

# PREVENTING GAMBLING BEHAVIOUR THROUGH COMMUNITY SOCIAL CONTROL AND THE CONCEPT OF JOGO TONGGO (CASE STUDY OF PEKALONGAN SOCIETY)

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## ABSTRACT

**Introduction/Main Objectives:** This research aims to explain the importance of community social control as an effort to prevent the community from being entangled and ultimately feeling the negative impact of online gambling. This research is a type of field study research known as field research and uses a qualitative approach method by combining primary data obtained by interviews and observations and secondary data from literature relevant to the title raised. The results of this study indicate that the Pekalongan community, Pekalongan society has the cultural culture of Santri city with a religious society, making the important role of social control a way to create a community environment that does not allow gambling behavior to occur in its area. This allows social sanctions to make online gambling players reluctant to engage in online gambling. The participation of the community itself will make it easier to build a community ecosystem without gambling so that it has an impact on the orderly life of the community directly. The role of social control, which begins with supervision starting from the family, then religious leaders, community leaders, and community groups, complemented by clear and firm policies from the government, can prevent online gambling behavior in the Pekalongan community.

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## 1. Introduction

Gambling is a prohibited behaviour in Indonesia. This refers to the Criminal Code Article 303 paragraphs (1), (2) and (3) and Article 542 paragraphs (1) and (2); and Law No. 5 of 1974 on the Principles of Government in the Regions (Dewan Perwakilan Rakyat RI, 2016). This Act regulates: Gambling control. It explicitly states that all gambling offences are crimes. This is because gambling is one of the diseases of society that is one with crime, which in the historical process from

generation to generation has not been easy to eradicate. Therefore, at the current level, it is necessary to make efforts so that people avoid gambling, gambling is limited to the smallest environment, and the avoidance of more severe negative excesses, so that they can finally stop gambling.

Gambling in Indonesia is a phenomenon that is difficult to fully overcome. Despite efforts to prosecute and enforce the law against gambling offenders, this practice persists and even continues to grow along with social change. Although the government has taken strict measures such as raids and arrests, as well as imposing harsh sanctions on the perpetrators, there has been no significant impact in preventing the community from engaging in gambling activities. Gambling games are still considered a common thing in people's daily lives, where gambling is used as entertainment or even a source of income for some people.

Based on data quoted from the EMP Pusiknas Bareskrim Polri, every month the Police take action against hundreds of reported gambling cases. A total of 3,000 people were reported in gambling cases from the beginning of the year to September 2023. The highest number of reported cases was in March 2023, totalling 1,063 people. Meanwhile, the number of reported cases from June to September 2023 has increased. In the data, private employees are the job category with the highest number of reported gambling cases, namely 37.8 per cent of the number of reported gambling cases throughout Indonesia (Aditya, 2023).

Gambling seems to have become part of everyday life for some people. Although officially banned, various forms of gambling games continue to take place in various places, from small street corners to village areas. One of the common gambling games is card gambling such as poker, dominoes, and capsu susun. In addition, dice and togel games are also very popular among gamblers. Although the government has taken steps to restrict gambling practices, public interest in these games remains strong. This shows that despite the risks involved, the desire to gamble remains high among some people in Indonesia.

The ease of access to the internet today has been utilised incorrectly. One of them makes gambling then transforms into online gambling (Makarin & Astuti, 2023). Initially, people used the internet to play online games, but eventually became interested in trying online gambling games out of curiosity. Participating in online gambling is not only related to the potential financial benefits, but also requires skills in using the internet and understanding how to play online gambling. Transactions in online gambling can also be made through electronic payment systems and can involve community networks between friends who are also involved in the game.

Changes in patterns of social behavior in today's society reflect the impact of the times, such as technological development, urbanization, industrialization, and mechanization. In this context, social behavior in people's lives undergoes a significant transformation along with these developments (Zurohman et al., 2016). As a result of rapid technological advances, there can be a negative impact from the development of technology, one of which is the misuse of social applications. One of the technological advances is the existence of online games. In recent years, online gaming has become more widespread which is preferred to fill spare time. One of the online games played by many people is online gambling. The form of gambling that is currently rampant among the public is the existence of online game games called Higgs Dominos Island, Slot, Sports (Ball), Casino, P2p, Shoot Fish, and others. The game application is in great demand by various

groups ranging from teenagers to adults among the elderly. The game application is entertainment that can be downloaded via the Android Play Store which can be played on a smartphone.

Online gambling cases in Indonesia are also very numerous. According to the Police Public Relations Division, the number of online gambling offenders in 2023 was 1,196 cases with 1,967 suspects, while in 2024 as of April there were 792 cases and 1,158 suspects. So the total number of gamblers and suspects in 2023-2024 was 1,988 cases and 3,145 suspects. In fact, according to the Financial Transaction Reports and Analysis Centre or PPATK, there are 3.2 million online gamblers in Indonesia. About 80 percent play under the value of Rp 100 thousand. Even though it is below Rp100 thousand, the aggregate value of money circulation from online gambling in Indonesia in 2023, according to PPATK records, reached Rp327 trillion. Even though Kominfo has taken down 6.1 million online gambling sites during its 8-month tenure. Therefore, he said, the solution must be done comprehensively, integrally, and holistically (Hasan & Trianita, 2024).

Pekalongan Regency, which is nicknamed the City of Santri, is, in fact, inseparable from the gambling behavior of its people. In Operation Pekat Candi held by Pekalongan Police during the 20-day operation, the ranks uncovered as many as 59 cases. He explained, from gambling cases, Pekalongan Police got 2 operation targets. His party succeeded in finding six cases, with 13 suspects with various types of gambling such as online gambling, playing cards, and dice kopyok (Waluyo & Widyo, 2024). In addition to land-based gambling such as togel gambling, cockfighting, pigeon racing gambling, which is no less dangerous is online gambling, this is because online gambling is very difficult to detect and control. FAS (27) was arrested by Pekalongan City Police for his online togel gambling business. The turnover from online gambling reaches Rp 300,000 per day and has been carried out by the perpetrator for 2 months (Kharisma & Ribut, 2023).

Gambling behavior, both conventional gambling and online gambling, is equally bad for Indonesian society. However, less than-optimal prevention and prosecution efforts have made gambling a major challenge in Indonesia (Wardana, 2022). Gambling practices are still common around us, even growing in various layers of society. Although the development of information and communication technology brings benefits, the internet has become a fertile ground for online gambling practices. Although there are law enforcement efforts to arrest the perpetrators and bookies to be subjected to harsh sanctions, public awareness to avoid gambling has not been fully achieved (Bakhtiar & Adilah, 2024). Therefore, all stakeholders, especially the government and the community, must have a solution and need focus on preventing and eradicating gambling behaviour in the community.

## 2. Literature Review

Purchase decision, customer engagement, and visual content marketing are the variables that were used in this study.

### 2.1. What is Gambling

Referring to the Big Indonesian Dictionary, it is explained that gambling refers to gaming activities that involve the use of money or valuables as betting items, such as dice or card games. Meanwhile, online gambling refers to gambling games conducted through electronic platforms with the internet as the connecting medium (Sitanggang et al., 2023). In Article 303 paragraph (3) of the Criminal Code, it is explained that "What is referred to as a gambling game is any game, where in

general the possibility of making a profit depends on sheer luck, as well as because the player is more trained or more skilled. It includes all rules regarding the decision of a race or other game that is not held between those participating in the race or game, as well as all other rules” (Kitab Undang-Undang Hukum Pidana, 2010).

Kartini Kartono (2009) defines gambling as an action that deliberately gambles value or something that is considered valuable, with awareness of the risks and has certain expectations related to the results of various events, matches, races, and events that are uncertain or uncertain (Kartono, 2009).

The term “gambling” is often associated with “maysir” in Arabic. The origin of the word maysir comes from the root Al-yasr which means the obligation of something to its owner, it also comes from the word Al-yusr which means “easy”. There is also another root, Al-yasar, which means “wealth”. Maysir refers to transactions that depend on uncertain circumstances and have an element of gambling. Another term similar to maysir is qimar. According to Muhammad Ayub, both maysir and qimar are used to refer to games of chance. Thus, maysir can be considered as a synonym for gambling (Muhammad, 2010).

Maysir refers in Arabic to the literal meaning of getting something easily without hard work or getting profit without doing work, which is often associated with gambling practices. Gambling in religious terminology is defined as a transaction made by two parties for the ownership of an object or service that benefits one party and harms the other by linking the transaction to a certain action or event. To be considered gambling, there must be three elements that must be fulfilled: first, there is a bit of property or material from both parties involved in gambling. Second, there is a game used to determine the winner and loser. Thirdly, the winner will gain some or all of the money wagered, while the loser will lose his or her stake (Hilyatin, 2021).

Maisir is any transaction that a person enters into and he may lose and may gain. The phrase ‘may lose and may gain’, also exists in the Muamalat of buying and selling, because the person who trades may gain may lose. But this Muamalat of buying and selling is different from Maisir, a trader when spending money then he gets goods and with that goods he does mu ‘amalat to gain profit even though he may get a loss, but Maisir, once someone spends money then maybe he loses or does not get anything and maybe he is lucky. The principle of gambling is forbidden, whether one is deeply involved or plays only a minor role or no role at all, hoping for a profit (e.g. just dabbling) in addition to some of the people involved cheating, we get what we should not get, or lose an opportunity. Cutting and betting really do fall under the definition of gambling (Rudiansyah, 2020).

Studies on the impact of gambling behavior have been widely researched in various places, such as research in Air Buluh Village, Ipuh District, Mukomuko, Bengkulu Province. He stated that there was a significant influence between adolescents' attitudes towards the negative impact of the habit of playing online gambling seen from moral and unlawful behavioral deviations in the moderate category (Meswari & Matnur, 2023). In addition, research on the impact of online gambling among the people of Katingan Regency, Tumbang Samba Region also states that the impact of online gambling for adolescents and adults causes loss of concentration, prolonged stress, and easy frustration in every problem due to the influence of thinking power as a result of online gambling, as well as the emergence of laziness in doing any activity at school and overflowing emotions cannot be controlled (Satriyono & Ula, 2023).

The negative impact of online gambling applications from the perspective of information systems concludes some of the severe effects of online gambling addiction where the defeat obtained in playing this gambling slot causes the player's mental and emotional disturbance, it is not uncommon to find some players who are stressed, crazy and some even commit suicide, this gambling game triggers players to dare to go into debt and trigger other criminal acts such as theft in fulfilling slot gambling desires that require depositing funds to play (Julianto, 2023).

## **2.2. Social Control of Society and Jogo Tonggo**

According to Durkheim (1895), social control theory is a theory that emphasizes the cause or pattern of a person's criminal behavior due to the lack of social attachment that applies to the individual. Social control theory according to Durkheim is studied using 2 perspectives, namely: the macro perspective, which explores formal systems to control groups, these formal systems include: the legal system, laws, law enforcement, power groups in society, as well as social and economic directions from the government / private groups, This type of control can be positive or negative. Then there is the micro perspective, which is a control that focuses attention on informal control systems.

Meanwhile, according to Albert J. Reiss (1950), he identified two forms of control, namely personal control (including control from individuals over themselves) and social control (Society). Personal control refers to the ability of individuals to refrain from violating the norms that apply and are upheld in community life to fulfill their needs. Meanwhile, social control is the ability of social groups or institutions' ability to effectively implement norms or regulations (Irwanto et al., 2024).

Travis Hirschi's (1969) version of social control theory maps and concludes that his proposition contains four main elements in internal social control: belief, involvement, commitment, and attachment. Within the framework of social control theory, human beings are considered to have intrinsic morality, thus having the freedom to act. As such, social control theory does not attempt to explain the reasons behind individuals' criminal behavior. However, the focus of social control theory is more on the question of why not everyone breaks the law, meaning that there is something that influences it and why some obey the law where the behavior certainly has an influence from the individual to the society (Irwanto et al., 2024).

Stan Cohen's (1985) definition of social control is an organized social response to deviant behavior. However, over time, cultural approaches to various forms of problematic behavior have evolved. These problems involve aspects such as criminality, deviance, crime, and misogyny, or a combination of them. Similarly, the mechanisms used to achieve control may include various measures, treatment, deterrence, segregation, or other preventive measures. Transformations in institutional structures and the reduction of classical class stratification systems in modern societies impact this dynamic. There is a conflict between the attempt to organize everyday life and the drive for individual freedom. As a result, the need for more intense social control develops in response to the complex dynamics of maintaining social order (Kurniawan & Mustofa, 2024).

Research in West Cilebut Village, Sukaraja Sub-district, Bogor Regency, concluded that the main impetus for them to play was to get a big profit at the beginning, which made them trapped in addiction because of the effort to repeat the success. Economic factors became the main trigger

for them to participate in online gambling but instead had a negative impact which resulted in them being trapped in debt (Addiyansyah & Roffi'ah, 2023).

The motivations for this gambling behavior to become addictive include psychological factors such as the human instinct to win, addictive curiosity, and belief in winning strategies influencing player behavior. A social environment that rewards gaming behavior is also a factor of influence. In conclusion, online gambling has complex social and psychological origins. To address its negative impact, a holistic approach is needed that encompasses social, psychological, legal, and preventive aspects (Gunawan & Bahari, 2024).

Research in Monta Sub-district, Bima Regency, West Nusa Tenggara, suggests that the efforts that must be made to tackle the crime of gambling are counseling, and preventive and repressive efforts to tackle gambling behavior in the community (Andriadin et al., 2023). One of the preventive measures is social control, weak social control such as low parental supervision, lack of community involvement, and negative influences from the surrounding environment are the main factors for the tendency towards deviant social behavior that can occur in society (Purba et al., 2024).

Social control is an important step in addressing deviant behaviour in society. Therefore, the underlying theory of this research is social control theory, which focuses on techniques and strategies that regulate human behaviour and direct it towards conformity and obedience to societal norms. Travis Hirschi (1969), a leading figure in this theory, states that criminal behaviour is a failure of conventional social groups, such as family, school and peers, to bond with individuals. In this view, individuals are not considered intrinsically law-abiding, but must learn not to commit criminal offences. This argument is based on the belief that humans are born with a natural inclination to break the rule of law (Simatupang & Faisal, 2017).

According to Travis Hirschi's social control theory, youth crime is caused by the failure of social groups such as family, school, and peers to bond or connect with individuals. This theory sees the individual not as someone who naturally obeys the law, but as someone who needs to learn not to commit criminal offences. This view is based on the belief that all people are born with a natural tendency to break the rule of law (Isnawan, 2023).

According to Travis Hirschi, there are four elements of social ties in every society (Nawawi, 2022). The four elements are:

1. Attachment, is the human ability to engage with others. If attachment has been formed, a person will be sensitive to the thoughts, feelings, and will of others. This attachment relates to deviance to the extent to which a person is sensitive to the thoughts, feelings, and will of others so that they are free to deviate. Attachment is often defined as attachment to parents, school (teachers), and peers.
2. Commitment, is a person's attachment to conventional subsystems such as school, work, organisations, and so on. Commitment involves the rational aspect of social ties. All activities that a person does, such as school, work, participating in organisations, provide benefits to the individual, such as wealth, reputation, future, and others.
3. Involvement, is a person's activity in the subsystem. If a person is active in the organisation, he/she will be less likely to commit deviations. The logic behind this is that if a person is active in various activities, then he will spend his time and energy in these activities. Thus, he does not

have time to think about things that violate the law. Thus, all activities that provide benefits will prevent a person from committing unlawful acts.

4. Belief, is a moral aspect of social bonding that is different from the previous three aspects. Belief involves a person's belief in existing moral values. An individual's belief in existing norms will lead to compliance with these norms. Compliance with these norms will reduce the desire to violate. However, if one does not adhere to the norms, the likelihood of transgressing will be greater.

During the covid 19 pandemic a few years ago. There is an interesting programme, namely the 'Jogo Tonggo' programme. The Jogo Tonggo programme is a programme from the Central Java Provincial Government to help accelerate the handling of Covid-19. The Jogo Tonggo program involves various elements such as institutions, organisations and the community itself (Sari & Sholihah, 2021). The concept of the Jogo Tonggo movement is the concept of accelerating the handling of the community-based Covid-19 pandemic pagebug (disaster) established in Central Java. Jogo is a Javanese phrase that means to take care or guard, and tonggo means neighbour, the meaning is to look after each other. The consideration is that it is the community that is directly dealing with the transmission of Covid-19, so the prevention must put them at the forefront with the government who always supports. The concept is implemented at the Rukun Warga (RW) level which involves the community directly to look after each other's neighbours who are affected by the outbreak, exposed to the corona virus, and directly affected economically (Arditama & Lestari, 2020).

This disaster mitigation program is an effort to control the social community to prevent disobedient behaviour and protect each other from the impact of the covid 19 pandemic disaster through this program, the Central Java Government wants to face the COVID-19 pandemic while maintaining local wisdom. In addition, this programme also requires the active participation of the community to participate as members of Jogo Tonggo. People who are members of the Jogo Tonggo program come from various organisations and different sectors such as youth organisations, *dasa wisma*, *Satlinmas*, *Posyandu*, village midwives, village assistants, *Gapoktan*, *PPL*, and other related organisations/parties (Putri, 2020).

The concept of social control in *Trafis Hirschi* society can be combined with the concept of *Jogo Tonggo*, which is full of the value of mutual cooperation of local communities in its implementation so that it is very suitable to be applied in *Pekalongan* society which is thick with religious and community values. Through the roles of the various elements of society described above, the concept of social control can implement the prevention of online gambling behaviour into the elements of attachment, commitment, involvement, and belief in the social bonds of each community.

### 3. Method, Data, and Analysis

#### 3.1. Type of Research

In this study, researchers applied a qualitative research approach. According to Denzin & Lincoln (1994), qualitative research is a research process that uses a natural environment to interpret phenomena that occur, often involving a variety of methods. Erickson (1968) states that in qualitative research, efforts are made to identify and explain narratively the activities carried out

by individuals and the effects of these actions on their lives (Anggito & Setiawan, 2018). This research is conducted by studying and observing phenomena in a certain area, then exploring them by referring to documented studies, especially in articles and news published in various scientific journal sites and other credible sources. Literature review plays an important role in the formation of concepts or theories that form the basis of this research (Sukardi, 2013).

### **3.2. Data Source**

In this research, what will be researched is the strategy to prevent the impact of online gambling with the Pekalongan Regency community as the object. The object of research is something that is the subject or focus of attention in a study (Suharsimi, 2006). Meanwhile, the research subject is something that allows having data or sources of information about the variables to be studied (Moleong, 2010), therefore, the data sources in this study consist of primary data and secondary data. Primary data refers to information obtained directly through interviews and observations. Meanwhile, secondary data is information that comes from sources other than primary sources. Secondary data can be in the form of literature references that support research and are obtained from relevant literature related to the problem, aiming as a basis for understanding the object of research and for proper analysis (Barlian, 2016).

### **3.3. Data Analysis Method**

This research utilizes the triangulation technique as a method to check the accuracy of the data collected. The purpose of the data-checking technique is to validate or ensure the truth of the data obtained by the researcher. Triangulation, in this context, is a method of checking the validity of data that involves comparing observations with interviews, comparing statements made publicly with statements made privately, and comparing interviews with the contents of relevant documents (Ghony & Almanshur, 2012).

Researchers in this study applied a qualitative descriptive analysis method. The qualitative descriptive method is a research approach that aims to provide a comprehensive and in-depth description of social reality and various phenomena observed in the community that is the focus of the research. Thus, this method makes it possible to describe in detail the characteristics, traits, and models of the phenomenon under study (Sanjaya, 2013).

## **4. Result and Discussion**

### **4.1. The History of Gambling in Indonesia**

During the period between 1945 and 1960, Indonesia, as a newly independent country, continued to face a series of challenges. Social and political turmoil still plagued the country, with various conflicts occurring among its population and with the Netherlands. Until 1949, Indonesia was not fully recognized for its sovereignty in the economic sector (Zulfia et al., 2023). To strengthen the country's economy, the government organized the Lottery of Hope Fund, which was centrally managed by the Social Rehabilitation Foundation. Before the lottery was introduced, this Indonesian economic initiative underwent an interesting journey, encompassing aspects such as the inception of the concept, responses from the government and the public, name changes, and the achievement of legitimacy governing the program (Lumaksono & Andayani, 2014).

The Social Rehabilitation Foundation was a body that emerged during the Soekarno administration that was responsible for social policies. However, the organization stopped its

activities in 1965. During the Soeharto era, the organization resumed operations with its name changed to Yayasan Dana Bhakti Kesejahteraan Sosial (YDBKS) (Miladi, 2021). Currently, the foundation has changed its name to the Ministry of Social Affairs. In practice, the funds generated from the Lottery of Hope are used to fund various social issues. This action follows the provisions stated in the Decree of the Indonesian Minister of Social Affairs Number: B.A. 5-4-76/169 concerning the implementation of the lottery of hope (Lumaksono & Andayani, 2014). During this time, the Department of Social Affairs sought to investigate ways in which the activity could be organized more regularly. Between 1974 and 1976, the government traveled to the UK to study a particular gambling model called “forecase”. After various considerations from various government agencies such as the Attorney General's Office, the State Intelligence Coordinating Agency (BAKIN), and the Department of Social Affairs, Porkas Football Coupons were then officially allowed to be circulated and sold on 28 December 1985.

There are various forms of gambling in Indonesia, one of which is a lottery that has existed since the Japanese occupation, governed by a foundation responsible for its implementation. Initially known as Lottery Dana Harapan or Undian Harapan, it was managed by the central government through the Social Rehabilitation Foundation, then changed its name to Badan Usaha Undian Harapan in 1978. The funds collected from the sale of lottery tickets are used to fund programs to overcome social problems, as stipulated in the Decree of the Minister of Social Affairs of the Republic of Indonesia Number: B.A. 5-4-76/169 concerning the implementation of the lottery of hope.

Dana Harapan was closed due to protests from the public and difficulties in raising further funds for social causes. Subsequently, the program was replaced with SSB (Social Donations with Prizes). The government then conducted socialization to explain that this program was not gambling, but a form of donation. Starting in 1979, the SSB (Social Donation Coupons with Prizes) was implemented in a print run of 4 million pieces, which were also raffled off as many as 4 million pieces. However, this program only lasted for 9 years before being replaced by SDSB in the late 1980s. This change was also followed by the existence of Porkas, which was later transformed into KSOB in 1987. However, the implementation of KSOB did not last long. KSOB and TSSB were replaced by SDSB, which was implemented based on the Decree of the Indonesian Minister of Social Affairs No. 21/BSS/XII/1988 concerning Guidelines for the Implementation of the Collection of Donations from Social Benefactors with Prizes and Decree of the Indonesian Minister of Social Affairs No. BSS 16-11/88 concerning the Granting of Permission to Organise the Collection of Donations from Social Benefactors with Prizes to the Yayasan Dana Bhakti Kesejahteraan Sosial in Jakarta. Decree of the Minister of Social Affairs No. 21/BSS/XII/1988 also regulates the provisions of SDSB distribution (Bagaskara, 2023).

The Social Rehabilitation Foundation (YRS) as the organizer of the lottery at that time had experienced closure. However, in 1978, the foundation was revived and changed its name to Badan Usaha Undian-Undian Harapan with a programme that is well known until now, namely SDSB (Sumbangan Dermawan Sosial Berhadiah) or Sumbangan Sosial Berhadiah (SSB). Around 1979, the Tanda Sumbangan Sosial Berhadiah (TSSB) programme was introduced, organised by the Yayasan Dana Bhakti Kesejahteraan Sosial (YDBKS). In addition, the Orba government also introduced another gambling program known as Porkas (Pekan Olahraga dan Ketangkasan) which was mainly

related to football. This gambling practice involved predicting the outcome of matches, such as winning, losing or drawing. To enhance the progress of the national gambling program at the time, President Soeharto even sent the Minister of Social Affairs to study the Lottery draw practice in the UK which had a similar pattern to Porkas and SDSB. As a result, in 1985, a national gambling policy was issued in the form of the Porkas (Syamsudin, 2020).

#### **4.2. Overview of the Gambling Phenomenon in Indonesia**

Data released by Drone Emprit shows that Indonesia is ranked as the country with the most online gambling users worldwide. This information is based on analyzing data from the social media platform Facebook over a certain period. According to the data revealed by Drone Emprit, posts about slot games on Facebook reached 298,105 posts, with more than 61 million interactions. These posts about slot games are consistent with more than 2,000 posts per day. Information about data from Drone Emprit shows that Indonesia occupies the top position as the country with the most active population playing slot gambling online via the internet and mobile devices. More worryingly, the number reached 201,122 users, far exceeding other countries. In second place, Cambodia has 26,279 users, while the Philippines is third with 4,207 users (Dian, 2023).

Previously, a report from the Financial Transaction Reports and Analysis Centre (PPATK) noted that the circulation of money through online gambling transactions continues to experience a significant increase from year to year. The money circulation figure reached IDR 81 trillion. Money circulation from online gambling, including conservative gambling, continues to increase from year to year. For example, in 2021, the amount of money circulation reached IDR 57 trillion and increased significantly in 2022 to IDR 81 trillion (Hosana, 2023).

In another source, it was reported that the estimated total turnover of money from online gambling currently stands at more than Rp190 trillion. This figure surpasses the findings of the PPATK analysis, which showed a turnover of Rp190 trillion in online gambling funds between 2017 and 2022. Such a large turnover of funds was carried out by 887 entities that constituted a network of online bookies. According to PPATK, of these, 2,190,447 individuals were involved in gambling activities with small bets of under Rp100,000. They are mostly people with low incomes, including employees, housewives, farmers, laborers, students, and so on (Jelita, 2023).

#### **4.3. The Irony of the Phenomenon of Gambling Behaviour in Pekalongan Society**

Pekalongan Regency, known as the city of Santri, is inseparable from gambling, both online and conventional gambling, which is a prohibited act, especially for people who are Muslim. This situation shows a paradox, where the widespread practice of gambling in Pekalongan, Central Java Province, is allegedly spared from punishment so that it looks as if gambling is considered legal and widespread among the community. It is even more ironic that one of the dealers and retailers is a lawyer who should have a strong understanding of the law, but instead violates the law by being involved as a dealer and retailer in Togel Gambling (Ndraha, 2022).

It is therefore not surprising that gambling practices in Pekalongan appear to be protected from the law, as there are allegations that some individuals or groups support these gambling activities. According to sources, not only a few lawyers are allegedly involved as retailers of Togel Gambling in the Pekalongan area, this is a challenge for law enforcement to act decisively in eradicating gambling there, as well as to prevent the possibility of individuals supporting or being involved in gambling practices, regardless of their form.

There have also been many cases reported on the impact of gambling, such as the news that Rasid Al Hadi, a manager at Mixue Store in Pekalongan City, was arrested by the Resmob team of Pekalongan City Police for allegedly embezzling Rp 252 million in cash from his workplace. Rasid, who hails from Karangjati Village, Wiradesa Subdistrict, Pekalongan Regency, admitted that the money had been used as capital to play online gambling (Kuswanto, 2023). In addition, the Pekalongan Branch of Bank Jateng was broken into by its employees. The loss value reached Rp4.4 billion. It is said that the embezzled money was spent by the perpetrator to play online gambling (Wibisono, 2018). These cases show that the impact of the online gambling phenomenon in Pekalongan not only affects the individuals involved but also results in an increase in crime that harms many people.

The phenomenon of gambling can occur in Indonesia due to various factors, including:

1. Economic Influence

Profit is one of the main reasons people are attracted so they are directly involved in gambling games without making a heavy and tiring effort. The benefits offered in gambling games are indeed very attractive and diverse. People with low social and economic status often see gambling as a way to improve their financial condition. For example, during the SDSB lottery in Indonesia during the New Order era, many who participated came from low economic circles such as pedicab drivers and laborers (Fitriya et al., 2024). The majority of respondents who were successfully questioned also gambled due to economic factors. For example, a respondent with the initials YFS (26), an unemployed person who had just been fired from his job at a chicken slaughterhouse, admitted that he gambled because he hoped to get a lot of money from gambling to help his economic situation. In addition, a respondent named AP (28) also admitted to gambling because he was unemployed and hoped to get money from gambling. And several other respondents also admitted to gambling for similar reasons.

2. Inability to Absorb Prevailing Values and Norms

Values and norms are the main capital that is indispensable for a person to live his life well (Ginting & Ginting, 2023). With this, a person will know what is good and bad, know what to do and what not to do so that they will not fall into the problem of societal diseases. This factor often occurs in communities that have a low level of education and understanding. The majority of interviewees said that when they gamble, they do not harm others. It is better than stealing, robbing, cheating or committing other criminal acts. This is certainly a thinking error that people should not have.

3. Environmental and Community Influences

The environment is a factor that influences the emergence of community diseases. It is the environmental conditions or conditions that can be said to be the initial trigger for gambling behavior in the community. Pressure from friends or groups, as well as marketing strategies that emphasize the possibility of easy wins, influence people to engage in gambling. The mass media also reinforces the view that gambling is an attractive and profitable activity. From several informants who could be questioned, namely AZ (22), FH (27), and BG (23), they admitted that they played gambling because their neighbours also did this. They learnt from friends to friends then tried and won several times. They were also inspired to gamble

because they saw their friends or neighbours also gambling and then winning so they became interested in gambling. In addition, K (46), a religious teacher in Serang kandang sub-district, Pekalongan district, was arrested by the police because he was caught playing card gambling with a number of his neighbours. From Kumpul's confession, he played card gambling for fun and did it with neighbours when there was a celebration (Pekalongannews, 2015).

#### 4. Venting or Escaping from Life's Problems

Often people who are disappointed can cause behaviour beyond the control of the person concerned, even no longer paying attention to the norms and rules of society. A lot of people who gamble just to entertain themselves and win once or twice can make people finally fall into gambling and become frustrated due to their defeat of the gambling game. Sometimes he even pawned his belongings just to get money to play gambling again so that he could return the money he spent before when playing until he finally fell deeper and deeper. This factor often affects teenagers who are still unstable and easily depressed. They do gambling to entertain themselves because winning in gambling gives them pleasure. Like the informant with the initials AK (30) who admitted to playing online gambling on the sidelines when stressed at work or stressed because of his household.

#### 5. The Effects of Technological Advancement

In addition to its positive impact, technological advances also bring many negative consequences, especially for children who are still immature and unable to use technology meaningfully. Mobile phones are one of the technological advances used for communication without spending time to meet physically. Nowadays, mobile phones are widely used for online gambling as done by students who are involved with online gambling. Online gambling is growing rapidly because the way to play it is very simple with large profits quickly. The mass media also reinforces the view that gambling is an interesting and profitable activity. Even many influencers have been caught in cases for promoting online gambling. The Central Java Regional Police (Polda) arrested a female Instagram celebrity (celebgram) with the initials RM for 'endorsing' an international network gambling service operating in Pemalang Regency through her social media account (Agus, 2022).

The irony of the gambling phenomenon for the Muslim community in Pekalongan is a serious concern in the context of their religious and social values. Although Islam strictly prohibits gambling, the practice of gambling is increasingly rampant among the Muslim community in this area. Gambling players often feel tempted by the promises of instant profits offered without considering the negative implications. This creates an internal tension between religious beliefs and the temptations of the materialistic world. Ironically, although the Pekalongan Muslim community is widely aware of the religious laws regarding gambling, many still engage in the practice, reflecting the complex moral dilemma between traditional values and modern technological advancements. Thus, the phenomenon of online gambling is not only a legal issue but also highlights the moral and spiritual challenges faced by the Muslim community in Pekalongan in maintaining fidelity to their religious teachings in this digital age.

#### **4.4. Social Control of Society as a Solution to Tackle Gambling Behaviour**

Social control is a system used to avoid deviations in social behavior and to guide people to act following prevailing norms and values. The importance of social control is reflected when offenses occur, where the role of community social control becomes crucial in preventing social deviance. This gambling phenomenon is a complicated problem. To prevent someone from getting entangled in gambling, full self-control is needed in the form of awareness of the dangers of gambling from cases that have been widely reported. In addition, it is very necessary to control the community environment itself.

In this modern era, there is no doubt that the development of technology is so rapid. This era of rapid technology, not only brings positive impacts but also negative impacts where negative things also transition to be more sophisticated, one of which is online gambling. On the other hand, amid the progress of modern times, humans are increasingly becoming individualistic creatures. Increasingly selfish without feeling social responsibility. This is what makes social control increasingly minimal in social life so that deviant behavior sometimes tends to be aligned. To prevent an act that violates norms, rules, and laws, social control is needed as a preventive measure before a community group tends to commit acts that violate the law and ultimately have an impact on themselves and society.

Jogo tonggo is a concept in Javanese society that prioritises togetherness, mutual care and gotong royong. This concept inherently strengthens social control, as it encourages individuals to monitor and influence each other in their daily decisions and behaviour. In the context of preventing gambling behaviour, jogo tonggo plays an important role by building collective awareness about the dangers of gambling and encouraging individuals to be accountable to each other. By strengthening social relationships and promoting positive values, jogo tonggo can fortify communities against the temptations of gambling and minimise risks to social and economic well-being.

Furthermore, jogo tonggo can also create an environment where individuals feel comfortable talking about problems and seeking peer support. This allows for early intervention if an individual is seen to be falling into gambling behaviour. In addition, jogo tonggo reinforces social norms against gambling, so individuals are more likely to avoid such behaviour in order to maintain their reputation and relationships within their community. Thus, through the application of the concept of jogo tonggo, communities can build a strong social fortress to protect themselves from the threat of destructive gambling behaviour.

The concept of jogo tonggo is closely related to Travis Hirschi's social control theory. According to Hirschi's theory, individuals tend to follow social norms and stay away from deviant behaviour when they have strong ties to social institutions such as family, school and community. In the context of jogo tonggo, strong social ties between community members play a similar role to the ties theorised by Hirschi.

For example, in jogo tonggo, togetherness and mutual care between individuals strengthen the social bonds between them. When individuals feel emotionally connected to their community and have responsibilities towards other members, they are more likely to adhere to social norms that inhibit gambling behaviour. This is in line with the concept of bonding theorised by Hirschi,

where individuals who have strong bonds with others tend to follow social norms and avoid deviant behaviour.

Thus, the concept of *jogo tonggo* can be seen as an implementation of Travis Hirschi's social control theory, where strong social ties between individuals play an important role in influencing individual behaviour and preventing gambling behaviour among the community.

In the community's social control strategy as the theory of Travis Hirschi, namely exploring formal systems to control groups to prevent the impact of the online gambling phenomenon in Pekalongan Regency, the role of various elements of society itself is needed. Among others:

#### 1. Family

The role of the family has an important impact on efforts to prevent online gambling practices. The family is not only the first unit of socialization but also the frontline in instilling moral and ethical values in its members. Through a proactive approach, families can provide a deep understanding of the risks and dangers associated with online gambling to family members, especially the younger generation. Open and in-depth communication within the family environment also makes it possible to detect early signs of suspicious behavior related to online gambling. In addition, families can provide the necessary emotional and moral support for family members who may be tempted to engage in gambling practices. Thus, the role of the family is not only in educating, but also in monitoring, providing protection, and raising awareness of the dangers of online gambling, making it a key element in maintaining moral integrity and social welfare in Pekalongan society.

#### 2. Religious Leaders

The role of religious leaders has a very important impact on social control efforts to prevent online gambling practices in Pekalongan society. As spiritual and moral leaders, religious figures have respected authority in their communities. They can use their platform to provide a deep understanding of the dangers and negative consequences of online gambling, as well as affirm the moral and ethical values inherited by religion. By providing focused lectures, sermons, or teachings, religious leaders can shape a firm stance against online gambling activities within their communities. In addition, they can also mobilize and organize social or educational activities aimed at raising awareness of the dangers of online gambling and bringing communities together to fight the practice. Through their moral and social leadership, religious leaders play a crucial role in strengthening social control and preventing the spread of online gambling in Pekalongan society.

#### 3. Public Figures

The role of community leaders is vital in exercising social control to prevent the spread of online gambling practices in Pekalongan society. As holders of respected and influential roles in the local social structure, they can significantly influence public opinion and behavior. By leveraging their influence and networks, community leaders can organize education campaigns, seminars, or public discussions aimed at raising awareness of the dangers of online gambling and its negative consequences for individuals and society at large. In addition, they can also mobilize support from various elements of society to support policies and actions aimed at reducing the prevalence of online gambling, as well as provide assistance and support to individuals or families affected by gambling practices. By acting as agents of change and opinion leaders in the

local environment, community leaders play a very important role in strengthening social control and minimizing the negative impact of online gambling in Pekalongan society.

#### 4. Society Group

The role of care among community members has a significant impact on social control efforts to prevent gambling practices in Pekalongan society. In a strong and supportive community environment, individuals look out for each other and keep an eye on each other. Where the community collectively identifies and responds to early signs of suspicious behavior related to gambling. With open communication channels between neighbors and peers, information about gambling practices can be quickly conveyed and responded to collectively. In addition, by strengthening solidarity and empathy among neighbors, communities can provide moral support and assistance to individuals or families who may become entangled in online gambling rings. Through active concern for the welfare of others, Pekalongan communities can shape an environment that is intolerant of online gambling practices, and build a strong foundation to reduce the prevalence and negative impacts of online gambling in their communities.

#### 5. The Government

In this case, the role of the government as social control is to make strict policies for the eradication of gambling in the Pekalongan area and create sanctions that deter people. This can be a last resort because people who tend to be afraid of violations and sanctions will make them inevitably be reluctant to engage in gambling behavior, especially online gambling. Because clear regulations and strict sanctions and prosecution indiscriminately can make people afraid to engage in gambling. The government as a policy maker must mobilise the community to eradicate gambling in Pekalongan by encouraging and involving the community to monitor and report gambling cases in their respective areas. So that the participation of the community can make it easier for government officials to crack down on gambling cases in their area.

In Pekalongan, the application of the *jogo tonggo* concept and Travis Hirschi's social control theory can be an effective strategy in preventing online gambling behaviour in the community. The concept of *jogo tonggo*, by building togetherness, mutual care, and *gotong royong* between individuals, can create an environment that strengthens social ties. In this case, communities in Pekalongan can collectively raise awareness about the dangers of online gambling and support each other to avoid such behaviour.

Meanwhile, Travis Hirschi's social control theory emphasises the importance of individual bonds with social institutions in preventing deviant behaviour. In the context of Pekalongan, implementing Hirschi's theory could mean strengthening individuals' bonds with family, school, religion and the local community. For example, by involving families, teachers and community leaders in educating about the risks of online gambling as well as promoting values against it, communities can build an environment that strengthens social control.

In the context of preventing gambling behaviour in Pekalongan society, the concept of '*Jogo Tonggo*' can be linked to Travis Hirschi's social control theory which involves four main elements: attachment, commitment, involvement, and belief. The following is a description of the implementation of '*Jogo Tonggo*' in each of these elements:

##### 1. Attachment

Attachment refers to the strong emotional connection between individuals and those around them, especially family, friends, and community. In the context of 'Jogo Tonggo', through various activities such as gotong royong, joint patrols, and community events, the programme strengthens bonds between residents. The stronger these bonds, the less likely individuals are to engage in deviant behaviour such as gambling, as they do not want to damage the relationships they have. With social support from neighbours and the community, individuals feel more bonded and are reluctant to commit acts that could damage the reputation and trust that has been built.

2. Commitment

Commitment refers to the investment of time, effort and resources in conventional activities that the community recognises. This step encourages citizens to engage in various beneficial activities such as sports, religious activities, and education. This commitment makes them focus more on positive long-term goals rather than seeking instant gratification through gambling. Individuals who commit to the programme gain social rewards and recognition from the community, which increases their motivation to stay on track and away from negative behaviours such as gambling.

3. Involvement

Involvement involves active participation in activities that occupy time and reduce opportunities to engage in deviant behaviour. By organising various activities such as community service, skills training, and recreational activities, the programme ensures that residents have many positive activities that keep them busy and do not have the time or opportunity to gamble. Involving residents in the planning and implementation of activities makes them feel responsible for the success of the programme and the well-being of their community.

4. Belief

Beliefs refer to an individual's agreement with the social and moral norms that exist in society. The propagation of positive values: The programme promotes moral and ethical values that emphasise the importance of honesty, hard work and togetherness. Belief in these values makes individuals more likely to stay away from harmful behaviours such as gambling. By reinforcing social norms through socialisation and education, 'Jogo Tonggo' helps reinforce residents' belief that gambling is unacceptable behaviour in their community. The programme promotes moral and ethical values that emphasise the importance of honesty, hard work and togetherness. Belief in these values makes individuals more likely to stay away from harmful behaviours such as gambling. Enforcement of social norms: By reinforcing social norms through socialisation and education, 'Jogo Tonggo' helps reinforce residents' beliefs that gambling is unacceptable behaviour in their communities.

Through the application of these two concepts, Pekalongan society can work together to reduce the prevalence of online gambling behaviour. By strengthening social ties and building collective awareness, it is expected that individuals will be more inclined to follow norms against online gambling and avoid such behaviour for the common good.

Strong community social control and the role of various elements of society that work together in overcoming this gambling problem can reduce the tendency of gambling behavior in the

community. Here social control not only provides direct barriers to the practice of gambling but also creates an environment where individuals feel compelled to comply with the rules and maintain the social integrity of their community. The community also tends to label people who have gambled or been caught gambling so that social sanctions from the community will prevent gambling behaviour among the community as well as strict sanctions from the government against gambling offenders.

## 5. Conclusion and Suggestion

Community social control is a solution to prevent online gambling behavior where the Pekalongan society has the cultural culture of Santri city with a religious society, making the important role of social control a way to create a community environment that does not allow gambling behavior to occur in its area. This allows social sanctions to make online gambling players reluctant to engage in online gambling. The participation of the community itself will make it easier to build a community ecosystem without gambling so that it has an impact on the orderly life of the community directly. The role of social control, which begins with supervision starting from the family, then religious leaders, community leaders, and community groups, complemented by clear and firm policies from the government, can prevent online gambling behavior in the Pekalongan community. Therefore, the social control of the community, which is full of cultural elements of gotong-royong, can be used as a more humanist approach to tackling gambling behavior for the people of Pekalongan.

This research still has many limitations so criticism and suggestions are very much needed. The limitations are mainly in the process of collecting data and information from respondents regarding gambling behaviour in the Pekalongan area. Most of the respondents who engage in gambling certainly avoid and tend to hide their behaviour. Therefore, more in-depth research is of course needed to obtain more accurate data so as to produce a more comprehensive discussion.

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