

Local Government Response to Domestic Violence Caused by Online Gambling in Surabaya City: A Mashlahah Perspective

Ghifari Fajar Anugerah^{1*}, Khoirul Hidayah,² Mustafa Lutfi³

¹⁻³Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

*Corresponding Author: 230201210023@student.uinmalang.ac.id

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Abstract: This study aims to analyze the efforts of the Surabaya City Government in addressing domestic violence resulting from online gambling, using the perspectives of legal system theory and *mashlahah*. The focus of the research is on the role of the Surabaya City Office of Women's Empowerment, Child Protection, Population Control, and Family Planning (DP3AP2KB) as the implementing agency for women and child protection policies. This study employs a qualitative approach, utilizing field studies and in-depth interviews with key informants from the agency, victims of domestic violence, and community leaders. The findings indicate that structurally, DP3AP2KB has undertaken several initiatives through socialization, education, and the provision of legal and psychological assistance for victims. However, the effectiveness of these policies is hindered by the community's weak legal culture and limited public participation in prevention efforts. From the perspective of Lawrence M. Friedman's legal system theory, the imbalance between structure, substance, and legal culture remains a major obstacle. Meanwhile, from a *mashlahah* perspective, the protection of victims and the prevention of domestic violence caused by online gambling are considered essential to preserving the well-being of families and society. Therefore, institutional synergy and the strengthening of legal literacy grounded in religious and social values are necessary to build an effective and sustainable protection system.

Keywords: Domestic violence; online gambling; legal system; *mashlahah*.

Introduction

Online gambling has become one of the factors that significantly affects family life, both socially, economically, and psychologically. Economically, online gambling addiction often leads to uncontrolled spending, resulting in debt, loss of income sources, and inability to meet the basic needs of the family. Socially, individuals who engage in online gambling tend to experience behavioral changes, such as becoming more withdrawn, temperamental, and losing the trust of their spouse or other family members.¹

Tensions in the marital relationship also increased due to the loss of healthy communication and the emergence of recurring conflicts, which often even resulted in domestic violence (DV).² In addition, psychological impacts such as stress, anxiety, and depression can be felt by both the perpetrators and the victims, especially children who grow up in unstable home environments. Thus, online gambling is not just an individual problem, but a crisis that can threaten the overall resilience of families.³

¹ Lailan Rafiqah and Harunur Rasyid, "The Dampak Judi Online Terhadap Kehidupan Sosial Ekonomi Masyarakat," *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan* 20.2 (2023): 282-290.

² Lukman Santoso and Bustanul Arifin, "Perlindungan Perempuan Korban Kekerasan Perspektif Hukum Islam," *De Jure: Jurnal Hukum dan Syar'iah* 8.2 (2016): 113-125.

³ Septu Haudli Bakhtiar and Azizah Nur Adilah, "Fenomena Judi Online : Faktor, Dampak, Pertanggungjawaban Hukum," *Innovative: Journal Of Social Science Research* 4.3 (2024): 1016-1026.

Online gambling can also trigger conflicts within the household. One of these is domestic violence. According to the Indonesian Central Statistics Agency, East Java Province ranked second in cases of domestic violence in 2022 with 725 cases, following North Sumatra Province, which ranked first.⁴ As a result, the city of Surabaya is now facing a significant surge in various forms of violence, ranging from economic exploitation and neglect, physical violence, harassment and sexual violence, to online gender-based violence (OGBV) and profound psychological impacts. Data from the Technical Implementation Unit for the Protection of Women and Children in Surabaya City recorded that from January to May 2024, there were 137 reports of violence against women, including 30 cases of economic neglect, 10 of which were caused by online gambling, 2 cases of online gender-based violence, 24 cases of psychological violence, as well as other reports of physical and sexual violence.⁵ The impact of this violence is extensive, not only injuring the physical and psychological well-being of the victims but also shaking the economic condition of families, worsening social stigma, and causing long-term trauma that requires legal, psychosocial interventions, as well as adequate digital protection.

So far, research related to online gambling has been discussed in several previous studies. For example, a study conducted by Abnan Pancasilawati delves deeply into online gambling crimes from the perspective of Islamic criminal law.⁶ Meanwhile, the ending of Solehudin and colleagues focused their research in Malaysia on the legal framework of progressive Islamic law regarding online gambling.⁷ Meanwhile, Giménez Lozano and Morales Rodríguez are more interested in literature reviews related to preventive interventions to address online gambling issues among adolescents.⁸ However, research related to the government's response to online gambling, which causes domestic violence, is still underexplored. In fact, studies on the impact of online gambling, including its link to violence, can highlight how dangerous online gambling is to family resilience. This research aims to fill this gap by focusing on the government's response to domestic violence caused by online gambling in Surabaya, thereby addressing efforts to handle online gambling-related crimes.

The Office for the Empowerment of Women and Child Protection, as well as the Population Control and Family Planning Office of Surabaya City, considers children to be symbols of the nation and important institutions in efforts to prevent and address domestic violence. DP3AP2KB Surabaya City provides various services, such as counseling, legal assistance, and safe houses for victims of domestic violence to realize *hifdzun nas*.⁹ However, the effectiveness of DP3AP2KB in addressing domestic violence caused by online gambling is not yet fully understood. This study aims to analyze the efforts made by the Surabaya City Office for Women's Empowerment and Child Protection, as

⁴ Badan Pusat Statistik (blog). "Prevalensi Kekerasan Terhadap Anak Perempuan Menurut Jenis Kekerasan (Persen)", 2025.

⁵ UPTD PPA Kota Surabaya, *Grafik Data Kekerasan Dan ABH 2024*, 2025.

⁶ Abnan Pancasilawati, "Comparative Analysis of Online Gambling Crimes: Perspectives on Islamic Criminal Law." *Journal of Hunan University Natural Sciences* 52.4 (2025).

⁷ Ending Solehudin, Mustopa Mustopa, Muhammad Mudzakkir, Saepudin Saepudin, and Hisam Ahyani. "Learning from Malaysia's Progresif Islamic Law Framework on Online Gambling: Insights for Indonesia." *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 20.1 (2025).

⁸ José Miguel Giménez Lozano, and Francisco Manuel Morales Rodríguez. "Systematic review: Preventive intervention to curb the youth online gambling problem." *Sustainability* 14.11 (2022): 6402.

⁹ Siti Ngaisah and Bagus Ananda Kurniawan, "Upaya Dinas Pemberdayaan Perempuan Dan Perlindungan Anak Serta Pengendalian Penduduk Dan Keluarga Berencana (DP3AP2KB) Kota Surabaya Dalam Meningkatkan Program Ketahanan Dan Pembelajaran Keluarga," *Innovative: Journal Of Social Science Research* 4.1 (2024): 1.

well as Population Control and Family Planning, in handling domestic violence resulting from online gambling. This study employs the perspective of Lawrence M. Friedman's legal system theory, which emphasizes three key elements of the legal system: structure, substance, and legal culture. In addition, this study will also use the *maslahah* approach, which is a method of deriving Islamic law relevant to the context of the issue.

Method

This research falls under the category of empirical research or field legal research. Empirical legal research is a study that examines patterns of community behavior based on actual behavior in relation to the law or data obtained from primary sources.¹⁰ Field research is research conducted systematically by collecting data and facts present in the field. This type of field research was chosen because the study is conducted directly on the object being investigated, namely the efforts of the Surabaya City government in addressing domestic violence caused by online gambling. This research uses a *maslahah*-based approach and Lawrence M. Friedmann's legal system theory approach to analyze efforts to handle domestic violence (DV) resulting from online gambling. The data is processed qualitatively by presenting descriptive data, as well as in the form of interconnected tables and graphs.

Result and Discussion

The Impact of Domestic Violence Practices Caused by Online Gambling in Surabaya City

Domestic violence (DV) is a form of human rights violation that occurs within the domestic sphere and can take the form of physical, psychological, sexual violence, or economic neglect.¹¹ In the context of online gambling, domestic violence often begins with the addiction of a family member, usually the head of the family or husband, who is involved in digital gambling practices. Dependence on online gambling creates psychological pressure, emotional instability, and urgent financial needs, thereby leading to domestic violence. In Surabaya, this phenomenon is starting to show a worrying trend, considering that access to the internet and digital devices is very easily reached by various layers of society.¹²

In the city of Surabaya, this study involved ten informants who were victims of domestic violence as a result of their partner's online gambling activities. From the in-depth interviews, it was found that five of them experienced the most significant impact on their economic aspect.¹³ Meanwhile, two other informants did not experience direct economic problems because they came from families with sufficient financial conditions. However, they experienced psychological pressure and suffering. They continuously felt anxiety, discomfort, and inner stress due to their partner's gambling addiction, such as repeated lies, changes in behavior, and a lack of emotional attention in the household. This shows that violence does not always stem from economic conditions, but can also disrupt the emotional balance and inner peace of the victims.¹⁴

¹⁰ Ani Purwati, *Metode Penelitian Hukum* (Surabaya: CV. Jakad Media Publishing, 2020), p. 34.

¹¹ Kateryna Buriak et al., "Empirical Analysis of Legal Regulations on Family Violence During Wartime in Ukraine: A Comprehensive Examination," *Syariah: Jurnal Hukum Dan Pemikiran* 23.2 (2023): 267–280.

¹² Khurul Anam and Lisa Aminatul Mukaromah, "Peran Hukum Keluarga Islam Dalam Menanggulangi Dampak Sosial Judi Online Terhadap Keutuhan Rumah Tangga," *Al Maqashidi : Jurnal Hukum Islam Nusantara* 8.1 (2025): 19–36.

¹³ Yani, Dampak KDRT akibat judi online, Interview, June 10, 2025.

¹⁴ Lista, Dampak KDRT akibat judi online, Interview, June 11, 2025.

In addition, three informants revealed that they were affected on a sexual level. A partner's dependence on online gambling led to behavioral changes and a decline in the quality of intimate relationships within the household. Some victims even experienced repeated rejection and felt sexually unappreciated, which then developed into forms of sexual violence within the home. These findings indicate that the impact of online gambling on domestic violence is complex and touches various dimensions of family life, including physical, emotional, economic, and sexual aspects.¹⁵

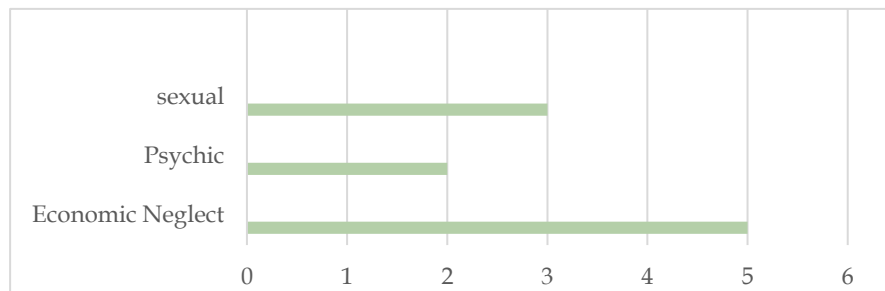
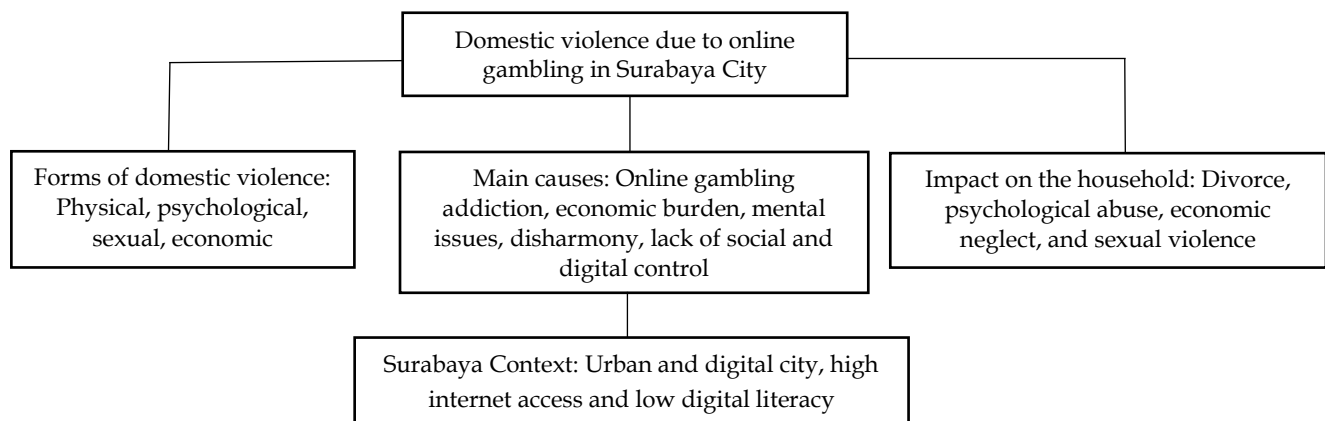


Figure 1.1. Data on domestic violence victims due to online gambling has implications for three aspects
Source: Researcher's analysis based on field data

The nature of domestic violence resulting from online gambling in Surabaya is not merely an individual issue, but a social phenomenon that reflects the weak resilience of families and social control in urban communities like Surabaya. When individuals get trapped in digital gambling and vent their frustrations through violence, what is at stake is not only the stability of the household but also the future of the next generation.¹⁶ Therefore, the handling approach must involve various parties: local governments, women's and children's protection agencies, and civil society. Comprehensive interventions are needed so that Surabaya not only becomes a city advanced in infrastructure, but also strong socially and humanistically in fostering family institutions as the foundation of society.¹⁷ The following illustrates how domestic violence caused by online gambling in Surabaya has become a trending phenomenon.



¹⁵ Sumina, Dampak KDRT akibat judi online, Interview, June 11, 2025.

¹⁶ Kartika Yusrina and Ramdani Wahyu Sururie, "Hakekat Perlindungan Anak Dan Perempuan Dari Kekerasan Dalam Rumah Tangga," *El-Ussrah: Jurnal Hukum Keluarga* 5.2 (2022): 328–339

¹⁷ Saifullah Saifullah, Abdul Azis, and Mustafa Lutfi, "Transformasi Nilai-nilai Hukum Islam dalam Yurisprudensi Putusan Mahkamah Konstitusi Perspektif Teori Hukum Integratif," *De Jure: Jurnal Hukum dan Syar'iah* 12.1 (2020): 1–16.

Figure 1.2. Cause-and-effect flow of domestic violence (KDRT) triggered by online gambling in Surabaya City, Source: Researcher's analysis

The phenomenon of domestic violence triggered by online gambling in Surabaya can no longer be seen merely as a domestic issue, but rather as a serious threat to family resilience and the social health of the community.¹⁸ Amid the rapid advancement of technology, the practice of online gambling is growing unchecked, ensnaring individuals in a cycle of addiction that can lead to violence, conflict, and even family breakdowns. Surabaya, as a major city with high mobility and extensive digital penetration, reflects how vulnerable family institutions can be when values, control, and education do not go hand in hand. Therefore, efforts to address this issue are not sufficient solely through legal measures and enforcement; they must be strengthened through digital education, the reinforcement of family roles, and cross-sector collaboration. Only with a holistic and sustainable approach can Surabaya build resilient families, free from violence, and equipped to face the challenges of the digital era wisely.

The Role of the Surabaya City Government in Preventing and Handling Domestic Violence Caused by Online Gambling

The Surabaya City Government has a strategic role in preventing and handling domestic violence (DV) caused by online gambling. Through the Office of Women's Empowerment and Child Protection as well as Population Control and Family Planning (DP3APPKB), the government seeks to build an early prevention system by enhancing digital literacy and family education.¹⁹ One concrete form of this initiative is through the Family Learning Center (PUSPAGA) services, which provide counseling, education, and the strengthening of family values to protect the community from the dangers of online gambling addiction and its impact on household harmony.²⁰

In terms of handling, the Surabaya City Government also operates the Regional Technical Implementation Unit for the Protection of Women and Children (UPTD PPA), which focuses on dealing with domestic violence cases, including those arising from conflicts due to online gambling. This service provides legal, psychological, and medical referral assistance for victims, especially women and children. Collaboration with law enforcement officers and social institutions also strengthens the rapid response to violence cases, ensuring that victims receive protection and perpetrators can be processed in accordance with applicable laws.²¹ Not only services that are psychological or legal in nature, in handling victims of domestic violence, the UPTD PPA of Surabaya City also collaborates with BAZNAS and Bangga Surabaya in providing business capital to victims of domestic violence that affects their economic situation.²²

¹⁸ Yusrina and Sururie, "Hakekat Perlindungan Anak Dan Perempuan Dari Kekerasan Dalam Rumah Tangga", 60.

¹⁹ Faizul Amalia Nova and Ananta Prathama, "Peran UPTD Perlindungan Perempuan Dan Anak Dalam Penanganan Tindak Kekerasan Anak Di Kota Surabaya," *NeoRespublica : Jurnal Ilmu Pemerintahan* 5.1 (2023): 231-243.

²⁰ Azzahrah Putri Arindi and Endik Hidayat, "Implementasi Kebijakan Kota Layak Anak (KLA) Melalui Pengoptimalan Program PUSPAGA Kota Surabaya," *Innovative: Journal Of Social Science Research* 4.3 (2024): 10267-10278.

²¹ Nova and Prathama, "Peran UPTD Perlindungan Perempuan Dan Anak Dalam Penanganan Tindak Kekerasan Anak Di Kota Surabaya."

²² Ima, Upaya Pemerintah Kota Surabaya dalam mencegah dan menangani KDRT akibat judi online, Interview, June 9, 2025.

Prevention PUSPAGA Surabaya City	Handling by UPTD PPA of Surabaya City
Counseling for children, adolescents, families, children with special needs, and prospective brides and grooms	Public complaint service
Parenting class	Victim outreach
Premarital class by PUSPAGA RW	Safe house/shelter
<i>Talk Show</i>	Mediation
Communication publications through digital and print media	Victim assistance: legal, psychological, medical, psychosocial
Webinar	Provision of business capital (if anyone is affected by economic neglect, in collaboration with BAZNAS)

Table 1.1. Efforts/work programs of UPTD PPA and PUSPAGA Surabaya City
Source: Results of interviews with sources

The Surabaya City Government, through two main service units, namely PUSPAGA and UPTD PPA, plays an important role in preventing and handling domestic violence (KDRT) caused by online gambling.²³ PUSPAGA of Surabaya City in terms of prevention provides counseling services for children, adolescents, families, children with special needs, and prospective brides and grooms.²⁴ In addition, they also organize parenting classes, pre-marriage classes based on neighborhood associations, talk shows, webinars, as well as educational publications through digital and print media to strengthen family resilience from an early age. On the other hand, the UPTD PPA of Surabaya City is responsible for handling domestic violence cases through public complaint services, victim outreach, provision of safe houses (shelters), and mediation processes. UPTD PPA also provides legal, psychological, medical, and psychosocial assistance, as well as economic support such as business capital for victims experiencing economic neglect due to online gambling. The collaboration between these two institutions serves as the front line in maintaining the safety and welfare of families in Surabaya City.²⁵

Efforts of the Regional Government through the Population Control, Women's Empowerment, and Protection Office of Surabaya City in Addressing Domestic Violence Caused by Online Gambling from the Maslahah Perspective

Domestic violence (DV) due to online gambling can be understood as a form of mafsadah or harm from the perspective of maqashid syariah, as it threatens the five primary objectives of sharia protection. From the aspect of life (hifz al-nafs), the physical and psychological violence experienced by the victims creates fear, emotional pressure, and deep trauma. Gambling also causes the

²³ Devid Frastiawan Amir Sup, "Government Efforts to Prevent Potential Violence Against Women During the Covid-19 Pandemic in Indonesia," *Syariah: Jurnal Hukum Dan Pemikiran* 21.1 (2021): 103-124.

²⁴ Mohamad Geoveza Putra Syahtoni and Oktarizka Reviandani, "Penerapan E-Government Sistem Informasi Pelayanan Perlindungan Perempuan dan Anak di Kelurahan Putat Jaya," *Journal Publicuho* 7.1 (2024): 43-56.

²⁵ Sindi Fellicia Puguh Hermanto and Renitha Dwi Hapsari, "Upaya Penanggulangan Kekerasan Anak di Kota Surabaya Melalui Kemitraan Pemerintah Kota Dengan Unicef (2021-2023)," *Journal Publicuho* 7.2 (2024): 492-503.

perpetrators to lose self-control, thereby triggering aggressive actions towards their spouses and children.²⁶

On the other hand, the religious aspect (hifz ad-din) is also disrupted. Gambling, which is clearly forbidden in Islam, causes the perpetrators to neglect their spiritual duties such as prayer, zakat, and leadership roles within the household. The family's religious life becomes fragile, and children grow up without good role models. Furthermore, (hifz al-'aql) is also damaged because gambling addiction erodes logical thinking, triggers depression, and weakens rational decision-making abilities.²⁷

The next impact is seen on property (hifz al-mal), where gambling addiction causes individuals to spend their income, sell assets, and even neglect their family's economic needs. Finally, the family's honor (hifz al-'ird) is tainted due to a damaged reputation, loss of mutual respect, and the collapse of the family's dignity in the eyes of society. Thus, domestic violence resulting from online gambling is not merely a domestic issue, but a form of comprehensive harm that requires integrated legal, social, and spiritual responses.²⁸

Thus, in formulating policies and work programs to address domestic violence (KDRT) resulting from online gambling, the Surabaya City Government can use the perspective of *maslahah* as a normative and moral foundation. *Maslahah*, or welfare, in this context refers to all efforts that bring goodness and prevent damage (*mafsadah*) to society, particularly within the household sphere. Online gambling, which causes negative impacts such as loss of property, disruption of family harmony, and even domestic violence, represents a tangible form of social harm that must be prevented. Therefore, all policies created must be directed towards protecting the five main principles in *maqashid sharia*: preserving religion, life, intellect, lineage, and property.²⁹ In Islamic law, one of the principles promoted is the realization of justice. Realizing justice, in this context, includes eliminating discrimination, which can be seen in the content of the Qur'anic verse Surah Ali-Imran, verse 110, because in essence, Islam is a religion that highly prioritizes human rights, as in Islamic teachings, humans are creatures of goodness.³⁰

This *maslahah* approach can be realized in the form of strategic programs, such as digital-savvy family education, rehabilitation for victims and perpetrators of domestic violence, and strengthening community-based social protection systems. The Surabaya City Government, through the Office of Women's Empowerment and Child Protection, can develop a family outreach curriculum that emphasizes the dangers of online gambling from social, psychological, and spiritual perspectives. In addition, prevention programs should be directed towards efforts to build comprehensive family resilience: physical, psychological, social, and spiritual.³¹ Within the

²⁶ Nita Triana, "Urgency Critical Legal Studies Paradigm For The Protection Of Women Victims Of Domestic Violence In The Divorce Case," *Syariah: Jurnal Hukum Dan Pemikiran* 18.2 (2018): 167-191.

²⁷ M. Thoriq Nurmadiansyah, "Membina Keluarga Bahagai Dalam Upaya Sebagai Penurunan Kekerasan Dalam Rumah Tangga (KDRT) Dalam Perspektif Agama Islam dan Undang-undang," *Musāwa Jurnal Studi Gender Dan Islam* 10.2 (2011): 215-228.

²⁸ Abdul Aziz, "Islam dan Kekerasan Dalam Rumah Tangga," *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam* 16.1 (2017): 177-196.

²⁹ M. Thoriq Nurmadiansyah, "Membina Keluarga Bahagai Dalam Upaya Sebagai Penurunan Kekerasan Dalam Rumah Tangga (KDRT) Dalam Perspektif Agama Islam dan Undang-undang".

³⁰ Saifullah, Azis, and Lutfi, "Transformasi Nilai-nilai Hukum Islam dalam Yurisprudensi Putusan Mahkamah Konstitusi Perspektif Teori Hukum Integratif".

³¹ Nurwahidah Nurwahidah, "Kejahatan Terhadap Anak Dan Solusinya Menurut Hukum Islam," *Syariah: Jurnal Hukum Dan Pemikiran* 15.2 (2015).

framework of maslahah, this policy is not only reactive to the emerging impacts, but also preventive against the root causes that lead to domestic violence.³²

Nu.	The Value of Maqashid Sharia	Implementation in the Form of a Work Program
1.	<i>Hifz ad-Din (preserving the religion)</i>	<ul style="list-style-type: none"> Premarital guidance by PUSPAGA Webinar "The Role of Fathers in Islam" by PUSPAGA Involvement of religious figures (Muslimat NU Surabaya City in outreach and education by PUSPAGA) • Islamic parenting during the month of Ramadan
2.	<i>Hifz al-Mal (protecting wealth)</i>	<ul style="list-style-type: none"> UPTD PPA collaborates with BAZNAS and Bangsa Surabaya in providing capital to domestic violence victims affected by online gambling who are impacted economically.
3.	<i>Hifz an-Nafs (protecting the soul)</i>	<ul style="list-style-type: none"> Providing a safe house/shelter for domestic violence victims by the UPTD PPA Medical assistance for domestic violence victims by the UPTD PPA
4.	<i>Hifz al-Aql (preserving the mind)</i>	<ul style="list-style-type: none"> Family webinar by PUSPAGA Education and counseling for wives and husbands by PUSPAGA Parenting seminar for husbands and wives Digital literacy seminar
5.	<i>Hifz al-Ird (preserving honor)</i>	<ul style="list-style-type: none"> Deployment of PPA task forces per Sub-district by UPTD and PUSPAGA Assistance with legal, psychological, and psychosocial counseling by UPTD (post-incident) and PUSPAGA (pre-incident)

Table 1.2. The principle of maslahah serves as the basis for the development of work programs by UPTD PPA and PUSPAGA of Surabaya City, Source: Researcher's analysis results

The perspective of maslahah becomes an important foundation in formulating policies and work programs of the Surabaya City Government in addressing domestic violence (DV) caused by online gambling. This approach is not only oriented toward technically tackling the problem but also touches on broader moral, spiritual, and humanitarian dimensions. By using the maqashid al-Shari'ah, which is the protection of religion, life, intellect, property, and honor, as a reference, various interventions carried out by PUSPAGA and UPTD PPA demonstrate the government's seriousness in maintaining family integrity and human dignity. This effort demonstrates that commitment to the welfare of society is not merely rhetoric, but is realized through concrete programs that are adaptive, collaborative, and sustainable. Thus, policies based on maslahah are not only relevant, but also serve as a strategic path to creating a safer, more civilized, and resilient Surabaya in the face of social crises resulting from deviant practices such as online gambling.

Policy Formulation of DP3AP2KB Surabaya City in Addressing Domestic Violence Caused by Online Gambling from the Perspective of Legal System Theory and Maslahah

The reality of domestic violence (DV) resulting from online gambling in Surabaya can be analyzed through Lawrence M. Friedman's legal system theory, which includes three elements: structure, substance, and legal culture.³³ From a structural aspect, the Surabaya City government has established institutions such as DP3AP2KB, UPTD PPA, and PUSPAGA, which play an active role

³² Askana Fikriana et al., "Tinjauan Hukum Islam dan Indonesia Tentang Anak Korban KDRT," *SEIKAT: Jurnal Ilmu Sosial, Politik Dan Hukum* 2.6 (2023): 529–537.

³³ Lawrence M. Friedmann, *Sistem Hukum (Perspektif Ilmu Sosial)* (Bandung: Penerbit Nusa Media, 2019), p. 60.

in handling and preventing domestic violence. UPTD PPA handles cases directly, while PUSPAGA carries out educational functions and family strengthening through various prevention programs.³⁴

From a legal substance perspective, existing regulations such as Law No. 23 of 2004 concerning the Eradication of Domestic Violence, as well as articles in the ITE Law and the Criminal Code prohibiting gambling, are already normatively strong. However, their implementation still faces challenges, especially in proving a direct link between online gambling practices and acts of domestic violence. Nevertheless, programs such as victim assistance, counseling, and outreach conducted by the government show a positive response to these social conditions.³⁵

Unfortunately, the legal culture among the people of Surabaya is still weak. Many residents do not understand that online gambling not only violates the law but also directly affects domestic harmony. The low participation in educational and prevention programs conducted by PUSPAGA is a significant challenge.³⁶ This indicates that although the legal structure and substance are in place, the legal culture of society has not fully supported efforts to combat domestic violence resulting from online gambling.

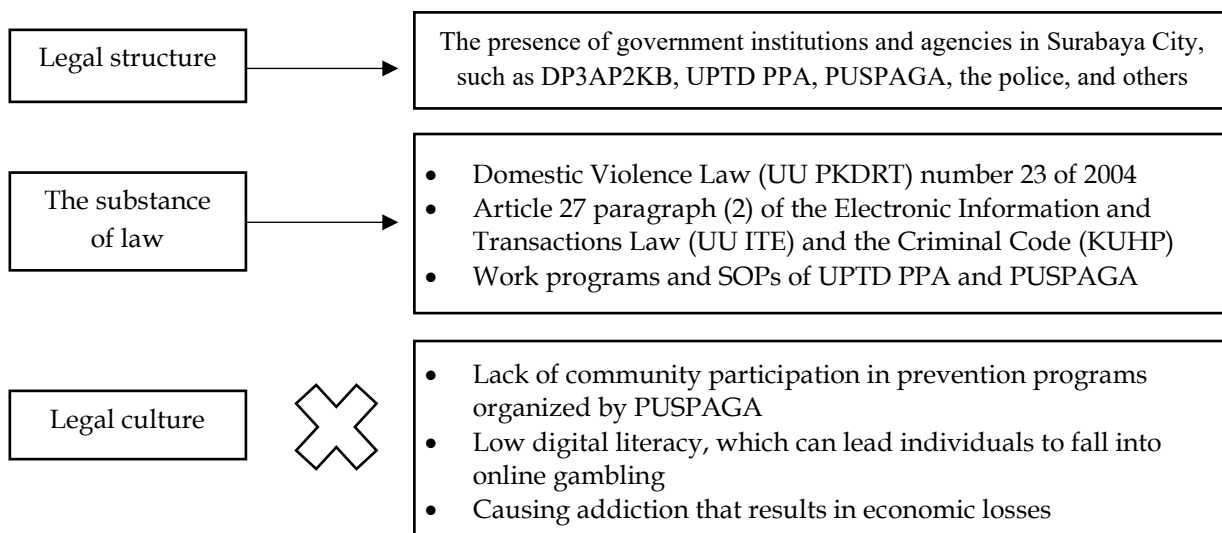


Figure 1.3. Components of the legal system in handling domestic violence cases caused by online gambling in Surabaya, where the legal culture does not function properly.

Source: Results of the researcher's analysis

The diagram illustrates the analysis of the legal system in addressing domestic violence (DV) resulting from online gambling in Surabaya City based on Lawrence M. Friedman's theory, which includes three main elements: legal structure, legal substance, and legal culture. In terms of the legal structure aspect, there is evident involvement of government institutions and agencies in Surabaya City such as DP3AP2KB, UPTD PPA, PUSPAGA, and the police.³⁷, and so on, who play an active

³⁴ Friedmann, *Sistem Hukum (Perspektif Ilmu Sosial)*.

³⁵ Andrizal Andrizal, Hertina Hertina, and Maghfirah Magfirah, "Kekerasan Dalam Rumah Tangga Dalam Perspektif Sosiologi Hukum Islam," *Innovative: Journal Of Social Science Research* 3.2 (2023): 7663–7677.

³⁶ Rini, Upaya Pencegahan KDRT akibat judi online di Kota Surabaya, Interview, June 10, 2025.

³⁷ Nofianggira, Rezky, Hamzah Hamzah, and Jumriani Nawawi. "Penyelesaian KDRT Berbasis Restorative Justice Pada Kepolisian Resort Sinjai Perspektif Hukum Islam." *AL-SYAKHSHIYYAH Jurnal Hukum Keluarga Islam dan Kemanusiaan* 6.2 (2024): 146-169.

role in handling and preventing domestic violence.³⁸ Furthermore, from the perspective of legal substance, handling efforts are based on formal regulations such as the Domestic Violence Law (Law No. 23 of 2004), Article 27 paragraph (2) of the Information and Electronic Transactions Law, as well as the Criminal Code (KUHP), which are then reinforced by work programs and SOPs implemented by UPTD PPA and PUSPAGA. However, in terms of legal culture, there appears to be a gap or lack of connection between the structure and substance and the legal awareness of the community. This indicates that although legal instruments and institutions are in place, a legal culture – in the form of public attitudes and behaviors in complying with and supporting the law – has not yet been optimally developed, posing a particular challenge in addressing domestic violence resulting from online gambling in Surabaya.³⁹

This weak legal culture reflects a gap between the policies formulated and the social realities in the community. People tend to be passive, either due to low legal awareness or because of the stigma and normalization of domestic violence as a private matter.⁴⁰ This hinders the effectiveness of the policies that have been formulated, even though in terms of institutions and programs they are already quite adequate. Low community participation is an important indicator that policy interventions need to be more adaptive to the social and cultural context of the Surabaya community, especially in raising legal awareness and actively involving the public in preventing domestic violence due to online gambling.

Lawrence M. Friedman's analysis of the legal system regarding domestic violence due to online gambling in Surabaya can be expanded with a mashlahah approach in Islamic law. From a structural perspective, the existence of DP3AP2KB, UPTD PPA, and PUSPAGA is not only formal state instruments but also forms of mashlahah dharuriyyah that protect life (hifz al-nafs) and family dignity (hifz al-'irdh). The legal substance, in the form of the PKDRT Law, ITE Law, and Criminal Code, along with victim assistance and counseling programs, reflects mashlahah hajiyyah, which serves to help the community overcome the negative impacts of online gambling and violence. However, the weak aspect of legal culture indicates that mashlahah tahsiniyyah has not been fully achieved, as the collective awareness of society to stay away from online gambling and reject domestic violence is still low.

Observing this condition, it can be concluded that the effectiveness of the existing policy formulations is still partial. The policies have not fully been able to mobilize the components of legal culture as one of the important elements in legal system theory.⁴¹ The lack of significant influence on changes in community behavior indicates the need for a new approach that is more communicative, collaborative, and community-based.⁴² The involvement of community leaders, religious institutions, and family-based education needs to be strategically integrated into the

³⁸Arindi and Hidayat, "Implementasi Kebijakan Kota Layak Anak (KLA) Melalui Pengoptimalan Program PUSPAGA Kota Surabaya", 60.

³⁹Iman Purba, "Penguatan Budaya Hukum Masyarakat Untuk Menghasilkan Kewarganegaraan Transformatif," *Jurnal Civics: Media Kajian Kewarganegaraan* 14.2 (2017): 146–153.

⁴⁰Any Ismayawati, "Pengaruh Budaya Hukum Terhadap Pembangunan Hukum Di Indonesia (Kritik Terhadap Lemahnya Budaya Hukum di Indonesia)," *Pranata Hukum* 6.1 (2011).

⁴¹Ismayawati, "Pengaruh Budaya Hukum Terhadap Pembangunan Hukum Di Indonesia (Kritik Terhadap Lemahnya Budaya Hukum di Indonesia)".

⁴²Syafri Hariansah, "Analisis Implementasi Nilai-Nilai Budaya Hukum Dalam Kehidupan Berbangsa Dan Bernegara: Studi Kritis Pendekatan Masyarakat, Budaya Dan Hukum," *Krtha Bhayangkara* 16.1 (2022).

formulation of further policies so that the community's legal culture better supports efforts to prevent and address domestic violence.⁴³

From the perspective of *maqashid sharia*, the weak legal culture means that the five main objectives of *sharia* – protection of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and property (*hifz al-mal*) – have not been fully realized. Therefore, a community-based legal awareness strategy involving community leaders, religious institutions, and family-based education becomes important to build legal awareness from the grassroots level.⁴⁴ In this way, the structure and substance of the law can be effectively connected with the legal culture of society, so that existing policies are not only formally legitimate, but also bring benefits, prevent social harm (*mafsadah*), and strengthen household harmony in Surabaya.

Friedmann Aspect	Implementation in Surabaya City	The Perspective of Mashlahah	The Objectives of Sharia Maqasid	Reality and Solutions
Legal Structure	DP3AP2KB, PPA Technical Implementation Unit, PUSPAGA, police, victim assistance, family education	Mashlahah dharuriyyah – protecting life (<i>hifz al-nafs</i>) and the dignity of the family (<i>hifz al-'irdh</i>)	<i>Hifz al-nafs</i> and <i>hif al-Irdh</i>	Formation of the PPA task force, involvement of community leaders, direct education to families
Legal Substance	Law on Domestic Violence No. 23/2004, Electronic Information and Transactions Law Article 27(2), Criminal Code, SOP for handling domestic violence and online gambling	Mashlahah hajiyyah – providing legal solutions, preventing social harm (<i>mafsadah</i>)	<i>Hifz al-Aql</i> and <i>hifz al-Mal</i>	Parenting programs, webinars, women's education, digital literacy
Legal Culture	Community participation is low, domestic violence stigma is considered a private matter, and legal awareness is weak	Mashlahah tahsiniyyah – has not been achieved, due to the community's passive attitude towards the law	<i>Hifz al-din</i> and <i>Hifz al-Nasl</i>	Low public participation; solution: implementing community-based legal awareness to change the perception that domestic violence

⁴³ Valerie Mueller et al., "Filling the Legal Void? Impacts of a Community-Based Legal Aid Program on Women's Land-Related Knowledge, Attitudes, and Practices," *Oxford Development Studies* 46.4 (2018): 453–469.

⁴⁴ Henny Saida Flora et al., "Legal Education for the Community: Efforts to Raise Legal Awareness in Community D," *Journal Of Human And Education (JAHE)* 5.1 (2025): 1.

and gambling are harmful.

Table 1.3. Analysis of Lawrence M. Friedman's legal system from the perspective of mashlahah in examining the phenomenon of domestic violence due to online gambling in Surabaya City

Source: Researcher's analysis results

The table above presents an integration between Lawrence M. Friedman's legal system analysis and the mashlahah perspective in examining the phenomenon of domestic violence due to online gambling in Surabaya. In the first column, the legal structure aspect shows the role of institutions such as DP3AP2KB, UPTD PPA, and PUSPAGA, which are actively involved in providing victim protection and family education. From the mashlahah perspective, this falls under the category of mashlahah dharuriyyah because it is directly related to the protection of life (hifz al-nafs) and family dignity (hifz al-'irdh). Practical solutions that arise include the establishment of PPA task forces, the involvement of community leaders, and direct family-based education. In terms of the substance of the law, the existence of the Domestic Violence Law (UU PKDRT), the Electronic Information and Transactions Law (UU ITE), and the Criminal Code (KUHP) shows a strong legal basis for addressing cases of domestic violence and online gambling. This falls under mashlahah hajiyyah because it provides ease and solutions for society in preventing social harm (mafsadah). Its relevance to the maqashid al-shariah lies in safeguarding the mind (hifz al-'aql) and wealth (hifz al-mal). Its implementation is realized through parenting programs, webinars, women's education, and digital literacy. Meanwhile, the legal culture of Surabaya society is still considered weak. Low participation in prevention programs reflects that the mashlahah tahsiniyyah, which should foster a pro-law attitude and behavior among the community, has not yet been achieved. The connection to maqashid al-shariah is in the aspects of protecting religion (hifz al-din) and progeny (hifz al-nasl). Therefore, the proposed solution is the massification of community-based legal awareness to change public perception that domestic violence and online gambling are forms of social corruption that must be jointly prevented.

Conlussion

This study emphasizes that domestic violence (DV) caused by online gambling in Surabaya is not merely a domestic issue, but a form of social harm that has wide-ranging impacts on the five main aspects of maqāṣid al-sharī'ah, namely religion, life, intellect, property, and honor. The Surabaya City Government has attempted to respond through policies and programs implemented by DP3AP2KB, UPTD PPA, and PUSPAGA, with structural approaches in the form of institutions, substantive approaches in the form of regulations and assistance programs, as well as family education. However, the effectiveness of these policies is still hindered by weak legal culture in the community, low awareness, and minimal public participation. From the perspective of Lawrence M. Friedman's legal system theory, the imbalance between structure, substance, and legal culture is the main obstacle. From the perspective of mashlahah, efforts to protect victims, prevent domestic violence, and empower families are part of maintaining social welfare that is considered dharuriyyah. Therefore, it is necessary to strengthen legal literacy, provide education based on religious and social values, and foster cross-institutional and community collaboration to build a proactive legal culture (community-based legal awareness). A maslahah-based approach serves as a strategic foundation for formulating policies that are not only formal and reactive but also

preventive, participatory, and sustainable. This is expected to create stronger, safer, and more harmonious families in Surabaya amidst digital-age challenges.

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