Game Community Construction in Local Communities of Nguwok Village and Sidodowo Village, Modo District, Lamongan Regency, East Java

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Abstract: Dice games in rural communities - traditionally at first a means of entertainment in between free hours after a day of working in fields or rice fields. In the afternoon until the evening, they fill their time to gather with their neighbors and fellow villagers to chat, chat and play together. Even if there are gatherings at death events, weddings and other rituals are always used that opportunity to play dice. However, in the process of changing times and the social conditions of the community, the dice game which was initially an entertainment and satisfying pleasure experienced a change of purpose and ingredients into a gambling game. Then it is known in the game of dice-gambling with the terms players, Bandar, collectors, bettors, Bandar servants, cashiers, and spectators. This study aims to describe and analyze dice game construction in rural communities (Nguwok Village and Sidodowo Village) in ModoSubdistrict, Lamongan Regency in East Java. In this study, qualitative approaches and grounded theory were used as data analysis techniques. Data collection in this study used observation techniques and interviews. The results of this study indicate that in social reality dice games are always in ritual events and entertainment events organized by local people initially as entertainment games that are open for a long time quietly experiencing changes in structure and function and hidden. Manifest [entertaining] in the social structure of the society changes its principal latent function (gambling). Finally, the existence of the game of dice (gambling) is carried out as activities organized by the community and are attached to the crowds and crowds. Such conditions will eventually become a culture of the society that has been difficult to eliminate and even developed in the village head election event and if there is a national and international football game.

Index Terms: village community, traditional, dice, and gambling

I. INTRODUCTION

Humans are fundamentally social beings (Homo Socius) who interact and need other people, living together with other people. Humans are also economic beings (Homo Economicus) who tend never to feel satisfied with what they get and always strive continuously to meet their needs. As said Adam Smith (1723-1790) in his book entitled "An Inquiry into the nature and causes of the wealth of nations." Human efforts to fulfill their needs are carried out in various forms and ways to achieve them. One of them is gambling including dice gambling as a livelihood/job. As happened in Nguwok Village and Sidodowo Village, Modo District, Lamongan Regency, East Java.

Dice comes from a Latin word, the datum which means "given or played." Dice (datum) is a small object which is generally a cube that is used to produce random numbers or symbols. Dice are used in various children's games. Generally, dice are used in pairs. Traditional cubic dice often with blunt angles and have different numbers or symbols on each side. Dice are designed to give one random round number from one to six with the same probability. Traditionally, pairs of numbers with the number six are made on the opposite side.

This game then evolved from children's games that aim to rejoice or fill the time and means of intimacy in a celebration shifting into economic and political activities. At the gambling location, the demand and supply can meet directly, so there is a direct interaction between supply and demand. Some even consider gambling to provide access to jobs because those involved in gambling are not only bettors and bookies but also collectors, maidservants, cashiers, waiters who prepare food and drinks and security guards (tend to be called thugs). This often ignores the negative impact of gambling.

Gambling is one of the actions that is prohibited in Indonesia. Likewise, every religion forbids gambling. However, gambling activities are found in various regions of the country. Even gambling penetrates every aspect of people's lives, both about sports, politics, and society. This shows that gambling also occurs in democratic parties, for example in village head elections and regional elections (regents/mayors, governors). Usually, gamblers or gamblers conduct surveys (candidate power orientation) first by visiting the village or Regency/city that holds a pilates or Pilkada.

This social reality is exciting to study so that it can reveal perceptions, reasons, and meanings that develop in the dice game. Thus, the impact of dice gambling can be clearly explained to help find steps to overcome and prevent gambling. In this study, the author wants to describe and analyze the existence and construction of dice gambling in the Lamongan community

and how the impact of dice gambling for the people of Lamongan.

II. LITERATUREREVIEW

A. Definition of Gambling

Law No. 1 of 1946 concerning the Criminal Code (Article of Criminal Code) Article 303 paragraph (3) states that "Gambling is meant by each game, where the possibility of winning generally depends on luck, also because the player is better trained or more proficient ... "This limitation is the basis of Law No. 7 of 1974 concerning the Control of Gambling (Law No. 7 of 1974). Thus, gambling is a game where there are parties who bet on each other to choose one choice among several choices where only one choice is right and becomes the winner. The player who loses the bet will give the bet to the winner. Rules and number of bets are determined before the match starts.

Gambling is categorized into three according to PP. Number 9 of 1981, namely there are three types of gambling categories, namely:
  i. Gambling in casinos, such as Roulette, Blackjack, Baccarat, Poker, Keno, Tombola and Slot Machine.
  ii. Gambling in crowded places such as Kim, Pancingan, Koprok, Mayong, Macak, and Derek.
  iii. Gambling that is associated with habits, namely Cockfighting, cattle races, horse racing, buffalo fighting and fighting sheep or goats.
  iv. In its development, until now dice gambling which is accessible on Java has its name such as Kopyok gambling or Kopyok dice. The way to play is that dice is put on a plate and then covered with a coconut shell then Nikopol (shaken), while on the mat or ground, spread a piece of paper with a numbered box. If the player places the bet on the desired number if the shell is opened and the pair number matches the dice number, then the installer has been declared victorious by the rule. Then he will be paid 10 to 25 times the pair according to the agreement agreed with the Kopyok gambling center (Kartono, 2003).

Greensonin (Bawengan, 1977) divides gambler behavior into three types of types, namely;
  i. Average person, or healthy (ordinary) person who gambles as entertainment or fad and can stop it if the individual wants it.
  ii. Professional gamblers are people who choose to gamble as their livelihood.
  iii. Neurotic gambler, is a compulsive gambler, doing gambling because of the impulse of unconscious nature and difficult to stop it. This type is included in habitual criminal, which is a crime committed repeatedly without thinking about its effects. Usually, this type is an individual who is addicted to continue gambling.

B. Culture

Culture is described as "the whole system of ideas, actions and results of human work in the framework of the life of society that is used as human property by learning."(Koentjaraningrat, 1982). There are three forms of culture, namely:(1).The form of culture as a complex of ideas, ideas, values, norms and regulations, (2) The manifestation of culture as a complex of action activities patterned by humans in society, and (3) The manifestation of culture as objects produced by humans.

To make it easier to describe and analyze the patterns of people's lives, the concept of culture is sorted again in 7 (seven) elements, namely: (1). Language, (2). Knowledge system, (3). Social organization, (4). Life equipment and technology systems, (5). Living livelihood system, (6). Religious system/belief, and (7). Art.Factors that cause changes in culture in society not only come from outside the community concerned but can also occur as a result of the dynamics that occur in society itself, such as increasing or decreasing population, personal or group interests, competition for the emergence of new ideas (innovation).

The game of dice in the community in the village of Nguwok and Sidodowo, Lamongan Regency is a habit that is continuously carried out and loved by more and more people so that it can lead to the tradition of the local community. This is relevant to the perspective of the cultural theory put forward by Koentjaraningrat that culture is the whole system, ideas, actions and results of human work in the framework of the life of the people that are made into the human property by learning. Culture has dynamics so that it can change. Cultural change is a reality in society because there are 2 (two) forces of conservatism and the desire to change itself. Dadu gambling that is increasingly prevalent in these two villages is the reality of the change that dice gambling has become one of the people's livelihoods.

C. The Concept of Social Systems

Social systems are a pattern of social interaction consisting of regular and institutionalized social components. One of the characteristics of a social system is some elements or components that we can find in social life. The characteristics of the system that show that the elements or components of the system are interconnected with each other and interdependent can be found in every social life, where social roles as components of the social system are interconnected and interdependent(Parsons, 1964).

Another characteristic of the social system is that people tend to always maintain "equilibrium" in other words as an order is the norm of the system (Narwoko, J. D., & Suyanto, 2004). If in a social system there are irregularities and irregularities from the norm, then the system will try to adjust and try to return to its original state. Dice games performed in traditional local rituals bind the components inside, namely bettors (players) and Bandar, collectors, Bandar servants,

cashiers, waiters who prepare food and drinks and security guards (tend to be called thugs). Nevertheless, the state and society are also obliged to create balance and harmony in the social system of the community. At the Parsons social system level, efforts to control gambling are a way to create equilibrium.

D. The Concept of Gambling in the Islamic View

Gambling in the syar'i law is calledmaysir,andqimar is "transactions carried out by two parties for the ownership of an item or service that benefits one party and harms the other party by linking the transaction with an action or event." O people who believe arak, gambling, idols and raffling fate are acts of vile including acts of shaitan. Then keep away from these deeds so that you may have good fortune. indeed, the devil intends to cause hostility and hatred among you because of the wine and gambling, hindering you from remembering Allah and praying; then stop you (Q.S; Al –Maid: 90-91)

Terms of a thing said to be a gamble according to religion are: 1) the existence of assets at stake. 2) the existence of a game that is used to determine the winning party and the losing party. 3) the winning party will take the property (which is at stake) from the losing party (losing his property). "They ask you about karma and gambling (Al-Maisir), say that in both of them there is a great sin and some benefits for humans, but the sins of both are greater than the benefits" (Al-Baqarah: 219) Based on the hadith of the prophet "Whoever says to his brother let us play gambling, so let him give alms. "(History of Al-Bukhari & Muslim). Based on the arguments above, it can be concluded that Islam makes gambling a severe mistake and despises the form of gambling. Thiscan be seen from the following instructions: Gambling is called and forbidden together with the act of drinking wine, sacrificing for idols (shirk) and meditating on fate. All of this is a big sin in Islam.

   i. Gambling is characterized as unclean to describe its abomination.
   ii. Gambling humiliation is reinforced by the statement that it is a practice of shaitan.
   iii. God uses the words 'Stay away' to show his forgiveness. The command to stay away from gambling is more laborious than saying that it is haram.

E. Social Reality

Humans in many ways have the freedom to act outside the limits of the control of the structure and social institutions, where individuals come from. Humans actively and creatively develop themselves through responses to stimuli in their cognitive world. In social processes, human individuals are seen as creators of a relatively free social reality in their social world asRitzer explains that the basic idea of all theories in the social definition paradigm holds that humans are creative actors in their social reality. That is, human actions are not entirely determined by norms, habits, values and so on, all of which are included in social facts, namely actions that describe social structure and institutions(Bungin, 2009).

Max Weber sees social reality as a social behavior that has subjective meaning. Therefore, behavior has a purpose and motivation. Social behavior becomes "social" if what is meant by individual social behavior makes the individual direct it to the subjective. That behavior has certainty if it shows uniformity with behavior in general in society (Veeger, 1985). Then according to Durkheim, social facts consist of two kinds, namely first, social facts in the form of material, such as things or objects that can be sensory captured in the form of objects in the real world. Second, non-material social facts, namely facts that are not visible but are evident in the intersubjective world of society, such as opinion, selfishness, and altruism (Ritzer, 1992).

F. Social Construction

The underlying assumption is "reality is social construction" (Berger, P. Luckmann, 1966). Social construction has several strengths, namely: First, the central role of language provides a concrete mechanism, where culture influences the mind and behavior of individuals. Second, social construction can represent complexity in a single culture; this does not assume uniformity. Third, this is consistent with society and time. Social construction states there are no real facts (essences), the reality is the social construction. Therefore, phenomena such as gambling are social construction, the results of culture, language, and also institutions. The focus of social construction is not on interesting gamblers but on cultural variations in considering what is interesting.Social construction is a statement of belief (a claim) and also a viewpoint that the content of consciousness and how to relate to others is taught by culture and society, including the view that all real and abstract metaphysical quantities are considered as certainty is learned from others around us(DeLamater & Hyde, 1998).

G. Social Conflict

Conflict comes from Latin verbs, configure which means hitting each other. Sociologically, conflict is motivated by differences in the characteristics that individuals carry in an interaction. These differences include the physical characteristics, intelligence, knowledge, customs, beliefs, and so forth. By bringing together individual characteristics in social interaction, conflict is a natural situation in every society and not one community has never experienced conflict between its members or with other community groups, the conflict will only disappear along with the disappearance of the community itself.

According to Dahrendorf, conflicts are divided into 4 types, namely: (1) conflict between or in social roles (intrapersonal), for example between roles in family or profession (role conflict (roles), conflicts between social groups (between families, between ganks), organized and unorganized group conflicts (police against the masses), conflicts between national units (campaigns, civil war), conflicts between or not between religions, inter-political conflicts (Dahrendorf, 1959).The results of a conflict are: (1) increasing the solidarity of fellow group members (in groups) who experience conflict with other groups, (2)

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the breakdown of relations between conflicting groups, (3) personality changes in individuals, for example resentment, hate, mutual suspicious, etc., (4) property damage and loss of human soul, (5) domination and even conquest of one of the parties involved in the conflict.

H. Social Interactions

This theory states that social interaction is essentially symbolic interaction. Humans interact with others by conveying the symbols, others give meaning to the symbol. The point of view of this approach is individuals. Experts behind this perspective say that individuals are the most important thing in the concept of sociology. They see that individuals are objects that can be directly examined and analyzed through their interactions with other individuals.

So, human interaction is mediated by the use of symbols, by interpretation, or by the determination of the meaning of the actions of others. This mediation is equivalent to involving the process of interpretation between stimulus and response in the case of human behavior. (4). The symbolic interactionism approach provides a lot of emphasis on active and creative individuals rather than other theoretical approaches. The approach of symbolic interactionism develops from a concern towards language, but Mead developed it in a different direction and was quite unique. The symbolic interactionism approach assumes that everything is a virtual.

The Ideas of Symbolic Interactionism are a label for an approach that is relatively specific to the science of human group life and human behavior. The theory of symbolic interactionism is one of the branches in sociological theory which suggests about the self (the self) and the external world.

I. Social Change

Ogburn and Nimkoffin (Soekanto, 1990) state that the scope of social change includes elements of culture both material and immaterial. Davis states that social change changes that occur in the structure and function of society. When associated with the theme of this research, the social change in question is a shift in the values, norms, and behavior of the people, especially in the Nguwak Village, Modo District, East Java Lamongan

Gilin and Gilin and Koenig in(Soekanto, 1990) suggest that social change is a variation of the way life has been received. These changes occur either because of changes in geographical conditions, material culture, population composition, ideology or because of the diffusion or new discoveries in society. Whereas according to Koenig, social change refers to modifications that occur in the pattern of human life. Modifications occur for various reasons, both internal and external causes.

J. Social Behavior

Human behavior is not just a legacy from his family but also a product of his community. This means that many individual human behaviors are also influenced by things that are around them, both inherent in themselves and outside of themselves. In connection with this social behavior, Skinner argues that individual behavior that takes place in relation to environmental factors that produce consequences, or changes in environmental factors leads to behavioral changes (Ritzer, 1992), so that in this theory there is a functional relationship between behavior and change that happens to the actor's environment in carrying out his / her work.Weber(1978)Weber classifies social behavior in four types, namely:

i. Rationally directed behavior towards achieving a goal.
ii. Behavior-oriented to a value, such as beauty (aesthetic value), independence (political value), brotherhood (religious values) and so on.
iii. Behavior that receives its orientation from one's feelings or emotions and is therefore called "collective or emotional behavior."
iv. There is a behavior that accepts its direction from tradition, so it is called "traditional behavior" (Veeger, 1985).

This behavioral paradigm focuses on the relationship between individuals and non-social objects. The difference in views between the social behavior paradigm and the social fact paradigm lies in the source of individual behavior control. Including the social behavior, the paradigm is behavioral sociology theory (behavioral sociology theory) and exchange theory. The theory of social behavior focuses on — the relationship between actor's behavior and actor's behavior with their environmental behavior. The basic concept is empowerment (reinforcement) which can be interpreted as a result or reward. A reward that does not affect the actor will not be repeated. This theory is inseparable from the ideas of its predecessor, such as Adam Smith, David Ricardo, John Stuart Mill.

III. METHODOLOGY

Qualitative research seeks to obtain in-depth information rather than the extent or amount of information. Qualitative research seeks to get acquire in depth by finding information on a person selected in a small group. According to (Taylor & Bogdan, 1984), qualitative methodology is defined as a research procedure that produces descriptive data in the form of written or oral words from informants and behaviors that can be observed and directed at the background of the individual as a whole. This study focused on the construction of dice gambling in Nguwok Village and Sidodowo Village, Modo District, Lamongan Regency, East Java. Thus, this study explores the understanding and meaning of the community towards the social change of society involved in gambling dice form an emic perspective. This research was conducted in Nguwok Village and Sidodowo Village, Modo District, Lamongan Regency, East Java. Thisis based on the consideration that the majority of Modo people are farmers with extensive agricultural land, but quite often the police raid gambling in these two villages. The data analysis

technique in this study uses a technique developed by (Strauss & Corbin(2003) through several procedures, namely: open coding, axial coding, and selective coding. Furthermore, between collecting data and information, interpretive development, the formation of propositions, are three things that are transmitted (played continuously) to complement each other.

To obtain naturalistic conclusions, four types of data validity criteria were used as introduced by Lincoln & Guba (1985), namely criteria (1) credibility (degree of trust) which included sufficient time allocation in the field, triangulation strengthening references and checking of research findings ; (2) transferability which involves using the sample adequately, comparing power constantly, looking for empirical events about the similarity of contexts; (3) Dependability through checking field data; (4) Confirmation through data collection, ethical confirmation, discussion with research subjects, paying attention to research ethics and re-checking research results

IV.   RESULTS AND FINDINGS

Nguwok Village and Sidodowo Village, ModoSubdistrict, Lamongan Regency are targets or targets of police operations to combat gambling. Because in these two villages there is a gambling arena for cockfighting and dice gambling. The dice game that is often done when there is a celebration turns into a gambling event. This subdistrict consists of 17 villages, 78 hamlets, 275 neighborhood units (RT) and 137 neighborhood units (RW). The population of 46,401 people consisted of 22,643 people and 23,725 women and consisted of 13,058 households. The livelihoods of the majority of the population work in the agricultural sector, as many as 22,950 people (85.4%), services and trade 1,606 people (6%), 498 civil servants (2%), small industries / households 394 people (1%) and in other sectors there were 1,402 people (5.6%).

A.   Construction of Dice Game in Modo District

The dice game in the Modo community was aimed only at entertainment. For example, in the event of death aims to enliven while accompanying the bereaved family. Then the other celebration also aims to enliven and add to the live event so that gradually, the dice game becomes part of the celebration activities.

As social changes occur, certain groups emerge that use the game of dice as a part of their livelihood. The small collection of gamblers forms a community with their respective duties and roles. There are those who act as Bandar or Dicer, and also dice viewers. Those who watched then became beginner players. Then you can become a dealer or dice player so that the community becomes biggerboth regarding quantity and quality. The playground is moving, depending on the gamblers feel safe and comfortable or not.

Thus the purpose of the dice game changes or shifts values not just entertainment in the form of manifest functions but leads to satisfaction and pleasure that is merely chance and emphasizes latent functions in the form of betting using money or gambling. Shift the purpose of the dice game while showing a change in the meaning of the dice game that leads

to livelihoods to seek as much profit as possible. In this context, the dice players not only come from people whose social activities are uncertain but also come from various groups and professions as well as various kinds of religious adherents. So the dice game has nothing to do with the wedding ceremony and death rituals.

B.   Facilities / Tools for Dice Game

The two main tools used in the dice game are dice and the base of specially selected dice. Dice are made of buffalo horn because they are consideredreliable and durable. Other game tools are towels and covers that are made with a simpler example of used laundry soap. Then another critical tool is the base of the dice in the form of individual small plates that have been around for a long time. Looking at the tools used in the dice game it appears that these tools have particular values that are a symbol of the strong culture of traditional society. The choice of this specially made game tool has the mystical value that the tools are believed to bring luck to the players. The power of suggestion of a useful game tool is one reason why the choice of dice game tools cannot be done carelessly but must go through a process that has been passed down since the days of their ancestors. Thus, dice games form a community from the manifest function to a latent function using three dice, of a certain size made of buffalo horns.

C.   Place of the game

Dice games are often carried out in the open by presenting a pure atmosphere using only dim lights, but in the villages of Nguwok and Sidodowo, dice gambling is often held during the day in a comfortable place (outside the house). Such as the case of the arrest of Nguwok residents while gambling near the reservoir. The dice game is also carried out at the death event but arranged so that the funeral home is not contaminated, so the distance between the place of the dice and the house of the deceased is not too far away but still in the area of the deceased's house. This method is done to keep things that are not desirable, for example, if there are officers who conduct raids, the owner of the funeral home is not involved. So, the dice game is performed at wedding rituals, death and also its way. Openly or closed.

D.   Dicer

As explained above, dice players come from various groups that are inseparable from their status. Thus this dice game is a game that truly reflects the togetherness in traditional society. These dice players have multiple backgrounds,and each has different characters that will affect their playing style. Therefore, the game of dice is a movement of the heart/mind that gives rise to strength and pride in the social community and for satisfaction and pleasure. So, Strength, satisfaction, and pleasure, in the dice game is the result of the movement of the heart / inner player.

E.   Capital Game

The initial capital of a dice player is very relative; there is a significant capital of up to

millions, there is also a small capital of only tens of thousands of rupiahs. This dice game is very flexible in determining the number of stakes, there is no specific benchmark for determining the number of bets placed in this game. However, an important note, in this case, is that the control of a dealer to play his emotions is important because when a dealer cannot control his emotions to dissolve in the game, the losses incurred by the dealer can reach hundreds of millions of rupiahs. Self-control is important in this game considering that often the bookies cannot control themselves to maintain the rhythm of the game. Self-control is an individual skill insensitivity to read the situation of themselves and their environment.

F. Analysis of the Background Factors of Dice in Ngawok Village Community and Sidodowo Village, Modo District, Lamongan Regency

1) Social Factors

As individual beings, humans are free to interact, but in individual interactions are limited by society. Communities do not allow

individual humans to interact as they please so that interaction is detrimental to society, especially interactions that can lead to conflict or conflict. This emphasizes that in humans interacting must consider things that should be done or which should not be done. This is the guideline or outlook on life. This view of life is a system of guidelines adopted by groups or by special individuals in society(Koentjaraningrat, 2002).

Based on the analysis of interaction theory, it appears that there is a hidden resistance to the dice game that causes social conflict. Because the game of dice is a social interaction that contains elements of interests, desires, and objectives that are functional. In other words, dice games cause social conflict between players and community leaders and law enforcement officers.

2) Economic Factors

The satisfaction and happiness of the dice player is not only the result of the nominal victory. Butthere are other feelings that cause them to continue playing and late in the game. So it is not just an economic necessity, but rather a hobby that arises when someone feels his basic needs can be fulfilled, even though this condition cannot be generalized to all objects of human life. The dice game is a livelihood for the city where actual losses are greater than the player's profits.

3) Cultural Factors

Cultural forces provide a strong impetus for the dice game in the villages of Nguwok and Sidodowo, Lamongan. Where the role of culture influences the creation of a situation conducive to dice play. Village communities on Java are very respectful of one to another, do not like to report to each other. This is the angel of Javanese community identity that promotes harmony, so that the game of dice is one of the means that can increase the intensity of interaction in the

community, even though later constructed into a livelihood that brings profit.

4) Religious Factors

Most of the people of Nguwok and Sidodowo villages are adherents of Islam. Social interactions arising from the dice game by the community are considered to be the most appropriate way to enliven rituals such as marriage and death. However, on the other hand, the game of dice is prohibited regarding religion, customs and law, causing social conflict, in the form of covert / covert opposition from some people while still playing the dice game to date. Players from various walks of life follow the dice game.

Looking at the various factors mentioned above, it appears that the Game of Dice has undergone changes in social structure and function from the original entertainment (manifest function) to be a means of gambling (latent function).
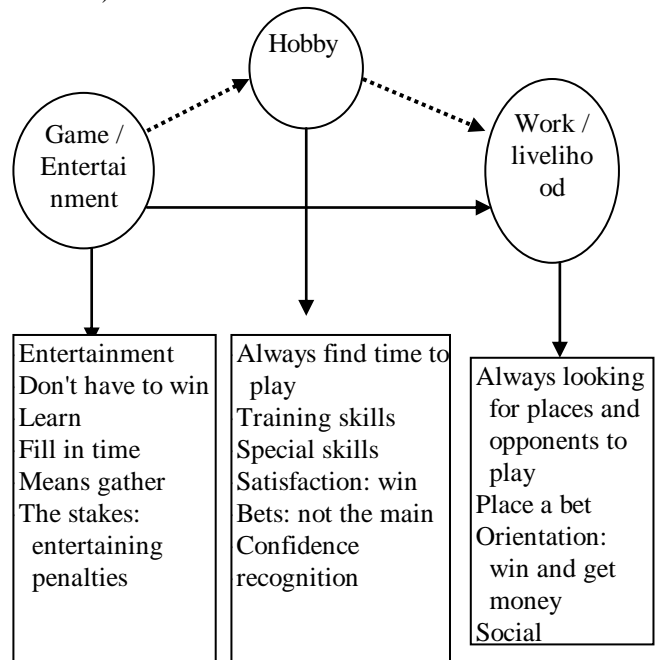

Fig. 1 The Pattern of Changes in the Structure and Function of Dice Gambling in Local Communities

V. CONCLUSION

Analysis of field data and the analysis of relevant social theories in the discussion of the construction of dice games in the villages of Nguwok and SidodowoLamongan gave some conclusions that the game of dice was cultural assimilation of the ancestors. The entertainment function of the dice game is a manifest function, while the form that emphasizes the game of dice betting is money for profit (gambling) is a latent function that aims to fulfill the satisfaction and pleasure of the dice player.

The factors underlying the game of dice in the village of Nguwok and Sidodowo Lamongan are a) social factors: the dice game is a game that has long been part of the social life of the community; b) economic factors: some of the economic conditions of the Nguwok and

Sidodowo villages in Lamongan are farmers so that people want to increase their income by gambling; c) cultural factors, the game of dice is in social reality at wedding ritual events, death originates from habit then becomes tradition. Thus, strength, satisfaction, and pleasure, in the dice game is the result of the movement of the heart / inner player. So that the construction of the dice game undergoes a change in social structure and function from its original nature (the manifest function) becomes a means of gambling (latent function)

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