

Family resilience of lottery gamblers in Kedungrejo Village, Tunjungan District, Blora Regency

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Article Info

History Articles

Received:

16 February 2023

Accepted:

17 March 2023

Published:

29 June 2023

Keywords:

coffee shop;

family resilience;

lottery gambling.

Abstract

Teachers in schools have carried out social studies learning, but it will be more optimal if they get support from the family. The low human resources and economy caused family members to play lottery gambling. This study aims to determine the causes of lottery gambling in coffee shops and their impact on family resilience. This research uses qualitative methods. Data collection techniques are observation, interviews and documentation. The results of this study show that lottery gambling in Bokerto Hamlet coffee shops is caused by the economic motives and political relationships between coffee shop owners and government officials. In addition, socialization factors from deviant sub-cultures and the social and cultural environment also support gambling activities. The existence of lottery gambling in coffee disrupting the strength of families consisting of lottery gamblers. Families who are disturbed by their resilience fail to meet the mental-spiritual and psychological components. Childrens of lottery gamblers who study at junior and senior high school levels have not been able to force their parents to stop playing the lottery, while they who have grown up are permissive. This research is expected to contribute to thinking that every parent has an important role to create family resilience.

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p-ISSN 2252-6390

e-ISSN 2502-4442

INTRODUCTION

Coffee shops are public spaces for all people. Traditional coffee shops offer their special attraction to customers. Research by (Kartika et al., 2021) reveals that there are traditional coffee shops that sell attractions with female servers dressed in mini, tight, and sexy clothes and often use sighing verbal language. Research by (Kusumaningrum et al., 2022) the distinctive taste of coffee, suggestions, and nicknames for "joss coffee" are the keys to success in becoming a gastronomic tour in Yogyakarta. Similar research in Yogyakarta by (Setiawan, 2020) stated that the satisfaction of consumers of Merapi Coffee Shop lies in the atmosphere displayed, namely the view of Mount Merapi. Based on that, the element of "uniqueness" in traditional coffee shops is a significant value for consumers.

In this study, researchers examined traditional coffee shops that have the appeal of providing gambling arenas. Coffee shops, whose original purpose was as a means of recreation by residents at the next time became recreational facilities with gambling. Gambling activities risk a certain amount of money or treasure in a guessing game whose winner is based on chance to obtain a more significant amount of money or prize than before (Kemendikbud, 2022). The type of gambling in coffee shops that takes place in Bokerto Hamlet, Tunjungan District, Blora Regency studied in this study is conventional lottery gambling.

Based on the results of the BPS survey as of November 2022, the most of residents of Bokerto Hamlet earn below IDR 5,000,000. Based on indicators of grouping the economic level of the community based on expenditure according to the World Bank (Kadata.co.id, 2022), residents of Bokerto Hamlet who are addicted to conventional lottery are classified as vulnerable class groups with expenses of IDR 354,000-IDR 532,000 per person per month, and middle class economic groups with expenditures of IDR 532,000-1,200,000 per person per month. Low education factors influence this condition,

on average, having a junior high school education and only working as a farmer.

Lottery gambling causes destructive impacts. As in the research (Sunarso, 2021), lottery gambling affects family economic problems, as well as social impacts, including drinking habits, intimidation, blackmail, theft, pickpocket, pickpocketing, laziness, and even household rifts to divorce, other crimes and psychological effects for gamblers themselves. Similar studies have found that lottery games result in adverse impacts not only in economic and social component, but also in psychological effects (Agung Pangestu et al., 2021; Salonen et al., 2018). Regarding material value, gambling players are often drained of money (Savolainen et al., 2022; Zurohman et al., 2016). Regarding the solid matter, (Zurohman et al., 2016) continue that gambling players often mortgage the goods they have. Gambling players often pawn the items they have well; spiritually speaking, gambling proceeds create deviant activities, namely drinking (Zurohman et al., 2016). As for those who find the positive impact of the lottery, it is to improve the standard of living. However, it still brings more significant adverse impacts, namely fights, theft, people becoming stressed, become laziness (Rindengan et al., 2020).

The research above has similarities with this research, including both used qualitative methods and both discussing the impact of gambling. However, this study focuses more on the effects on family resilience using the indicators of the Family Resilience Bill 2020. The difference of this research and previous research lies in the theoretical foundation where previous research used Peter L. Berger's theory of social construction (Agung Pangestu et al., 2021) and Edwin H. Sutherland's theory of differential associations (Rindengan et al., 2020), while this research researchers used theory of anomie Robert K. Merton's (Sulaiman, 2020), theory of differential associations Edwin H. Sutherland's (Anwar & Adang, 2013) and theory of functions Emile Durkheim's (Sulaiman, 2020).

Based on this background, the purpose of this study is to analyze the factors that cause lottery gambling to take place in coffee shops, and analyze the resilience of families consisting of lottery gamblers.

METHOD

This research focuses on the resilience of families consisting of lottery gamblers. The case study of this research is in Bokerto Hamlet, Kedungrejo Village, Tunjungan District, Blora Regency. The subjects of this study were two coffee shop owners and 6 families consisting of lottery gamblers. The informants of this study amounted to 14 people, consisting of two coffee shop owners, two supporting informants, two wives of lottery gamblers, five children of lottery gamblers. Data collection techniques were carried out by observation in coffee shops focusing on the causes of lottery gambling; Interviews with families of lottery gamblers focused on the impact of lottery gambling on family resilience; And documentation was carried out on the interview process, lottery gambling equipment, and residents' activities in coffee shops. The data analysis technique uses the interactive model of (Miles et al., 2014), which consists of condensing data to produce abstractions from the results of interviews about family resilience, then continues to present a family resilience table consisting of lottery gamblers and ends with concluding the results of the study.

RESULT AND DISCUSSION

This research was conducted in rural communities with low educational and economic conditions. Some residents' habit of gambling makes the lottery immediately get many loyal customers. Without realizing it, the resilience of the family consisting of lottery gamblers was affected by his behavior. Family resilience is a tool to measure the family's achievements in carrying out its roles, functions, and responsibilities in realizing the welfare of members (Prakasa Erwinda & Rezi, 2021).

Researchers used the foundation of the Family Resilience Bill based on Law No. 52/2009 (Kemenkes RI, 2009), with the components of family resilience including (1) Mental-spiritual resilience; (2) Physical-economic resilience. Physical security includes food and nutrition, clothing, shelter, education, health, employment, and a sense of security); (3) Social resilience, including the ability to build effective communication, the ability to maintain and increase commitment, the ability to maintain social relationships, and the ability to manage pressures and/or crises; and (4) Psychological resilience.

Factors Causing Lottery Gambling in Coffee Shops

Researchers examined the causes of gambling in coffee shops in Bokerto Hamlet from two sides of the residents, including:

Coffee shop owner

Economic factor

At the research site, two coffee shops sell conventional lottery. Lottery dealers offered the two stalls through collectors in Tunjungan District. The owner of a coffee shop, GS, who first decided to become a lottery retailer in Bokerto Hamlet, received a commission of 20% from the proceeds from the sale of daily lottery coupons. Another coffee shop owner, TI, as an extension of GS lottery retailers operating in other place, gets 12% of the proceeds from the sale of daily lottery coupons.



Figure 1. Example of HK lottery coupon at Bokerto Hamlet coffee shop (Source: research documentation, 2023)

By selling lottery coupons at their traditional coffee shops, both can increase daily income from the sale of snacks or coffee. HK lottery winners were announced at 23:00 WIB. Residents who waited for the lottery numbers to be issued partially survived hanging out at coffee shops, thus adding to the items purchased at the stalls. Thus, the existence of a lottery increases the income of coffee shop owners in selling something they sell.

These findings corroborate Emile Durkheim's theory of anomie social deviation, in which he says that deviant behavior caused due to economic conditions in society. Furthermore, this opinion was developed by Merton that differences in social requirements within a community result in pressure so strongly on a person in society that he involves himself in behavior that is contrary to the law (Atmasasmita, 1992).

Political relations factor

The practice of lottery gambling in from the police agency. When lottery gambling was absorbed after the FS case appeared in October 2022, it was the Tunjungan Police officer who gave the code that the lottery could retake its place.

In addition, there is a political relationship between GS and active DPRD members of Blora Regency. This political relationship strengthens the security of the sustainability of lottery gambling in Bokerto Hamlet. The member of the Blora Regency DPRD is the collector's lottery son, so the security of lottery gambling is also carried out through political linkages. As proof of political relations, GS was given the authority as chairman of the Nasdem Party Branch.



Figure 2. Nasdem banner at GS coffee shop (Source: research documentation, 2023)

Conventional coffee shops in Bokerto Hamlet cannot be separated from the support of government officials who launch these criminal activities. These individuals include police officers and police officers. Based on the results of interviews with GS and TI, coffee shop owners and police officers are tasked with providing information if there is an operation plan.

Community Members

Socialization factors of deviant subcultures

Residents of Bokerto Hamlet are *gemeinschaft* type. This is found in joint activities such as mutual aid in building houses, cultivating rice fields, and carrying out the tradition of almsgiving of the earth. On the religious side, the social environment in Bokerto Hamlet is relatively ordinary. There is no activity in madrasahs or Islamic boarding schools.

The conditions of the social environment make the process of socialization of the deviant sub-culture easier to occur. Especially in coffee shops, learning to deviate occurs through chats, including the case of lottery gambling. Daily, residents socialize about lottery numbers at home, when shopping at the grocery store, and when at coffee shops. These social symptoms represent Sutherland's differential association theory that deviant behavior can be learned through a familiar association (Anwar & Adang, 2013).

Environmental and cultural factor

Before lottery gambling took place at the Bokerto Hamlet coffee shop, another type of gambling had taken place. Existing types of gambling include card gambling, ding-dong machines, and gimeran. Only the ding-dong machine has now stopped operating. The similarity of the four types of gambling above is that the players are just that. The difference lies in the location of the gambling.

Gimeran gambling is carried out at the ronda post only at night. Ding-dong gambling machines once operated in one of the residents' houses during the day until midnight. Playing card gambling takes place in a coffee shop. Types of gambling and card gambling also sometimes occur in residents' homes one day before the celebration, such as wedding celebrations or circumcision. These findings are similar to a study in Finland that states that the most common gambling environments are kiosks, grocery stores or supermarkets, and homes (Salonen et al., 2018).



Figure 3. The culture of playing gimeran gambling before the wedding celebration of a community members
(Source: research documentation, 2023)

Based on the research results above, the social environment in Bokerto Hamlet has supported the entry of lottery gambling itself. The craze of some residents playing gambling prompted bookies to find retailers at the research site. Merton has written such a phenomenon on

the theory of anomie that it is precisely society that drives the existence of social deviations. Why do people deviate, because society influences it, society lures them (Syamsi, 2010). This finding also corroborates previous research by (Egerer & Marionneau, 2019) in which social and cultural factors influence a person to play gambling. It was also corroborated by the results of an interview with an informant, PS, a former member of the Tunjungan Police, that, according to him, gambling is part of the community's customs, making it difficult to eliminate.

When the lottery was rolled out, the topic of chatting in the coffee shop also increased, namely talking about lottery predictions. Each individual's interpretation of abstract metaphysics makes the lottery attractive to villagers. This finding corroborates the findings of previous research that there are habits and beliefs of last people, who still believe in dreams, and make the meaning of dreams material for carrying out lottery gambling practices. They consider dreams closely related to culture (Sarima, 2018). In the tradition of looking for lottery numbers, some residents ask for numbers in sacred tombs. The research found pilgrims of sacred tombs in Mojokerto who begged for lottery numbers, money from the barakah lottery, and valuable (Nihayah, 2017).

The Resilience of a Family Consisting of Lottery Gamblers

Researchers examined the resilience of families consisting of lottery gamblers, whether they were fathers, mothers, grandparents, or children. The children in this study had family members who were classified as neurotic gamblers. Neurotic gamblers are gamblers who gamble because their unconscious impulses make it difficult to stop (Bawengan, 1991). Researchers focus on the adaptive aspects of capacities, namely the ability of families to learn from past experiences and adjust to future challenges. The informant's knowledge is when one of its members is addicted to gambling. Researchers examine how these families face

social challenges when connecting with peers, extended family, and society.

Researchers operationalize the components of family resilience according to the Family Resilience Bill based on Law No. 52/2009 (Kemenkes RI, 2009), including:

Mental-spiritual resilience;

Physical-economic resilience. Physical security includes food and nutrition, clothing, shelter, education, health, employment, and a sense of security);

Social resilience, including the ability to build effective communication, the ability to maintain and increase commitment, the ability to maintain social relationships, and the ability to manage pressures and crises;

Psychological endurance.

Researchers operationalized the above four family resilience components to six families at the study site. The six families consist of one

or more lottery gamblers. Such families are selected based on the qualifications of having a junior high school teen, having a high school teenage son; have children who have grown up (work/ married). Some fathers are lottery gamblers in the families studied, and grandparents are. Various criteria were selected to obtain comprehensive research results. Based on the research findings, no family has good resilience if one of its members is a lottery gambler. Although a family has sufficient income, such as the QY, ND, MT, and RJ families, the family fails to meet the spiritual and psychological components of the family's resilience. Parents in family institutions are supposed to carry out exemplary roles, mentoring, organizing, and teaching, but not all do so due to limited time, level of education, and the influence of the social environment (Septiani et al., 2022). Here is a table of family social resilience:

Table 1. The resilience of a family consisting of lottery gamblers

No.	Family criteria	Informant	Indicators of family resilience	Info
1.	The father and mother is lottery gambler, AG has grown up (working and unmarried)	AG	(1) Mental-spiritual (2) Physical-Economic (3) Social (4) Psychological	- - - -
2.	The grandfather is a lottery gambler, QY has grown up (worked and unmarried)	QY	(1) Mental-spiritual (2) Physical-Economic (3) Social (4) Psychological	- √ √ -
3.	The grandmother is a lottery gambler, ND has grown up (working and has been married)	ND	(1) Mental-spiritual (2) Physical-Economic (3) Social (4) Psychological	- √ √ -
4.	The father is a lottery gambler, MT junior high school teenager	MT	(1) Mental-spiritual (2) Physical-Economic (3) Social (4) Psychological	- √ √ -
5.	The father is a lottery gambler, high school teenager	RJ	(1) Mental-spiritual (2) Physical-Economic (3) Social (4) Psychological	- √ √ -
6.	The Father is a lottery gambler, SP has grown up	SP	(1) Mental-spiritual	-

(worked and has been married)

(2) Physical-Economic	√
(3) Social	√
(4) Psychological	-

(Source: research data, 2022)

Based on table 1, one family fails to meet all components of family resilience. The family is the AG family, where his father and mother both play the lottery, even though they are short in terms of economy. AG's grandfather and grandmother have entered an unproductive age of over 60 years. AG, as the only child with parents, has encountered a deadlock in communicating his complaints about wanting to save more by suppressing his parent's lottery habits.

It is different from other informant families, for example, MT, who is still in junior high school. MT's father is a lottery gambler. In communication with his parents, MT has not been able to warn his father to stop playing the lottery strongly. On the other hand, his Mother was also less vocal in reprimanding his father. So, MT's mental-spiritual resilience fails to form correctly due to poor socialization. Based on previous research, process factors consisting of intimacy in family life, the ability to adapt the family to changes, and the aspirations of parents in children's education, are significantly related to children's learning achievement at school (Sudiapermana, 2020). The parent's financial ability and knowledge influence social life through education, lifestyle, and moral behavior (Faidin et al., 2020).

In the case of lottery gambling activities in coffee shops, none of the infected high school teenagers from Bokerto Hamlet came into play. They are more interested in online gambling. RJ's informant admitted that he had played "slot" online gambling, but it only lasted two months. Slots are games consisting of various elements that are rotated randomly, then winnings are obtained when those elements come out according to specific criteria. Slot gambling can be played on smartphones at any time, so players are not monitored in time like conventional types of gambling.

The QY, ND, and SP families experienced the same family resilience disorders as the MT and RJ families. His family's resilience disorder is also on the same mental-spiritual and psychological indicators. Both indicators failed to be met by the entire family, which was the subject of research on the feeling of anomie formed mainly in the child. Every family can meet physically, economically, and socially, but mental-spiritual and psychological are immaterial things whose formation is influenced by the figures present in the family.

Based on the results of observations, QY and SP rationalized similar social deviations committed by figures in the lottery-loving family, namely Grandpa of QY and Father of SP. QY and SP are currently playing slot gambling, even in coffee shops. Although QY's father is religious, he still chooses to steal and play slot gambling. Likewise, SP, his father, with mediocre economic conditions, still allocates his income to buy the lottery. This made SP more stingy with his father because he knew that if he gave money, it would be used to buy the lottery.

Still, based on table 1, the comparison between lottery gambler children who are still in school and those who have grown up shows the same results. They have both been unable to influence when warning their family members who are addicted to the lottery. The difference lies in the feeling that arises when knowing that parents are still buying lottery: children who are still in school, in this case, middle or high school students (MT and RJ), have a stronger sense of wanting their family to have no one to play gambling; while children who have grown up (QY, AG, ND) feel apathetic towards family members who are still used to gambling. These findings corroborate the results of previous research by (Thariq, 2017) that interpersonal communication plays a vital role in shaping family resilience and strengthening family functions to face life's challenges. In this study,

intrapersonal communication did not occur between children and parents who played lottery gambling, so the family failed to build resilience.

The family environment also affects children's learning outcomes. Related to social studies education, the increase in students' learning outcomes has increased because it is supported by a good family environment (Cahyani et al., 2021). Other studies have also stated a positive and significant relationship between the family environment and social studies learning outcomes (Hanifah, 2020). The results of this study reinforce previous research that the family has an important function, namely the socialization function by providing examples of good behavior towards children and maintaining good communication with family members.

CONCLUSION

The cause of lottery gambling at the Bokerto Hamlet coffee shop is due to the economic motives of the coffee shop owner and the political relations of the coffee shop owner. In addition, the socialization factor of the deviant sub-culture and the community's social and cultural environment support the rampant lottery gambling at the research site. The existence of lottery gambling in coffee shops impacts the resilience of families consisting of lottery gamblers. Families who are disturbed by their resilience find their members who fail to meet the mental-spiritual and psychological components in themselves. Children from families of lottery gamblers who are still in school do not have the power to stop their parents from playing the lottery, while children from families of lottery gamblers who are adults prefer to be permissive towards families who are addicted to lottery.

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