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## **Prohibition and Sanctions for Beggars: A Juridical Review**

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| <b>Article info</b>   | <b>Abstract</b>  |
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| Received:<br>10 Sept 2024   | The phenomenon of beggars in public spaces has become a social and legal issue that continues to evolve in Indonesia. On one hand, begging is viewed as an expression of economic necessity among marginalized communities; on the other hand, its presence is often considered to create social problems that require legal intervention. This study aims to address two main research questions: (1) how sanctions for beggars are regulated in Indonesia; and (2) what legal consequences arise when someone gives money to beggars. This research employs a normative juridical method with statutory and conceptual approaches to examine relevant legal provisions in the Indonesian Criminal Code (KUHP), Regional Regulations (Peraturan Daerah), and scholarly literature. The findings indicate that regulations concerning beggars are not specifically stipulated in the KUHP, but many regions have established provisions within Regional Regulations on public order. Sanctions for beggars may include imprisonment, administrative fines, and social rehabilitation. Meanwhile, individuals who give money to beggars are generally not subject to direct criminal penalties, although some Regional Regulations extend the prohibition by imposing sanctions on givers as well. This study concludes that regulations concerning beggars largely depend on regional authority and are administrative in nature, thereby highlighting the need for policy harmonization to ensure a more effective approach in addressing the issue of begging. |
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## 1. Introduction

The phenomenon of begging as part of Indonesia's social dynamics has long attracted the attention of both the public and the government<sup>2,3</sup>. Its existence is often associated with structural poverty, urbanization, and even exploitation within organized networks<sup>4</sup>. This indicates that begging is not a simple phenomenon but a multidimensional issue involving social, economic, and legal aspects<sup>5</sup>.

Although begging is often carried out due to economic necessity, statutory regulations categorize beggars as violators of public order. For example, Jakarta enforces Regional Regulation Number 8 of 2007, which prohibits begging and the giving of money to beggars in public spaces<sup>6</sup>. This demonstrates that the issue of beggars falls under regional authority in maintaining public order and comfort.

On the other hand, the act of giving money to beggars remains a topic of debate<sup>7</sup>. Morally, giving money is viewed as a social act intended to help those in need. However, from the perspective of law and poverty alleviation policy, several regions prohibit giving money to beggars because it is believed to perpetuate the practice of begging and hinder social intervention programs<sup>8</sup>. Therefore, it is important to examine the applicable legal framework and its consequences for the public.

The research questions in this study are: how are sanctions for beggars regulated in Indonesia, and what are the legal consequences if someone gives money to beggars? This study aims to analyze the legal provisions concerning beggars and assess the effectiveness of these regulations in the context of enforcing public order and protecting citizens. The study employs a normative juridical method using statutory and conceptual approaches to examine relevant provisions in the Criminal Code (KUHP), Regional Regulations, and scholarly literature. Thus, this study is expected to contribute to legal understanding and encourage the development of more comprehensive and socially just policies.

In a broader context, the issue of begging should not only be viewed as a matter of public-order violations<sup>9</sup> but also from the perspectives of human rights<sup>10</sup> and social

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<sup>2</sup> M Mardhika, Lukmanul Hakim, and Sopyan Resmana Adiarsa, "Pengalaman Hidup Gelandangan Dan Pengemis Memaknai Kebijakan Larangan Menjadi Gelandangan Dan Pengemis," *Innovative: Journal Of Social Science Research* 4, no. 4 (2024): 4956–65, <https://doi.org/10.31004/innovative.v4i4.13118>.

<sup>3</sup> Ani Mardiyati, "Gelandangan Pengemis Dan Anak Jalanan Dari Perspektif Sosial Budaya [Beggar-Homeless and Street Children in Cultural-Social Perspective]," *Media Informasi Penelitian Kesejahteraan Sosial* 39, no. 1 (2015): 79–108.

<sup>4</sup> Dewi Dahlan, "Fenomena Pengemis Anak Dan Pengaruhnya Terhadap Kebijakan Ekonomi Politik [Phenomenon of Child Begging and Its Influence on Political Economic Policies]," *Jurnal Suara Politik* 1, no. 1 (2022): 9–13.

<sup>5</sup> Surya Waldi and Tunggul Sihombing, "Evaluation of the Prohibition of Begging Policy in Medan City," *Indonesian Journal of Social Sciences, Policy and Politics* 1, no. 1 (2023): 47–52.

<sup>6</sup> Muhammad Iqbal Almuwafiqi and M. Junaidi, "Sadd Dzariyah Review of Local Regulation Number 8 Of 2007 Concerning the Prohibition of Buying from Hawkers and Giving Money to Beggars," *International Conference Restructuring and Transforming Law* 3, no. 1 (2024): 10–19.

<sup>7</sup> Andika Cahaya Putro, "Enforcement of Criminal Law Against Acts of Destruction and Beggars in the City of Medan," *Nomoi Law Review* 3, no. 1 (2022): 48–55, <https://doi.org/10.30596%2Fnomoi.v3i1.9387>.

<sup>8</sup> Y Yusrizal and Romi Asmara, "Kebijakan Penanggulangan Gelandangan Dan Pengemis (Studi Penelitian Di Kabupaten Aceh Utara)," *Jurnal Ilmu Hukum Reusam* Viii, no. 1 (2020): 16–28.

<sup>9</sup> Alsa Apriani et al., "Masalah Kesejahteraan Sosial Pada Pengemis Perempuan Dan Anak," *Proceeding Conference on Psychology and Behavioral Sciences* 2, no. 1 (2023): 38–45.

<sup>10</sup> Ishita, "Begging as Human Right Vis-a-Vis International Perspective," *International Journal of Law Management & Humanities* 6, no. 1 (2023): 1084–94, <https://doi.org/10.10000/IJLMH.114165>.

welfare<sup>11, 12</sup>. Several studies note that beggars often become victims of social marginalization and structural economic inequality, indicating that legal approaches alone are insufficient without synergy between social policies and law enforcement<sup>13, 14</sup>. Therefore, this study deems it essential not only to analyze the legal aspects but also to consider the normative implications for public policy and societal welfare.

## 2. Legal and literature studies

### 2.1 *Beggars as a social phenomenon*

Beggars constitute a social group that emerges from various economic, social, and even cultural factors<sup>15</sup>. Limited access to employment, structural poverty, and urbanization are dominant drivers that lead individuals to engage in begging activities<sup>16</sup>. In addition, the development of large cities that provide extensive public spaces attracts rural-to-urban migration as people seek better livelihood opportunities.

Research also shows that some begging activities are conducted in an organized manner, involving individuals who exploit the physical or mental conditions of beggars for economic gain<sup>17</sup>. This phenomenon demonstrates that begging is not merely the result of individual poverty but may also be part of a complex informal economic network.

Furthermore, the presence of beggars is often associated with other social issues such as minor criminality, disturbances of public order, and negative stigma toward impoverished groups<sup>18</sup>. Therefore, studies on beggars must consider the interaction between social conditions, economic structures, and the public policies in place.

### 2.2 *Legal framework for regulating begging in Indonesia*

At the national level, the issue of beggars is not specifically regulated in the Indonesian Criminal Code (KUHP). Regulations prohibiting begging are predominantly formulated in Regional Regulations (Peraturan Daerah/Perda) as part of public order and community security provisions. One example is Jakarta's Regional Regulation No. 8 of 2007 on Public Order<sup>19</sup>, which prohibits begging activities and imposes sanctions on both beggars and those who give money to them.

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<sup>11</sup> Tanya Sara George, "Begging for Justice: A Critique of India's Anti-Beggary Laws," *Law School Policy Review*, 2025, <https://lawschoolpolicyreview.com/2025/05/21/begging-for-justice-a-critique-of-indias-anti-beggary-laws/>.

<sup>12</sup> Karin Borevi, "Scandinavian Approaches to Begging as a Policy Problem and the Double Insider/ Outsider Status of Marginalized Intra-EU Migrants," *Journal of Social Policy* 52, no. 2 (2023): 276–93, <https://doi.org/10.1017/S0047279421000556>.

<sup>13</sup> Arhjayati Rahim and Ira Suryani Mustapa, "Juridical Analysis of Handling Homelessness and Beggar," *Sasi* 28, no. 3 (2022): 358–68, <https://doi.org/10.47268/sasi.v28i3.943>.

<sup>14</sup> Mirela Maria Ribeiro Guterres, *Regulation and Implementation of Punishment for Perpetrators of Domestic Violence (Case Study at the Dili District Court)* (Atlantis Press SARL, 2023), <https://doi.org/10.2991/978-2-38476-180-7>.

<sup>15</sup> S.K. Bhattacharyya, "Beggars and the Law," *Journal of the Indian Law Institute* 19, no. 4 (1977): 498–502, <http://www.jstor.com/stable/43950503>.

<sup>16</sup> Sabina Yasmin Rahman, "The Beggar as a Political Symbol: An Interactionist Reading of the Endurance of Anti-Begging Laws in India," *Social Change* 51, no. 2 (2021): 206–225, <https://doi.org/10.1177/00490857211012550>.

<sup>17</sup> Rahim and Mustapa, "Juridical Analysis of Handling Homelessness and Beggar."

<sup>18</sup> Mardiyati, "Gelandangan Pengemis Dan Anak Jalanan Dari Perspektif Sosial Budaya [Beggar-Homeless and Street Children in Cultural-Social Perspective]."

<sup>19</sup> Almuwafiqi and Junaidi, "Sadd Dzariyah Review of Local Regulation Number 8 Of 2007 Concerning the Prohibition of Buying from Hawkers and Giving Money to Beggars."

Other regions such as Bandung, Medan, and Surabaya have also enacted similar rules, with varying administrative sanctions including fines or community service<sup>20</sup>. These regulations provide a legal basis for authorities to conduct operations and enforce order against beggars in public spaces.

In addition to legal sanctions, there are also social rehabilitation policies for beggars categorized as Persons with Social Welfare Problems (Penyandang Masalah Kesejahteraan Sosial/PMKS), as stipulated in Law No. 11 of 2009 on Social Welfare. According to<sup>21</sup>, this rehabilitation approach aims to restore the social function of beggars through guidance and skills training so they may reintegrate into society.

### ***2.3 The concept of administrative law enforcement***

Law enforcement against beggars is generally carried out within the framework of administrative law<sup>22</sup>, which emphasizes prevention and response to violations of public order through administrative instruments such as fines, guidance, and public-order operations<sup>23, 24</sup>. Administrative law enforcement has a non-criminal character and aims to ensure compliance with public-order norms in shared spaces.

According to<sup>25</sup>, administrative law plays a role in regulating societal activities for the public interest through powers granted to the government. Local governments hold a central role in implementing regulations concerning beggars because they best understand the social conditions of their communities and possess direct authority to enforce Regional Regulations. However, some scholars argue that administrative approaches often overemphasize enforcement while overlooking the root causes of poverty and social inequality that lead to begging<sup>26</sup>. Therefore, administrative law enforcement needs to be integrated with social welfare approaches to ensure more effective and sustainable handling of beggars.

## **3. Method and Legal Materials**

This study employs a normative juridical approach, a research method that focuses on examining positive legal norms, including statutory regulations, legal doctrines, and academic literature<sup>27</sup>. This method is selected because issues concerning prohibitions and

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<sup>20</sup> Yusrizal and Asmara, "Kebijakan Penanggulangan Gelandangan Dan Pengemis (Studi Penelitian Di Kabupaten Aceh Utara)."

<sup>21</sup> Aulia Rahmah Rizqiyah and N Nurchayati, "Future-Mindedness Pada Gelandangan Dan Pengemis Yang Menjalani Rehabilitasi," *Mediapsi* 9, no. 1 (2023): 49–60, <https://doi.org/10.21776/ub.mps.2023.009.01.846>.

<sup>22</sup> St Fatmawati L and Muhammad Abdillah, "Enforcement of Criminal Law Against Homeless and Beggars in Public Places," *International Journal of Management and Education in Human Development* 2, no. 1 (2022): 33–42.

<sup>23</sup> Ariij Salsabil Alamsyah, Devita Gloria Ardida, and Raushani Nadzifa Yahya, "Legal Protection for Victims of Online Begging Exploitation Based on Circular Letter No. 2 of 2023," *Jurnal Hukum Prasada* 12, no. 1 (2025): 45–57, <https://doi.org/10.22225/jhp.12.1.2025.45-57>.

<sup>24</sup> Hafiz Muhammad Azeem, Muhammad Umar, and Mubashar Tariq, "Beggary in Law and Islam: A Call to Amend the Law in Pakistan," *Al-Qamar* 6, no. 3 (2023): 131–46.

<sup>25</sup> Philipus M Hadjon, *Pengantar Hukum Administrasi Indonesia* (Yogyakarta: Universitas Gadjah Mada Press, 2005).

<sup>26</sup> Ahmed Ali Al-Mansoori and Halima Khalid Al-Madfa, "The Legislative Policy to Combat the Crime of Begging in UAE Law," *Journal of Legal and Economic Research* 15, no. 91 (2025): 1–30, <https://doi.org/10.21608/mjle.2025.444399>.

<sup>27</sup> Soerjono Soekanto and Sri Mamuji, *Penelitian Hukum Normatif: Suatu Tinjauan Singkat* (Jakarta: Raja Grafindo Persada, 2013).

sanctions on beggars in Indonesia are primarily related to formal regulations at both the statutory level and regional regulations (regeling). The approaches used in this study include the Statute Approach, which involves reviewing legal provisions related to the regulation of beggars, such as Regional Regulations (Perda) on public order and laws concerning social welfare efforts, including Law No. 11 of 2009 on Social Welfare. This approach is essential for identifying the legal basis and the nature of the sanctions applied<sup>28</sup>.

Next, the study also uses the Conceptual Approach. This approach is employed to understand the concept of beggars as part of Persons with Social Welfare Problems (PMKS) and its relevance to administrative law enforcement. It also considers theories of administrative law and the enforcement of public order in urban areas. Lastly, the Analytical Approach is applied. This approach aims to analyze the legal implications for beggars and individuals who give money to beggars. The analysis is conducted by comparing legal norms and their enforcement practices in various regions, thereby providing a comprehensive picture of regulatory effectiveness<sup>29</sup>.

The legal materials used in this study consist of Primary Legal Materials: Regional Regulations related to public order (e.g., Jakarta Regional Regulation No. 8 of 2007), Law No. 11 of 2009 on Social Welfare, and other relevant statutory instruments. Secondary Legal Materials: Academic literature such as books, journals, articles, and studies on beggars, administrative law enforcement, and social welfare policies. Tertiary Legal Materials: Legal encyclopedias, law dictionaries, and other supporting documents<sup>30, 31, 32</sup>.

The collection of legal materials is conducted through library research, which involves gathering data by reviewing relevant regulations, doctrines, and scholarly articles. According to<sup>33</sup>, library research is a commonly used method in normative juridical studies to produce prescriptive legal reasoning. The analysis of legal materials is performed using qualitative analysis, which involves interpreting and assessing the coherence between norms and their implementation in society. The analysis is conducted systematically and logically to address the research problems related to the regulation of sanctions for beggars and the legal consequences of giving money to beggars<sup>34</sup>.

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<sup>28</sup> Peter Mahmud Marzuki, *Penelitian Hukum Edisi Revisi* (Jakarta: Kencana, 2024).

<sup>29</sup> I Made Pasek Diantha, *Metodologi Penelitian Hukum Normatif Dalam Justifikasi Teori Hukum* (Jakarta: Prenada Media Group, 2017).

<sup>30</sup> Dwi Kusumawati and Yunas Derta Luluardi, "Legal Protection for the Rights of Children Exploited as Beggars," *Asian Journal of Law and Humanity* 3, no. 2 (2023): 1–15, <https://doi.org/10.28918/ajlh.v3i2.4>.

<sup>31</sup> Sanjana Krishnan, "Disabling Criminalization of the Homeless via Begging Prevention Laws in Cities: A Case for Contemporary Maharashtra, India," *Oxford Development Studies* 53, no. 2 (April 3, 2025): 176–87, <https://doi.org/10.1080/13600818.2025.2487709>.

<sup>32</sup> Anna Kompatscher, "Begging as a Human Right? – Challenging the Penalisation of Begging in the EU in Light of the Recent Lăcătuș v. Switzerland Case," housingrightswatch, 2021, <https://www.housingrightswatch.org/content/begging-human-right---challenging-penalisation-begging-eu-light-recent-lăcătuș-v-switzerland>.

<sup>33</sup> Amirrudin and Zainal Asikin, *Pengantar Metode Penelitian Hukum* (Jakarta: PT. Raja Grafindo Persada, 2012).

<sup>34</sup> Mospa Darma and Khairun Na'im, "A Juridical Study of Regional Regulation No. 4 of 2008 Concerning How Medan City's Government Controls Vagrants and Beggars," *Unes Law Review* 5, no. 4 (2023): 2486–95, <https://doi.org/10.31933/unesrev.v5i4>.

## 4. Result and Discussions

### 4.1 Regulation of Sanctions for Beggars in Indonesia

The regulation concerning prohibitions and sanctions against begging in Indonesia is explicitly contained in the Indonesian Criminal Code (KUHP). This regulation indicates that begging is not merely a social issue but also an unlawful act categorized as a minor offense (overtreding).

The primary legal basis governing begging is Article 504 of the KUHP, which states: “Anyone who begs in a public place shall be punished with imprisonment for up to six weeks.” This provision places begging as an act that may disrupt public order. The key elements of this offense are “begging” and doing so “in a public place.” Therefore, any individual who solicits money in public spaces such as streets, transportation facilities, or other open areas may be subject to imprisonment of up to six weeks.

Article 505 of the KUHP regulates a different form of conduct: “Anyone who begs not in a public place but by going from house to house shall be punished with imprisonment for up to three months.” Unlike Article 504, this provision concerns begging conducted by moving “from house to house,” and imposes a heavier penalty than begging in public spaces. This demonstrates that the state views certain forms of begging as having the potential to cause greater disturbances to public order and safety, and therefore subjects them to stricter criminal sanctions.

The criminal sanctions under Articles 504 and 505 KUHP fall into the category of minor offenses (not crimes), with relatively short imprisonment terms. Nevertheless, the existence of these provisions affirms that begging is viewed as a legal issue that may be subject to juridical sanctions, even though enforcement in practice tends to be limited due to humanitarian and social considerations.

Aligned with the KUHP, further regulation concerning the handling of beggars is found in Law No. 11 of 2009 on Social Welfare. This law categorizes beggars as Persons with Social Welfare Problems (PMKS), meaning that aside from being punishable under the KUHP, beggars are also entitled to social rehabilitation, protection, and empowerment by the government. This approach reflects that the national legal system does not solely emphasize punitive measures but also aims at social recovery and empowerment.

In addition to national-level regulations, regional governments are authorized to establish prohibitions on begging through Regional Regulations (Perda), particularly for maintaining public order within their jurisdictions. For instance, Jakarta Regional Regulation No. 8 of 2007 on Public Order prohibits begging in public spaces and imposes administrative sanctions such as fines or mandatory guidance. These regional regulations complement the KUHP and underline the role of regional governments in addressing the phenomenon of begging within their specific areas.

Thus, it can be concluded that the regulation of beggars in Indonesia is supported by strong legal foundations at the national level through the KUHP, reinforced by sectoral policies under the Social Welfare Law, and operationalized further through regional regulations that facilitate the enforcement of public order.

#### ***4.2 Legal Consequences for Individuals Who Give Money to Beggars***

Unlike provisions regulating the act of begging, national-level legislation in Indonesia does not explicitly prohibit or impose sanctions on individuals who give money to beggars. Consequently, a person who gives money to a beggar cannot be subjected to sanctions under the Criminal Code (KUHP) or any other national statutory regulation. However, at the local level, several regional governments have imposed prohibitions on giving money to beggars through Regional Regulations (Perda). One example is Jakarta Regional Regulation No. 8 of 2007 on Public Order, which states that any person is prohibited from giving money to beggars, buskers, or street children in public spaces. Violations of this provision may result in administrative sanctions, such as fines or compulsory guidance.

The policy prohibiting the giving of money to beggars is generally based on the rationale that direct monetary contributions may reinforce dependency and perpetuate begging activities. By removing the immediate economic incentives obtained through begging, regional governments seek to reduce the number of beggars in public spaces and redirect social assistance through more structured mechanisms, such as social welfare institutions or government programs.

Legally, the consequences for individuals who give money to beggars depend heavily on the applicability of regional regulations in their respective areas. In regions where such prohibitions exist, giving money to beggars may result in administrative sanctions. Conversely, in areas without such regulations, the act of giving money carries no legal consequences.

Thus, it can be affirmed that at the national level, giving money to beggars does not constitute a criminal act<sup>35</sup>. At the regional level, however, such an act may be subject to administrative sanctions if regulated under a Perda<sup>36</sup>. This situation indicates that the authority to regulate the giving of money to beggars lies with local governments as part of their responsibility for maintaining public order.

#### ***4.3 Normative Evaluation and Analysis***

The provisions of Articles 504 and 505 of the Indonesian Criminal Code (KUHP) indicate that the legislature places the act of begging within the legal domain of public order, meaning that the imposition of criminal sanctions is not intended to be repressive, but rather functions as an instrument to regulate social activities that have the potential to disturb public order. In practice, however, enforcement of these provisions is relatively infrequent. This is related to the prevailing paradigm in addressing the issue of beggars, which emphasizes social and rehabilitative approaches over strict criminal enforcement.

Meanwhile, local government policies prohibiting the giving of money to beggars may be understood as preventive measures aimed at reducing begging practices by

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<sup>35</sup> Ishita, "Begging as Human Right Vis-a-Vis International Perspective."

<sup>36</sup> Waldi and Sihombing, "Evaluation of the Prohibition of Begging Policy in Medan City."

disrupting the economic incentive chain<sup>37</sup>. Nevertheless, the effectiveness of such policies is often questioned, considering that the enforcement of administrative sanctions has not been optimal and that there remains a lack of adequate alternatives to meet the economic needs of beggars through social empowerment programs.

On the other hand, penal regulations concerning beggars cannot be separated from the state's efforts to fulfill its constitutional obligation to ensure the social welfare of its citizens. Therefore, the handling of beggars ideally requires a balance between law enforcement and the implementation of social welfare programs, as mandated by Article 34 paragraph (1) of the 1945 Constitution, which states that “the poor and neglected children shall be cared for by the state.”

Thus, although legal regulations provide a normative basis for prohibiting and imposing sanctions on beggars, the effectiveness of addressing this issue largely depends on the success of comprehensive and sustainable social, economic, and empowerment programs undertaken by the government.

## 5. Conclusion

Based on the analysis of the legal framework governing the prohibition and punishment of beggars in Indonesia, as well as the legal consequences for individuals who give money to beggars, several conclusions can be drawn.

The legal regulation of beggars in Indonesia has a clear legal basis in the Criminal Code (KUHP). Articles 504 and 505 of the KUHP explicitly stipulate that begging is an unlawful act and is categorized as a minor offense (overtreding). Article 504 of the KUHP regulates the prohibition of begging in public places with a maximum penalty of six weeks' imprisonment, while Article 505 regulates the prohibition of begging from house to house with a maximum penalty of three months' imprisonment. These provisions indicate that begging is regarded as a disturbance to public order.

In addition to the provisions in the KUHP, beggars are also classified as Persons with Social Welfare Problems (PMKS) under Law Number 11 of 2009 concerning Social Welfare. Accordingly, the handling of beggars is not limited to criminal law enforcement but also involves rehabilitative measures, empowerment efforts, and social protection by the state.

The act of giving money to beggars is not regulated under national legislation. The KUHP does not establish any prohibition or sanction for individuals who give money to beggars. However, such prohibitions may arise through local government regulations (Peraturan Daerah). For example, DKI Jakarta Regional Regulation Number 8 of 2007 prohibits giving money to beggars and imposes administrative fines or corrective guidance as sanctions.

The legal consequences for individuals who give money to beggars are therefore local and administrative in nature. In regions that enact regulations prohibiting the giving

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<sup>37</sup> Giada De Coulon, Caroline Reynaud, and Annamaria Colombo Wiget, “Begging in Geneva in Times of Crisis: Multi-Layered Representations of Beggars, Begging and Cohabitation in the Public Space,” *European Journal of Homelessness* 9, no. 1 (2015): 191–121.

of money to beggars, violators may be subject to administrative sanctions. Conversely, in regions without such local regulations, giving money to beggars carries no legal consequences.

The handling of beggars should ideally be carried out through a balanced approach that integrates both legal measures and social welfare interventions. The criminal provisions in the Criminal Code (KUHP) provide a basis for law enforcement, but social rehabilitation programs, economic empowerment initiatives, and social protection mechanisms remain necessary to ensure that efforts to address begging are not merely repressive, but also tackle the underlying social and economic causes.

Based on the above analysis, the government needs to strengthen the implementation of existing regulations. The enforcement of Articles 504 and 505 of the KUHP must be balanced with humane policy measures, including the provision of adequate social rehabilitation facilities. Harmonization of local and national policies is essential. Local governments should align their public order regulations (Perda) with national provisions, including coordinating with social institutions to ensure that the enforcement of public order does not neglect welfare considerations<sup>38</sup>.

Optimization of social rehabilitation programs is also required. The government needs to reinforce economic empowerment initiatives to reduce the dependence of beggars on begging activities, including skills training and enhanced access to employment opportunities<sup>39</sup>. Furthermore, public awareness campaigns are needed. The government should intensify public education efforts to encourage the channeling of social assistance through official mechanisms, such as social institutions, rather than direct giving on the streets<sup>40</sup>. Finally, empirical studies are necessary to evaluate the effectiveness of regional regulations that prohibit giving money to beggars, as well as to assess their impact on reducing the number of beggars and improving social welfare outcomes.

### **Conflict of Interest**

The authors declare that there is no conflict of interest in the preparation of this study.

### **Author Contribution**

The authors state that they made a substantial contribution to the conception and design of the research. The authors are responsible for data analysis, interpretation, and discussion of the findings. The authors have read and approved the final version of the manuscript.

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<sup>38</sup> Qorina Salsabila, Gabriela Purba, and Selvia Evayanti Saragih, "Peran Dinas Sosial Dalam Menanggulangi Gelandangan Dan Pengemis Di Kota Tanjung Pinang," *Jurnal Administrasi Politik Dan Sosial* 3, no. 3 (2022): 132–41, <https://doi.org/10.46730/japs.v3i3.85>.

<sup>39</sup> Prasetyo Adi Nugroho, Nindya Nurdianasari, and Hari Satrijono, "Apakah Mereka Bekerja? Studi Realitas Objektif Aktivitas Mengemis Di Tulungagung," *Jurnal Pendidikan Ilmu Sosial* 32, no. 1 (2022): 53–68.

<sup>40</sup> Azeem, Umar, and Tariq, "Beggary in Law and Islam: A Call to Amend the Law in Pakistan."

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