

Study of Beggars' Behavior in Pragaan Daya Village, Sumenep District (Analysis of Production Ethics According to Afzalur Rahman)

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Abstract. In fulfilling their living needs, humans will work to produce goods/services. However. An interesting phenomenon has emerged recently, such as the rise of begging which is considered a job by some people. This research seeks to reveal the behavior of beggars in Pragaan Daya Village, Sumenep Regency which is analyzed from production ethics according to Afzalur Rahman. This research uses qualitative descriptive research with data collection methods in the form of interviews and observations. Based on the results of interviews with beggars, the community and local community leaders obtained the following information: (i) the practice of begging in Pragaan Daya Village is too focused on accumulating wealth for its own benefit, without considering the rights of others; (ii) dishonesty towards society and the situation carried out by deceiving society by begging while carrying children, pretending to be blind; (iii) being too pushy if you don't give money.

Keywords: Behavior, Begging, Production Ethics.

INTRODUCTION

Poverty can be divided into three meanings, namely absolute poverty, relative poverty and cultural poverty. The absolute poor group includes people whose income is below the poverty line and is not enough to meet minimum living needs such as food, clothing, health, housing, education. Someone who is classified as living above the poverty line, but is still below the welfare of the surrounding community. Cultural poverty is closely related to the attitude of a person or group of people who are unwilling to try to improve their standard of living, even though there are other parties who are trying to help them (Hardiyantina & Sukardi, 2016).

Nowadays, begging is often used as a business for some people to generate wealth and improve their standard of living. In fact, if we examine further, a business requires a production process or producing goods/services. In general, production activities are a series of processes or activities carried out to convert inputs or raw materials into outputs or products that can be used or sold. This production process involves various steps such as planning, raw material

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procurement, processing, assembly, quality testing, and distribution of the final product. The main goal is to meet market needs and generate profits for producers. The main objective of production activities is to achieve the maximum possible profit by using available resources efficiently (Hadi, S., & Romli, M. (2021). This means maximizing output or production results by minimizing production costs, including raw material costs, labor costs, and capital costs.

By achieving maximum profits, companies can increase their added value and strengthen their position in the market. In conventional economic theory, there are no rules about how to achieve this goal. However, in Islamic economics, production activities are very important and are expected to bring benefits. So many Muslim scholars discuss it, for example, Afzalur Rahman emphasizes the values of justice carried out by the Prophet Muhammad when he was active in the economic field (Mu'min, 2015).

Afzalur Rahman shows that Islam long ago had a stable economic system in accordance with the times and if it were implemented in any country there would be no economic chaos. From Afzalur Rahman it can be understood that the concept of production in the Islamic economic system refers to two principles, namely: first, the principle of freedom, giving freedom to every individual to produce and generate wealth, but this freedom must be based on Allah's law. Second, the principle of justice, justice here means justice in the economy is a balance between individuals and the material and spiritual elements they possess (Edwin Kiky Aprianto, 2016). Current production activities are associated with production mechanisms, models and strategies that reject moral values. Apart from that, there are still many producers who carry out production activities that are not based on Islamic law.

The producer's motivation to maximize profits is often at the expense of other parties and himself at the expense of beggars such as Halal and not crossing the line of begging. (Finamore et al., 2021). According to (Nawafil et al., 2020) one form of practice of begging individually and at the time of departure and determining the direction (area) of begging comes from the group leader. Many people consider begging as a job that can produce services in the form of money. The income earned when operating is from IDR 400.00- IDR 1,000,000;- with an average income per month of 20,000,000-35,000,000 in the average age range of beggars in Pragaan Daya Village, Sumenep Regency from 28- 65 Years.

Judging from the results of observations in the field, the majority of beggars use modes when they operate, such as beggars who seem to be blind and are then led by their colleagues, or

use sticks, which is even more worrying when the beggars involve babies, which in fact many of them rent these children and are invited. to earn a living on the side of the road (Hardiyantina & Sukardi, 2016). This research discusses the **Study of Beggar Behavior in Pragaan Daya Village, Sumenep Regency** (Ethical Analysis of Production Behavior According to Afzalur Rahman). The main problem in this research is how to analyze the behavior of beggars in Pragaan Daya Village, Sumenep Regency from the perspective of production ethics according to Afzalur Rahman. Are beggars in Pragaan Village in accordance with production in an Islamic economy such as freedom to try (free to do activities, produce goods that people need, be generous, protect natural resources, work hard (persistent) and condition and honesty. This is the newest thing in this research from the research site in Pragaan Daya Village, Sumenep Regency.

Several previous studies (Khoirul, 2016; Mu'min, M. (2015) only explores the issue of beggars, the "begging" behavior that has been passed down from generation to generation, thus forming a local cultural entity. Apart from that, **the quality of human resources is still low, which can result in people's mindset being less creative and viewing life narrowly.** The habit of begging that cannot be eradicated by the residents of Pragaan Daya village is the reason why they have continued to do this work for generations. In line with research (Nawafil, 2020; Nugrahaningsih, 2021) the activity of begging which is synonymous with weak and helpless people is **often used as an excuse for begging.** In fact, according to Islamic teachings, begging is a prohibited act. This prohibition was actually carried out by the people of Pragaan Daya as a source of earning a living and a promising profession to meet their living needs. Novelty in this research is the ethical production **of beggar behavior in Pragaan Daya Village, Sumenep Regency** according to Afzalur Rahman.

RESEARCH METHODS

This research uses data collection techniques through observation and interviews. Observations here are carried out by direct observation to determine the existing conditions and prove the truth of the activity, if the existing conditions are known and prove the truth of the research. Participatory observation is a type of observation carried out through several observations with beggar informants through several interviews (Nasution & Indonesia, 2024). Meanwhile, the interview method includes direct information from the informant, namely. community, local government, researchers and observers of sharia economics.

This interview used a semi-structured interview where the author asked structured questions and then follow-up questions to obtain detailed information (Sugiyono, 2010.Pdf, nd) In this research the resource person provided information from beggars, community leaders, Madurese economic observers, 7 local people who comes from Pragaan Daya Village, Sumenep Regency. Apart from that, the author uses library research methods, namely explanatory information or other sources such as newspapers, articles and other literature regarding begging, production behavior in Islam according to Afzalur Rahman.

DISCUSSION RESULT

In this research, there are two main focuses in this research, namely the condition of beggars in Pragaan Daya Village andThe concept of ethical production of beggars in Pragaan Daya Village, Sumenep Regency, Afzalur Rahman's perspective, with the presence of 7 informants from various backgrounds such as beggars, community leaders, economic observers and local communities in Pragaan Daya Village, Sumenep Regency with the following research results: In this research, there are two The main focus in this research is the condition of beggars in Pragaan Daya Village and the concept of ethical production of beggars in Pragaan Daya Village, Sumenep Regency. Afzalur Rahman's perspective, with the presence of 7 informants from various backgrounds such as beggars, community leaders, economic observers and local people in Pragaan Daya Village, Regency. Sumenep with the following research results:

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Begging in Pragaan Daya Village, Sumenep Regency is used to fulfill economic needs, but has become part of the social and cultural identity of the local community. This tradition has been embedded in everyday life, even becoming a profession that is passed down from generation to generation. The role of elders in promoting the practice of begging as an employment option and with the tradition being preserved by children and grandchildren shows how understanding of livelihood and way of life is in their culture. This reflects the importance of social and cultural values in shaping people's thought patterns and behavior. As from several results derived from

interviews conducted by researchers related to the beggars of Pragaan Daya Village, Sumenep Regency, the results of interviews with BM, as a beggar from Batujaran Hamlet, Pragaan Village, he stated (Direct interview, 24 May 2024):

“I have been begging for 30 years, and I am now 66 years old. Thank God, this begging has brought blessings to me and my family. Begging has been passed down from my grandmother. In SaBya Hamlet, it is handled by one person and can operate anywhere. Thank God, I was accompanied by another group to Trasakan Hamlet here. The income you get each day depends on what you ask for, in Blumbungan Village the daily income is IDR 300,000-IDR. 450,000”.

In line with the statement from IS, a 35 year old beggar from Nong Pote, here are the results of his interview (direct interview, 24 May 2024):

"For my income every day, because I move from place to place, there are people who give me 2 thousand-5 thousand per house. I'm also saving here to prepare for my child's marriage. Thank God, with daily income of IDR 350,000- IDR 545,000-. I started this begging operation alone from home. So, don't use the group system. For the beggars of Pragaan Daya Village, everything is the same from hamlet to hamlet. However, the only difference is the system and method."

From the observations and data presented above, beggars are passed down from their ancestors. The begging operation here is carried out by one person with a daily income of Rp. 350,000-Rp. 550,000 per day. Income here depends on the requested place. Beggars are here to fulfill their daily needs and provisions for marriage. Begging here provides a very good profit for buying goods and some can build quite large houses and quite a lot of livestock. This is what differentiates the system and method of begging from crowded places. In accordance with the results of the interview above with the results of observations made by researchers, namely the application of begging here is seen from the results of income by using various methods to earn income and from the results of begging can produce or goods that are only used for personal satisfaction/interest (not useful for people other).

Relating to the begging system which is different from the way of begging using proposals. AZ from Pragaan Village, aged 28 years, stated (Direct interview, 24 May 2024):

“Beggars who beg use proposals to say that begging is a mosque charity. Because, on the one hand there is no work. So, I helped the mosque by using the proposal. The system implemented is profit sharing. So I only get 25%. This proposal has been in place for almost 2 years, because the construction is still not complete. Usually every day there are 2-5 people scattered around each

village. "Alhamdulillah, his daily income is from Rp. 500,000-Rp. 750,000 and the money is deposited every day immediately after the end of Maurib." Coincidentally, when we were interviewed, this was Azis' brother.

This context of generosity and honesty from Afzalur Rahman's perspective is very suitable for beggars. The ethical context of production behavior (in the context of work) is very suitable for carrying out these characteristics. However, not with beggars. He said:

"Today's beggars, in terms of their attitude and character, do not reflect the teachings of Islam. From a production perspective, it should make money halally. This halal must also be in accordance with the work, such as honesty, existence and a generous nature."

When interviewed in the field, the people of Pragaan Daya Village (Blumbang Hamlet) said:

"The majority of beggars here and there are also those from outside who claim to be from here. Beggars here, sir, are used as a means of livelihood. If you look at it in an Islamic context, it is indeed wrong. 28 years old, he is already begging because of his thoughts and is also lazy to work. But, not everyone here is beggars. Some work as civil servants, honorary teachers, farmers and traders. If you look at the Islamic context, it would be best if you were looking for a job that is halal. Because I am a boarding school alumni. So, you understand more or less the problem of the work context."

When asked for information from Ms. YL as a local resident, the production here makes money at work. The work context must have criteria such as character, honesty, presence and persistence in work. This is the production ethics according to Afzalur Rahmaa in the following interview (direct interview, 24 May 2024):

"When I met and there were reports from friends outside that many beggars were seen as work. At the start you should have the setting to work harder and look for a decent job. "Starting from their nature and honesty, many beggars don't make a sound, don't say hello, and are sometimes dishonest in their actions. This is what gives Pragaan Daya Village its bad name."

In line with LM, an observer of Madurese economic politics, when asked for an interview as follows:

"Seeing the economic concept that exists in Madura, especially in Sumenep district, provides great homework for the government to help in employment opportunities. It's not that I want to pressure you to take care of the people there, but instead of begging, it's better to give them a decent job."

When asked for information about the problem of begging in an Islamic context, UT students are strictly prohibited from touching and begging. This means that Islam makes it easy to work hard even though earning money is only as important as being halal. His statement is as follows:

"In my opinion, when doing work you should focus more on being halal. The work of beggars is strictly prohibited by Islam because begging is not common sense and is also dishonest. The context of Islamic production from its ethics seen from Afzalur Rohman is more about how persistent beggars can only earn as much as they can, without thinking about their sins. Due to their circumstances and honesty, many beggars are dishonest. In fact, this is disturbing the local community, such as carrying babies, carrying children who have physical disabilities such as blindness, and whose legs are about to be amputated. This is outside the context of the application of production ethics which is discussed here."

The hope of this Madurese economic observer conveys the following message to beggars and the local government (direct interview, 24 May 2024):

"I hope that the government will provide decent work such as employment opportunities and for beggars, if they are already begging, it is said that work is a tertiary need, of course that must be taken care of, which must be in accordance with production ethics, as according to Afzalur Rahman, to be diligent, honest and also convey what is right," and most recently, the nature of generosity towards the interests of one community towards another is very important in work, of course."

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In accordance with the results of the interview above with the results of observations made by researchers, many people think that being a beggar is a job that makes a lot of money. However, in the context of Islamic Production, the behavior of beggars can be seen from Afzalur Rohman, who seeks to make as much living as possible (with tertiary needs), without thinking about the role of Islam in regulating beggars both ethically and in terms of their production. To create work that is not only detrimental to yourself, but also detrimental to others, you should have the setting to work harder and find a decent job/living in accordance with Islamic law from the start.

In accordance with the results of the information interview observations and researcher observations above, the next researcher will discuss the beggars of Pragaan Daya Village, Sumenep Regency and Concept of Ethical Production of Beggars in Pragaan Daya Village, Sumenep Regency, Afzalur Rahman's Perspective. There are 7 types of concepts in production ethics.

However, the author only takes 4 concepts of production ethics which are in accordance with the theory of beggars in Pragaan Daya Village, Sumenep Regency, including; freedom to try (free to be creative), generosity, hard work and a state of honesty. The following are the results of this research discussion:

Beggars in Pragaan Daya Village, Sumenep Regency

Beggars are one of those who are described as beggars, there are those who come to people's houses around Sumenep Regency and even leave the city, beg children, beg with envelopes or offerings, claiming to be from Pragaan Daya, and finally beg in crowded places such as schools, supermarkets and markets (shops or public tourist attractions). In Pragaan Village, Sumenep Regency, as beggars run social conditions with a time system where someone coordinates each team. Thus, the problem of begging has become one of the activities of the people of Pragaan Daya Village who have been begging for generations.

One of the daily jobs is very high, even Rp. 1,000,000 per day. On a financial scale, needs and welfare do not decrease, but provide enormous benefits, such as saving, buying a house, a motorbike. From an economic perspective, the profession of begging or begging is what makes Pragaan Daya residents interested in coming to Pragaan to pursue a profession that is very profitable and can also be used in professional life. One of the characteristics of people who like to beg is that begging is the easiest job and there is no innovation.

One of the divisions of begging in Pragaan Daya Village, Sumenep Regency refers to several limitations in the very interesting system phenomenon observed in Pragaan Daya Village, Sumenep Regency. It can be seen spreading across the city from almost different angles. Looking at the work of beggars here, one of the skills and economic limitations is that they belong to the social groups above. The form of training carried out by individual beggars, both going out and determining the direction (area) of begging, already exists by the group leader. This was achieved by the beggars of Pragaan Daya. One of the advantages of individualism here is the freedom to use the results obtained. One of the beggars in the Pragaan Village area, Haknin, Sumenep Regency, applies the following strategy: (a) begging from house to house in local areas such as the Pamekasan area and those furthest from cities such as Probolinggo, (b) raising children at red lights. This is what beggars do at red lights, especially in Pamekasan Regency.

One of the things that reveals society's shame is giving birth to children versus not giving birth to children. It was an opportunity for a beggar to operate on a child. A beggar carrying a child

was transported to the intersection of Jl Tronojoyo, Jl Jokoto and Jl. Stadium in Pamekasan Regency. This disturbs road users when driving. Beggars usually wait in busy stalls and this often happens in traditional markets. Beggars in Pragaan Village are not just individuals experiencing financial difficulties, but are a socio-cultural phenomenon that involves many people. This shows that the profession of begging has become part of the village community's daily life, so that the village is called a "beggar village".

Concept of Ethical Production of Beggars in Pragaan Daya Village, Sumenep Regency, Afzalur Rahman's Perspective

a. Freedom to Strive (Free to Create)

People love gold and silver (and all manufactured goods). The desire to acquire wealth (and other things to maintain) is a constant motivation for people to work harder. People are struggling to fulfill their ever-increasing desires. Without good guidance it will encourage humans to do evil, as we experience in society today. Regarding the weaknesses that cause humans to behave materialistically in carrying out life activities, Afzalur Rahman said: "The Al-Quran with its wisdom has provided a very broad scope for human endeavors, providing spiritual sustenance for humans to obtain increasing wealth. and greed by providing unlimited opportunities to carry out productive actions (Afzalur Rahman, 1997).

Humans are naturally greedy and selfish. This nature makes humans do anything to satisfy their desires. We often encounter things like this in today's society. With income from begging, some people earn 1 million rupiah every day. Of course, this has become greedy and selfish in work which is not approved by Allah SWT. If left unchecked, this characteristic will cause humans to fall into error and sin because they follow their own desires. They will do anything to fulfill their desires. According to the results of the interview, according to Afzalur Rahmana, Islam gives humans unlimited freedom to develop their creativity and skills in order to obtain wealth so that humans are not trapped and enslaved by their own desires. As long as creativity and competence do not violate God's laws and regulations (IAIN Syarif Hidayatullah Writing Team, 1999).

b. Philanthrope

The desire to have sources of wealth and power is a natural trait. People really like gold and silver. The desire to have wealth always motivates people to work harder. His

desire grew. So, if there is no good direction, it actually encourages people to commit the crimes that we experience in society today. Loss justifies any means to get whatever one wants. So crime happens everywhere, violent crime such as robbery, looting, vandalism and murder. Or crimes that are committed subtly, namely through defamation, threats, usurping other people's rights through fraud or corruption, and distorting facts, falsifying facts, so that they become true and become true.

According to Afzalur Rahman: Allah has given humans the potential for enormous wealth to be used for themselves and society. Yet humans rarely or never thank God, using His gifts only for their own benefit. In the name of accumulating wealth, people turn a blind eye to the rights of others and ignore the common good. In fact, insensitivity in human behavior is the root cause of all financial crimes in today's society, which ultimately leads to ruin (Afzalur Rahman, 1991).

Communities are given the skills and opportunities to process natural resources into goods that are useful for human life. But because humans are greedy and greedy by nature, they use these resources for personal gain. A way to produce goods that are forbidden by Allah because it is quick and easy to get rich by producing these goods. Humans forget that actually all resources belong to Allah, so humans do not want to be grateful to their Lord, only produce what Allah promises, take good care of resources, are not wasteful and greedy, or share the profits received from paying zakat, infaq and alms.

This statement highlights a common phenomenon in society, especially the Beggars of Pragaan Daya Village, namely the lack of gratitude for God's gifts and the responsible use of the wealth and resources given. People's greed and avarice often make them forget their moral responsibility towards other people and the environment. If someone is too focused on accumulating wealth for their own interests, without considering the rights of other people or the public interest, then this can lead to social and economic inequality in society. Increasing economic inequality, injustice and neglect of common interests are the roots of various economic and social crimes.

It is important to develop awareness among the beggars of Pragaan Daya Village, Sumenep Regency regarding the importance of sharing, empathy and responsibility in managing the wealth and resources they own as a form of considering common interests and applying moral values in every action, we can reduce the negative impact of

irresponsible behavior take responsibility for the wealth and resources given by God.

c. Hard Work (Perseverance)

Afzalur Rahman said: "Islam advises its followers to strive. Islam encourages humans to work hard to earn a living and maintain a higher standard of living. Islam does not like the economic slavery of humans, therefore Islam emphasizes that humans must acquire wealth." So according to Afzalur Rahman people have to work to gain wealth. Work seriously, so as not to become a beggar, beggar or homeless. Creating wealth requires hard work, not half-heartedness, and eliminating laziness that hinders productivity. Rasullah saw said: "obtaining halal sustenance is the most important obligation after the obligation to pray."

The beggars in Pragaan Daya Village, Sumenep Regency show a spirit that should be appreciated in their efforts to become independent from the profession of begging, begging or living as homeless people. They apply the principle of hard work and seriousness in production to create wealth, and this is a positive step to change fate and improve the quality of life. Applying values such as hard work, perseverance and determination is the key to success and avoiding dependence on income support or underappreciated employment. By eliminating laziness and replacing it with a passion to continue trying and innovating, they show that with serious effort, everyone has the potential to be successful.

This step also reflects independence and building an economically strong community. By producing goods or services that add value and are important to society, they not only create wealth for themselves, but also contribute to local economic growth and general prosperity. The experience of the beggars in Pragaan Daya Village, Sumenep Regency can be an inspiration for many people both inside and outside the community to change their views on poverty and take concrete steps to improve the quality of life through effort and hard work, but being a beggar's job has been banned. by Islam. Even though he has a standard of hard work and perseverance towards beggar work.

Beggars in Pragaan Daya Village have persistent hard work. However, working hard to beg is only to earn as much living as possible in various ways which give a wrong perspective from society such as a system that is implemented in a dishonest way. The Qur'an provides extraordinary encouragement to encourage human instincts in trying to

fulfill needs and obtain his rights. People should do whatever they can (unless it is against Islamic law) to obtain the wealth they are entitled to. Don't ignore it and give up.

d. Circumstances and Honesty

The Qur'an advises humans to work hard to obtain wealth, but the implementation of these activities (production) must contain a moral basis. Afzalur Rahman said: "Islam only allows attempts by fair and honest means. At the same time, unjust and wrong attempts are strictly condemned. Because such attempts can give rise to dissatisfaction in society and ultimately lead to destruction." Even though productive activities require people to work hard and be serious, these efforts must be based on justice. In other words, efforts are made in a good manner, and their rights are not taken/deprived by other people who do it honestly.

The practice of begging in Pragaan Daya Village (Sumenep Regency) which no longer meets the characteristics of the situation and honesty can become a serious problem. Honesty and integrity are very important values in every activity or profession, including efforts to eradicate poverty. The act of begging being manipulated or exploited by others for personal gain is not only unethical but also a violation of human rights. When beggars use false stories or fictitious situations to gain sympathy and money from the public, it is a detrimental and dishonest form of fraud.

There may be several parties outside the beggar community who are involved in organizing or exploiting these beggars for their own interests. Dishonest and non-transparent begging can weaken people's confidence in poverty alleviation and disrupt social order. Appropriate steps could include helping beggars to find decent independent work, providing vocational training, and raising public awareness of the problem of poverty and providing effective assistance. It is important to address the root causes of poverty in a dignified and sustainable manner while respecting the values of honesty and integrity.

It is true that the Qur'an warns people to strive for wealth, but only wise and honest means of obtaining it are recognized and permitted. The Qur'an condemns unfair and wrong methods because they only create a sense of dissatisfaction in society which ultimately leads to destruction. In the Islamic economic system, production ethics and moral principles must always be maintained. Some people say that moral principles such as justice and honesty are rare today. Difficult to find in everyday life. This was emphasized

by Afzalur Rahman who stated that: "The Islamic economic system guarantees justice and the principle of equal distribution of production according to the capabilities of each individual without oppressing other people or destroying society."

CONCLUSION

From this research it can be concluded that begging is considered asking for help, gifts, donations from individuals or institutions, which is synonymous with the appearance of tattered clothes as an expression of need and various other ways to attract the sympathy of other people by using various legal means. From Afzalur Rahman's thoughts, it can be understood that justice in the production system is placing the value of justice by producing and utilizing goods in a circle that is halal to human needs.

The concept of ethical production for beggars in Pragaan Daya Village, Sumenep Regency. Afzalur Rahman's perspective is that freedom to try is like freedom from begging in Pragaan Daya Village, making people do anything to satisfy their desires. We often encounter things like this in today's society. With income from begging, some people earn 1 million rupiah every day. Of course, this has become greedy and selfish in work which is not approved by Allah SWT. If left unchecked, this characteristic will cause humans to fall into error and sin because they follow their own desires.

It is important to develop awareness among the beggars of Pragaan Daya Village, Sumenep Regency regarding the importance of sharing, empathy and responsibility in managing the wealth and resources they own as a form of considering common interests and applying moral values in every action, we can reduce the negative impact of irresponsible behavior take responsibility for the wealth and resources given by God. The beggars in the context of diligent and hard work in Pragaan Daya Village, Sumenep Regency show a spirit that should be appreciated in their efforts to become independent from the profession of begging, begging or living as homeless people.

The practice of begging in Pragaan Daya Village (Sumenep Regency) which no longer meets the characteristics of the situation and honesty can become a serious problem. Honesty and integrity are very important values in every activity or profession, including efforts to eradicate poverty. The act of begging being manipulated or exploited by others for personal gain is not only unethical but also a violation of human rights. When beggars use false stories or fictitious situations to gain sympathy and money from the public, it is a detrimental and dishonest form of

fraud. In the Islamic economic system, production ethics and moral principles must always be maintained. Some people say that moral principles such as justice and honesty are rarely found today. Afzalur Rahman emphasized that all Islamic economic systems guarantee justice and the principle of equal distribution of production according to each individual's abilities without oppressing other people or destroying society.

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