



## Normalization of Card Gambling as a Social Pathology in Petuk Hamlet, Kediri Regency

<sup>1</sup>Refki Rusyadi, <sup>2</sup>Februana Cerly Zaelanty, <sup>3</sup>AnisaFitriyani.

<sup>1,2,3</sup>UIN Sayyid Ali Rahmatullah Tulungagung, Indonesia.

<sup>1</sup>[refky.rusyadi@uinsatu.ac.id](mailto:refky.rusyadi@uinsatu.ac.id), <sup>2</sup>[februaracerly@gmail.com](mailto:februaracerly@gmail.com), <sup>3</sup>[anisafitr@gmail.com](mailto:anisafitr@gmail.com).

\*Correspondence Email: [refky.rusyadi@uinsatu.ac.id](mailto:refky.rusyadi@uinsatu.ac.id).

**Abstract:** This research is motivated by gambling activities that occur in the people of Petuk Hamlet. Gambling carried out by some people has undergone a normalization process through several factors. Thus, this study aims to understand how gambling activities can take place and be normalized by the people of Petuk Hamlet. This research uses a qualitative approach with a case study type of research. Through observations and interviews, the findings of the data obtained by the researcher show that gambling has become an organized local tradition or culture with a system of division of roles such as blandar, players, facility providers, and supervisors. The early history of card gambling in this study is a card game that is used as entertainment in the tradition of lek-lek-an (staying up late) during certain events. This phenomenon is in the perspective of Talcott Parsons' functional structural with the concept of AGIL (Adaptation, Goal Attainment, Integration, Latency) that the community still tries to maintain social stability despite deviant activities such as gambling. On the one hand, gambling strengthens solidarity and social relations between actors. Meanwhile, on the other hand, this activity has an impact on the economy and household life. Therefore, this study emphasizes the importance of understanding traditional gambling as part of complex rural social dynamics, where economic, cultural, and social values are intertwined.

**Keywords:** Gambling, Social Pathology, Normalization of Gambling, Structural Functional

### INTRODUCTION

Pathology as a study in the social sciences refers to the symptoms that are considered "sick" in society, the rapid pace of social change that is not balanced by the adjustment of norms and values is often the main cause of this phenomenon (Satyawati & Dwikurnaningsih, 2024). The term social pathology refers to social symptoms that are considered deviant, violate norms and disrupt social balance. These deviations are usually a phenomenon that, if left unchecked, can foster conditions that trigger criminality or crime. It can be interpreted that social equilibrium can occur if the prevailing norms or rules are not able to regulate individual behavior (Burlian, 2022).

Social pathology as a study discusses various social problems. If left unchecked, social ills will continue to develop and cause a decrease in values and norms (Riveira, et al., 2014). Thus, the social pathology that is left will cause a shift in values where people begin to lose sensitivity to social values and norms that should be maintained. One example of a social pathology that often



appears in society is gambling. In some societies, gambling is often considered a habit. Gambling has been considered an acceptable habit and has become an entertainment or even a tradition (Ramadhani & Syukur, 2021). As one of the actions that has existed since ancient times, gambling continues to develop (Sholeh, 2025). The types of gambling are also starting to vary, starting from light bets such as card games, to more complex ones such as casinos. In addition, with the rapid development of technology, gambling that could initially be done in person can now be done online (Habibulloh et al., 2024). Online gambling has become very popular among the public, especially the younger generation because of the ease of access offered (Asran Abdullah, 2023) Society and gambling are social issues that are difficult to separate where gambling has reached various levels of society. The ease of access and attractiveness of the bets given make the perpetrator tend to ignore the losses experienced (Ghozalan & Susanti, 2025)

According to data from the Central Statistics Agency (BPS), in 2021 there were 993 divorce cases caused by gambling. The number of divorce cases due to gambling increased in 2022 with 1,191 cases. The data shows that gambling has a significant impact on household life. In 2023, divorce cases due to gambling increased to 1,572 with the East Java region recording the highest cases of 415 cases. Then in 2024, divorce cases due to gambling will reach 2,889 cases. This shows that the impact of gambling is an important issue that needs to be considered (BPS, <https://subangkab.bps.go.id>).

Normalization of gambling can be interpreted as the process by which deviant activities such as gambling begin to be considered a commonplace part of daily life. With normalization, people no longer see gambling as an activity that needs to be opposed (Sanusi et al., 2011). However, gambling is considered a habit that does not need to be worried if it does not cause disturbances. A similar phenomenon also occurs in the people of Petuk Hamlet, Puhrubuh Village, Semen District, Kediri Regency (Eryanti, 2021). Gambling in Petuk Hamlet is generally carried out in groups with the division of roles such as bandar, players, facility providers, and supervisors. The time for the implementation of these activities usually starts at around 14.00 with an estimated time that cannot be determined. The structure shows that gambling activities run in an organized manner, even though the timing of their implementation is unpredictable. However, in gambling activities many individuals are involved either actively as players or just watching. Thus, gambling practices are not only interpreted as economic activities, but also as part of social interactions.



In the midst of gambling practices that are still going on today, Petuk Hamlet as a research location has a number of Islamic boarding schools as centers for religious and Islamic education. This shows the existence of conflicting conditions between the religious values of the pesantren and the practice of gambling. The location of the Islamic boarding school in the east of the hamlet is one of the factors that affect the difference in people's life patterns. While gambling is located in the western part with a hidden location in *the pedestal*. The comparison of the distance between the two locations makes gambling activities less exposed. Thus, society began to consider gambling to be a normal and natural thing.

The existence of Islamic boarding schools in Petuk Hamlet in reality is not fully able to change habits that have taken root and become local culture. Islamic boarding schools that are supposed to be a means of eliminating gambling practices, in fact this phenomenon still continues in society. Thus, the normalization of gambling is interesting to research. However, despite the normalization, it is undeniable that gambling practices in Petuk Hamlet continue to have a negative impact. From an economic point of view, many people think that gambling practices can improve their financial condition. Meanwhile, in some cases, gambling is considered to worsen the family's economic condition.

Poor economic conditions occur due to the use of funds that should not be used such as spending money, education costs, or even business capital. Thus, household stability will also be disturbed by the impact of tension between family members. However, there were no cases of divorce as a result of gambling in this hamlet, in contrast to national data that showed an increase in the divorce rate due to gambling. In addition, the wider impact can be seen from how concerned the community is about the influence of gambling on the younger generation, especially adolescent children. However, people who are against it tend to choose to ignore and not respond directly.

Society as a social system consists of interconnected parts and has a function in maintaining social balance. In Talcott Parsons' theory of functional structure, society is an organized unity of systems. This theory views society with each part having a function to maintain order in accordance with the agreed value system. Thus, if one of these parts does not work with good mom will create an imbalance. The phenomenon of gambling in the people of Petuk Hamlet shows that there is a mismatch between moral values and social practices of the community. The normalization of gambling shows that there is dissatisfaction with people's social conditions. By using functional



theory structural research in attempt explain how to remain stable in Society Despite Social Irregularities (Firmanto, 2019). The phenomenon of gambling Online this has become the focus of many research because it is considered a new phenomenon of deviance in society. Thus attention towards shape gambling traditional tends to decrease. In fact, if further researched, the practice of direct gambling such as card gambling still exists among the village community (Anjani et al., 2023)

A lot of attention to gambling *Online* which is rapidly developing in the digital era is the main focus of research. Even though the practice of gambling traditionally still survives and is part of the social activities of the citizens. Not only revolving around the issue of law violations, this activity also involves values, culture, and social interaction. In contrast to *Squirt* Individual, traditional gambling such as card gambling involves physical interaction, patterns of togetherness, as well as real social spaces. Thus, understanding traditional gambling practices becomes important to bring back social realities that are often overlooked due to narratives about technology.

## **METHOD**

This research uses a qualitative approach with a case study type of research (Creswell & Clark, 2007). Qualitative research aims to understand the phenomena experienced by individuals in the form of behavior, perception, motivation, actions, and so on in the form of narratives or descriptions. This approach was chosen because it is in accordance with the purpose of the research, which is to understand how the process of the card gambling phenomenon can be accepted and normalized in the community of Petuk Hamlet. By using qualitative research, researchers can interact directly with the research subject. In this study, researchers play an active role in the research process by using the type of research in the form of case studies

This type of case study research can examine a case in depth. The term case study comes from the translation of the word "*case*" or case which means event. Then the word is juxtaposed with the word "*study*" which means to study, study, research, or analyze. Broadly speaking, a case study is the study of an event or social phenomenon in depth (Ilhami et al., 2024) By using case study research, researchers can collect data from various sources to understand in depth the social context being studied. In this study, the case studied is a card gambling activity carried out by some people of Petuk Hamlet.



## **RESULT AND DISCUSSION**

### **AGIL theory as a reality reader**

These activities tend to have a bad impact on both gambling perpetrators and the people around the perpetrators and the wider community. Therefore, to overcome these deviant activities, there are strict actions from law enforcement officials. Gambling carried out by the people of Petuk Hamlet has taken root and has become a tradition that is difficult to eliminate.

Although there are several efforts from the surrounding community, village institutions, and law enforcement officials such as the police, the activity is still ongoing and has experienced several developments and decreases in the intensity of the activity. Initially, researchers had the assumption that this gambling was carried out due to inadequate geographical conditions for people to seek income so they looked for alternatives quickly. However, the reality that occurs in the field is that gambling is carried out as a form of entertainment in carrying out *the tradition of lek-lek-an* in several events. Initially, this activity started from a regular card game without any betting element. Then it further developed by using money bets as a form of enthusiasm and a quick alternative as a fulfillment of economic needs and becoming a betting venue for both small and large betting. This activity that was carried out openly received attention from law enforcement officials until a large raid occurred which had a deterrent effect so that there were several perpetrators who stopped and fled by migrating.

The perpetrators who initially had jobs, both as laborers, farmers, and tree cutting businesses began to turn into nomads who when they returned home gambled secretly as a form of adjustment (Andayani & Akbar, 2025). Even though it is done secretly and from place to place, gambling still has a direct and indirect influence on the perpetrator and the surrounding community. Starting from the impact on the economy, social, and household life, the perpetrators began to be affected by these activities (At-tamimy & Eloy, 2025). Efforts made ranging from just giving advice or even jokes to the emergence of tension in the household, as well as the efforts of perpetrators and law enforcement officials in fact cannot provide results in accordance with expectations (Shobirin, 2025). Economic pressure is the main factor in these activities that are still carried out to this day, both from actors with uncertain income and from actors who have higher incomes.



Petuk Hamlet with the existence of several Islamic boarding schools in reality is unable to minimize or stop deviant behavior in the community, one of which is gambling. The uneven influence of cottages and boundaries that are not realized by the community make some deviant behaviors such as gambling can occur. Islamic boarding schools that tend to focus and have a big influence on the environment around the boarding school, causing this influence to not be well accepted by some people with a distance comparison that is considered quite far from the location of the Islamic boarding school (Shobirin, 2025). Although it has a significant influence on the community's economy, the influence of Islamic boarding schools cannot reach the entire area of the hamlet.

The existence of several factors, efforts, and influences listed in the explanation is that gambling is beginning to be considered normal and normal in the community of Petuk Hamlet. This process does not necessarily occur and is accepted by the community ('Azah et al., 2024). There are several reasons why people can normalize gambling. The kinship relationship between the perpetrator and the community or the harmony established with close neighbors makes the community feel reluctant to intervene and hesitate to just reprimand the behavior. The difference in economic level owned by the perpetrators is the main factor in the community being able to accept and tolerate the sustainability of gambling activities. The higher economic level of the perpetrators is the main factor in the community's reluctance and hesitation to just reprimand the existence of these activities.

The assumption that the perpetrator's higher social and economic status tends to give rise to other assumptions that gambling will not cause losses or criminality such as domestic violence, robbery, or theft in the surrounding environment. Hidden gambling locations and only known to gamblers are also one of the factors in normalization against these deviant activities (Sholeh, 2025). In addition, even though there are some deviant behaviors, especially gambling, religious activities also continue to coexist in the community of Petuk Hamlet. Even there are also some gambling perpetrators who continue to carry out their religious obligations or activities. This shows that the perpetrators still maintain their religious identity even though they commit deviant behavior, so that they have their own way of giving meaning and carrying out their religious and social lives (Nasution, 2022)



The brief presentation of the data can be supported by the AGIL concept from Talcott Parsons' functional structural theory which consists of *Adaptation*, *Goal Attainment*, *Integration*, and *Latency* (pattern maintenance). Structural functional sees society as a system with functions that are interconnected with each other. This approach seeks to delve deeper into the causes of social change in society that originate from people's dissatisfaction with social conditions. By using functional structural theory, society tends to be seen as always in a changing state but still maintains balance. In this chapter, the researcher explains that gambling practices can continue not only influenced by internal factors of gamblers but also influenced by external factors both from the family.

### **Patology Processes in society**

Although efforts have been made in the form of raids by law enforcement officials a few years ago, gambling that was initially carried out openly in fact still takes place with a hidden system until now. Gamblers who initially worked at home adapted to traveling. Gambling that was initially done openly began to be carried out with a hidden system. From the findings of the data that have been presented, even nomads who are considered to have more income continue to gamble as a form of adaptation to economic needs while at home (not traveling).

This is contrary to the researchers' initial assumption that gambling is done due to inadequate or poorly utilized geographical conditions. In reality, even though gambling is carried out by some people with an unstable economy. The geographical conditions that support the community to work as farmers are still well utilized. Forests, rice fields, and fields are used as best as possible by the community by becoming farmers or having a wood cutting business as building and furniture materials. However, crops that are not obtained every day, uncertain sales, and other jobs with daily income that are considered insufficient are the main factors that drive gambling carried out by some residents.

In order for gambling to continue to take place in an organized manner and avoid raids as happened in the past, the perpetrators formed a system of division of roles such as facility providers and supervisors. The role of providing facilities carried out by Mr. M is a form of his adaptation to the economic pressure obtained. The influence of age, as well as the absence of employment as a view are the main factors in his role as a facility provider and gambling actor. Meanwhile, the role of supervisor is carried out by people who have a wide communication network both with the



community and with law enforcement officials. Meanwhile, on the other hand, the police also approached the community. This approach is carried out by collecting information through questions and answers to find out the sustainability of gambling. With a society that tends to be closed and maintains kinship with each other both with friends, family, and close neighbors.

Thus, it can be known through the function of adaptation, that with the economic pressure felt by some individuals, they begin to adapt by looking for instant alternatives through deviant activities such as gambling (Munif et al., 2023). Even though it violates the norms and rules, this activity still takes place and is left by the community. Economic instability, which is a major factor driving gambling, is also a factor that affects how people respond to gambling (El-Yunusi & Ningsih, 2025). The difference in social status between the community and gamblers causes a reluctance to just reprimand these activities. Coupled with gambling places that are only known to the perpetrators, it supports the public not to interfere too much with this deviant behavior (Sina, 2025). Cooperation between law enforcement agencies, strengthening regulations and improving technological capabilities to handle *titles* effectively (Ghozalan & Susanti, 2025)

### **Normalization Practices Occur**

The second discovery explains how normalization works. The majority of society today accepts activities that were once considered abnormal. The separation of responsibilities, including as dealer, player, facility provider, supervisor, and profit-sharing scheme, demonstrates that gambling activities may continue despite legal constraints and religious traditions. Gambling is no longer regarded as a kind of social deviance, but rather as a normal and acceptable mode of adjustment. Nonetheless, gaming has serious negative consequences, notably for the economy and home life. The economic position that motivates gamblers to bet frequently causes marital difficulties. However, no divorces have occurred as a result of gaming in the Petuk Hamlet neighborhood. Gambling fosters deep bonds amongst gamblers. Several individuals

Nonetheless, gaming has enormous negative consequences, notably for the economy and home life (Zaenurrosyid et al., 2020). The economic position that motivates gamblers to bet frequently results in marital difficulties (Agarwal et al., 2020). However, there have been no divorces related to gambling in the Petuk Hamlet neighborhood. Gambling also fosters intimate bonds among gamblers. Some people opt to overlook it since they have strong social relationships



with gamblers. This shows that, despite some communal condemnation, gambling is nevertheless acceptable and permitted as a type of normality

They continue to carry out religious activities, but on the other hand they also gamble without feeling that the two things are contradictory (Aigbavboa, 2018). Islamic boarding schools as religious and moral centers in reality have limited reach (Ayyubi et al., 2025). The influence of Islamic boarding schools in the maintenance of religious norms is not evenly and effectively supported by the existence of hidden gambling locations. This causes gambling to continue to be carried out and maintained to this day by some people of Petuk Hamlet.

## CONCLUSION

This research is motivated by card gambling which has experienced a normalization process in the people of Petuk Hamlet. Activities that were initially considered deviant are now seen as normal activities by most people. The division of roles such as blandar, players, facility providers, supervisors, and the revenue sharing system shows that gambling activities have their own way to continue in the midst of legal pressure and religious norms. Society no longer considers gambling as a form of social deviation, but rather as a form of reasonable and normal self-adjustment. Nevertheless, gambling still has a significant negative impact especially in the economic and household life aspects.

The economy, which is a driving factor for perpetrators of gambling, is also often an impact that leads to domestic tension. However, even so, there have been no cases of divorce due to gambling in the people of Petuk Hamlet. Gambling also creates close relationships between actors. Meanwhile, some people choose to ignore it because of strong social ties with the perpetrators. This shows that despite the fact that there are people who disagree, gambling is still accepted and tolerated as a form of normalization.

Gambling carried out by some people of Petuk Hamlet in Talcott Parsons' functional structural theory is seen as a form of adaptation by people with economic limitations. Solidarity and close social relations between actors, good communication between supervisors and law enforcement officials, as well as actors and the community can be seen as an integration function in the social system. Although gambling has normalized, the impact still requires an approach to build public awareness of the impact of gambling through both



sociological and religious approaches.

## REFERENCE

- Agarwal, S., Ramadani, V., Gerguri-Rashiti, S., Agrawal, V., & Dixit, J. K. (2020). Inclusivity of entrepreneurship education on entrepreneurial attitude among young community: Evidence from India. *Journal of Enterprising Communities: People and Places in the Global Economy*, 14(2), 299–319. <https://doi.org/10.1108/JEC-03-2020-0024>
- Aigbavboa, C. (2018). Constraints and challenges in the implementation of total quality management (TQM) in contracting organisation. *Journal of Construction Project Management and Innovation*, 8(1).
- Andayani, D., & Akbar, M. H. (2025). Motivation and Challenges in Enhancing Teaching Innovation Among Young Educators in Indonesia. *International Journal of Interdisciplinary Research*, 1(1).
- Anjani, D. A. M., Hartono, M. S., & Suastika, I. N. (2023). Kajian Kriminologis Influencer Sebagai Pelaku Penyebar Konten Judi Online Di Kabupaten Buleleng. *Jurnal Komunitas Yustisia*, 6(3), 621–630.
- Asran Abdullah, L. P., Yanti. (2023). Penyimpangan Sosial Perilaku Judi dan Dampaknya Terhadap Keharmonisan Keluarga (Studi Kasus Tiga Keluarga di Kelurahan Takimpo, Kabupaten Buton). *Jurnal Sosiologi Miabhari*, 1(1), 88–90.
- At-tamimy, M. I., & Eloy, M. J. A. (2025). Educational Perception in Urban and Rural Communities: A Qualitative Study. *International Journal of Interdisciplinary Research*, 1(1).
- Ayyubi, I. I. A., Prayetno, E., Annastasya, T., & Rahmawati, S. (2025). *The Influence of Islamic Religious Education (PAI) on Students' Mathematical Logical Thinking Skills in Junior High School*. 2(1).
- ‘Azah, N., Sholeh, M. I., Aziz, A. A., Al-Fatih, M., Pratiwi, E. Y. R., & Masruroh, L. (2024). Implementation of the Pancasila Student Profile Strengthening Project for Preserving Local



- Traditions at MTsN 17 Jombang. *Jurnal Pendidikan Dan Pembelajaran Indonesia (JPPI)*, 4(3), 1069–1082. <https://doi.org/10.53299/jppi.v4i3.700>
- Burlian, P. (2022). *Patologi Sosial*. Bumi Aksara.
- Creswell, J. W., & Clark, V. P. (2007). *Mixed methods research*. Thousand Oaks, CA.
- El-Yunusi, M. Y. M., & Ningsih, R. Y. (2025). Pembinaan Dalam Meningkatkan Pengetahuan Dan Pemahaman Ilmu Tajwid Bagi Santri Di TPQ Musholla Hikmah Batam. *Jurnal Pengabdian Kepada Masyarakat*, 1(2).
- Eryanti, E. (2021). *Kegemaran Ibu-Ibu Rumah Tangga Pada Judi Kartu Di Desa Tokke Kecamatan Malangke* [Other, Institut Agama Islam Negeri Palopo]. <http://repository.iainpalopo.ac.id>
- Firmanto, F. (2019). Sabung Ayam Sebagai Solusi Alternatif Perekonomian Masyarakat Desa Tuyun Kecamatan Mihing Raya Kabupaten Gunung Mas. *Journal SOSIOLOGI*, 2(2), 91–99.
- Ghozalan, M. R., & Susanti, R. (2025). Menegosiasikan Identitas dan Penyimpangan: Pendekatan Struktural Fungsional Terhadap Eksistensi Kafe Prostitusi Terselubung di Pedesaan Kabupaten Kampar. *Arus Jurnal Sosial Dan Humaniora*. <https://doi.org/10.57250/AJSH.V5I1.1047>
- Habibulloh, M., Sholeh, M. I., & Idawati, K. (2024). Exploring Technological Innovations and Approaches in Modern Education. *SAHRI: Journal of Studies in Academic, Humanities, Research, and Innovation*, 1(1), 49–66.
- Ilhami, M. W., Nurfajriani, W. V., Mahendra, A., Sirodj, R. A., & Afgani, M. W. (2024). *Penerapan Metode Studi Kasus Dalam Penelitian Kualitatif*. <https://doi.org/10.5281/ZENODO.11180129>
- Munif, M., Patoni, A., & Maunah, B. (2023). Pengaruh Dimensi Kepemimpinan Transformational terhadap Budaya Kerja. *JMPI: Jurnal Manajemen, Pendidikan dan Pemikiran Islam*, 1(1), 71–83. <https://doi.org/10.71305/jmpi.v1i1.23>
- Nasution, M. A. (2022). Agama dan Masalah Makna Dalam Teori Sosiologis Talcott Parsons. *Al-Hikmah: Jurnal Theosofi Dan Peradaban Islam*, 4(1). <https://doi.org/10.51900/alhikmah.v4i1.12536>



- Ramadhani, P., & Syukur, A. (2021). Unsur Pidana Dalam Game Online Higgs Domino Yang Chip/Koin Di Perjual Belikan Di Tinjau Dari Perspektif Hukum Pidana Islam Dan Hukum Positif. *Juripol*.
- Riveira, C., Fadhila, A., & O'Reilly, J. (2014). Technological Advancements Shaping Future Learning Environments. *SAHRI: Journal of Studies in Academic, Humanities, Research, and Innovation*, 1(1), 1–17.
- Sanusi, I., Sholeh, M. I., & Samsudi, W. (2011). The Effect Of Using Robotics In Stem Learning On Student Learning Achievement At The Senior High School. *Educational Administration: Theory and Practice*, 30(4).
- Satyawati, S. T., & Dwikurnaningsih, Y. (2024). Strategies For Organization In Educational Resource Management. *SAHRI: Journal of Studies in Academic, Humanities, Research, and Innovation*, 1(1), 33–48.
- Shobirin, M. S. (2025). *Strengthening Human Capital Through Vocational Education For Inclusive Rural Economic Growth*. 1(1). <https://doi.org/10.71305/ijed.v1i1.347>
- Sholeh, M. I. (2025). Bridging Legal Reform And Climate Action: Strengthening Rule Of Law To Advance SDG 13 In The Global South. *Journal of Law, Policy and Global Development*, 1(1), 1-18. <https://doi.org/10.71305/jlpgd.v1i1.332>
- Sholeh, M. I. (2025). *Penerapan Metode Montessori dalam Pendidikan Anak Usia Dini Untuk Meningkatkan Kemandirian dan Kreativitas Anak*. 1(1).
- Sina, I. (2025). Pelatihan Pengembangan Lembaga Pendidikan Melalui Strategi Manajemen Yang Efektif. *Jurnal Pengabdian Kepada Masyarakat*, 1(1).
- Zaenurrosyid, A., Cholil, A. A., & Sholihah, H. (2020). Social Transformative Movement of Ulama and Pesantren in the Northern Coastal Java: Study of the Struggle of the Kyai to Promote Tradition, Economy, and Moderation of Islam. *SSRN Electronic Journal*, 12(6). <https://doi.org/10.2139/ssrn.3748460>