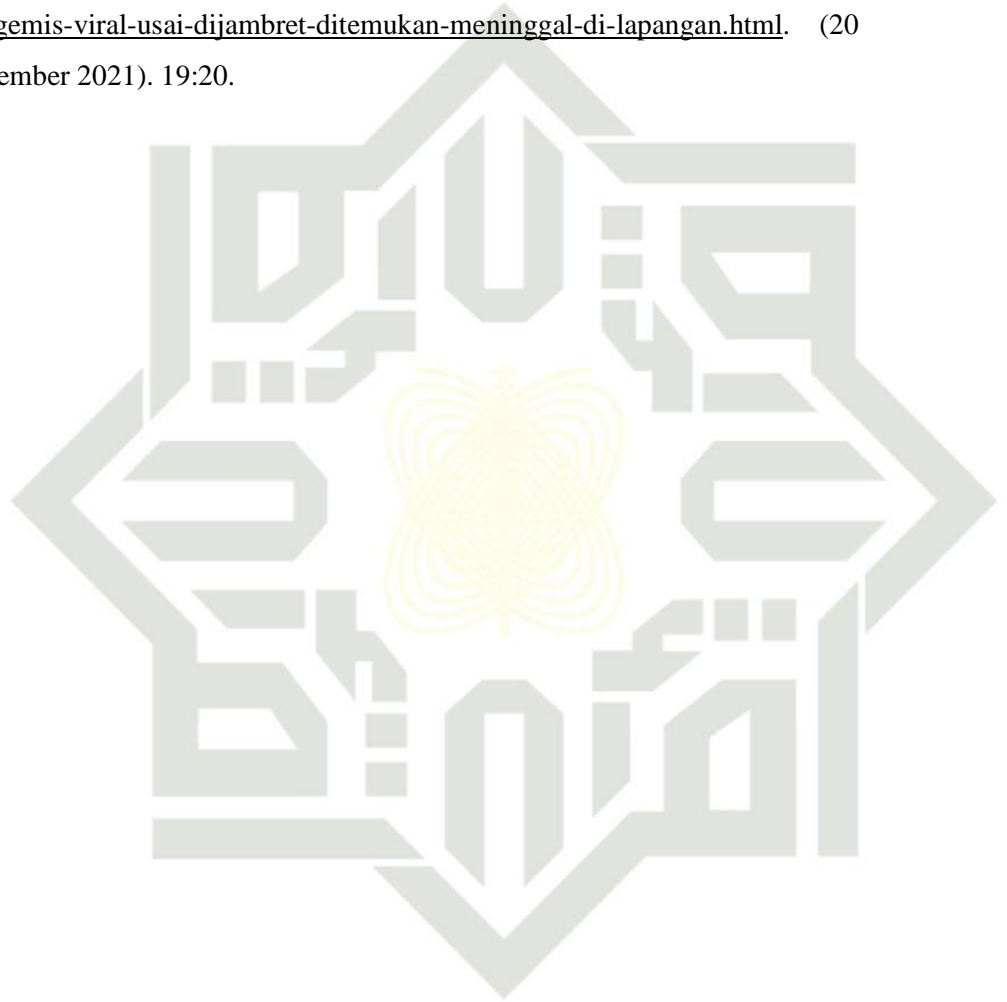
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