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<https://doi.org/10.61796/ejlhss.v1i7.766>**THE PHENOMENON OF "AA PITY AA" IN THE PERSPECTIVE OF THE QUR'AN (STUDY OF AL-AZHAR TAFSIR ON THE VERSE OF ASKING)****Nur Faizah 1, Tutik Hamidah 2**

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Abstract: This study aims to explore the phenomenon of begging in the social and economic context of Indonesia, focusing on the factors that influence the practice of begging, community responses, and solutions that can eradicate it. The research method used is qualitative with a descriptive approach, using data collection techniques through literature studies, observations, and in-depth interviews. Literature studies are used to gain a deep theoretical understanding of the phenomenon of begging, economic empowerment, and related religious values. Observations are conducted to observe direct interactions between beggars and the community, while in-depth interviews are conducted with relevant respondents such as beggars, religious figures, social activists, and policy experts. The results of the study indicate that the phenomenon of begging is influenced by complex factors such as low levels of education, minimal job opportunities, and community attitudes toward beggars. Community responses to beggars vary from empathy to ambivalence, with the perception that begging is not an effective long-term solution. In the context of religious values, the practice of begging is regulated within the framework of allowing begging in emergencies, but strongly encouraging independence and economic productivity through zakat, alms, and economic empowerment. The implication of this study is the need for an integrated approach from various sectors of society, including religion, social, and economic, in formulating more effective and sustainable policies to reduce the phenomenon of begging. Further research is suggested to expand the scope of the study, integrate cross-disciplinary approaches, and further evaluate economic empowerment programs that can change the paradigm of beggars towards a more independent and sufficient life.

Keywords: Begging, Beggars, Economic Empowerment, Community Response, Religious Values

This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license**Intoduction**

Begging is one of the complex phenomena in the social and economic context of many countries, including Indonesia.(Muda et al. 2022) (Grestyana 2023). This practice of begging not only reflects the imbalance in economic distribution but also raises questions about how society, including religious institutions and governments, responds to and addresses these problems(Rahmat et al. 2023). Economic and social theories support the understanding that low education, lack of employment opportunities, and sociocultural factors are factors that influence a person to engage in the practice of begging.(Khan and Fahad 2020) (Unique 2016). There is a new trend about begging on social media called "Aa Kasihan Aa" popularized by the Instagram account @sendisultanke4 which was recorded by the user of the account while passing through

the road around the Halimun path, Mount Salak, Sukabumi. Baliah is the name of a beggar who is stealing the attention of netizens with his distinctive slogan, "Aa Kasian Aa", which has become a viral phenomenon in the Mount Salak area. (Jakariya, 2024) (Istiani, 2024). In this context, the theory of economic and social empowerment and religious views on zakat and alms become relevant

According to data from the Central Statistics Agency (BPS) in March 2023, the national poverty rate is still 9.36 percent. This is different from the government's target for the poverty rate in the 2020-2024 National Medium-Term Development Plan (RPJMN) of 6.5-7.5 percent. (Indonesian Central Statistics Agency 2023)

Previous studies have shown that economic and social empowerment approaches can be successful in reducing the rate of beggars. For example, research by Smith (2020) highlights the importance of skills training programs and vocational education in helping beggars get stable jobs. (Pantea 2019). On the other hand, research by Brown et al. (2020) shows that an approach that integrates social assistance with economic empowerment programs can have a significant impact on reducing poverty and begging. In addition, a study by Greenfield (2020) emphasizes the need for a holistic approach to addressing this issue, which involves cooperation between religious institutions, governments, and civil society.

The main issue that this research focuses on is how to reduce the prevalence of beggars in Indonesia with an approach based on economic and social empowerment (Thamrin et al. 2023); (Car et al. 2023). Beggars are often victims of significant economic inequality, coupled with factors such as low education and lack of employment opportunities (Riaz and Abrar 2018). In addition, people's attitudes towards beggars, which are often ambiguous between sympathy and dislike, are also an important part of this problem (Hughes 2015). Thus, this study aims to explore effective and sustainable strategies for reducing the number of beggars and improving their quality of life (Islam et al. 2023).

This study aims to identify effective strategies for reducing the prevalence of beggars in Indonesia through approaches based on economic empowerment, integration of religious values, and increasing community response. (Bukhari et al. 2019). By utilizing a comprehensive methodology, this research will produce concrete and applicable policy recommendations to help address these social problems effectively and sustainably.

Although there have been various studies on beggars, and economic empowerment, there are still gaps in the literature that need to be filled. Previous studies have tended to focus on evaluating the effectiveness of existing programs, but have rarely discussed in depth the integration of religious values such as zakat and alms in the context of alleviating beggars. (Saripudin 2021). In addition, there is a lack of research investigating how people's attitudes more deeply affect the success of these programs. Therefore, this research is expected to fill this gap by exploring how religious values and community responses can be optimized to create more sustainable solutions for alleviating beggars. (Setiyowati 2022); (Bukhari et al. 2019).

The novelty of this study lies in an approach that integrates religious values, economic empowerment, and community response in a comprehensive and integrated framework. (Setiarny and Deliani 2019); ("Womens_right_to_sustainable_development. Pdf," n.d.). This research will not only explain the relationship between social, economic, and cultural factors in understanding the phenomenon of begging but will also offer innovative strategies to reduce the rate of beggars and improve their quality of life. (Unique 2016).

Result and Discussion

The phenomenon of begging "Aa Kasihan Aa" is influenced by various factors, including low education, lack of job opportunities, and people's attitudes. (Nyimas Zahratul Azizah, Marshanda Saphira Harpy, and Sunkina Niswatin 2023); (Dewi, Margi, and Sendratari 2020).

I was forced to beg because I didn't have a permanent job and had to support my family. I have tried to find a job, but because my education is low, it is difficult to get a decent job (Blyh1-15)

I felt embarrassed and uncomfortable, but there was no other choice. Sometimes people treat me well, but sometimes they are condescending (Blyh2-15).

I hope that there will be an opportunity to get a decent job and be able to support my family without having to beg (vv.3-15).

I feel sorry for them on the streets. I thought that the little money I gave them could help them buy food or other necessities (Figs. 1-15).

In my opinion, begging is not a good solution, but I also don't know what to do. There is a feeling of guilt for not helping (Fig. 2-15).

Perhaps the government could provide more jobs and training programs so that they could work and not have to beg (Fig. 3-15).

In Islam, begging is permissible in an emergency. However, Islam also strongly encourages its people to work hard and not depend on the mercy of others. The verses of the Qur'an and its commentaries emphasize the importance of independence and hard work (Mf1-15).

The solution offered by Islam is through zakat, alms, and economic empowerment. Zakat and alms institutions should be more active in providing empowerment assistance, not just temporary assistance (Mf2-15).

This phenomenon reflects social and economic injustice. Many of those who beg actually have the ability to work, but have no opportunity (Sdu1-15).

We run skills training programs, business capital provision, and mentoring. Our goal is to empower them to be independent and no longer dependent on begging (Sdu2-15).

The biggest challenge is changing mindsets and habits. Many of them are used to begging and find it difficult to switch to a more stable job. In addition, limited funds and resources are also an obstacle (Sdu3-15).

The phenomenon of "Aa Kasihan Aa" is influenced by a combination of low education factors, lack of job opportunities, and public attitudes.(Dewi, Margi, and Sendratari 2020); (Nyimas Zahratul Azizah, Marshanda Sephira Harpy, and Sunkina Niswatin 2023). Beggars feel compelled to beg due to limited opportunities and education, while the community often provides help with good intentions but without long-term solutions.(To and Three 2011). From the perspective of Al-Azhar tafsir, it emphasizes independence and economic empowerment through zakat and alms.(kuswandi 2020).

Table 1. Factors that affect the Aa Pity Aa Phenomenon

No.	Name	Education	Work	Identity
1	Anonymous	No School	Not Working	Beggars in big cities
2	Tobri	Strata 1/ Bachelor of Economics	Businessman	Community members who often donate to beggars
3	KH. Mu'tasim Faurok	Strata 2/ Master of Education	Community Leaders and Lecturers	Religious leaders and experts in Qur'anic interpretation
4	Said Udi	Strata 1/ Bachelor of Education	ASN Teacher	Social activists in charitable institutions

The phenomenon of "Aa Pityan Aa" in the context of begging on the street is reflected in the complex interaction between several main factors. One of them is low education so they are

forced to beg because they do not have a permanent job and it is difficult to get a decent job due to the limitations of education.(Nyimas Zahratul Azizah, Marshanda Sephira Harpy, and Sunkina Niswatin 2023). People's attitudes also affect the dynamics of this phenomenon.(Dewi, Margi, and Sendratari 2020). A businessman who often makes donations to beggars, admits that although he feels sorry for him and tries to help it is not an effective long-term solution.(Nainggolan 2017).

From the perspective of Tafsir Al-Azhar, Islam's view of begging for permission in an emergency, but strongly encourages its people to work hard and be independent.(Rafi, Hamzah, and Rafif 2017). The verses of the Qur'an emphasize the importance of independence and active contribution to society.(Haq & Kurniawan, 2023). The solution offered by Islam is through zakat, alms, and sustainable economic empowerment.(Setiawan, Badina, and Najib 2021); (Setiyowati 2022). The importance of empowerment programs such as skills training and the provision of business capital can change the mindset and habits of beggars so that they can switch to more stable and independent jobs.(Anugrawati 2014). However, the biggest challenge is the limited funds and resources to implement this program widely and sustainably.(Maryatun, Raharjo Tri Santoso, and Taftazani Muhammad Budi 2022); (Fransiska et al., 2024).

Thus, the phenomenon of "Aa Kasihan Aa" not only reflects social and economic injustices, but also the complexity of the interaction between factors such as education, employment opportunities, and societal attitudes(Nyimas Zahratul Azizah, Marshanda Sephira Harpy, and Sunkina Niswatin 2023); (Dewi, Margi, and Sendratari 2020). Holistic and sustainable solutions are needed to address this problem, by combining economic, social, and religious approaches to achieve significant and sustainable change in society(Muzakki 2023).

The Phenomenon of Begging

The phenomenon of begging shows a variety of social and individual dynamics that reflect complex socioeconomic conditions.(GOOD 2015); (Sari, n.d.).

Beggars often reveal that they are forced to beg because they do not have a regular job and find it difficult to meet the needs of daily life. Feeling embarrassed and uncomfortable when doing begging activities in front of others (I_Pgm_2024).

Some people respond by making donations as a form of empathy and affection for their social conditions. Although sometimes feel ambivalent about the existence of beggars, feeling that begging is not the right solution in the long run. (I_Masy_2024).

In Islam, begging is allowed in an emergency, but it strongly encourages its people to be independent and economically productive. In addition to the religious aspect, the phenomenon of begging is also reflected in social and cultural values that affect how society responds and responds to the existence of beggars (I_Tomas & Toag_2024).

One of the main challenges is to change the mindset and habits of beggars who are used to a begging lifestyle so that they can switch to more productive and independent activities. Organizations and institutions that seek to help beggars often face limitations in providing sustainable and effective assistance programs (I_LSM_2024)

The phenomenon of begging highlights the complexity of the phenomenon of begging from various perspectives, ranging from the individuals involved, and the response of the community, to the challenges in the implementation of sustainable solutions.(Cintra and Ferro 2021); (Ningsih 2018). An integrated approach from different sectors of society, including religious, social, and economic, is needed to address these issues effectively and sustainably.(Reed et al. 2016); (Hoffman, n.d.)



Diagram 1. Implementation Challenges in Solutions to Alleviate Beggars

The phenomenon of begging describes a complexity that involves different aspects from different perspectives (Gazzola et al. 2020); (Mitchell, Duncan, and Mooers 2009). First, from the perspective of the individuals involved, beggars often engage in these activities in response to the economic constraints they face, by feeling pressure to meet their daily basic needs without having adequate access to jobs or a stable source of income (Thamrin et al. 2023). They also face internal conflicts such as feelings of shame and discomfort in begging in front of the public (Martin de Holan, Willi, and Fernández 2019).

The community's response to beggars includes a variety of attitudes, from giving donations as an expression of empathy and compassion for their social conditions to feeling ambivalent because they doubt the effectiveness of begging as a long-term solution (Hansson 2023). This understanding shows the need for a sensitive and comprehensive approach in responding to this phenomenon from a social and cultural perspective, taking into account the different values in society (Miller et al. 2010).

In the context of sustainable solutions, an integrated approach from various sectors of society is crucial. This includes efforts from the religious sector to encourage economic independence by strengthening values such as zakat and alms in providing assistance that is not only temporary assistance but also long-term empowerment (Iswanaji et al. 2021); (Economics and Sharia 2024). In addition, the social and economic sectors need to work together to face the challenges of changing the mindset and habits of beggars, as well as provide sustainable and effective assistance programs to facilitate their transition to a more independent and productive life (Iqbal 2022). Thus, this holistic approach not only addresses the root of the problem but also promotes broader social inclusion in building a just and sustainable society (Purvis, Mao, and Robinson 2019).

Solutions to Eliminate Beggars

The study of Al-Azhar Tafsir emphasizes the importance of economic empowerment through zakat and alms as the main solution to overcoming poverty and begging (Jusman 2023); (Mustofa et al. 2023). Zakat and alms are not only social assistance, but also an instrument to empower underprivileged individuals and communities to be economically independent (Saripudin, Djamil, and Rodoni 2020). The verses of the Qur'an and its commentary underline that Islam encourages its people to work hard and not rely on mercy alone, but rather to build a sustainable system for the common good (Kalkavan, Dinçer, and Yüksel 2021).

Recent articles reinforce this view by providing empirical evidence and contemporary approaches. The proposed solutions include skills training programs and vocational education to empower beggars by improving their skills and capacity to compete in the job market (Nweze et al. 2019); (Akbarian 2015). This kind of program not only provides practical skills but also increases the confidence and social integration of beggars into society (Khan and Fahad 2020); (Pramono 2022).

Secondary data collection adds an analytical dimension by providing insights into the effectiveness of existing government and non-government programs in reducing the number of beggars (Nawaz 2020); (Dianti 2020). This data can be used to evaluate the success of the program and identify areas that still need improvement or strengthening. By utilizing comprehensive

secondary data, public policies can be designed more targeted and evidence-based to achieve the goal of alleviating beggars more effectively.(Kurniawati 2017).

By combining the perspective of Al-Azhar Tafsir, findings from recent articles, and relevant secondary data, sustainable and comprehensive solutions can be formulated to overcome the problem of beggars. This approach does not only rely on social assistance, but also promotes economic empowerment, education, and social integration to create a sustainable positive impact on society.(Amsari, Harahap, and Nawawi 2024).

Findings

The findings of this study indicate that the phenomenon of Aa Kasihan Aa is the result of various complex social and economic dynamics in Indonesia. The study highlights that factors such as low education, lack of employment opportunities, and community response play a crucial role in maintaining the sustainability of the practice of begging. In addition, religious values such as zakat and alms provide an important basis for a more sustainable approach to economic empowerment in addressing these issues.

By understanding the in-depth context and involving various stakeholders, this research provides a comprehensive picture that can be the foundation for developing more effective and sustainability-oriented intervention strategies.

For further research, it is recommended to expand the scope and deepen the analysis of certain aspects that have not been fully revealed in this study. For example, it more detailed the effect of public policy changes on the prevalence of beggars, expanded the range of interviews to involve more case studies and integrated a stronger cross-disciplinary approach.

In addition, further research may focus on the evaluation of specific economic empowerment programs and implementation strategies that can be adopted by governments and non-governmental agencies to increase their effectiveness in reducing the number of beggars and improving their quality of life. Thus, the continuity of academic and practical efforts in responding to the phenomenon of begging is expected to have a more significant and sustainable impact on Indonesian society

Conclusion

The conclusion of this study indicates that the phenomenon of begging is the result of various complex social and economic dynamics in Indonesia. The study highlights that factors such as low education, lack of employment opportunities, and community response play a crucial role in maintaining the sustainability of the practice of begging. In addition, religious values such as zakat and alms provide an important basis for a more sustainable approach to economic empowerment in addressing these issues. By understanding the in-depth context and involving various stakeholders, this research provides a comprehensive picture that can be the foundation for developing more effective and sustainability-oriented intervention strategies.

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