

MOSLEM AS A HOOK FOR BEGGARS

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Abstrak: Muslim Kaitannya dengan Pengemis. bahwa pengemis merupakan salah satu komunitas yang menggunakan agama untuk mendapatkan uang dari masyarakat muslim. Mereka menggunakan dua simbol Islam, seperti simbol visual dan simbol pendengaran. Kedua simbol tersebut adalah identitas muslim, kepercayaan diri, dan sarana untuk mendapatkan uang. Selanjutnya, saat-saat suci umat Islam, seperti Jumat dan Ramadhan menjadi "masa panen" bagi mereka untuk mendapatkan uang dari umat Islam, yang ingin melakukan amal melalui zakat dan zakat. Berdasarkan penjelasan di atas, dapat disimpulkan bahwa pengemis memiliki arti sendiri dari simbol, hari, dan bulan suci umat Islam. Sebenarnya, simbol, hari, dan bulan ini digunakan sebagai media dan momen untuk berbagi dan melakukan amal oleh umat Islam. Namun, pengemis menggunakannya sebagai media dan momen untuk mendapatkan uang.

Kata Kunci: Agama, Muslim, Pengemis.

Abstrac: Moslem as a Hook for Beggars. Base on the data and concept of this research, result shows that beggar is one of communities which use religion to get money from Moslem people. They use two of Moslem's symbols, such as visual symbol and auditory symbol. Both of symbols are identity of Moslem, confidence, and means to earn money. Furthermore, the holly moments of Moslem, like Friday and Ramadhan become the "harvest time" for them to get money from Moslem, who want to do charity through alms and zakat. Base on the explanation above, can be conclude that beggars have their own meaning of the symbol, day, and holly month of Moslem. Actually, this symbol, day, and month are used as media and moment to share and do the charity by the Muslim. However, beggars use them as media and moment to gain the money.

Keywords: Religion, Moslem, Beggar.

Introduction

Begging is now used as a kind of a job by some people who are tempted to earn money with certainty without invest capital or skills and specialized expertise. Currently operating modes begging was already very diverse, ranging from the most conventional way (such as the sick, or very poor) with up to exploit the innocence of children under five. Lately witnessed how numerous and widespread beggars, such as abandoned children, pretending to be in physical weakness, donation boxes, or the use of physical weakness.

The government's policy to reduce the number of beggars has been done, one

of them by making PP 36 1980 which among others read: Prevention efforts homeless and beggars includes preventive, repressive, and rehabilitative aim to make them as people who live esteem and has the ability to be independent in his life.

One of the clear evidence of implementation of PP No. 36 1980 which provides training massage (reflexology) on a blind beggar as many as 10 people from the 412 people who have become beggars in the city of Padang, which was conducted in December 2006. Upon completion of the training, it turns all participants who join the training again become beggars, Manyoritas of beggars is

Muslim and the number of those who beg usually increases on Friday and the month of Ramadan, most of the beggars come from outside the city of Padang.

Every month of Ramadan is always an increase in the number of beggars, especially in Pasar Raya Padang. Beggars here there are two types, namely beggar legal and illegal beggars. Legal Beggars are beggars who already recorded and have permanent residence in the city of Padang. While illegal beggar is a beggar who can not be recorded, because they have high mobility, such as their place of residence outside the city of Padang. On Friday and Ramadan they come to Pasar Raya Padang to beg and afternoon return back to the place of their origin.

There are four factors that encourage them to beg (1) poverty, (2) the elderly or advanced age and no longer productive, (3) disability, and (4) culture. Interaction beggars by giving alms according underway using verbal symbols, such as the word "Assalammualaikum" and ask for alms "pack / buk / uda / uni" and a symbol of gestures (gesture) like cupped hands, and show the face pleading. Then the process of socialization in the begging, the old beggar give lessons to the new beggar on ways to beg, the route to be memorized (for blind beggar), and the right time to beg, as the hours 12:00 to 13:20 pm on Friday (near the mosque) and outside the hours of 11:00 to 18:00 pm Friday.

This study will reveal the meaning of Friday, Ramadan and religious symbols of Islam to beggars. It is assumed that the beggar has a special meaning to Friday, Ramadan and religious symbols Islaam. It can be seen that the number of beggars

tend to rise on the day and the holy month, and in doing tindakanya asking for money on social objects using the words "Assalamu'alaikum", using donation boxes, wearing koko, veil, sarong, and skullcap. Even some of them have read verses of the Koran in the overhang shops or in the midst of the hustle Pasar Raya Padang.

Based on the above, the use of religious symbols of Islam in the begging and increasing the number of beggars on Friday and the month of Ramadan, when Islam considers that begging is a job that is low in the eyes of God. This is what makes the writer is interested in studying the phenomenon.

Method

Limitations Research

As for the focus of this study, the meaning of the symbols of Islam, Friday, and Ramadan from the perspective of beggars in the city of Padang. To see it raised some research questions as follows: (1) how the meaning of religious symbols of Islam to beggars so that they are generally menggunakan these symbols as a strategy in the begging? (2) how the meaning of emotion Friday and the month of Ramadan for the beggars, resulting in an increase in the number of beggars on the day and the month?

Theory Used

The theory used is the theory of symbolic interactionism. In this theory there are some basic principles that are used to see the meaning in people's lives. First, the capacity to think, not like animals, humans provided the ability to think, the ability that allows humans to act with the mind rather than simply behave without thinking, thinking ability is stored

in the mind, and in view of the symbolic interactionism of mind associated with the socialization of meanings, symbols themselves and also community.

Second, think will interact. Thinking shaped and refined in the process of social interaction. This causes Blumer focus on the concept of socialization. According interaction is a process, which was developed and shown the ability to think, all kinds of interactions, not just interaction during socialization, enlarge our capacity to think, more than the thought of forming processes of interaction. In many instances the interaction, the actor must pay attention to other people, and when and how to adjust their activities to others.

Blumer also distinguishes three kinds of objects, ie physical objects such as chairs, clothes, or a tree. Social objects such as a student or a mother, and abstract objects such as ideas, principles of morality, and religion. For Blumer object seen solely as objects that are out there in the real world, and most importantly addalah how objects specified by the actor. Blumer also considers man not only knows external objects, but they can see themselves as objects, as a young man can see himself as a student, a husband and a man who has just become a father, and a view of self is born when the process of interaction. Third learning the meaning and symbols. Blumer further stated that the meaning is not from mental processes alone, but from the interaction:

For someone the meaning of something derived from the way other people act against him in relation to that something. Actions they are doing will give birth limits for oarng something else.

For example if the parent gives positive feedback to the child is not terrified look garden snake, then the child will continue such behavior. If he is blamed by his parents and their friends then that change is not only behavior but also the meaning associated with that object.

In addition Blumer also said that not all social objects can represent something else, but the social object that can substitute something else that is a symbol. Words, objects and physical actions can be used as a symbol. People often use symbols to communicate about the characteristics or their own identity, for example driving a Rolls-Royce to show a certain lifestyle.

Fourth, action and interaction. Blumer also focuses on the impact of the meaning and symbols of the actions and interactions of humans. Blumer see that there are outward behavior is hidden in every human action. Outward behavior is behavior that is actually done by an actor, while the hidden behavior is a process of thinking that involves symbols and meaning or significance.

Symbols and meanings give special characteristics to the human social action (involving single actor) and human social interactions (involving two or more actors are involved in reciprocal social action). In the process of human social interaction symbolically communicate and orient countermeasure is based on their interpretation.

Fifth, make a choice. The ability to use the meaning and symbols that make human beings can determine the choice of action in which they are involved, people do not have to agree to the meaning and symbols imposed upon them, but they can

also be refused. Based on their own interpretation, humans are able to form a meaning and a row of new meaning to the situation.

From the explanation of the theory put forward by the theory of symbolic interactionism Blumer can be concluded that all the basic principles of this theory is seen as more able to see and know the meaning of symbols and sacred moment of the religion of Islam to beggars. It is also used calcification of Hendripuspito about religious symbols. The symbols that is visual, auditory and motor. Koko, donation box, cap, headscarf counted in a visual symbol. The call to prayer, the words Assalammu'alaikum, reading the verses of the Qur'an including the auditory symbol, whereas prayer, kissed the rock beat azwat grouped in motor symbol. The use of this symbol classification will help in analyzing the meanings of religious symbols for beggars, because beggars in the city of Padang in general always use visual and auditory symbols to objects in begging.

Discussion

1. Measures Beggars General Overview

Padang is the capital city of West Sumatra province on the Island of Sumatra. This is where the work as beggars grown fairly rapidly. Work that can be done easily without having to have special skills or capital that is great, but the results obtained can be exceeded to meet the primary needs. The places visited are the usual eating houses, mosques (about the prayer schedule) and other crowded places. To eliminate boredom and get the more they use the strategy of moving the location hung from one place

to another. Only in the afternoon they usually sit settle certain in places considered strategic. On Friday they hung in mosques since at 12.00-14.00 pm, and to whom they are the ones who will and have completed the Friday prayers, after which they dispersed to the places they think are strategic to beg.

Most of beggars who were in the mosque are beggars with disabilities, and children, while the beggars who use the mosque donation boxes, donations for orphans there. This was due to the Masjid has provided boxes of the construction of mosques and orphans. That is why the majority have become beggars in mosques on Friday are beggars disabled, elderly, and children.

They generally use public transportation and taxis as to the location of begging, and for the blind beggars in general there are taxis that shuttle their subscriptions. Among them have already reached a dozen out as beggars but also there is a new one year to pursue this work. Most beggars also use the bank as a means of saving money than most on the results obtained by begging.

Patterns of behavior and the means used beggars to seek attention or sympathy from the public is: (1) carry a bucket or katidiang (2) reached with the tone and sometimes pleaded, while reading the verses of the Qur'an, (3) wear shabby clothes and some wearing T shirt (beg by utilizing the beggars are blind or have children (normal or disabled), (5) using the "cap" for the beggar men and headscarves for beggar woman, (6) for some added reading do 'a-prayer or mantra, (7) using the donation box

(unbranded to mosques and orphans) or papers donations.

2. Reason to Become Beggars

There are four factors that cause someone into beggars as described section background of the problem is economic, physical disability, aging / elderly and culture. Besides these four factors, also found three other factors are told by other people, do not have the skills, and lazy.

Sent by another people here there are two kinds, namely suggested and forced by certain parties. Beggars are told through these suggestions generally is beggar adults (especially the handicapped), because people around the place he lived was sorry for the lives and circumstances that happened, which in the view of the person who sent them into beggars is money earned from begging lawful for used in subsistence and an employment innocent. As described Inur:

"Mancaliakkondisiawak nan cacatsaratokehidupanekonomi nan susah, mangeceklahuranglai, yon antuo-tuo: "ndak baa do nak, mintaksadakah se lah, haldimakan, daripadoawakmanderita, dunsanakndak ado nan manolong. Itulah, babaranian se lai, sabaluntu ado kawanawak nan datang, tunyotingapiti 30 ribu, pitiitulah nan awakambiak 10 ribuuntuakongkos, itudibaliembe. Anakawakmairiang se darijauah, badarahdarahwaktuitu ma di siabel, insya Allah ma laidapek."

"Seeing the state of my disabilities and poor, some people speak:" you better beg son, because the results obtained kosher, than you suffer, the family no one wants to help. " That emboldened themselves to beg, before it was my friend who came, he gave the money of Rp 30,000, money that I wear Rp.10.00 to fare to Padang and the rest to buy a bucket (a

place to accommodate the money). My son watched from afar. Full blood of my body this time, God willing, the time I get money ".

Based on the above explanation, the stimulus provided by the people who are there near where they live that makes disabled people who initially did not do the job beg choose the job to earn money. Where in view of the person who sent them, begging for an honest work, in addition to the income earned can to meet their primary needs. Having lived what they were told and felt easy to get money from the job, eventually they beg continuously.

While the individual who ordered forced to beg in general are children, and that telling her parents are on their own. The results obtained from begging to be given to their parents. When the boy did not want to beg, sometimes their parents do physical violence to them.

The lack of skills possessed by individuals who try their luck in the city of Padang whilst the primary requirement to be met, can also membuatnya become beggars. They beg beggars exploit others (such as blind beggars) to be guided into begging, then the result is divided by two, or by bringing boxes and papers charitable donations. Beggars women do this because her husband had died, even if still alive but was not able to work or a husband who is also one of the disabled beggars.

Based on above them begging to meet the primary needs and also consider the work as a beggar better than to be a thief, and the results are lawful and not sinful. For men who do not have the skills

in addition, it is caused by nature lazy, and do not want to try to find another job.

As there are beggars who have the skills like making fried or reflexology treatment form that can be used to earn money. They are lazy to do it, because the results are not greater than the work as a beggar. They consider work begging easy job and have plenty of time to relax.

Based on the above turned out to be the onset of a slacker nature also shaped by the social environment in which they live. Besides working as beggars have more time to laze around, and will not spend a lot of energy and effort to earn money in meeting their needs.

3. 3. How Begging

3.3.1. Disabilities Beggars

Disable beggar generally tried to take advantage of its physical flaws to get sympathy social objects which become a target. Many ways that used by beggars: (1) disable beggar who has a defect in the legs (like the stump) and burn just stay in places without moving. Another with a blind beggar and partially handicapped beggar hand, they always came to diners in Pasar Raya Padang and Lanya crowded places. Blind beggar is always one of his men who accompanied him in begging activities, such as wives, children, family, relatives of friends. (2) disable beggar children. How they beg for just sitting, lying, and dwell in crowded places, while waiting for people to give alms. physical disabilities such as disorders of the hands, feet, or other parts and are generally accompanied by the female family.

3.3.2. Normal Beggars

Normal beggars are: (1) normal adult beggars. There are several methods used by normal adult beggars in begging.

Old beggar trying to take advantage from his physical and weak in begging. Through that conditions they were trying to touch the feelings, moral and religious values of social objects which become target. The old beggar some who have a high mobility rate, but some others do not. There was also use of blind beggars to beg, and this beggar called the *Pembimbiang*. *Pembimbiang* serves to bring the blind beggar get around to specific locations, such as restaurants, ampera or hawker, and they can quickly move from one place to another by a considerable distance. The relationship between the blind beggar with *penbimbiang* mostly working relationship and not kinship. The results are usually divided into two part to beggar and *pambimbiang*. At Pasar Raya Padang most *pambimbiang* are women, although can be found a few men.

The beggars in the city of Padang also a normal beggars who exploit young children for begging, toddlers who exploited children, grandchildren or still have a relationship with her family. Toddlers utilize usually two kinds ; toddlers with disabilities, and normal toddler. For toddlers with disabilities, they just sit in certain places while waiting for someone who will give alms. As for the normal toddlers, they do not sit and wait in a place, but walking from one place to another. Beside that there is also a normal beggar bringing donation boxes and paper donations. The paper box and there were marked for the construction of mosques and others for orphans and beggars sometimes recited verses from the Koran in begging. The places visited usually are shops, college campuses, and restaurant, their mobility is very high.

Furthermore (2) normal beggar children. This beggar is elementary school. They take advantage of the innocence they have to make money from social objects. Generally children beggars consist of two kinds: (1) children *Katidiang*, begging individually. Results of begging is mostly given to their parents with a view to support their families, and sometimes their parents are sent to beg, and monitored from far. Children have always *bergurila katidiang* from place to place hustle hustle *laninya*. The usual places they visit are shops, mosques, restaurants, and so on, (2) Child in traffic light. Begging in public transportation and private cars were stopped at a red light. They also were forced by their parents to beg, and the income earned is mostly given to their parents and the rest is used for shopping.

3.4. Beggar's Life

They were very indifferent to the circumstances that exist, as well as being very closed to primarily interact with people outside their community. Most relationships that occur between people outside with them is a relationship that is material, here they look at people who are outside their group as a source of money. As said by the old beggar when asked that he would rather receive money from the meal and invited to perform communicative interaction. In addition it similar view was expressed by beggars others, where when there are people she knew but not a beggar approached him, he easily say "wear *piti 5000 a*" (asking for money 5000), and they assume that their interaction with people who were enjoying a meal in *Bofet* or restaurants was limited money.

In addition to the recognition of beggars at the top, according to one of the people who give money to beggars, beggars committed relationship with him was limited to the money, which he as a giver and beggars as *peneriama*. While the "A" said that he encountered a beggar just begging for alms and no other purpose, while the "B" to say when *siak* which became one of the beggars in *Pasar Raya Padang* became *langgananya* their relationship is very intimate, but now not anymore because *siak* no longer use the services of transport of its familiarity and even then began to fade.

From the above it can be concluded that the interaction between them and the person outside their community (especially when taking action to beg) was limited to money, nothing more than that. Their relationship familiar enough with people outside their community but the end of it all motivated by the material.

When told that they were begging or no theme begging, then used to indicate the way it is said, not begging or alms. The effect of using the word symbols are used in begging to make them look at the work being done as a regular job and not the job Low socially. It was seen that there was no feeling of inferiority as they relate to others. Especially when the break (like lounging in the afternoon while joking with each other).

In entering a location such as home meal, or *bofet-bofet*, if there are beggars other signed and therein it beggars the new arrivals will not enter *bofet* or of the restaurant, and for example, if you wanted to get them to wait beggars existing prior to exit. Although, there is also a small portion of beggars who go into the house

to eat though existing therein beggar, but a beggar the last entry a little money and it also can cause a quarrel between them.

3.4.1. Beggars and Islam

3.4.1.1. Knowledge and Action Beggars General

The beggars have been getting a pretty good religious education as a child from his family. Beggars who have little religious, when child have little educated to know the deeply religious and they only know a little about reading prayers and how to read the Qur'an.

The beggars believe in prayer to enhance prosperity and some who wear "*Talisman*" for action on begging. They consider that the provision would be easy to come to know prayer to enhance prosperity and help of magic. It be a motivation to begging, because with the prayer and amulets that social object be pity to them and then give them money.

In general, they are Muslims, but a lot of their behavior is sometimes not in accordance with the teachings of their religion, like prayer, talks like pitched sex when being together, and some are cheating although already had a wife and husband.

3.4.1.2. Prayer

Sholat is the pillar of religion, and one of the indicators that states the person is Muslim is a *Sholat*. For beggars, many of those who do not *sholat* continuous, even a beggar who likes to talk about and discuss the religion of Islam, but at the moment they do not do *sholat* in Friday.

3.4.1.3. Reciting Al-Qur'an

Based on all the information obtained is only a fraction of the beggars who passively read the Qur'an, although the rest could however not be passive. Most beggars there who recited verses

from the Koran when he sees "the object begging" in bofet or at food stalls. There was also reciting the verses of the Qur'an (generally blind beggar) alongside a road or crowded places.

3.4.2. Meaning Mosque for Beggar

Mosque for moslem are a place of worship, such as prayer and recitation or religious lectures. However this place begging as the land to make money. This can be seen in the big mosques in the city of Padang many beggars who sit in front of the mosque door to beg from people who have been and will be to offer prayers, especially on Fridays during Friday prayers. They were sitting in front of the mosque's door begging want to exploit religious and humanity of people who after conducting *Ibadah*. They trying to put a face "poor" with the goal of attracting the sympathy of people to give alms to him, and sometimes there is a sense of competition among them, as occurred on April 11, 2008 at Muhammadiyah Mosque:

After Friday prayers finished the beggars sitting side by side to beg, then there are two beggars bunting feet. Where they stood lined at the level of the mosque, then beggars behind because they feel close and feel his food taken by beggars who were in front of them, then beggars behind the attractive him, so there fell beggar rolled down, and the beggar who falls the tried to stand up and fight back beggars that made him fall, resulting in a fight between the beggar at the door of the mosque. "

Judging from the reality on the ground can be concluded, that the beggar mosque is a place that has a tremendous potential to look for money in addition to

places of worship. While other such places of worship in the Church, Temple (in Chinese village hut) no beggars who hung begging for alms, although certain place at night, crowded with the purpose of worship. But the major mosques in the city of Padang on entrance exit there is always a beggar who hung to beg from people in and out of the mosque.

3.4.3.The symbols of Islam are In Use In begging

3.4.3.1. Hijab and Kopiah

The hijab is an object made of fabric and used to cover the head for women, especially Muslim women. It is ideally hijab to work for an explanation of Islamic identity and close the genitals for women, but at now it has a function that mentioned above, as well as trends or to decorate. While the kopiah is a cap for male Muslims. Kopiah is oval shaped and black. This usually used for sholat, but at the now also used to join an event or social activities. As a government official inauguration ceremony, marriage ceremonies and events of death, so called a national cap.

The change of the function and purpose of hijab and kopiah does not only occur in the level of formality or ceremonial, but also extends in the job. That mean of hijab and kopiah is used as a tool to make money, and most of that use them are beggars. As "Fitri" when asked why he did not wear hijab when not begging, when begging it used again, she said it just way to get the money, if did not beg she not to wear her hijab.

Elder beggars, when asked why not wear a hat usual when begging, but choosing a skullcap, he replied:

"kalau topi bulek tu topi anak mudo, kalo pake topi tu bisa dibaok kama se, kalau

pake topi ko (menunjuak pado kopiah yang di pakainyo), ndak bisa do. Yo khusus untuak sumbahyang. Nan ciek kalau pake topi bulek urang nddak picayo do, apo loi awak agak kurang sumbahyang Nampak dek inyo...awak kapasa se nan nan topi iko, di rumah indak...itu ciek lai, manuruik awak kalau pake topi aji di urang anta dima-dima...sadikan buya tan kabuang (orang alim yang dia tahu) se pakai topi io senyo.

If the usual hats just for young people, and can be taken anywhere, whereas if wear a skullcap, can not because of this special prayer. Besides, if you wear a hat will make ordinary people do not believe, what else I rarely pray ... I wear this cap is only time to market, while at home ... no one else in my opinion, people who wear hats aji was just for appearances only. Later if there are people who test he did not know anything ... while pious, just wear this cap only ".

From the above it can be concluded that the hijab and skullcap are only used at the time of begging, while it is not begging when not in use. As for the background wearing skullcaps and headscarves when begging is based on the desire to create public trust grows towards itself as a place for charity.

Besides used to get money from "social objects", wearing hijab is also influenced public demands of their job, where they are required polite, and should reflect the values of religious, because it's the place to do good for people, especially Muslims. Community indirect want them to wear a hijab or kopiah (using symbols of Islam) while begging. The result is change the value of hijab and kopiah, from the originally used for worship turned into a tool achieving money.

Wearing the hijab is also influenced by the public demands of the job in which they live, where they are required polite, and should reflect the values of religious, because they are the place to do good for people, especially Muslims. As expressed by one of the other beggars:

"karano awak karajo iko, makonyo harus Nampak siak samo urang, kalo ndak tu, ndak dapek piti den".

Because I work like this, so I have to look pious, if not, I will not get the money.

"Jilbabko se diagiah-agiahurang se awaknyo. Bara alainyo agiah dulutu. Ndak ado gaidibalitu do. Dulu sabalun pakai jilbab tu awak pake salendang dililit se di kapalo. Siaptubarupakejilbab"

The veil that there is, just giving people, nothing is purchased. Before wearing the hijab I just wear a scarf wrapped around his head, after which the new veiling.

Based on the above explanation can be captured that people are not directly want them to wear a veil or a skullcap (using symbols of Islam) while begging. The result is a shift in the value of the veil and cap, from the originally used for worship turned into a tool achieving goals material. Thus indirectly society have a role in the process of shifting values tersebut. Dari it can disimpilkan that they wear the hijab and skullcap because of the demands of their work, and then once they are not in a condition to beg their headscarves and wear a skullcap is not.

3.4.3.2. Baju Koko

Baju Koko is a culture of Minangkabau society, it has been a tradition Muslim clothing for men. Usually koko used by *mubalik* to give lectures for *jamaah*, but at now beggars also uses koko as a symbol of identity. A

symbol of identity is means used to express the identity of the social object of who the individual itself. Beggars in using koko choose that has crumpled and shabby because they wanted to show their identity as Muslims.

The use koko for begging only as a symbol of Islam by themselves. This self-image influenced by space, time, and under certain conditions. This was revealed by a statement some beggars that they should be able to behave and dressed in accordance with the circumstances in which they are located. For example, when the begging they should use Islamic symbols and beg when rest they can release it. It can be concluded that the beggar use of Islamic symbols when begging is a common thing because they use it just on time and under certain conditions.

3.4.3.3. The boxes of Infak

Boxes of donation usually have the words "for the mosque" "donations orphans" are common in mosques as well and run by people who will do ibadah (prayers, lectures, or study). But at this moment beggars used this box to beg on social objects and sometimes accompanied by a donation of paper. The boxes and paper donations used as a means or a strategy to get the money. Usedonation boxes and paper donations is their thinkcan cause sintimen religious and moral sense to the Muslims, and it will made them to give money.

3.4.3.4. Greetings Assalamu'alaikum

Assalammu'alaikum is one word of the symbols in Islam, it mean "good for you". These words usually say by Muslims when a visit home of a Muslim and when meet with other Muslims, it purpose to

show respect and familiarity Muslims. But for beggars it used to beg on social objects. One of beggar say, when we say Assalammu'alaikum people will be happy, then it cause them easy to give money.

From the above statement can be concluded use of the word Assalammu'alaikum things to do in begging. Its purpose make person who is the object of begging feel happy. If people are happy will give money to beggars.

Assalammu'alaikum has a double meaning for the beggars, it mean courtesy, manners, and has economic significance. The purpose of the meaning of this modesty is to create sympathy and glad to social objects attended beggars. Economic significance implied therein rewards they will receive from the social object of which was to come, namely money, as they say the word. The need to use the word Assalamu'alaikum makes beggars always use it when begging.

3.5. Beggars on the Moon and Holy Day of Muslims

3.5.1. Month of Ramadhan

Fasting during Ramadhan is one of the pillars of Islam required in the second year Hijri, ie the second year after the Prophet Muhammad's Hijrah to Madinah. In this month all Muslims have the duty to fast. In the month of Ramadan Muslims solidarity levels are usually increase, especially the desire to provide assistance to people who think they need to help. Because Allah may reward more for people that do good things in this month.

The high level of solidarity of Muslims in Ramadhan makes a lot of beggar use this moment to their interests. As a result, this month increased the number of beggars. Their attempt to seize

moment the Muslim holy month to gains money was successful. This evident from the results that they can during the month of Ramadhan, such statement one of beggar: "in Ramadhan, my income increase may be many who do not believe, before the Eid day till one night I can get Rp. 2,500,000 ". Furthermore, other beggars also say that similar "Three days before Eid, my wife managed to collect money as much as Rp. 4,000,000. whereas my own is just begging late afternoon during Ramadan can get Rp. 150,000 per day ".

From the above it can be conclude that their income had increased significantly during Ramadhan, especially a few days before Eid. For beggar Ramadhan is "harvest time", because in this month their income improved compared to previous months.

Money earned during the month of Ramadan is used outside of the primary needs, such as buying television, home furnishings, and for recreation with family, none of them are using the money as capital to open a business, such as trade or other employment.

3.5.2. Friday

Friday is a holy day for Muslims. On this day men of Muslims go to the mosque to Friday prayers. At this time they gathered to worship and listen to the sermon from scholars. In sermon the scholar teach about Islam, which is generally implied mean that every Muslim should try to do good things, especially fellow Muslims, because Muslims are brothers, one embodiment of these is charity. This makes beggars income increased on Friday. Every Friday charity boxes carried by the beggars always filled with money. As one of a beggar say:

"Kalo hari Jum'at biasonyo iyo agak balabiah ma, dari pado hari-hari biaso".

(If Friday is a bit excessive, than on any other day).

The place is crowded by beggars to earn money on Friday was in the mosque, especially located near the market. This is because the market is the occurrence of all economic activity, both the service sector and non services. When these people a break from their activities and go to the mosque for Friday prayers, some of the money is used for its activities was brought to the mosque, usually money will be partly for charity and infak.

On Friday beggars usually out of from their house earlier compared with the usual day, although a strategic time to beg for only about an hour and 12:00 to 13:00 pm. This is due to the conception of the idea that the beggar on Friday Muslims more charity than the usual days, because today is a holy day for Muslims. The emergence of this conception is due to experience during the beggars begging and socialization provided other beggars.

Conclusion

The concept of "religion as a hook" can be used generally to refer to individuals or communities who utilize their symbolic and sacred moments of a religion to achieve certain goals, such as politicians, scholars look for money in the mosque, and the merchants and others. Explanation of this concept, and based on the fact that no field can be concluded that the beggar is one of the communities that exploit religious sentiments to get money from the Muslims.

Islamic religious symbols use when begging is divided into two, visual symbol and auditory symbols. The second

meaning of these symbols is as self-identity, foster self-confidence, and a means to earn money. Additionally moments such as the Muslim holy month of Ramadan on Friday and has significance for the beggars are as harvest time or in other words as the right moment to get money from Muslims who want to do charity through alms and zakat.

From the above it can be concluded that the beggar has special meaning to the symbols, and the day of Islam's holy month. Ideally symbol, day, and month it used as a medium or a moment to charity in achieving salvation of the world and the hereafter, especially for Muslims. But beggars used as a tool and the right moment to get the money.

Based on the conclusion, it is expected that the government of Padang act more decisively in combating begging in the city of Padang. In addition, the social department of the city of Padang is expected to be able to guide or provide a skills training for beggars seriously so that the beggars have the skills to find a better job. Also expected to all elements of society to be selective in providing material assistance, especially money to beggars because their income could reach Rp.1.500.000 - 4,000,000 in one month, and the assistance provided can also foster a sense of community, especially for lazy beggars.

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