The Qur’an forensic-based beggaridentification: solution to respond thegenuine and professional beggars

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Abstract

Begging behavior is a serious issue and happens on a wide scale. In Islamic normative point of view, the Qur’an has a distinctive point of view towards beggars. In Q.S. Al-Ma’un [107]: 3, Allah SWT encourages Moslem people to pay attention to poor beggars. In contrast, in other verses (Q.S. Al-Jatsiyah [45]: 7), Al-Qur’an criticizes people who are lying for the sake of other’s mercy with a mode and guise of a falsehood. In fact, the begging behavior nowadays is not only caused by the economic problem, but they even make it as a preferable profession. The biggest problem in handling the beggar issues is it is really difficult to differentiate between the genuine and the professional beggar. If we examine thoroughly using an analysis of the Qur’an verses, there is a distinctive characteristic of those beggars. These at least can be identified through the microexpression, speech, and eye tracking. The analysis of the human’s track and physical fact through Al-Qur’an here is what the authors intended as Qur’an forensic. Based on the distinguishingindicators between the genuine and professional beggar obtained from the analysis of the Qur’an forensic, the authors formulated the policy plan and the action plan that are recommended for the government and private institution. The goal is to solve the beggar issues in synergy with involving many parties.

***Keywords****: beggar behavior, genuine beggar, professional beggar,* *Qur’an* *forensic.*

Introduction

Beggars can almost always be found in the realities of life, especially in urban areas and other crowded locations. Nationally, the issue of begging behavior is considered very serious because it occurs on a wide scale. According to the Great Indonesian Dictionary (KBBI), beggars are begging people modestly with expectations (Pusat Bahasa Depdiknas, 2002). Ironically, the current begging behavior is not just driven by the urgent economic conditions. Instead, it is made as an option of a profession. The raid conducted by the East Jakarta Social Service Supervision and Control Officer (P3S) at Taman Mini Indonesia Indah (Sunday, 21/05/2017) succeeded in seizing a person with Social Welfare Problems who earns 100 thousand Rupiahs in just one hour (Nailufar 2017). If the beggar is assumed in action for 10 hours/day, then the income earned is 1 million Rupiahs. Such nominal is much greater than the salary of the State Civil Apparatus.

The problems of aforementioned begging Behavior are not adequate to be seen only from the economic, social, and cultural aspects, but also needed to be viewed from the mental side and characters of the perpetrator. Generally, beggars are willing to mortgage their self-esteem in order to gain the mercy of others. They do not hesitate to perform in a variety of modes and theatrical acts, such as stump limbs, stinging disgusting ulcers, and suchlike. For example, a beggar with the mode of a stump arm was caught in a raid on the South Jakarta Social Service on July 18, 2016, which, after being examined by his hands, was perfectly fine and complete (Prasetya 2017). That is why the community is bipolar in response to the beggar. Some still care about them, but some are skeptical, antipathy and even furious with their existence.

From a normative point of view of religion, the Qur'an has a distinctive view of the beggar's attitude. In Q.S. Al-Ma’un [107]: 3, Allah Almighty advises Muslims to care for the poor and beggars. On the contrary, in another verse (Q.S. Al-Jatsiyah [45]: 7), the Qur'an denounces those who lie in order to gain the compassion of others by the mode and the guise of a falsehood, even declaring it to be a sin.

In line with the Qur'an's criticism of the aforementioned misconduct, the Jakarta Council of Ulama (MUI) forbids the public to sponsor the beggars who operate in public spheres. Fundamentally, beggars are begging not because of economic urgency, yet they choose it as a profession. The City Government of Malang also appealed to the community not to provide compensation, either in the form of money or goods, to street beggars, as stated in Local Regulation No. 9 of 2013 on the Handling of Street Children, Homeless, and Beggars.

If carefully examined, the genuine beggar and the professional beggar have distinctive characteristics. The differences between the two can be identified at least through microexpression, eye tracking, and speech tone. Interestingly, the authors found a number of verses of the Qur'an that talk about the forensics of human organs. This forensic study will be explored by the author in this paper.

The research about begging problems have actually been done before. Namwata et al studied street beggars in Central Tanzania and the factors that encouraged them to beg (Namwata et al 2012, 134). In his research, Namwata et al identified street beggars into four categories: beggars on the streets, beggars of the streets, beggars in the streets, and beggars of street families (Namwata 2014, 177). The driving factors of begging behavior are poverty, unemployment, physical disability, parental death, and divorce. Similar research was conducted by Onagun, et al. (2016) by taking a location in Nigeria that seeks a correlation between begging behavior and the poverty problem that plagues the perpetrators. The finding, there is a strong correlation between them both (Onagun 2016, 6-11).

Different from previous studies, the author wanted to explore the Quranic perspective on begging behavior, with the target of obtaining distinguishing indicators between the genuine beggar and the professional beggar based on the Qur'an forensic study. The study of the problems of begging with the Qur'an analysis to get the handling formula has not been done before.

Through this study, the author aims at formulating policy plans and action plans which will be proposed to the Government and the private sectors for the purposes of handling beggar issues in the country. One form is the development of educational digital media in the form of 3D and Augmented Reality Books for Beggar Issue (The 3D-based Reality of Beggars Book) which is expected to help the community to address the variety of beggars.

This study is very strategic and urgent, at least for the following four reasons. *First*, in line with the objectives of the Nation contained in the Constitution of the Republic of Indonesia (UUD NRI) Year of 1945 which mandates to promote the general welfare. *Second*, in accordance with the global campaign to increase the Human Development Index (Human Development Index), which in 2016 Indonesia still occupies rank 113th of 188 countries of the world. *Third*, it is in line with one of Indonesia's Sustainable Development Goals (SDGs), i.e. without poverty in 2030. *Fourth*, it is in line with the ongoing mental revolution campaign echoed by the Government of the Republic of Indonesia lately.

This paper intended to: (1) describe the conception of beggars in the perspective of the Qur'an and the theory of Social Psychology; (2) to identify the variety of beggars based on the Qur'an forensic study; and (3) to design the prototype of policy plan models and action plans which will be recommended to government and private sector to handle macro beggar problems. The authors expected by understanding the distinction between beggars into two kinds (genuine beggars and professional beggars), people can be wiser in dealing with the beggars. In addition, the policy plan and action plan recommended by this paper were expected to contribute to solving the beggar problems holistically and comprehensively. If this beggar problem can be handled appropriately and well, then the campaign of mental revolution, as stated in Nawa Cita Jokowi-JK government can be realized, in order to realize the people of Indonesia with superior character and noble.

This paper is a qualitative study, which sought to collect, process, analyze data qualitatively, and define it qualitatively as well (Muhadjir 1997, 21). The data used in this research were obtained from literature materials and field data around the world in relation to beggars. The data collection was done through the literature review relevant to the topic being discussed, and field observation (Bogdan and Taylor 1975, 4). Sources of data include Holy Qur'an, literature books, documents, newspapers, magazines, journals, and websites (internet) containing the required information, and field observations of the beggar's world. The collected data were classified by the type for the preparation of further analysis.

The collected data were analyzed by using content analysis technique that is studying texts carefully with the principle of objectivity. In the process of data analysis, varied inductive and deductive logic was used, as in qualitative research in general.

Results and Discussion

1. *Beggar in the perspective of the Qur'an and social psychology theory*

Islam is believed to be a religion that is capable of delivering human life to the well-being of the physical and emotional, in the world and the hereafter (Hafidhuddin et al 2012, 293). Prosperous, according to KBBI (The Great Dictionary of the Indonesian Language), means living in a safe, vigorous, wealthy, and apart from all kinds of disturbance (Pusat Bahasa Depdiknas 2008, 1011). Social welfare is defined as a social, material, and spiritual order of life, accompanied by a sense of security and safety (Siregar 2013, 31). Seal and Bruzy stated that social welfare includes health, economic prosperity, spiritual happiness, and the quality of life of the people (Anindita 2015, 14). Economic conditions that have not reached a level of prosperity and equality in which typically lead to an increased number of homeless and beggars, especially in urban areas.

Along with the demographic explosion that resulted in an imbalance between the Indonesian population and the availability of employment, unemployment emerges as a concerning social issue. This condition, in turn, forces some elements of society to choose to beg for the fulfillment of their basic needs. Concerning the socio-economic problem above, Islam instructs its followers to set aside some of their sustenance for the poor by the order of Zakah, Infaq, and Sadaqah (ZIS). In fact, Allah SWT criticizes those who are reluctant to sympathize with the weak (dhu'afa), as his word in Q.S. Al-Ma’un [107]: 1-3.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ, فَذَٰلِكَ الَّذِي يَدُعُّ الْيَتِيم, وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِين

Have you seen the one who denies the Recompense? For that is the one who drives away the orphan and does not encourage the feeding of the poor (Q.S. Al-Ma’un [107]: 1-3).

In Tafsir al-Maraghi by Ahmad Musthafa al-Maraghi, it is mentioned that Allah SWT started this Surah with the word أَرأَيْتَ (do you know?). The question (istifham) contained in the verse above shows the exaggerated meaning of wonder as well as informing the attributes of those who belied the religion. Their characteristic is to be arrogant to the weak and apply miserly to the poor (Al-Maraghi 1365 H, 892). In Q.S. Al-Ma’un [107]: 3 above, Allah Almighty mentions the sustenance donated to the poor by the term طَعَامِ الْمِسْكِيْنِ (food belonging to the poor). In Q.S. Al-Ma’un [107]: 3 above, Allah Almighty mentions the sustenance donated to the poor by the term طَعَامِ الْمِسْكِيْنِ (food belonging to the poor). It is as if Allah (SWT) affirms that the wealth that a person possesses in it must have the right of the poor, whether those who ask for it openly or who restrain themselves from begging. That is, there is a strong relationship between beggars and poverty, where almost all beggars are poor. Those who are forced to beg, because of these economic problems, the authors stated as the genuine beggar.

Regrettably, the religious command to sympathize the weak is exploited and abused by some who are not necessarily mercy-worthy. They make begging as a profession, not because of economic urgency, but rather because of laziness and their reluctance to work. These beggars are not only present in poor and developing countries, but also in developed countries. Mukti research finds that at this time not a few people actually do the act of begging as a field of income (Mukti 2015). They do not hesitate to lie in running the action, by making public camouflage, such as acting with a disgusting ulcer, stump legs, carrying a weak toddler, and so forth. They are what the author identifies as a professional beggar. This shows the existence of acts of public deception done intentionally and structured. This is what is criticized by religion through the word of God in Q.S. Al-Jatsiyah [45]: 7.

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ

Woe to every sinful liar (Q.S. Al-Jatsiyah [45]: 7).

In Tafsir An-Nur by Hasbi Ash-Shiddieqy mentioned that the lie is a sin that can plunge the culprit into accident and destruction (Ash-Shiddiqie 1972, 158). Based on the verse, begging under the guise of falsehood, as practiced by professional beggars, is clearly prohibited by religion and expressly declared as sinful. The prohibition of begging as a profession is also confirmed in the following hadith:

مَنْ سَأَلَ مِنْ غَيْرِ فَقْرٍ, فَكَأَنَّمَا يَأْكُلُ الْجَمْرَ

Whoever begs for himself is not fakir then he seems to eat the coals of fire (HR. Ahmad).

However, we should not arbitrarily judge the behavior of begging as a whole that is wrong and forbidden. Rasulullah SAW states that begging is an act of haram, but is excluded for three groups:

"O Qabishah, begging is not lawful, except for three people: (1) someone who bears the debt of others, he may beg to pay it off, (2) a person who is struck by a disaster who spends his wealth, he may beg to get the rest of life , and (3) a man suffering from misery so that there are three people of his people say: "The fulan is really overwritten by misery", then it is permissible for him to beg until he gets the rest of life. Asking, in addition to the three cases, O Qabishah, is haram, and the person who eats the result is consuming the ill-gotten treasure" (HR. Muslim).

The problem of professional beggars, who are the focus of this study, deemed from the point of view of Social Psychology, can be explained as the gap between the actual state and the display shown. In this case, the underlying lie is the motivation to change the situation drastically, effortlessly, accompanied by tricks that are trained and planned. This is what Walczyk termed as the decision activation theory and action theory (ADCAT) theory (Walczyk et al 2014, 24).

If the above theory is associated with the problem of professional beggars, then it is matched. Since in them, there is a motivation to lie by showing a non-factual view. That is what drives them to do falsehood modes in order to close the gap between the actual conditions and the display shown. In fact, they are not reluctant to train it in a planned manner.

1. *Identification of professional beggars indicator based on the Quran forensic*

The biggest problem in handling beggar problems is the difficulty of distinguishing between the genuine beggar and the professional beggar. This identification is necessary as a prerequisite for handling the problem that is becoming increasingly serious. In this section, the authors formulated the distinguishing indicator between the essential beggar and the professional beggar through a forensic study of the Qur'an.

Forensic science is a branch of medical science that deals with the application of media facts to legal issues (Pusat Bahasa Depdiknas 2008, 1001). The forensics of the Qur'an is a study used to assist the process of enforcing justice through the implementation of the Qur'anic universal values. Traces of real forensic studies can be traced in the Qur'an, as implied in Q.S. Yasin [36]: 65.

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا يَكْسِبُون

That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn (Q.S. Yasin [36]: 65).

The above verse describes the events that occurred on the day of the calculation of charity (yaum al-hisab). At that time, the human mouth is locked so it cannot do self-defense because the human tongue is "good" at lying. Instead, the testimony is a limb, such as hands, feet, skin, and others. This verse implicitly teaches us about the science of forensic Al-Qur'an, where the information is not only obtained from verbal speech alone but also can be obtained from other sources, such as parts of the human body.

The Qur'an forensic study of beggars is emphasized on the three points of the body parts, namely: facial expression, sound pressure, and eyes. These three aspects are the basis for the identification of the genuine beggar and professional beggars in order to distinguish between the two.

Here are the descriptions of distinguishing indicators of beggar based on the Qur'an forensic:

1. *Detection of beggar through microexpression*

There are many studies that link the change in facial expression when the person performs a positive or negative activity. Normally, it is obvious when he speaks honestly or lies. This reflex is temporary and lasts so fast that it is sometimes difficult to detect by the human eye. This phenomenon is commonly known as a microexpression. Utilization of microexpression actually has been implied in Q.S. Muhammad [47]: 30.

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُم بِسِيمَاهُمْ ۚ

And if We willed, We could show them to you, and you would know them by their mark (Q.S. Muhammad [47]: 30).

In the Tafsir of Ibn Kathir mentioned, the intent of the above verse is that if Allah wills, He can reveal to the Muslims the hypocritical persons who live with them. However, Allah does not do that and invites Muslims to recognize themselves through the signs on his face (Abdullah 1994, 92).

If it is associated with a beggar case, the above verse has a strong relevance. From the results of the authors' in-depth observation of beggars who operate in public facilities in Malang East Java, beggars professions that do lies when acting it can be recognized from the expression on his face. Among the faces that imply the lie are: (1) the lack of awareness of what the say; (2) a facial aura that suggests falsehood; (3) expression without sincerity.

1. *Detection of beggar through speech*

Another indicator that can be used to recognize professional beggars is the tone of their speech, as indicated by Q.S. Muhammad [47]: 30.

وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۚ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ

You will surely know them by the tone of [their] speech. And Allah knows your deeds (Q.S. Muhammad [47]: 30).

The phrase "*lahn al-qawl*" in the above verse can be literally interpreted as "speech tone". In Tafsir Ibn Kathir, it is mentioned that through conversation, one can be known as the intensity by the interlocutor.

Ekman's research emphasized that the speaking ability of the offender will decrease as they lie (Ekman 1998, 166). Professor of Psychology at Washington University, Mitchell S. Sommers in his research entitled Research Casts Doubt on Voice-Stress Lie Detection Technology explains that a sound analysis can be applied as a lie detection technique (Everding 2017). The identification of professional beggars through sound pressure can be done by detecting the following: (1) the answer is not spontaneous; (2) tortuous speech; and (3) the speech deemed as forcing.

1. *Detection of beggars through eye tracking*

The next indicator that can be used to identify a professional beggar is the eye tracking, as taught by Q.S. Ghafir [40]: 19.

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

He knows that which deceives the eyes and what the breasts conceal (Q.S. Ghafir [40]: 19).

In the above verse, there is a word of *khainat al-a’yun* which means "a treacherous look". The verse teaches that one way of detecting lies is through the eye tracking.

From the point of view of a modern technology, it is known Eye Tracking Lie Detection application which is developed by Webb et al from Utah University (Webb et al 2009, 279-292). The way it works is by measuring one's cognitive reactions based on pupil dilation and the duration of response time. If this technique is applied as a formula for the identification of a beggar, then the eye tracking indicating lies can be measured by the following variables: (1) unfocused eyesight; (2) upward-looking eyes; (3) the dilated pupils

**Prototype policy plan model and action plan in handling beggingbehavior problems**

At the national level, there are a number of legal products that prohibit the act of begging and giving alms to beggars. Among them are the Book of the Penal Code Article 504 on the criminal act of public order violation, and the Government Regulation of the Republic of Indonesia Number 31 Year 1980 on Counterfeit and Beggar which states that the begging is not in accordance with Indonesian life norms based on Pancasila and the 1945 Constitution of the Republic of Indonesia.

At the local level, there are several legal products for the handling of beggars, such as Regional Regulation of DKI Jakarta Province No. 8/2007 Article 40 on Public Order, and Malang City Number 9 the Year of 2013 Article 16 Paragraph 1 on Handling of Street Children, and beggars. In addition to the above two local regulations, there are still many similar regional regulations in other regions. The Indonesian Ulema Council (MUI) as a religious institution also issues a fatwa on the beggar's issue, even though the fatwa is simply at the level of moral control. The strong reason behind the MUI issued the fatwa was because the beggar was coordinated in certain networks even leading to human trafficking (Bilal 2015).

Although many legal products have been published, in reality, it has not been able to solve the problem of begging behavior. The rule is only a ban without the presence of curative action. In this context, this work is present to formulate a policy plan and action plan which will be recommended for the government and private for the handling of the beggars in the country.

Furthermore, in handling the professional beggars it needs to be done comprehensively. Efforts to handle beggars can be done on a large scale, both by the government (government) and private (non-government organization [NGO]). If necessary, the anti-begging movement of the profession is massively campaigned and worked comprehensively in all sectors of life, as illustrated in the following circular formulas.

*Figure 1*

*The Policy of handling beggars synergistically*

*Through "Circular* *Formula"*

The above "Circular Formula" is necessary since the handling of this beggar problem must be done synergistically. Here is the exposure of the policy plan and action plan to minimize the practice of professional beggars.

1. ***National strategic policy for handling beggar***

Strategic policies for handling beggar issues need to be made in various sectors, covering the social, economic, legal, and educational fields as can be seen in table 1 below.

*Table 1*

*National strategic policy for handling beggar problems*

|  |  |
| --- | --- |
| **Fields** | **Policy Plans** |
| Social | There needs to be cooperation with social welfare institutions and Central Bureau of Statistics (BPS), the first step that can be done is to cooperate with BPS in the data collection of beggars on a regular basis. After that, beggars who got seized can get rehabilitation and given motivation, which can be done by cooperating with the Ministry of Social Affairs. |
| Economic | 1. Encouraging the acceleration of economic and welfare improvements through the provision of feasible and adequate employment. Since weak-economy families usually take the action of begging as a profession that is easy and promising; 2. Equitable development in order to avoid welfare gaps between community groups and structural poverty. 3. Cooperating with ministries of Cooperatives and SMEs (Small and medium-sized enterprises) in the formation of cooperatives that overshadow former beggars. |
| Law | The government is required to make the political commitments and clear statements for the handling of beggars who try to return to the streets. One form is to ratify and effectively apply the legal instruments especially those related to the handling of beggars. |

In the social field, cooperation with various agencies, such as the Ministry of Social Affairs and the Central Bureau of Statistics (BPS), is required for data collection and rehabilitation. In the economic field, the handling of beggars can be realized through community economic empowerment programs, such as Small and Medium Enterprises (SMEs) and others. In the legal field, the government needs to make a political commitment (and clear statement to handle professional beggars.

1. ***Strategic programs to handle the beggars***

The strategy of handling the beggar problem is contained in the blueprint of the action plan as can be seen in the following Table 2.

*Table 2*

*Strategic Programs to Handle the Beggars*

|  |  |
| --- | --- |
| **Action plans** | **Programs and Strategies** |
| Dissemination of distinguishing indicators of beggars based on the Qur'an forensic study to the community | Audio-Visual programs (PAV), such as videos, pamphlets, stickers, and educational packages about begging practices and identification of beggar mode through the study of the Qur'an Forensic |
| Education to children through Augmented reality-based media | The development of educational media in the form of 3D-Augmented Reality Book for Beggar Issue (Three-Dimensional Beggar Reality Book). |

The aforementioned blueprints are (1) dissemination of the beggar's distinguishing indicators to the community based on the Qur'an forensic study through educational videos; (2) the development of educational media in the form of 3D Augmented Reality Book for Beggar Issue.

To provide an overview of product development procedures, the following flowchart is provided as follows:

*Figure 2*

*The work process of 3D media Augmented*

3D Hologram  
Augmented Book

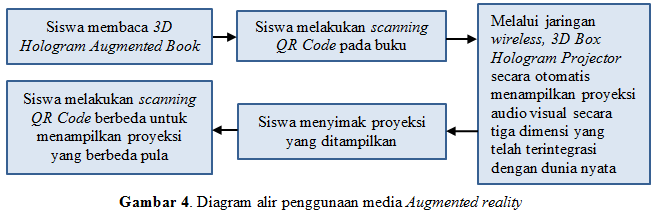
3D Box Hologram Projector

The design of this educative media system includes the design of hardware and software. The design of hardware includes a monitor, reflection glass, laptop, and connecting cable. The design of the software includes designing Augmented Reality program using 3D Hologram App via a wireless network.

To find out the steps of use of 3D Augmented Reality Book for Beggar Issue, the following describes the flowchart of its use.

*Figure 3*

*Flowchart of the Use of Augmented Reality Media*



Students read 3D Hologram augmented Book

Students do QR code scanning on the book

Students listen to the presented projection

Students do Scanning to different QR codes to show different projections

Through wireless network, 3D Box Hologram Projector will automatically show the audi-visual projection in 3D integrated with real world.

The above 3D Augmented Reality media is very effective for educating children and adolescents in the wisdom of beggars. This medium can be used to:

1. *Introducing the suggestion of charity*

In this section, learners are given an overview of the suggestions to help the weak as taught in Q.S. Al-Mā'ūn [107]: 1-3. Suggestions of charity are shown in 3D with sound accompaniment.

1. *Describing the variety of beggars*

In this section, the various beggars are displayed. From some examples of available photos of beggars, the identification is done through the characteristics obtained through the Qur'an forensic study. It is expected that the learners are able to recognize the professional beggars and respond it wisely.

The PP & AP (Policy Plan and Action Plan) above are a package of policy plans and action plans designed with links to several aspects that are synergistically complementary. The author realizes that the problem of beggars is not a problem that can be handled only through one aspect only, but necessary linkage with other sectors. In the execution of PP & AP, one of the things highlighted is on the aspect of education through 3D educational media and Augmented Reality Book for Beggar Issue to provide insight to the general public regarding the variety of beggars.

In addition, the implementation of this idea is carried out with the following stages: (1) the government enforces the law fairly with regard to the beggar's problems, building awareness of the community so as not to nurture the existence of professional beggars; (2) Programmers in the field of Technology, translating the concept designed by researchers in the form of applications and continuing to develop in the field of technology so that later applications can be produced maximally; (3) The community is more selective when giving the charity.

The PP & AP can be applied in a wide sphere so that the welfare of society will be achieved. In the implementation of PP & AP brings the concept of 3D Augmented Reality for beggar issue will provide great benefits for the world of education, especially in preventive steps to respond to beggars. Predicted results will be obtained by using this concept is the reduction in the number of beggars because the community will be more selective and wise in dealing with beggars.

**Conclusions**

The biggest problem in handling beggar problems is the difficulty of distinguishing between the genuine beggar and the professional beggar. If carefully examined, between them there are characteristics that are distinctive. It can at least be identified through microexpression, speech, and eye tracking, through the study of verses of the Qur'an. The study of the traces and physical facts of man through these verses of the Qur'an is what the author means by the Qur'an forensic.

The detection of professional beggars through facial expressions is implied in Q.S. Muhammad [47]: 30. Among the microexpressions that imply the lie are: (1) the lack of awareness of what the say; (2) a facial aura that suggests falsehood; (3) expression without sincerity. Subsequent detection is through speech tone as implied in Q.S. Muhammad [47]: 30, where a professional beggar can be identified through the following things: (1) the answer is not spontaneous; (2) tortuous speech; and (3) the speech deemed as forcing. The detection through the eyes is taught in Q.S. Ghafir [40]: 19. The eye tracking indicating lies can be measured by the following variables: (1) unfocused eyesight; (2) upward-looking eyes; (3) the dilated pupils.

Based on the distinguishing indicators between the genuine beggar and the professional beggar obtained from this Qur'an forensic study, the authors formulated the policy plan and action plan recommended for the government and the private sectors. The goal is that the handling of beggars can be done synergistically by involving many parties. The working area also focuses not only on one particular area but covers the educational, economic, social, and law worked circularly. The real contributions that the authors embody through this work are (1) dissemination of the beggar's distinguishing indicators to the community based on forensic study of the Qur'an through educational videos; (2) the development of educational digital media in the form of 3D and Augmented Reality Books for Beggar Issue (The Three Dimensional-Based Beggar Reality Book). The presence of the solutions is expected to make people aware to be wiser in responding to the beggars.

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