

OF ONLINE BEGGARS ON SOCIAL MEDIA TIKTOK FIQH JINAYAH PERSPECTIVE



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Abstract

The phenomenon of online beggars on social media platforms such as TikTok raises ethical and legal concerns, especially in the perspective of Islamic law. This article aims to analyze the practice from the point of view of jinayah fiqh, by highlighting aspects of honesty, manipulation, and potential exploitation. Islam teaches its people to work hard in earning a living and prohibits begging without a valid reason. Online beggars who use manipulative narratives or fake stories to gain public sympathy are considered to violate the principles of social justice and honesty in Islam. This phenomenon also has a negative impact, such as a decrease in public trust in those who really need help. This study uses a literature study method by referring to primary and secondary sources in Islamic law. The results show that the phenomenon of online beggars can be qiyas with offline beggars, so it is haram if it is done without urgent needs. In the perspective of jinayah fiqh, the perpetrator can be sentenced to ta'zir whose form and level are left to the discretion of the judge at the Shari'iyah Court. The punishment can be in the form of whipping, fines, or other sanctions according to the context and conditions. The implementation of this ta'zir punishment, such as the one implemented in Aceh, reflects the flexibility of Islamic law in adapting to modern challenges, including in the digital space. This law enforcement not only aims to punish, but also to maintain public morality and encourage the public to continue to comply with the principles of honesty and independence. Thus, Islamic law remains relevant in dealing with various new phenomena in the digital era, including the practice of online beggars.

Abstrak

Fenomena pengemis daring di platform media sosial seperti TikTok menimbulkan masalah etika dan hukum, khususnya dalam perspektif hukum Islam. Artikel ini bertujuan untuk menganalisis praktik tersebut dari sudut pandang fiqh jinayah, dengan menyoroti aspek kejujuran, manipulasi, dan potensi eksploitasi. Islam mengajarkan umatnya untuk bekerja keras dalam mencari nafkah dan melarang mengemis tanpa alasan yang sah. Pengemis daring yang menggunakan narasi manipulatif atau cerita palsu untuk mendapatkan simpati publik dianggap melanggar prinsip keadilan sosial dan kejujuran dalam Islam. Fenomena ini juga berdampak negatif, seperti menurunnya kepercayaan publik terhadap mereka yang sangat membutuhkan pertolongan. Penelitian ini menggunakan metode studi pustaka dengan merujuk pada sumber primer dan sekunder dalam hukum Islam. Hasil penelitian menunjukkan bahwa fenomena pengemis daring dapat diqiyas dengan pengemis luring, sehingga hukumnya haram jika dilakukan tanpa keperluan yang mendesak. Dalam perspektif fiqh jinayah, pelakunya dapat dijatuhi hukuman ta'zir yang bentuk dan tingkatannya diserahkan kepada kebijaksanaan hakim di Pengadilan Syariat. Hukuman yang diberikan dapat berupa cambuk, denda, atau sanksi lainnya sesuai dengan konteks dan ketentuan. Penerapan hukuman ta'zir ini, seperti yang diterapkan di Aceh, mencerminkan fleksibilitas hukum Islam dalam beradaptasi dengan tantangan zaman, termasuk di ruang digital. Penegakan hukum ini tidak hanya bertujuan untuk menghukum, tetapi juga untuk menjaga moralitas masyarakat dan



mengajak masyarakat untuk terus menaati asas kejujuran dan kemandirian. Dengan demikian, hukum Islam tetap relevan dalam menghadapi berbagai fenomena baru di era digital, termasuk praktik pengemis daring.

INTRODUCTION

Advances in digital technology have brought significant changes in the way humans interact, communicate, and earn money, including the emergence of the phenomenon of online beggars on social media such as TikTok.¹ The platform allows users to create and interact in real-time, but some use it to solicit donations or digital gifts. This phenomenon raises concerns related to ethics, morality, and law, especially in the perspective of Islamic law.²

Islam teaches the ummah to work hard and prohibits begging without a valid reason. The Prophet Muhammad SAW warned that people should not make begging a habit, because it can reduce a person's dignity. On the other hand, Islam encourages the ummah to help those who are really in need. However, online beggars often exploit public sympathy with manipulative or fabricated stories, thus violating the principles of honesty and social justice in Islam.

This phenomenon also raises ethical problems because it distorts the meaning of alms and charity.³ In jinayah fiqh, activities that involve manipulation or fraud can be categorized as an act close to criminality.⁴ Therefore, online beggars who exploit poverty can be subject to ta'zir punishment, which is a punishment that is left to the discretion of the judge in the Shari'yyah Court. The punishment can be in the form of whipping, fines, or other sanctions, depending on the conditions and considerations of the judge, as applied in Aceh.

This article aims to analyze the phenomenon of online beggars on TikTok from the perspective of fiqh jinayah. This analysis is expected to provide an in-depth understanding of how Islamic law assesses the practice and provide guidance for the community in responding to this phenomenon wisely. Thus, Muslims can still adhere to ethical and moral principles, while responding to complex social developments in this digital era.

In the end, this research is expected to contribute to the development of jinayah fiqh in the modern era, as well as a reference for academics, legal practitioners, and the general public in understanding the phenomenon of online beggars from the perspective of Islamic law. Thus, Muslims can be more critical in responding to social developments that have the potential to have a negative impact on Islamic morality and ethics. The formulation of the problem is what is Fiqh Jinayah's perspective on online beggars on Tiktok social media?

METHODS

This study uses a qualitative method with a literature study approach.⁵ The data sources used include primary and secondary data. Primary data in the form of classical texts of fiqh and Islamic law that discuss jinayah and laws related to begging. Secondary data consists of scientific articles, books, fatwas of scholars, as well as news or information about the phenomenon of online beggars on social

¹ Elfryda Amelia Dhamayanti Et Al., "Eksplorasi Interaksi Simbolik Pengemis Online Di Ekosistem Tiktok," *Calathu: Jurnal Ilmu Komunikasi* 6, No. 1 (2024): 59–69.

² Muhammad Febri Eka Saputra, "MUI Fatwa Number 10 Of 2008 Concerning Unrecorded Marriages From Islamic Legal Sociological Perspective," *Gic Proceedings, State Islamic University Sjech M. Djamil Djambek Bukittinggi*, No. 10 (2024): 292–98.

³ Zainal Fadri, "Upaya Penanggulangan Gelandangan Dan Pengemis Kesejahteraan Sosial (Pmks) Di Yogyakarta," *Komunitas Jurnal Pengembangan Masyarakat Islam* 10, No. 1 (2019): 1–19.

⁴ Abdur Rakib, "Mukallaf Sebagai Subjek Hukum Dalam Fiqih Jinayah," *Hakam: Jurnal Kajian Hukum Islam Dan Hukum Ekonomi Islam* 5, No. 2 (2021): 121–39, <https://doi.org/10.33650/Jhi.V5i2.3585>.

⁵ David Tan, "Metode Penelitian Hukum: Mengupas Dan Mengulas Metodologi Dalam Menyelenggarakan Penelitian Hukum," *Nusantara* 8, No. 8 (2021): 2463–78.

media, especially TikTok. This study also reviews real cases of online beggars in Indonesia as an example of a relevant actual phenomenon. Data analysis is carried out in a descriptive-analytical manner, namely by presenting the existing findings and relating them to the theory and concept of jinayah fiqh. For the validity of the data, this study applies the source triangulation technique, namely by comparing data from various references to ensure consistency and validity of the information. The interpretation of the phenomenon of online beggars is carried out by emphasizing the principles of justice, honesty, and social responsibility in fiqh. This research focuses on how the phenomenon of online beggars on TikTok can be categorized as a violation in the perspective of jinayah fiqh, as well as how ta'zir sanctions can be applied. The results of the analysis are expected to provide a comprehensive perspective on the response of Islamic law to new phenomena in the digital era, as well as provide ethical guidance for Muslim communities in dealing with complex social developments.

RESULTS AND DISCUSSION

Study of Beggars in Reality and Online in Islam

Beggars, both those who carry out their activities offline in public spaces and online through social media platforms, are social phenomena that require in-depth study in the context of Islamic law. In Islam, begging (tasawul) has strict restrictions and is allowed only in an emergency. Offline beggars are usually seen on the streets, markets, or other public places, where they directly interact with the community. In this case, the public can more easily assess whether the beggar really needs help or not. However, on the other hand, offline beggars also often face social stigma, so there are difficulties in getting proper donations.⁶

In contrast, online beggars take advantage of social media such as TikTok to solicit donations through live broadcasts. This phenomenon is increasingly developing in the digital era, where many people are more comfortable making donations online. Online beggars often display dramatic narratives to attract the attention and sympathy of the audience. They use a variety of manipulation techniques to create the impression that they are in a very urgent emergency. In this case, the line between real needs and manipulation becomes blurred, thus making this phenomenon more complex to analyze.

In the context of jinayah fiqh, Islam teaches that intention is an important element in assessing an action. If offline beggars ask for help with honest intentions, then the act is considered legitimate. However, if there is an element of fraud or manipulation, then the act can be categorized as jinayah. In online beggars, emotional manipulation is common, where they take advantage of the sincerity of the audience to get donations. This raises questions about the validity of their intention to ask for help.

Online beggars often show a very sad situation, sometimes even they take advantage of untrue personal stories to attract sympathy. In Islamic law, this kind of action not only violates ethics, but can also be considered fraud. The ulema fatwa regarding online beggars is still in the development stage, but many agree that if the beggars are not in an emergency, then their actions can be considered haram. This shows that Islamic law pays special attention to intention and honesty in every social action.⁷

In addition, the exploitation of public sympathy is a serious problem in the phenomenon of online beggars. Many of them carry out this activity regularly, making it a major source of income without any legitimate business. In the Islamic view, earning a living must be done in a halal and ethical way. Relying on the compassion of others as a source of income, especially if done in a

⁶ Jabir Hasan Khan, Menka, And Shamsad, "Problems Of Beggars: A Case Study," *Xplore International Research Journal Consortium Wwww.Irjournals.Org* 2, No. 12 (2013): 67–74, Wwww.Irjournals.Org.

⁷ Denisa Putri Rahmawan Et Al., "Alih Fungsi Pengemis: Dari Pengangguran Menjadi Profesi. Bagaimana Islam Memandang Hal Tersebut?," *Tabsyir: Jurnal Dakwah Dan Sosial Humaniora* 4, No. 3 (2023): 191–209.

manipulative way, is contrary to Islamic principles. This creates social injustice, where people who really need it do not get the help they deserve.

When looking at the comparison between offline and online beggars, we can see that both have their own challenges and problems. Offline beggars come face-to-face with society and social stigma, while online beggars have wider access to get donations but are also vulnerable to fraud. In Islamic law, the act of begging must remain within an ethical framework and not harm the other party.

Beggars who pretend to need help or use false narratives to attract donations can be considered a violation of the principles of justice in Islam. In this regard, fiqh jinayah emphasizes the importance of honesty and transparency in all social interactions. Giving donations to dishonest online beggars is tantamount to supporting the practice of exploitation, which is prohibited in Islam. Therefore, the public needs to be more selective and critical in providing assistance, especially in the digital era which is full of manipulation.⁸

The phenomenon of online beggars also reflects changes in social behavior in the digital era, where people are more likely to provide assistance through online platforms. This leads to the exploitation of the system, where people take advantage of the social tendency to give alms without considering the legitimacy of the intention behind the request. In this context, Islamic law must adapt to rapid social developments and provide clear guidance to avoid abuse.

Online beggars are not just a moral issue, but they also raise questions about collective responsibility. The community, as part of the community, has a role to play in preventing unethical practices. On the other hand, social media platforms must also be responsible in overseeing the activities of their users to prevent exploitation. In Islam, every individual has the responsibility to maintain justice and goodness in society, including when dealing with the problem of beggars.⁹

In conclusion, both offline and online beggars require in-depth attention and study in the perspective of Islamic law. Both demonstrate complexity in social and ethical relationships, which require a more systematic approach and stricter regulation. Islam teaches that begging must be done in a lawful way and does not harm others. Therefore, it is important for Muslims to filter information and provide assistance in an ethical manner, so as not to support practices that are not in accordance with Islamic teachings.

The phenomenon of online beggars on TikTok has become a public spotlight because of the rise of users who use live broadcasts to ask for donations. In the context of Islamic law, this phenomenon can be studied from the perspective of jinayah fiqh, especially related to the concepts of honesty, manipulation, and exploitation. According to Islamic teachings, begging is an act that has strict limits, and is only allowed in legitimate emergency situations.

Online Begging in a Global Society

Online begging has become an increasingly prominent phenomenon in the global community, especially with the rapid development of technology and the use of social media. Platforms like TikTok, Facebook, and Instagram provide opportunities for individuals to solicit donations directly from other users, without geographical restrictions. This allows them to reach a wider audience and

⁸ Ebenezer Owusu-Sekyer, Enock Jengre, And Eliasu Alhassan, "Begging In The City: Complexities, Degree Of Organization, And Embedded Risks," *Child Development Research* 2018 (2018), <https://doi.org/10.1155/2018/9863410>.

⁹ Raisha Shahana, Maria Indriani K, And Detya Wiryany, "Analysis Of Online Begging Phenomena In Tiktok (Case Study Of Changes In The Structure Of Social Problems About Online Beggars)," *West Science Interdisciplinary Studies* 01, No. 06 (2023): 346–52.

potentially gain greater financial support compared to traditional beggars who rely on direct interaction on the streets.¹⁰

One of the main driving factors for online beggars, is the ease of access offered by technology. Using only a smartphone, individuals can create live broadcasts or post content that shows their predicament, and ask for help from the viewers. In many cases, they use heartfelt narratives or dramatic situations to grab the audience's attention. Modern society, which is often connected with emotions through screens, tends to be more responsive to requests conveyed in ways that move feelings.¹¹

However, this phenomenon also presents complex ethical challenges. Many online beggars have the potential to manipulate facts to create a more sad picture than the reality is. This raises questions about the validity of their intentions in asking for help. In the context of an increasingly connected global society, where information can spread rapidly, this kind of manipulation can be a difficult problem to overcome. Users who make donations with good intentions may feel deceived if they later find out that the beggar is not really in an emergency.

Online beggars also operate in a broader social context, where economic injustice and social inequality are pressing issues. Many people feel compelled to ask for help online due to limited access to decent work. In many countries, especially the developing ones, difficult economic conditions and a lack of formal employment encourage individuals to look for alternative ways to survive. In this context, online beggars can be seen as a response to an unfair social structure, even though the way they ask for help is often viewed negatively.

The role of social media in this phenomenon is very significant. These platforms not only serve as a means of communication, but also as a tool for individuals to build their own narratives and attract public sympathy. When someone goes live and shows their difficult situation, they don't just ask for help; They also create emotional moments that can move the audience to make a donation. However, this also means that online beggars have to compete with many other individuals trying to attract attention in the same space.¹²

The global community is also undergoing a change in the way people give. Many individuals now prefer to donate online rather than giving cash in person. The rise of financial technology (fintech) has eased the donation process, allowing people to quickly transfer money through apps. This changes the way people view giving, where giving becomes easier, but also more vulnerable to fraud and manipulation.¹³

In many cases, online beggars can earn significant amounts of money in a short period of time, creating the impression that asking for help online can be a valid source of income. However, it can also create injustice for those who work hard to earn a living in a legitimate way. When online beggars manage to get donations without any real effort, this can create frustration among those struggling to make ends meet in an ethical way.

Criticism of the practice of online beggars does not only come from the community, but also from religious institutions and social organizations. Some organizations emphasize the importance of providing assistance to individuals who are truly in need, rather than to those who utilize online

¹⁰ Tyas Martika Anggriana And Noviyanti Kartika Dewi, "Identifikasi Permasalahan Gelandangan Dan Pengemis Di Upt Rehabilitasi Sosial Gelandangan Dan Pengemis," *Inquiry: Jurnal Ilmiah Psikologi* 7, No. 1 (2016): 30–40.

¹¹ Owusu-Sekyere, Jengre, And Alhassan, "Begging In The City: Complexities, Degree Of Organization, And Embedded Risks."

¹² Morteza Bakhtiarvand, Gholam Ali Kalanzadeh, And Noor Allah Nahak Mirchenar, "Perceived Problems In Using Communicative Language Teaching (Clt)," *The International Journal Of Language Learning And Applied Linguistics World* 2, No. 3 (2013): 13, [Http://Www.Languagelearningworld.Org](http://www.Languagelearningworld.Org).

¹³ Taghreed Salsi Ali Al-Muhareb And Mohammad Sayel Alzyoud, "Begging Phenomenon In Jordan: Family Role And Causes," *Modern Applied Science* 12, No. 4 (2018): 57, [Https://Doi.Org/10.5539/Mas.V12n4p57](https://doi.org/10.5539/Mas.V12n4p57).

platforms for personal gain. Fatwas and ethical guidelines have been issued to help people understand when and to whom they should donate, as well as how to conduct factual checks on online beggars' claims.¹⁴

Furthermore, online beggars in the global society also raise questions about the responsibility of social media platforms. Many platforms lack strict regulation related to online begging practices, allowing individuals to operate without adequate supervision. This poses a risk for users who want to make a donation, as they cannot always be sure of the validity of the claims submitted. In this case, it is important for social media platforms to take steps to verify information and protect users from fraud.

The phenomenon of online beggars reflects the challenges and changes in social dynamics in the digital era. The public must be able to distinguish between actions that really need help and those that only take advantage of public sympathy. In a global context, where information is moving quickly and social relationships are formed virtually, it is important for individuals to be more critical and selective in providing assistance. Ultimately, online beggars portray a dilemma that requires a balanced approach, where humanity and ethics interact with each other in providing help to others.

An In-Depth Study of Online Beggars on Tiktok Social Media Fiqh Jinayah Perspective

Online beggars on TikTok often take advantage of the sympathy of others, which creates ethical dilemmas. Islam teaches that Muslims must work hard to meet their living needs. In the hadith, the Prophet SAW warned that begging without a valid reason is a despicable act. This shows that Islam emphasizes the importance of effort in earning a living, not just relying on the mercy of others. However, in the case of online beggars, the line between real needs and exploitation is often blurred, making the practice difficult to judge in terms of morality and Islamic law. Online beggars on TikTok often use a variety of ways to attract the attention and sympathy of the audience.¹⁵

They often display heartfelt circumstances or even manipulate their stories to make them seem more pathetic. In Islamic law, intention is an important element in judging an action. If a person's intention is to deceive or manipulate others, then the act can be categorized as an act that violates Islamic ethics and falls into the category of jinayah¹⁶, which means criminality in the context of Islamic law. Fiqh jinayah emphasizes the importance of honesty and transparency in all forms of social interaction.

In the case of online beggars, if there is an element of fraud or exploitation of the sympathy of others, this can be considered a violation of the principles of jinayah fiqh. Beggars who pretend to need help or who use false narratives to attract donations can be categorized as committing lies, which is prohibited in Islam. This also hurts the concept of justice in society, because this act exploits the kindness of others. In the case of online beggars, although there is no direct physical contact between the perpetrator and the victim, there is an element of emotional manipulation that often occurs.

This manipulation makes people watching feel pressured to make a donation, even though the donation may not be used for the actual cause. From the perspective of Islamic law, this can be considered a form of fraud, which is clearly prohibited in jinayah fiqh.¹⁷ In fact, some scholars argue that this kind of manipulation can be considered a form of exploitation. Furthermore, the phenomenon of online beggars also raises questions about whether this can be categorized as theft in the sense of

¹⁴ Naushad Khan And Shah Fahad, "Begging Negative Impact On The World Community," *Ssrn Electronic Journal*, 2020, <https://doi.org/10.2139/ssrn.3530070>.

¹⁵ Shahana, Indriani K, And Wiryany, "Analysis Of Online Begging Phenomena In Tiktok (Case Study Of Changes In The Structure Of Social Problems About Online Beggars)."

¹⁶ Dahyul Daipon, "Hukuman Mati Bagi Koruptor Pada Saat Keadaan Tertentu (Pandemi Covid-19) Perspektif Hukum Nasional Dan Hukum Islam," *Al-Manahij: Jurnal Kajian Hukum Islam* 15, No. 1 (2021): 137–50.

¹⁷ Asy'ari Hermanto, Sumardi Efendi, "Criminal Sanctions For Drug Traffickers According To Law Number 35 Of 2009 Regarding Narcotics : A Perspective From Islamic Criminal Jurisprudence (Fiqh Jinayah)," *Alfiqh Islamic Law* 02, No. 03 (2023): 154–68.

fiqh jinayah. Even if no physical goods are forcibly taken, the intention to obtain something (in this case a donation) through dishonest means can be considered a violation of the rights of others. 18

In jinayah fiqh, theft is not always related to the physical retrieval of goods, but can also include actions that indirectly harm other parties. Additionally, online beggars often perform these activities on a regular basis, making them a major source of income. In Islam, earning a living must be done in a halal and ethical way. Relying on the sympathy of others as a source of income without any real effort can be considered contrary to Islamic principles. In the long run, it can also damage the social order, as people who are supposed to be able to work choose to beg as an easier way to earn money. From the legal side, online beggars can also be seen as a form of exploitation of poverty.

This exploitation occurs when people take advantage of their inability or circumstance to gain public sympathy. Islam prohibits any form of exploitation, especially if it harms others. In the case of online beggars, the people who make donations may feel deceived when they find out that the beggar doesn't actually really need help. Fiqh jinayah also pays special attention to social justice. Online beggars who use social media to ask for donations without a valid reason can disrupt the sense of justice in society. When online beggars manage to earn money in an unethical way, it can create inequality in society, where people who work hard do not get results comparable to their efforts, while online beggars can earn money easily through manipulative means.

In the Islamic view, begging is only justified if one is in a truly emergency and there is no other way to earn a living.¹⁹ Online beggars who deliberately use their circumstances as an excuse to ask for donations, even though they are actually capable of working, violate these principles. Islam teaches that one should try as best one can before asking for help from others. If the ability to work exists, then begging is an unlawful act according to the Shari'a. The fatwas of contemporary clerics also highlight that online beggars, especially on platforms like TikTok, often engage in ethically dubious practices. Some scholars state that if online beggars are not really in an emergency, then their actions could be considered a form of fraud. On the other hand, if someone really needs help and has no other way to meet their needs, asking for donations through social media is justified, as long as it is done with honest and transparent intentions. However, the problem becomes more complex when online beggars use marketing techniques or psychological manipulation to get donations.

Social media, with its ability to disseminate information quickly and widely, can be used to play with the emotions of people watching. This raises concerns that the practice of online beggars focuses more on the exploitation of sympathy than on real needs. In this context, Islamic law will view such actions as reprehensible. This phenomenon is also related to changes in behavior patterns in the digital era. People today are more likely to provide assistance through online platforms, and this opens up opportunities for people to take advantage of the system. In Islam, actions that approach manipulation or fraud, even if there is no element of violence or coercion, are still considered unjustified. Therefore, online beggars, beggars, should be considered in the context of broader social change, which involves the use of technology for purposes that are not necessarily ethical.

On the one hand, Islam does encourage giving alms and helping people in need. However, alms should also be given to people who are really in difficulty. Giving donations to online beggars who manipulate their circumstances can be seen as a form of support for exploitation. Therefore, it is important for Muslims to be more selective in providing assistance, especially in this digital era, where

¹⁸ Fuady Abdullah And Moh Mukhlas, "The Modus Of Beggars In Lampung Urban Area: An Islamic Law Perspective," *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 17, No. 1 (2020): 1–16, <https://doi.org/10.21154/justicia>.

¹⁹ Riana Hera Saputri And Islamul Haq, "Delictum: Jurnal Hukum Pidana Dan Hukum Pidana Islam Pertanggungjawaban Hukum Terhadap Tindak Pidana Pengedaran Uang Palsu Dalam Perspektif Fiqhi Jinayah Legal Responsibility For The Circulation Of Counterfeit Money In Fiqhi Jinayah Perspective," *Islamul Haq, Wabidin Special Edition*, 2023, 45–54, <https://ejurnal.iainpare.ac.id/index.php/Delictum/Index>.

not all information received can be fully trusted. From the perspective of jinayah fiqh, penalties for actions involving fraud or manipulation can vary widely, depending on the extent of the offense and its impact on society.

In the case of online beggars, if it is proven that there is a significant element of fraud, then the punishment applied can be ta'zir, which is a punishment set by Islamic authorities based on their discretion. Ta'zir can be in the form of fines, light physical punishments, or social sanctions, depending on the extent of the offense committed. In addition, it is also important to consider the responsibility of social media platforms in the phenomenon of online beggars. TikTok, as a platform that provides a means for its users to ask for donations, can be considered responsible for supervising and regulating this activity. Islam teaches collective responsibility, which means that every element in society, including platform providers, has a role to play in preventing abuse of existing systems. Ultimately, the phenomenon of online beggars on TikTok requires a more comprehensive review from the perspective of jinayah fiqh.

This phenomenon highlights the changes in social behavior triggered by technological advancements, and how Islamic law needs to adapt to these new situations. Online beggars who take advantage of public sympathy without a valid reason can be considered violating the principles of justice and honesty taught in Islam. Therefore, there needs to be stricter regulation, both in terms of Islamic law and positive law, to prevent the misuse of technology in this phenomenon. The MUI fatwa related to offline begging on the streets, namely in proclamation -01/KF-MUIKP/XII/2022 regarding the exploitation and activities of beggars on the street and in public spaces. The Chairman of MUI Parepare, Abd Halim K, conveyed that the announcement was based on the South Sulawesi MUI regarding the exploitation and activities of beggars on the street or in public spaces.²⁰ Regarding online beggars on Tiktok social media, in some sources, the number of beggars can get 2 million to 7 million live for one day.²¹ This has become a worrying phenomenon for the Indonesian people to beg online has not yet issued a fatwa, but the law is equated with begging offline. In terms of Jinayah fiqh, the punishment of online beggars can be categorized in the form of ta'zir, and the punishment depends on the judge. It can be seen and practiced through the Syar'iyah Court like in Aceh, whether the punishment can be whipped, fined or others.

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²⁰ Erwin Hamonangan Pane, Nur Hakima, And Akhirani Nasution, "Legal Concept Of Providing A Family From Begging According To Islamic Law," *International Journal Of Educational Research Excellence* 02, No. 01 (2023): 73–92, <https://doi.org/10.55299/Ijere.V2i1.420>.

²¹ Martyasari Rizky, "Banyak Yang Jadi Pengemis Di Tiktok, Dapat Jutaan Rupiah Lho!," Cnbc Indonesia, 2023, <https://www.cnbciindonesia.com>.

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