

## **Religious Behavior of Online Bookies in Kajen District**

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### **Abstract**

*This research was conducted on Jalan Madurejo, Tanjung Sari Village, Kajen District, which aimed to find out the religious values found in online bookies. This research was entitled "Religious Behavior of Online Bookies in Kajen District". The formulation of the problem in this study is to know what religious values the bookies do. The form of research used uses descriptive qualitative research. The process of data collection uses interviews, observations and documentation as references. The approach method in this research process uses a behavioral approach, where this approach is so that the client can change his life, which was once bad so that he can better use the action oriented method to help the client take clear steps in changing his behavior. The results of this study show that bookies in the Kajen District area still do not know more about the Islamic religion itself and consider that bad habits such as gambling are just ordinary things in their lives that do not harm them. Factors behind the resource person (bookies), applying his religious values such as carrying out prayers, recitation, pilgrimage, tolerance with other religions and so on, because he already has a wife or a child who makes the resource person apply these religious values, and several other factors that make the bookies apply religious values.*

**Keyword :** Religious Values, Community, Online Bookies

### **A. Introduction**

The phenomenon of gambling is well known among the public and is familiar to their ears. Gambling is a disease of society that occurs in all circles. The dealer is someone who has an important role and a strong influence in carrying out the gambling. A bookie is usually an adult whose age range is from twenty years to thirties more. Gambling is a game method, where the player makes an agreement at the beginning of the game, if someone wins the bet in the match, then the player gets everything that the player bets. Both online gambling and offline gambling are all these things that someone usually does in the community. The difference between online gambling and ordinary gambling is only different in the way it is played, if online gambling can use media such as cellphones or personal computers, but ordinary gambling does not use these media but directly.

The bookie also often makes so many profits where he makes a platform either like lottery gambling using lottery media numbers or like Zeus of Olympush gambling or poker casinos that use online media.<sup>1</sup>

The dealer reaps profits from someone who puts his money on his platform, for example when playing online poker, when the player puts so much money on the dealer but the card issued he loses to the dealer's card then the dealer gets so much money. Another example is a lottery bookie where someone who deposits the number he guessed by paying money and that person when guessing the lottery number is wrong, the money is scooped up by the dealer. One of the reasons the resource person became a bookie was because there was no job that suited him and did not want to try to find another job because his diploma was only limited to elementary school.

Previous research when discussing gambling, often discussed only the negative side of the behavior of bookies or their juvenants. Therefore, the author wants to examine religious behavior in a bookie. So far, we know that something related to gambling weakens religiosity, but the observations made by the author are different, with someone explaining that someone who is a bookie or gambler does not apply his religious behavior. However, behind someone who is already addicted to gambling or becoming a bookie, they do not eliminate religious attitudes in the religion they adhere to. This can be seen from the daily life of the resource person who applies commendable behaviors such as praying, fasting and also helping someone.

This is what makes researchers want to raise the theme of religious behavior of online bookies in Kajen District, and what things are behind the source who is a bookie, but carries out Islamic religious behaviors. This is the same as one of the exemplary hadiths of the proselytizing of the Prophet Muhammad Saw, which reads:

عَنْ عُمَرَ بْنِ الْخَطَّابِ : أَنَّ رَجُلًا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ اسْمُهُ  
عَبْدَ اللَّهِ وَكَانَ يُلَقَّبُ حِمَارًا وَكَانَ يُضْحِكُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ جَلَدَهُ فِي الشَّرَابِ فَأَتَى بِهِ يَوْمًا فَأَمَرَ بِهِ فَجُلِدَ فَقَالَ  
رَجُلٌ مِنَ الْقَوْمِ: اللَّهُمَّ الْعَنَّهُ مَا أَكْثَرَ مَا يُؤْتَى بِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
لَا تَلْعَنُوهُ فَوَاللَّهِ مَا عَلِمْتُ إِنَّهُ يُحِبُّ اللَّهُ وَرَسُولَهُ  
[رواه البخاري]

In the hadith narrated by Shahih al-Bukhari, it is a story about a drunkard, who existed in the time of the Messenger named Abdullah. Abdullah is often nicknamed himmar or donkey, because he often makes many people laugh

<sup>1</sup> Subarno, *Skripsi Partisipasi Warga Negara Dalam Menanggulangi Perjudian Di Kecamatan Colomadu Kabupaten Karanganya*, (Surakarta,2010).

because of his funny behavior. Abdullah was once whipped by the Messenger of Allah because he was drunk, but this Abdullah never rebuked when punished until the companion of the Messenger said "Anathema to him for being punished too many times", but the Messenger said "Do not anathema him, by Allah, I know that this man loves Allah and his Messenger". This Hadith gives us a view or picture of how the Messenger of Allah with all his affection in treating people who do evil. It can also be concluded that a person who does gambling or becomes a bookie but he applies his religious values in his daily life can be like Abdullah who does *maksiat* and also performs worship, people like this who can lead to the right path not by cursing or ruining it.<sup>2</sup>

In personality psychology, where psychoanalysis according to Sigmund Freud's view that a person's behavior is dominated by the subconscious which contains the id, ego and also the super ego. Id here is an innate behavior from birth that is in the nature of seeking pleasure, where a person who is indeed interested in the world of gambling will certainly indirectly participate in that world to seek pleasure. After that, the ego is an environmental factor that encourages the occurrence of someone's behavior, for example, a bookie doing religious values can be caused because his friend likes to invite people and study. And vice versa, at first he knew about gambling from his environment, either his friends or his family, who instigated him into the world of gambling so that he became a bookie. Then super ego, super ego here is the norm or rule that has been indoctrinated on the body such as a person caught playing gambling or caught advertising his gambling platform that person will indirectly make excuses to protect his body such as "it's not my advertising, I don't promote such things", It could also be that a person is said to apply his prayers or other religious values because when he was a child if he did not pray he would be punished, so that it became a factor in the bookies' habit of applying his religious behavior until now.<sup>3</sup>

## B. Methods

This research on the religious behavior of bookies is a direct research in the field that uses phenomenological qualitative methods as an approach. Phenomenological is a method that aims to describe, study and understand an event experienced by a person, both the behavior and attitude of someone who feels an event or phenomenon. So that this method makes it easier to retrieve data in this research.<sup>4</sup>

Regarding the subject of this study, there were two people consisting of bookies and gamblers who played gambling, and agreed to be allowed to put their names using initials, due to maintaining privacy or confidentiality of identities. This research reveals more deeply about the religious values of bookies in the Kajen District area. All informants (subjects) are closely related to gambling and are willing to provide in-depth data regarding this research. The two subjects have

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<sup>2</sup> Jum'ah Amin Abdul Aziz, *Fiqih Dakwah*, (Surakarta: Era Adicitra Intermedia, 2011), hal. 84-87.

<sup>3</sup> Bertens, K. *Psikoanalisis Sigmund Freud*, (Jakarta: Gramedia, 2016).

<sup>4</sup> Creswell, J. W. *Reach Design: Pendekatan Metode Kualitatif, Kuantitatif dan Campuran* (ke-IV). (Pustaka Pelajar 2019).

different vulnerabilities in recognizing gambling, and they cannot be separated from matters related to gambling, because gambling has become part of them, so it becomes a habit factor. All these things about gambling do not make them eliminate their religious behavior in their daily lives. This is what makes it interesting in this research on bookies and gamblers themselves.

The data collection process in this study used interview media and observation. The data was obtained from an interview process with the two informants directly (face to face) where one has the status of a worker becoming a bookie and the other has the status of a student who attends a high school in Pekalongan. The reason for the writer or researcher choosing two informants in collecting data from interviews was because a student who was given Islamic religious teachings regarding the prohibition of gambling or drunkenness but committed a disgraceful act, namely gambling, and the gambling was carried out continuously. Meanwhile, the bookies also went to school at an Islamic elementary school around Pekalongan as well and he was still a lottery bookie until he finally stopped when he couldn't stand the scorn of his neighbors and also had a child so he stopped being a dealer. When the informant started working as a gambler, it had been a very long time because it was a fun job for him. This interview was conducted naturally as it is and also structured so that it is comfortable to maintain privacy. The topics interviewed by the researchers to the informants were about their reasons for liking the world of gambling, whether they still fulfill their obligations or religious orders in implementing them in their daily lives, and what forms of religious behavior they do, both from religious orders to perform worship and so on.

The researcher observed in addition to the speakers who are classified as gambling, which aims to observe the behavior of the subject, both from bookies and gamblers in their daily lives without any knowledge from them. In analyzing the data used by researchers are data reduction, data presentation and also data verification. This is done in order to get information about the forms of religious behavior of bookies and gamblers and what things are behind the two speakers in applying religious behavior in their lives..

### **C. Results and Discussions**

There were 3 informants (subjects) consisting of bookies with the initials AG and gamblers with the initials G and also the interviewee as an observation with the initials A. Subject AG came from a family that was almost middle to lower. While subject G is from a family that is well-off and able to meet all needs. At this time, subject AG has stopped being a bookie and subject G is now a high school student at a school in Pekalongan.

The two subjects when asked about the factors that caused them to fall into the world of gambling and now that both of them had become bookies were revealed by AG and G saying that:

AG: *“At first I got to know about gambling because of my friend, where he was just sitting at home but had quite a bit of money and I was just a parking lot, so at that time my friend asked me if you want to get money just come with me at night. At night I joined him and it turned out he was playing lottery gambling with*

*a deposit of five thousand rupiah and then guessed the number that would come out at eleven in the evening, after that my friend and I waited until eleven o'clock and the number that was deposited with my friend came out, and my friend I got money if I'm not mistaken four hundred thousand more. Since then I have been interested in playing gambling or what people usually call the lottery or the cool term Hongkoong pool, then when I guess the lottery number it turns out to be promising for me because the job of a parking attendant is only fifteen thousand or twenty thousand a day but if you just guess, you can get many times like that, and the days when my nights are like that until I think of an idea to become a bookie where people will deposit to me and the profit is greater than just guessing because if someone's guess is wrong then their deposit money for me, until when i got married i was still a bookie and stopped when 2 or 3 years after marriage it was due to scorn and starting to realize that the behavior i was doing was wrong". For the initials G says more or less like this "at first it was the same thing because a lot of my friends played zeus, poker, lottery so I joined in, even more so when I got incomparable joy, I was happy anyway, and that was when I was in junior high school during the Corona era, there were a lot of things and all of that was online so that the pocket money I In the past, when I was in my pocket at school, I only had a few, now I added because online I had to buy a data package and half of the data package for me to deposit, whether for Zeus, poker or at lottery night. It's just that for now I rarely play the lottery, at least I play Zeus and even then I'm not as rich as I used to be when I was in junior high school who was still enthusiastic about playing gambling."*

After that, the researcher asked the reason why the initials AG with G even though it has become a habit of either playing gambling or being a bookie is even difficult to get rid of because it is very attached to the lives of the two sources. However, the reason for the two speakers (subjects) is still to carry out religious orders and social good things in the community. As answered by the two sources, namely:

*AG says "Thank God, as bad as I am, I still remember Allah SWT because all sustenance is also arranged by Allah, good, I get it from bad things. bad, namely gambling, indeed I know that gambling is illegal. Only at that time it was only the job of the dealer, if not playing gambling was my livelihood in supporting myself, especially when I was married, but now when I realized about all of these things, I stopped being a dealer because of scorn nor am I aware that money is used to support my wife, children and myself from illicit money. Since then I have stopped and things like praying that I did when I was still a dealer, I am still working on and I am sometimes more active than before until now when maghrib prayer Alhamdulillah I joined the congregational prayer." The answer from the AG source with the answer G is also almost the same that G says "Even though I do negative things or other bad things, I definitely still remember Allah SWT, one of which is by praying, especially during the fasting month, even though my fast has many holes, only during the fasting month, I definitely participate in traweh along with the prayers, it's better than the other months. during the normal month, especially when I pray Id, I try to have to join the prayer because prayer is what*

*makes me calm, maybe there is no other reason, bro, I do worship even though I behave negatively besides feeling calm and still remembering God Almighty”.*

The resource person also explained more specifically where his daily habits are playing gambling but still obeying worship and other religious behaviors, namely:

AG states *“In my village gambling is to strengthen friendship because we can meet each other and can joke around so that people who are dizzy become happy because they joke around with each other, let alone make fun of people who almost get money from gambling but fail to get the money. So I used to gamble a lot.”* But for the initials G, he was confused about what he said, so he answered *“maybe gambling just makes it fun, bro, it makes people happy to get together, let alone play zeus and jackpot together, so I like to play gambling even though I still practice worship.”*

The results of the research above show that a person playing or one of them becomes a dealer is caused by economic factors, the excitement of money that is obtained when winning gambling, the satisfaction of getting money from gambling so that it becomes an addiction which causes habit factors, bad environmental factors. Even ridicule people if the culture there is playing gambling if not playing gambling is considered to be stupid. Maybe some of these things or there are many more things that become a factor for someone to become addicted or can become a bookie of gambling itself. Some research results also show that the intention of the informants (subjects) to commit bad gambling behavior is due to seeking pleasure, to make friends, and that gambling has become entrenched in their environment.

The results of the research and observations also show that the form of religious behavior of sources from bookies and gamblers fulfills or carries out worship or religious orders and practices these values in their daily lives when socializing in society such as praying, reciting the Koran, fasting, helping people, and participating in events Islamic events such as yasin tahlil together. This is different from previous studies where a person who is addicted to gambling has many negative effects, for example selling necessities and continuing to use his salary to play gambling. Several studies regarding findings regarding gambling state that a person can turn to religion if problems arise in his life such as stress, depression and psychological and spiritual problems.<sup>5</sup> The results of the research explain that someone who is already addicted or has become a bookie still practices and carries out religious orders, depending on his intention in gambling if he is only looking for pleasure without harming other people it will not actually cause other negative behavior. Someone who adopts religious traits or behavior will rarely even engage in gambling behavior. In contrast to the depiction of people where someone who plays gambling or a bookie will definitely be negligent with his God or his worship, the bad behavior of gambling but still practicing religious values or behavior can also be due to someone's literacy about

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<sup>5</sup> Rassool. G. H. *Konseling Islami: Sebuah Pengantar Kepada Teori dan Praktik*. (Pustaka Pelajar. 2019).

their religion which makes them think that this is not nothing important still remember god like that.

There are findings from the results of research on the religious behavior of bookies, giving rise to new thoughts or discussions where someone who can be said to be addicted to gambling even becomes a bookie they do not cause negative behaviors such as stealing goods, where the money is for gambling, disobedience to parents, being lazy to worship and many other bad behaviors. In previous studies that explained the effects of gambling, whether it's soccer gambling, online gambling and other gambling. This can be contained in the writing of this research that there are many new things that we don't know yet, it turns out that there are people who can be said to be bad in society who actually have religious attitudes.

#### **D. Conclusions**

From the information above, it can be concluded that there are many forms and religious behaviors of bookies, both explaining the meaning of their worship with God and explaining their daily life which cannot be separated from gambling. However, they still apply religious teachings such as shokat, fasting, and helping someone. They understand that playing gambling if the intention is just to have fun and not harm anyone then it's okay, because gambling has become a culture and also a habit in the Kajen District. The researcher's suggestion for the two informants is to reduce the gambling behavior little by little because, as is well known, gambling also has such a bad impact on life, it would be nice to increase the religious values and reduce the bad behaviors. Suggestions for friends, family and relatives of resource persons, to be able to advise or provide action to stop playing gambling if this is not possible, then other friends do not invite someone to fall into the world of gambling.

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