The phenomenon of cyber begging in the perspective of pancasila character values

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ABSTRACT

The phenomenon of cyber begging or online begging has mushroomed the spectrum of society when the pandemic hit. This social behavior infects all communal layers regardless of status and class. Of course, if this is allowed to continue, it will become a threat to the state, not only attacking economic empowerment, but also becoming a disease that can injure and injure the values of the Pancasila character. So that the phenomenon of cyber begging will be reviewed and studied based on the perspective of Pancasila character values. The basic premise of writing this article is an in-depth review of the phenomenon of cyber begging that occurs in today's digital society. Followed by a study of cyber begging from the point of view of the values of character education, which turns out to be a threat to the character of society at large, thus contradicting the purpose of Pancasila character education itself. This article will answer how in the end the phenomenon of cyber begging cannot be justified even if it is caused by economic factors because the government itself has been progressive in making programs to empower the people's economy, even unexpectedly there are still many people with no character and mentality of beggars who still roam the digital world to carry out the action of begging online when in fact it is not justified from the point of view of Pancasila character values.

Keywords: Cyber Begging, Value, Character, Pancasila

INTRODUCTION

Former Minister of Social Affairs, Agus Gumiwang, stated that the beggar population is estimated to have exceeded 77,500 people in the last three years (Nugroho et al., 2023). Of the many recorded beggars, the phenomenon of "online beggars" is one of the issues that is currently being hotly discussed. Activity begs digitally or called Also as cyber begging even start to become mushrooming culture on social media when the pandemic comes hit. In One month unemployment even can reap income as big IDR 55 million only with the capital the gadget he has had (Nurhalimah, 2018). Relative income lots from action beg here's what then cause part person reluctant for do work other.

The phenomenon of online begging or digital begging is becoming increasingly common due to the increasing number of internet users who are connected globally, making it easier for someone to ask for help in the form of money or goods via social media or online platforms. Online beggars usually carry out their actions through live broadcasts on social media platforms with the aim of attracting the attention and pity of other people. In carrying out his actions, the beggars carry out actions that can trigger sympathy from the audience and get income in the form of digital money or gifts that can be exchanged for real money.

The rise of the online begging phenomenon is caused by several factors that encourage it. First, the ease of internet access is becoming more evenly distributed throughout the world, allowing users to access social media and other online platforms easily as well as the support of digital technology which can enable users to collect funds online through digital payment methods. Second, the increasing poverty rate after the Covid-19 pandemic has forced some people to resort to begging in any form to meet their living needs.

Third, there is a large income potential from online begging, which attracts people's interest in trying this method and the existence of live broadcasts or "live streaming" which is popular on social media, provides an opportunity for online beggars to show their actions and collect large amounts of money. Therefore, there are several factors that encourage the phenomenon of online begging, making this phenomenon increase every day and have an impact on society.

A beggar attitude is a mental form of one's independence (Al-Zibary, 2022). Why is that, because a beggar only relies on the mental capital of courage to beg people so that he can get money easily without being based on business. So that

it can cause them to be lazy to work or look for jobs that are more creative and independent, of course. Even if it is difficult to find a job, there are still many roads that lead to Rome and there is effort to be willing to try persistently. Someone who has character and morality will certainly not have a beggar's mentality(Wicaksana & Rachman, 2018). Moreover, in the current digital era, begging has become a reliable profession for anyone in various ways that are beyond reason. Such as taking mud baths, and complaining on social media by showing the shortcomings of his family, to other ways that do not reflect the character of an Indonesian citizen who upholds the values and integrity of the Pancasila character (Wandani & Dewi, 2021).

The connection between the phenomenon of cyber begging or online begging with Pancasila character education is manifested through how a person's character values can be born to form a human person with character (Taher et al., 2008). The habit of begging on social media or begging online is very contrary to the value of good character. Even if this is allowed to continue, it may become a threat that can kill the character of our society in the future.

Character is a current topic this surfaced in world education And Lots get attention (Sudrajat, 2011). But the thing leave behind the fact that reveals that character nation has slumped drastically in the era of an onslaught of globalization moment is like one of them is this cyber begging phenomenon (Rachmah, 2013). Based on matter, the article This study explicitly related the phenomenon of cyber begging which is endemic to today's digital society. Followed by a study about cyber begging from the point of view of character education values which turns out to be this phenomenon threat the character of society at large so that it conflicts to have Pancasila character education itself.

METHODS

An article entitled The Phenomenon of Cyber Begging in the Perspective of Pancasila Character Education is an article with the theme of social phenomena and the moral character of Pancasila. So, this article uses the method of literature study or literacy study which is often referred to as literature study.

The research in making this article was carried out through a comparative study by looking at various references to articles and other literature review materials that have a significant relationship with the theme of the article that I wrote in this article. This opinion is following Warsiah and Danial (2009: 80), which state that the study of literature is research conducted by researchers by collecting several books, journals, and magazines that are relevant to the problems and research objectives (Bayu, 2022).

Source data

Several databases are familiar to scholars in Indonesia, namely Scopus, Google Scholar, and ProQuest. Cyber begging is often used interchangeably with other terms, such as digital begging and online begging, in particular, to describe the begging capabilities of existing begging platforms on digital technology. This research determines keyword searches using these terms; digital beggar, online beggar, online beggar application, online beggar skills, character education, character values, values , and morals. Therefore, this study used these keywords in each of the databases following the Boolean search action as (TITLE-ABS-KEY ("Beggar Online") OR TITLE-ABS-KEY ("Beggar Digital*") OR TITLE- ABS-KEY ("Character Values*") OR TITLE-ABS-KEY ("Character Education*") AND TITLE-ABS-KEY ("Values and Morals") AND DOCTYPE (ar) AND PUBYEAR > 2005.

This study finds abundant scientific resources. So, determining the right keywords was imperative. Each database has features that facilitate the search process. This study used "advanced searching" to filter findings based on predetermined inclusion criteria.

Inclusion and exclusion criteria for selection from publications

This study is limited to the criteria in the database to determine it all, including articles that are relevant to research on the phenomenon of online begging and values, character, and morals. This learning employs constraint followers:

1) Published between January 1, 2005, and December 30, 2022. The choice of this date was based on the findings from empirical research on the online begging phenomenon and the values, characters, and morals that started to become widely held after 2005.

2) Focusing on the phenomenon of online begging and values, character, as well as morals.

3) Published in an article and journal and proceedings.

4) Peer-reviewed.

5) Previous research located or originating from Indonesia.

There are several reasons for applying criterion constraints. First, cyber begging which is a new issue in Indonesia. Both of these social phenomena can be studied and reviewed from various perspectives and disciplinary perspectives. So there will be a research gap from previous studies.

RESULTS AND DISCUSSION

Cyber Begging: New Culture in Digital Era

Technological developments have had an impact that is no joke. The phenomenon of "online begging" on the social media platform TikTok is currently widespread. These activities are carried out by content creators by exploiting themselves to get prizes. The activities carried out by "Online Beggars" are also varied. Starting from taking mud baths, soaking in dirty water, to dousing yourself in cold water for hours. Not infrequently, the objects of exploitation are parents or the elderly. Not a few gave gifts, but many also criticized them.

Seeing this phenomenon, Sociologist from Airlangga University (Unair), Bagong Suyanto, gave various responses. According to him, the substance of what the beggar did was no different, namely asking for the mercy of others so that he could get something. Apart from that, Prof Bagong also highlighted the phenomenon of pleasure that arises from seeing people suffer. On this platform, people will give more if the beggar is "tortured" more, such as splashing more or soaking longer. From this phenomenon, he criticized content creators who tried to exploit their parents. According to him, behind the scenes there will be many young people who play a role, especially in operating social media. That's why the phenomenon of online begging has entered and occurred in Indonesia.

The Ministry of Manpower (Kemnaker) affiliated with Jobstreet Indonesia notes that more than 50% of Indonesia's workforce, both from the formal and informal sectors, has been affected by the Covid-19 pandemic (Middia Martanti et al., 2021). Elsewhere, a survey from the Indonesian Business and Services Association also stated that there were a total of 37,000 Micro, Small, and Medium Enterprises (MSMEs) which were forced to experience a business decline (Setiawan, 2013). during the crisis of the decline in the welfare of the residents, the act of begging is starting to gain popularity again as an alternative profession to earn income during the pandemic.

This begging work by Ahmad Salim Badwilan is said to have various styles and ways that are in sync with the characteristics of the beggar. Identical ones are using tattered and shabby clothing attributes, taking advantage of physical disabilities, to attract compassion by involving babies or small children in their actions (Utami, 2020). however, in the latest digital era like today, everything can be simplified and shortened, even including begging. If in general beggars are often found in public areas such as markets, terminals, places of worship, and even visiting homes, now the act of begging can be done only with a device and the internet quota or credit they have (Mustoip, 2018).

As happened in the last few years, there is a new phenomenon which is called cyber begging. The term cyber begging itself is known as an online version

of traditional begging, namely asking strangers for financial assistance on social media (Mujiburrahman & Faruq, 2021). The perpetrators of cyber begging by cyber security researchers from the Communication Information System Security Research Center (CISSReC) are named using the term "online beggars". This is caused by the perpetrators often carrying out begging by sending short messages or WhatsApp messages, and some even leave comments on social media asking for help (Sanjaya, 2012).

This act of cyberbegging itself was first practiced by Karyn Bosnak who was said to be the producer of the world's first cyberbegging site called SaveKaryn.com in 2002. Starting from here, followed by the release of hundreds of other cyber begging sites which have become a common practice for begging in cyberspace. One of them is Cause Website, a website that provides free website creation making it easier for cyber beggars to beg. In Indonesia itself, the practice of cyber begging is not something new. The act of begging through electronic media such as mobile phones (HP) is even known to have spread widely since 2012. Precisely after the Short Message Service (SMS) and Facebook services have become widely known to the people of Indonesia.

Generally, cyberbegging perpetrators will admit that they are experiencing financial difficulties, whether due to termination of employment (PHK) or a family member who is sick and needs money for medical expenses. in action, the perpetrators will often tell about the difficulties they are experiencing while expecting a compassionate response from other social media users. Some of them even shamelessly left their phone numbers and account numbers so they could get donations. Regardless of whether or not the perpetrator is legitimate in needing assistance, loopholes or the possibility of fraudulent motives behind cyberbegging actions cannot be avoided.

Especially looking at reports from the Ministry of Communication and Information Technology (Kominfo) which in the past year noted that there were 115,756 cases of fraud, of which 1,617 were classified as cyber crimes, including fraud using the mode of alms, donations, as well as cyber begging (Agustin & Muharmi, 2020). In some areas, the attitude of begging, both traditionally and online, has been claimed to be a tradition or culture that has been preserved for generations and has become the main livelihood. Therefore, there are not a few beggars who have an economic life that can be considered affluent. Reflecting on this matter, the assumption that the culture of begging was born from economic factors seems to be broken and not always valid.

Cyber Begging in Value and Character Perspective

Mark Can be called a characteristic or a component important to the well-being of society. Mark is related to cognitive And affective (Benshlomo, 2023). Mark is considered a standard or norm that has been set and have validated in a

manner psychologically in life person certain. There is information about things Good And dangerous in values this. Mark Also can characterize as considered standard enter sense by all people; furthermore, it inspires every person to do behavior certain, such as values honesty as well as simplicity, and so on.

Besides it, the definition of character Alone is an idea or principle specifically addressed as an idea or draft Of made guidelines in behaving someone (Saihu dan Marsiti, 2019). Clear from the explanation that every person's character unique make them behave uniquely. Mark character is a belief or very idea important and practical in life someone. Also utilized as a rule or direction in behavior (Nurgiansah, 2021).

Indonesian culture embodies ambition and high moral integrity. this caused culture And customs such customs bleeding meat in circles of Indonesian society (Rahayu, 2019). Through the learning-based character, child more capable internalize values sublimely sourced from culture and trust area. Education character is something process that uses various methods And tactics effectively To help students get positive results (Hasibuan et al., 2018). In document Guidelines Implementation Education Published characters by Center Curriculum Body Study And Development Ministry Education National, there are 18 characters which are results study empirically carried out by Center Curriculum And represent religious diversity, Pancasila, culture, and objective education nation (Izma & Kesuma, 2019).

The 18 character values include the following, religious character values, honesty, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, national spirit and love of the motherland, respect for achievement, friendship or communication, love peace, love reading, environmental care, social care, and responsibility.

The phenomenon of cyber begging when viewed from the point of view of character values can certainly be manifested in the implementation of the character values of independence, creativity, responsibility, honesty, and hard work (Mustari, 2011). But the reflection of the 5 character values hurts instead of supporting it in the form of positive implementation (Rachman, 2013). The following is an indication of why the behavior of this social phenomenon of online beggars can be said to be contrary to existing values of character education.

A. Independence character values

Online beggars do not have a sense of independence in themselves to work for money or their income. They only rely on gadgets to beg and beg. Based on the data and facts in the first sub-discussion regarding the phenomenon of cyber begging, we can conclude that many unemployed people who only have begging capital or gifts from other people can be rich or have fantastic income.

This means that online beggars do not have an independent character within themselves (Luh De Liska, 2020).

B. Creative character values

Online beggars do not have the creative character within them to try to find ways to make money without having to ask other people through online begging. Based on the data and facts in the first sub-discussion regarding the phenomenon of cyber begging, we can conclude that online beggars have no creative value in themselves that can sell or have high value in the eyes of people so only by begging online they can get financial assistance from other people through netizens. So, it is clear that these online beggars indicate that there is no creativity within them which can become an artistic selling point or one that generates income because they are just lazy people who are not independent in earning their own money.

C. Responsibility character value

Online beggars don't reflect someone responsible for themselves (Rahayu, 2019). How could it not be, humans are created of course equipped with different strengths and potentials, all that remains is how humans can optimize what they have so that it becomes a value that is of value. Someone responsible for himself then he will not depend on other people's gifts in this case money or materials. The more responsible humans are, the more aware a person is of themselves so that a moral self-reliant, courageous, creative, and capable person will be born who will make use of one's abilities if it does not bother or disturb the integrity of others.

D. Honesty character values

Online beggars can indicate that they are lying to themselves (Ayu Maya Damayanti, 2022). They do not want to try and try to work or find a job even though they are equipped with various abilities and potentials. That could be called lying to oneself. Based on the discussion of the first sub on cyber begging above, the phenomenon of online begging mostly contains content that masquerades as poor or incapacitated when physically and mentally strong enough to work. Of course, such a thing also hurts the character of human honesty. Because we should in life have to instill the value of honesty even in small things, but that doesn't work in the phenomenon of online begging or cyber begging.

E. Hard work and character values

The character value of hard work referred to here is how humans want to be serious about facing various obstacles in their life so that they can solve a problem (Damanhuri et al., 2016). The phenomenon of cyber begging is not always due to economic pressure because there is a lot of manipulation by online beggars so they continue to exist to get support from other people. Even if it is due to economic factors, someone who has the character of hard work will certainly try hard to get a job or struggle hard to hone their abilities so that they can become unique or creative that is of use value and can produce. Therefore, the phenomenon of cyber begging or online begging can injure the five character values above. Not only that, perpetrators with this beggar mentality can become a threat that can kill the character of society at large. Because if this is allowed to mushroom and cultivate it will certainly provide opportunities for anyone to become beggars online. So that the delta for the community not only destroys the values of character and moral education but can create economic inequality so that an outbreak or pandemic of cyber begging is born. Moreover, the value of this character will be manifested in the character of Pancasila.

Other side, the presence of homeless people and beggars is considered to be the center of unemployment makes society anxious and vulnerable to criminal acts possible things like theft, mugging, gambling, drunkenness and so on prostitution (Salamah, 2004 in Alifa, 2022). There are quite a few of them who don't want to try first to meet the needs of life so choose to be beggars who earn income without doing anything. Beggars are just enough sitting or walking on the outskirts of town while showing a look of pity and clothes that are shabby or can be said to be less worthy in order to receive compassion and help from others. However, the number of beggars is increasing day by day in number, many disturbing elements have emerged to take advantage of things and made begging a new profession. Indirectly, this phenomenon can damage and break character global of citizenship.

Talking about the character of Pancasila certainly cannot be separated from the values of the character itself (Aminullah, 2015). Today, the application and strengthening of Pancasila student profiles from elementary to high school continues to be inflamed and certainly does not give birth to a beggar mentality generation which is again infecting today's communal society. Pancasila does not only teach the values of the 5 precepts which are

divided into several practical and fundamental points (Khamdan Safiudin, 2022). But how can Pancasila shape the character of the nation's society following human nature with integrity and morality? So that the actions of online beggars do not reflect the moral character of Pancasila. Therefore, the phenomenon of cyber begging tarnishes the contents of Pancasila mysticism itself which is contained in the verses of the deepest soul instincts of each of its precepts.

Threats of Cyber Begging for Character Values and Proposed Solutions

Robert Chambers highlights this cyber begging by saying that the source of the error lies in the poor themselves, who sometimes live extravagant and hedonic lives (Zou, 2019). Not for productive activities, but for consumptive activities. Meanwhile, on the other hand, the unavoidable pressure of economic needs results in the fact that they are forced to divert and take advantage of the kindness of the government and community philanthropy to be able to make money without having to work hard. one way is to use the begging route.

As explained earlier, the act of begging seems to be the result of being able to earn income easily. however, if this culture of begging is allowed to dissolve in the mentality of the Indonesian people, later thoughts will likely emerge that deify cyber begging as a dream profession in the future (Alfan Arifuddin, S.Psi, 2019). This is what then raises concerns about the sustainability of the Pancasila moral integrity of the people whose character values are starting to be threatened so that they cannot run aphorisms. Therefore, it is necessary to immediately find a solution to overcome this cyber begging phenomenon. Several steps can be taken, namely by blocking cyberbegging accounts, starting from the website to the social media used (Anggriana & Dewi, 2016). Followed by carrying out mental rehabilitation and character values towards independence, creativity, hard work, honesty, and responsibility and reinforcing regulations regarding begging embargoes. Apart from that, it is also necessary to introduce people to the provisions regarding giving alms, that they should be more selective in sorting out which people really need help and which ones are simply using compassion to enrich themselves.

CONCLUSION

Poverty is a social problem that is much more complex than just a problem of lack of income. The government has made every effort to overcome any discrepancies that occur. However, the economic empowerment program that has been designed with great care is in danger of not developing just because of the actions of a few people who are not sincere and honest in their work. So, there are still many people who are characterless in taking advantage of every moment that exists.

The digital era which should be used to spread the values of the Pancasila moral character has brought a pest called cyberbegging which disrupts the implementation of the Pancasila moral integrity of Indonesian citizens. Facing this threat, it is not enough to just remain silent and rely on the government's strategic steps. It is also important to increase public awareness so as not to fall into the mental trap of beggars who like to ask and give. Because if this culture of begging is allowed to dissolve in the mentality of the Indonesian people, it is undeniable that in the future thoughts will emerge that deify cyber begging as an ideal profession in the future so that the character of beggars is embedded in Indonesian society. The suggestion for future researchers is to uncover and examine the true lives of beggars in the field. Apart from that, how can research distinguish between real beggars and professional beggars so that we can identify real beggars or just fake ones disguised as beggars.

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