



Social and Spiritual Communication of *Togel* Gamblers in Surabaya City

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Abstract

Surabaya, one of Indonesia's metropolitan cities, cannot be said to be free from the phenomenon of lottery gambling in its community. In addition to legality and economic problems, lottery gambling in Surabaya also contains very complex social and spiritual dimensions. This study explores social and spiritual communication among lottery gamblers in Surabaya. This study employs a qualitative descriptive research method and an ethnographic approach. James Fowler's spiritual transformation theory is applied to view the social-spiritual communication of lottery gamblers in Surabaya. Based on the study's findings, in a social context, lottery gamblers can form very close solidarity. However, on the other hand, this attachment also triggers addiction and social conflict. Regarding social spirituality, Surabaya lottery gamblers have a unique pattern of using symbols and codes to interact. In addition, Surabaya lottery gamblers firmly believe in dreams, rituals, and prayers before starting to bet. This shows that although gambling is prohibited by religion and the state by law, lottery gamblers remain optimistic by seeking spiritual legitimacy in various ways, visiting sacred places, visiting shamans, interpreting dreams, and even linking social events with lottery numbers.

Keywords: Social Communication, Spirituality, Lottery Gambling

Abstrak

Surabaya sebagai salah satu kota metropolitan Indonesia tidak dapat dikatakan bersih dari fenomena judi togel di lingkungan masyarakatnya. Selain sebagai permasalahan hukum dan ekonomi, judi togel di Surabaya juga mengandung dimensi sosial dan spiritual yang sangat kompleks. Penelitian ini berfokus dalam mengeksplorasi komunikasi sosial dan spiritual di kalangan pemain judi togel kota Surabaya. Penelitian ini dilakukan menggunakan metode penelitian deskriptif kualitatif serta pendekatan etnografi. Penelitian ini menggunakan teori transformasi spiritual James Fowler dalam melihat komunikasi sosial spiritual pemain judi togel di Surabaya. Berdasarkan hasil penelitian, temuan penelitian dalam konteks sosial, pemain judi togel mampu membentuk solidaritas yang sangat erat. Namun disisi lain, keterikatan tersebut juga menjadi pemicu kecanduan dan konflik sosial. Adapun dalam sosial spiritualitasnya, pemain judi togel Surabaya memiliki pola yang unik dengan menggunakan simbol dan kode dalam berinteraksi. Selain itu para pemain judi togel Surabaya memiliki keyakinan yang sangat kuat terhadap mimpi, ritual, dan doa sebelum memulai pertarungan. Hal ini menunjukkan bahwa meski tindak perjudian adalah hal yang nyata dilarang oleh agama dan negara secara hukum, namun para pemain judi togel tetap optimis dengan mencari legitimasi spiritual melalui berbagai cara dengan mendatangi tempat-tempat keramat, mendatangi dukun, menafsirkan mimpi bahkan mengaitkan peristiwa sosial dengan angka togel.

Kata Kunci: Komunikasi Sosial, Spiritualitas, Judi Togel

INTRODUCTION

Lottery gambling is a social phenomenon that has long existed in society. Lottery gambling is also widely carried out in large cities, including Surabaya. Although gambling is strictly prohibited by law in Indonesia, the practice of gambling is increasing and has become part of the source of life for some people. This is based not only on economic factors alone but also on complex social and spiritual dimensions.

Based on the economic aspect, Surabaya is the center of gravity in the trading system, allowing it to be an economic center. In terms of innovation, Surabaya is also one of the big cities that can lead to economic sustainability by utilizing modern technology, renewable energy, and the creative economy's potential (Paramitaningtyas, 2024). On the other hand, in terms of using and utilizing this technology for the wider community, primarily lottery gamblers, it is a breakthrough in the distribution system of lottery gambling.

Along with technological development, placing numbers on lottery gambling has become easier with the rise of online lottery service providers known as online bookies, often referred to as BO (Latumaerissa et. The online mechanism is simply registering an account online on the BO as a member who then deposits a certain amount of money into the BO account so that the installation of lottery numbers can only be done via the internet on a smartphone or laptop. The amount of money in the online lottery is also believed to be greater than in the offline lottery. This then makes people, primarily lottery gamblers, tempted to get instant money profits (Latumaerissa et al., 2021).

In 2024, East Java Province ranks fourth with the most online gamblers in Indonesia. Based on the data reports from the East Java Financial Transaction Reports and Analysis Center (PPATK), there are 135,227 online gamblers with a transaction turnover value of IDR 1.051 trillion (Mahrus, 2024). The phenomenon of lottery gambling in Surabaya currently has two marketing models: online and offline. In the current technological era, distributing gambling online is indeed considered easy and practical. Through the JITBIT application, online gambling chips are mined by the dealer and then distributed through the application (Antara, 2024). However, rampant online lottery gambling does not rule out the possibility of its offline circulation.

The increasing number of gambling cases, both online and offline in Surabaya, is reflected in the increasing number of crimes that occur in the community. These crimes include motor vehicle theft, robbery, and others, which are indicated as the impact of the rampant online gambling cases. The Ministry of Law and Human Rights data shows that these crimes increased by 35% (Indrasari, 2025).

Gambling by betting a certain amount of money is a criminal act that violates the law and is against religion. Gambling in various forms has been stated in the Criminal Code article 303 and Law Number 7 of 1974 concerning the Control of Gambling with a maximum imprisonment of 10 years or a fine of IDR. 25 Million. However, these sanctions have not been deterred until now, and many people still carry out these activities (Hafifa & Harianto, 2017).

If examined based on social communication, lottery gamblers can form a community with strong solidarity. The communication process between gamblers is often carried out in private using a particular language or symbols and supported by information networks spread across various levels of society. This communication pattern also reflects how lottery gambling is part of social and cultural interactions among the community, none other than the people of Surabaya.

The spiritual and social communication of lottery gamblers in this study reveals a complex interaction between faith or belief, community, and also behavior in gambling. In the context of spirituality, lottery gamblers are often involved in belief rituals that connect their spiritual lives with gambling practices that reflect broader cultural values. Many lottery players attribute their winnings to divine intervention, believing prayer and ritual can influence the outcome (Winkler, 2022). The presence of religion significantly impacts risk-taking behavior, indicating that faith and belief increase the perceived probability of lottery gamblers winning (Auriol, 2019).

If examined historically, gambling and spirituality are evident in various cultures, where lottery participation is often embedded in local traditions and beliefs (Nery et al., 2004). On the other hand, however, the debate about the morality of lottery gambling reflects the tension between religious values and the desire for economic opportunity, highlighting the influence of religious leaders on public opinion (Olson, 2003). While many players find solace and community in their spiritual beliefs associated with gambling, others may view lottery participation as a purely economic activity without spiritual significance, emphasizing the varied motivations behind this behavior.

Based on the results of the researchers' observations, in one day, there are three times that people can hope for 'luck' from the lottery, namely with the SDY, SGP, and HK lottery draws because there are three types of lotteries circulating in the community, namely those known as HK lottery (Hong Kong), SGP lottery (Singapore), and SDY lottery (Sydney). According to the public's understanding, these three types indicate where the lottery draw or lottery gambling output is carried out. SDY lottery draws numbers seven times a week, which are drawn every 14.00 in the Western Indonesian Time (WIB) daily. Hong Kong lottery, similar to the SDY lottery, draws seven times a week, every 23.00 WIB. The Singapore lottery draws five times a week, closed on

Tuesdays and Thursdays, and the draw time is 18.00 WIB. Meanwhile, to see the number output, the public can access it via a link.

This study analyzes social-spiritual communication in lottery gambling, which is an interesting issue. Social and spiritual communication in this study is intended to be social aspects, such as relationships and networks that apply within the Surabaya lottery gambling community, as well as spiritual dimensions, such as beliefs, rituals, and other efforts that contain strong magical potential. Although normatively gambling is contrary to religious values, many lottery gamblers carry out certain worship practices and rituals to increase their chances of winning.

This study uses James Fowler's spiritual transformation theory to examine the spirituality of lottery gamblers in Surabaya (Roro et al., 2024). This theory assumes that the spiritual process of a human being has certain stages. In the social context, the spirituality of lottery gamblers is reflected in gambling practices associated with mystical beliefs such as *primbon*, dream interpretations, and specific prayers or rituals before placing bets. This phenomenon shows the existence of negotiations between religious beliefs and gambling practices in everyday life.

Other academics have undoubtedly conducted research related to lottery gamblers, including one entitled "The Phenomenon of Online Dark Toto Gambling (Togel) in Society (Criminology Study)" (Latumaerissa et al., 2021). The study focuses on analyzing the factors that cause people to be involved in online lottery gambling, seen from the perspective of criminology theory. This previous study certainly has a different focus from the current study. The current study looks at the social communication of lottery gamblers in Surabaya.

Another study entitled "Phenomenological Study of Motives for Gambling Lottery in Surabaya" (Hafifa & Harianto, 2017). This previous study focused on the motives of lottery gamblers in Surabaya. The study's results showed a sense of mutual trust between players in the lottery gambling network so that they could form strong relationships between players, or players-retailers-collectors-dealers- and also backing. The focus of this study is undoubtedly different from the current study, which focuses on looking at social communication for lottery gamblers.

The study entitled "Phenomenology of Lottery Gambling During the COVID-19 Pandemic" focuses on revealing the phenomenology of lottery practices in the capital city of West Papua Province (Sunarso, 2021). The results indicate that some of the impacts of lottery gambling include the emergence of family economic problems, the emergence of drinking habits, intimidation, extortion, theft, and other violent and criminal behavior.

Another study, "Impact of Family Education on Online Gambling Addiction: An Age-structured Modeling Approach," focuses on viewing online gambling from the perspective of

family education (Chanauria & Abbas, 2025). The study focuses on the fact that online gambling addicts in the technological era come from various age groups and educational backgrounds.

Another related study is "Effectiveness Of Law Enforcement Against Online Gambling Practices in Indonesia in Supporting the Achievement Of SDGs" (Ahyani et al., 2025). The study evaluates the Indonesian government's law enforcement measures to eradicate online gambling and achieve the Sustainable Development Goals (SDGs). This study is based on theories of law enforcement, digital governance, and compliance with the SDGs. Based on several previous research studies, it is important in the current study to understand more deeply how social communication occurs among lottery gamblers and how they interpret the spiritual aspect of gambling activities. This study explores the patterns of social communication formed in the lottery gambling community in Surabaya and the dynamics of spirituality they experience. Thus, this study can provide new insights into the relationship between gambling, social communication, and aspects of spirituality in the lives of lottery gamblers in Surabaya.

METHOD

This research uses a qualitative descriptive research type with an ethnographic approach. The ethnographic approach is a qualitative research methodology that emphasizes understanding human behavior and social phenomena from participants' perspectives in their natural environment. This approach is characterized by in-depth data collection techniques, such as participant observation and in-depth interviews, which allow researchers to capture the complexity of social interactions and cultural contexts (Mahmood, 2024). The research subjects were five lottery gamblers in Surabaya City with the characteristics of actively playing lottery gambling on a small scale. These active players are the ones who buy numbers routinely or seasonally as entertainment or as a source of additional income and who perform special rituals in their gambling process. The data collection techniques in this study include participatory observation, interviews, and documentation related to the research object, namely the social-spiritual communication of lottery gamblers in Surabaya City.

RESULT AND DISCUSSION

Social and spiritual communication of lottery gamblers in Surabaya City has interesting patterns and activities to discuss. The study's findings show that the social spirituality of lottery gamblers is widely implemented from strong relationships, communication patterns, and solidarity between fellow players. This also concerns solidarity in spiritual elements based on the theory of spiritual transformation, which is assumed to be a human spiritual experience based on its stages.

In this theory, the stages of the spiritual experience of lottery gamblers in Surabaya City can be analyzed in the Mythical-literal stage and Synthetic-conventional stage. The spiritual practices carried out are praying at sacred graves, solitude (*Nggandong*), and belief in natural phenomena that are part of gambling practices. Based on the research methods that have been used in exploring research data, the results of the study can be explored deeply as follows:

a. Loss of Logic and the Emergence of Addiction

Togel gambling has become a social phenomenon that is growing in various social circles. Although there is much evidence showing the negative impacts of *togel* gambling, there are still many individuals involved in this activity. Currently, the *togel* gambling space in society is also considered very safe. The existence of smartphones and other digital devices greatly facilitates *togel* gamblers. This study highlights that *togel* gamblers experience logical degradation in their decision-making. Theoretically, the use of spiritual transformation theory as an analytical tool in this study is to see the stages of the experience of the spiritual side of *togel* gamblers that influence the intensity of *togel* gambling activities. Thus, this article will analyze the study's findings by considering the spiritual aspects from psychological, sociological, and economic perspectives. *Togel* gambling in Surabaya often occurs starting from the habit of following along so that they get trapped and become *togel* enthusiasts so that they are addicted and expect a lot of economic resources with little capital. The type of *togel* gambling is the type of gambling that is most often done compared to other gambling (Rindengan dkk., 2020). As conveyed by the informant:

“Yes sir... so I am really just trying my luck, sir.. and every time I get a number, I have to be sure, sir.. sometimes if you are not sure, it has an effect.. we also lose if we are not sure.. and that belief is what makes us win, sir..” (Informant A)

One of the main reasons why lottery players lose logic is the existence of cognitive bias. A study (Kahneman & Tversky, 1979) shows that individuals often overestimate their chances of winning based on personal experience. This phenomenon is known as the Gambler's Fallacy, which is the belief that previous results can influence future results, even though each draw is independent.

Three types of social deviations occur in society when gambling on the lottery, including the potential for theft, quarrels, and fraud. Theft can occur because people who gamble on the lottery want to take shortcuts in getting money and profits. In fraud cases, the buying and selling process between the bookie and the lottery gambler is uncommon, triggering quarrels.

“It is not uncommon for us to lose, sir... we have even been lied to by the bookie... yes, there are various things we feel, sir, hehe” (Informant A)

Most lottery players get encouragement from their social environment. A research study (Petry, 2005) shows that individuals are likelier to gamble in an environment that supports the practice. Peer pressure factors also contribute to keeping someone involved in gambling even though they are rationally aware of the risks. The results of the study based on the analysis of the spiritual transformation theory of lottery gamblers illustrate that the spiritual experience of lottery gamblers in Surabaya is practiced in several activities, including:

1) Secluded in a haunted place (*Nggandrung*)

The spirituality of lottery gamblers in practice includes visiting places that are considered haunted or sacred, such as graves or old trees, while then performing certain rituals by burning incense or joss sticks to get lottery numbers that are considered accurate, as the informant said:

“Yes, before you put the number on, bro, I usually put it on first so it is more solid. I usually put it on everywhere, bro. I have even put it on in houses with poor lighting...” (Informant D)

“For my own belief, sir, sometimes I perform rituals, for example, placing incense or offerings on trees or houses or other places that are considered haunted so that I can get clues to the number that I will use... and from there the belief in winning arises...” (Informant B)

Nggandrung in Indonesian is more closely interpreted as "asceticism". In ascetic rituals, activities are carried out in the silence of creation to fulfill the intended request or desire (Ardiyanto & Hidayati, 2015). The firm belief in the place that is considered haunted is the basis for the motivation of Surabaya lottery gamblers to win. In addition, *Nggandrung*, in this study, is also interpreted as a "pilgrimage" to a tomb or place considered sacred for gamblers. A tomb that is considered sacred is interpreted as the tomb of a holy person or is considered holy by the community, or also a pious person, or even the tomb of a person who, during his lifetime, had extraordinary spiritual abilities (Nihayah, 2017).

“I am more confident when I use nggandrung, sir... because in my opinion, when I use ngandrung, the numbers that come out feel more natural than from a shaman... so it is like a revelation...” (Informant E)

Togel gamblers in this practice often believe that specific numbers are revelations or spiritual guidance. At this stage, rational and logical thinking begins to weaken because of

the emergence of the belief that luck is not entirely coincidental but also related to spiritual or mystical powers.

At this stage, *togel* gambling is not just a game but has become part of the player's spiritual identity. The addiction occurs because of the emergence of the illusion of a participant in a spiritual journey through the rituals performed.

2) Dream

Dreams are often interpreted as a spiritual medium connecting the supernatural and real worlds. In the context of lottery gambling, a dream can be a source of inspiration in interpreting lucky numbers. Many lottery players believe dreams have hidden meanings that can be interpreted through special interpretations based on Javanese *primbon*, Chinese dream interpretation books, or even personal experiences passed down from generation to generation. This practice reflects a form of pragmatic spirituality, where individuals try to understand metaphysical signs to gain material benefits. Thus, although gambling is generally viewed as an activity based on chance and luck, the involvement of dreams in the lottery shows a belief in the supernatural and spiritual aspects of the game process.

Dreams in the Qur'an are termed *al-ru'ya*, meaning visions in a sleep state. Dreams are divided into two, namely *ru'ya*, which comes from Allah, and the second is called *hilm*, which comes from Satan (Nurhayat, 2016). Many people say that dreams are just the flowers of sleep. However, for lottery gamblers, a dream is a condition or code or clue to fortune, as the informant said:

“For example, last night I dreamed of being bitten by a cat, sir..then when I woke up, I associated it with a code, then I looked at the dream interpretation book about the cat and what number symbol it was. And so far, the cat number in this dream interpretation book is often considered or believed to be a lucky number..”
(Informant B)

Islam makes dreams meaningful, attracts people to the value of faith, and has real implications in life because dreams do not happen by themselves. Dreams are not sensory activities, sedimentation of ideals, or continuation of thinking. Dreams can be a clue to a story full of lessons for reconstructing faith.

Based on the principle of the theory of spiritual transformation, lottery gamblers' spiritual experience through dreams is a revelation that guides them in determining betting numbers. Through dreams, lottery gamblers are in the stage of Mythical-Literary spiritual experience, where gamblers in this stage develop the belief that the numbers from dreams have a fixed pattern and can be used as future readers.

Conserving dreams as a guideline in the lottery gambling process reflects how spirituality can be developed in society's economic and social context. For some people, especially those in lower middle economic conditions, believing in dream interpretations becomes a hope for the reality of uncertain life. Dreams are not just psychological phenomena but also have social and cultural dimensions that shape the mindset and actions of lottery players (Misno, 2020). In this case, believing in dreams is a form of alternative spirituality that is not tied to formal religious institutions but is more about individual mystical experiences that provide control and hope in life.

3) Going to a “smart” person or shaman

Lottery gambling practices often use metaphysical efforts to increase winnings. These efforts include seeking spiritual guidance through people considered smart metaphysically or shamans. The belief in coming to the shaman is rooted in the view that a shaman has supernatural abilities to read supernatural signs, interpret dreams, and even be able to provide amulets for good luck to gamblers. In lottery gambling, visiting a shaman and consulting is not just to find accurate numbers. However, it is part of practicing spiritual practices for inner peace and belief in the results of gambling that have been interpreted through mystical calculations (Mansur, 2022). The practice of this model of spirituality is also often associated with local beliefs that developed around the community. Mystical elements and ancestral traditions have a powerful influence on the daily lives of the community.

“If I am not strong enough, sometimes I go to a shaman, bro.. to make it more stable...” (Informant E)

“To win, I also do not hesitate to visit a shaman, sir. In my opinion, shamans really help to win. Yes, because maybe they are so steady. Often, when there are fellow players, there are those who tell or give information about shamans who are good at giving numbers; even though the place is far away, it is still a target for me to visit.” (Informant B)

Visiting a shaman or other “smart” person in the spiritual practice of lottery gamblers, on the other hand, reflects that the existence of lottery gambling is not just an economic activity. However, there are broader social and cultural dimensions to it. Lottery gamblers in this context do not only rely on their logic but also on powers beyond reason that can influence the results of their game. These powers are carried out in various rituals the shaman suggests, such as fasting, bathing in flowers, or offering to ask for blessings from supernatural spirits. These mystical practices show that spirituality can adapt to the phenomenon of lottery gambling.

4) Weird words (*Nyleneh*) are considered as codes

Spirituality in other lottery gambling games is depicted in the daily activities and interactions of lottery gamblers. In their daily lives, lottery gamblers consider foreign and strange words to signify their fate. For one day, they heard a preacher or *kyai* saying strange or weird words in his sermon, and then the words are considered to be related to the lottery output numbers later. For instance, when a *kyai* or preacher describes that those with a greedy nature are likened to a "monkey", the word "monkey" is one of the words that often appears and is mentioned repeatedly by the *kyai*. In that case, the word is often considered a code for the output number for a lottery gambler.

Using eccentric words as codes in the output of lottery numbers has the potential for a code in the interaction process of lottery gamblers, especially in online media. To avoid detection by law enforcement officers and digital platforms, codes and pseudonyms are widely used as a form of covert communication between players and their bookies. This shows a special communication pattern in the lottery gambling ecosystem, especially in online lottery gambling. Unique terms are used for security and to identify a community.

5) Natural phenomena are considered codes.

Natural events or disasters that occur cannot be far or free from lottery output number codes that are considered accurate. For example, a motorcycle accident killed a husband and wife. Events like this for lottery players can be interpreted, analyzed, or signaled by the output number code: husband and wife, vehicle registration number, victim's age, and so on, which can be photographed as the output number code. The associated events occur not only in the real world but in social media; uploads can also be a code or symbol indicating the output number. It is undeniable that the increase in lottery gambling is partly motivated by the ambition of the belief to win and profit. Thus, among the obstacles and barriers in eradicating lottery gambling is the difficulty of information catching the dealer, making it difficult to obtain evidence (Suhendra & Rochmani, 2023). In this case, law enforcement officials must improve strategies and a more massive approach to eradicate *togel* gambling practices, especially in Surabaya.

6) Social events are considered as codes

In addition to natural events as a sign or code in the lottery gambling game, the moment of a hot social event, such as an organization's or party's anniversary, is often associated with the lottery number output code. The event can also be seen in the anniversary, date of birth, chairperson's age, etc. Things like this for lottery players are considered a code of fortune to get the correct number of outputs.

Various events, such as the marriage of famous figures, accidents, or political events, are often associated with specific numbers that have meaning in the lottery game. Through social media and instant messaging applications, gamblers use terms that seem common but actually refer to the combination of numbers that are placed. This shows that lottery gambling is developing in the digital realm and conveying information that is increasingly difficult to track by law enforcement and digital platforms.

The findings of this study emphasize that law enforcement and digital platform providers need to develop a detection system that is able to recognize patterns of using social events as codes in these gambling activities. In addition, education for the public must also be strengthened so that they are not easily influenced by information disguised in the form of news or social discussions (Popović & Zadravec, 2024). With a more systematic, structured approach and cross-sector cooperation, the practice of lottery gambling that uses social events as a code can be effectively suppressed to create a cleaner digital space from illegal activities.

7) Praying before buying a number

Prayer is a means to gain strength and achieve a life goal directed to Allah. Prayer is a great worship and the main good deed (Oktavia et al., 2022). Many lottery players realize that the lottery is something that has gambling value and is prohibited by religion and the government. Nevertheless, strangely, when they want to buy a number or face a retailer, with a relaxed joke, they say *basmalah* and do not forget to remember their God. As the informant:

"...yes sir..Sometimes I say bismillah because I just say it spontaneously, sir.. hopefully, this is my fortune, hopefully, my number comes out today, O Allah...and if it happens to be lucky too, Alhamdulillah too.." (Informant C)

Basmalah is the origin of all verses of the Al-Quran. *Basmalah* contains extraordinary virtues, including prayers that begin with reciting *basmalah* will not be rejected; whatever the *basmalah* sentence reads, it will receive blessings. The majority of scholars also believe that the entire book that was revealed to the Messengers and its meaning is collected in the Qur'an, and the thirty *juz* of the Qur'an are collected in sura *al-Fatihah* and the collection of seven verses in sura *al-Fatihah* are the nine letters of the *basmalah* sentence (Kalam, 2006). Apart from *basmalah*, the *alhamdulillah* sentence also has extraordinary features. This sentence means that all praise belongs to Allah alone and reflects the form of returning all praise to Allah. Thus, there is no arrogance for humans who are only servants (Zain, 2017).

The sanctity and primacy of the words *basmalah* and *alhamdulillah* in the context spoken by a gambler are certainly not appropriate. It is clear that gambling is prohibited according to state law and Islamic law (Ma'u, 2007).

A person's social life is often reflected in their interactions with their environment. (Addiyansyah & Rofi'ah, 2023). A person's addiction and obsession with gambling is shown by playing gambling every day. Thus, gambling is considered an activity in his daily life. However, gambling activities that are carried out intensely and continuously can be said to be behavior. Furthermore, one of the subjects is believing in supernatural or mystical things for rituals that aim to find lucky numbers (Permana & Deliana, 2014).

Based on the spiritual practices that have been explained, the spiritual experience of lottery gamblers in the stages of their spiritual transformation is in the mythical-literal stage, which is a stage where humans begin to understand spiritual concepts dogmatically (Roro dkk., 2024). This is reflected in beliefs through dreams, guidance from shamans, and certain symbols that contain spiritual meaning.

b. Social Solidarity Among Each Other

Social cohesion between gamblers, including lottery players, can be formed because of common goals, solidarity, and shared experiences. They often share information and strategies and talk about numbers that are considered to bring luck. In some cases, lottery players also help each other, for example, by lending money or sharing winnings.

"Yes..if we are united, we will help each other, sir..well, it is called the same struggle, so if someone needs it, we will give it to them..or if we win, we will hold a party..but even if we lose, we still hold a party..." (Informant C)

However, this solidarity is superficial and prone to conflict when viewed from a broader social perspective. In the gambling world, players' main interest is personal gain. Although there is togetherness, when interests collide, for example, when someone loses big or feels betrayed, this solidarity can collapse.

"In addition to being solid and helping each other, we also provide information to each other, sir. What I mean by providing information is that if someone wins a bet, they then inform and suggest to their other friends to do this or that ritual..." (Informant C)

The social spirituality of lottery gamblers can be seen not only through social behavior alone but also in the context of the spirituality of the rituals carried out. Solidarity in the ritual of belief to achieve victory is also one of the causes of the emergence of a sense of addiction to playing lottery gambling. In the process, lottery gamblers reach their point of satisfaction by increasing the number of bets. The feeling of satisfaction is felt if you win in gambling,

with the anxiety process that is gone through in waiting for the lottery number drawing. When experiencing defeat, gamblers tend to think more about how the money they bet can be returned even more significantly. This behavior is determined by the social environment that influences it (Azwar, 2009).

Based on this analysis, lottery gamblers' spirituality stage is synthetic-conventional, where individuals accept a broader belief system through the social environment without hesitation.

c. Belief that a Dream is a Blessing

Confidence plays a significant role in gambling, especially in contexts such as lotteries, where subjective beliefs can significantly influence decision-making. Research shows that individuals, especially those who enjoy gambling, often display overconfidence in their choices. Such individuals are more confident when making risky choices than when choosing specific outcomes, indicating a unique cognitive bias against risk-taking (Hoven dkk., 2023).

Langer's study (1975) confirmed that individuals tend to believe that they can predict or manipulate outcomes based on specific strategies, such as choosing favorite numbers or numbers based on dreams. However, on the other hand, high levels of religiosity can lead to errors in gambling. This is because individuals mistakenly believe that they can influence random outcomes through faith (Kim & Shifrin, 2018).

Online media, the new face of the current mass media extension, can shift the position of mass media as a provider of information services to the public, including information related to lottery gambling results (Fianto et al., 2024). *Togel* always issues numbers with four digits in each of its expenditures. If people buy or place a lottery with two numbers or two digits behind, it is called *tombok* or buy BT (tail); if they buy/place a lottery with three numbers/three digits behind, it is called *tombok kop-kopan*, while if they buy/place a lottery with four numbers/four digits behind, it is called *tombok as-asan*.

Table 1. The Winnings for *Togel* Players if They Are Lucky

Buy	Tombok/Place Togel		
	BT (60x)	Kop (300x)	As (3500x)
One Thousand	Sixty Thousand	Three-Hundred Thousand	Three Million and Five Hundred Thousand

The profit for sellers or retailers is obtained from the discount or percentage of the number of lottery installers. Retailers deposit or buy numbers from the dealer and get a discount as per the following table:

Table 2. Retailer Profit Gain From *Togel* Bookies

Buy	Purchase Price to <i>Togel</i> Bookie		
	BT (60 x)	Kop (300x)	As (3500x)
One Thousand	Eight Hundred	Six Hundred	Four Hundred
Profit	Two Hundred	Four Hundred	Six Hundred

If, in one day, for one type of SGP lottery, for example, the retailer serves buyers with a description of one hundred thousand each for the purchase of BT, Kop, and AS, the retailer can profit from IDR. 20,000, - (from BT), IDR. 40,000, - (from Kop) and IDR. 60,000, - (from As). Thus, the profit obtained by the retailer is IDR. 120,000 - in one day for one type of lottery. If a retailer has regular and active customers, using the calculation of the numbers above, then in one month, there are 20x expenses (for the SGP lottery), and the profit obtained is IDR. 2,400,000 (Two Million and Four Hundred Thousand Rupiah). If the calculation assumption is also applied to the SDY and HK lotteries, then the profit obtained by the retailer in one month reaches IDR. 3,600,000, with a calculation of 120 thousand times in 30 days (*Togel* SDY); the same calculation is also with *Togel* HK. Thus, the total profit in one month:

Table 3. Total Profit from *Togel* Gambling per Month

Number	Type <i>Togel</i>	Amount (IDR)
1	<i>Togel</i> SDY	2.400.000
2	<i>Togel</i> HK	3.600.000
3	<i>Togel</i> SGP	3.600.000
Total	-	9.600.000

Retailers' fortunes are usually also obtained from buyers whose numbers come out. The amount of the number is not determined but is adjusted to the nominal number obtained; for example, if someone gets a number of 3.5 million, then the retailer cuts it by 300 thousand-500 thousand. This is considered normal, and disputes are rare because the cut is considered too large.

The development of information technology has positive and negative impacts, such as the opportunity to use it as a means of cybercrime. Cybercrime is illegal activities carried out through computers or electronic networks. In this case, the law is presented to regulate patterns in people's lives (Rahmat et al., 2023). The emergence of cybercrime utilizes electronic networks and is supported by a system using telephone lines or wireless systems

that use special antennas such as wireless (Syahril, 2023). Cybercrime in the form of online lottery gambling is increasingly rampant along with the development of digital technology. Initially, only conventional lottery gambling is now widely distributed on online platforms that are more difficult for law enforcement to monitor and detect. The mode of cybercrime perpetrators in this lottery gambling includes providing illegal sites, using crypto-based financial transactions, and exploiting social media to attract players. This has led to an increase in the number of victims, none other than the majority of lower-middle-class people who are tempted by the promise of instant victory. In addition, the existence of online lottery gambling is also often a loophole for money laundering practices and other financial crimes, resulting in widespread economic and social impacts. This phenomenon demands a more serious response from the government and society in prevention and mitigation efforts as the government regulates broadcasting on television (Khotimah & Kushardiyanti, 2022). Steps to block illegal lottery gambling sites, strengthen fintech regulations, and digital education for the entire community are the primary keys to overcoming this problem. In addition, collaboration between cyber police, financial institutions, and digital platforms is needed to detect and limit illegal online transaction activities related to lottery gambling. Public awareness must also be increased so that people understand the risks and legal consequences of involvement in online gambling. Living in an era of technological development should be a place to share knowledge, views, warmth, and other positive actions (Naqqiyah et al., 2023). With a more comprehensive approach, it is hoped that cybercrime related to lottery gambling can be minimized to create a safer and healthier digital ecosystem.

CONCLUSION

The lottery gambling game in Surabaya is not only about economic activities. It is also part of the social communication and spiritual practices of some of the urban communities of Surabaya. Social and spiritual communication is intended to be the process of the spiritual transformation of lottery gamblers in their social context. This spiritual transformation is the myth-literal and synthetic-conventional stages. At this stage, the spiritual experience of lottery gamblers is in the stage of understanding the value of spirituality and being able to accept a broader belief system through their social environment without any doubt. Thus, they form a mindset that they have beliefs in rituals and the like in their community, so that belief in the mystical world is getting stronger. This is indeed inseparable from the role of interaction between lottery gambling communities. On the other hand, the strength of spirituality in the context of gambling is an

important reason for *da'wah* practitioners to seek practical and relevant strategies based on social reality.

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