ABDURRAUF JOURNAL OF ISLAMIC STUDIES
https://journal.staisar.ac.id/index.php/arjis
Vol. 5, No. 3, 2026, pp. 360-376
P-ISSN (Print) 2828-3597 | E-ISSN (Online) 2828-4879
DOI: 10.58824/arjis.v5i3.635

The Fulfilment of Family Maintenance Obligations in the Context of Online Gambling in Aceh: An Analysis of Socio-Economic Impacts and Gampong-Level Responses

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Article Info
Received: 27-10-2026
Revised: 31-10-2026
Accepted: 31-10-2026
Published: 01-10-2026

Keywords:
Online Gambling; Gampong; Family Protection.

Abstract

The development of online gambling in Aceh has become not merely an issue of violations of law and religious norms, but also a problem affecting the fulfilment of family maintenance obligations and household economic resilience. The diversion of a husband's income to online gambling activities may undermine his ability to provide for the needs of his wife and children, trigger domestic conflicts, and generate social consequences that extend to the gampong community. This study aims to analyse the socio-economic impacts of neglecting family maintenance obligations due to online gambling on households and the gampong community, as well as to examine the role of gampong institutions and their mechanisms for addressing these issues. This research employs an empirical juridical method, incorporating statutory, conceptual, and sociological approaches. Data were collected through in-depth interviews with two judges and eight community leaders, field observations, and literature reviews conducted in West Aceh Regency and Pidie Regency. The findings reveal that the neglect of family maintenance obligations resulting from online gambling reduces households' capacity to meet essential needs, including food, education, healthcare, and other basic necessities. It also contributes to household indebtedness, domestic conflicts, marital tensions, and declining child welfare. These impacts extend to the gampong community through increased dependence of affected families on assistance from relatives and community members, as well as reduced social participation among affected households. Gampong institutions respond to these problems through summoning the parties involved, deliberative settlement, religious counselling, guidance and supervision, engagement of extended family members, and community-based social monitoring. These mechanisms are predominantly persuasive and restorative in nature. However, their implementation faces several obstacles, including the concealed nature of online gambling activities, difficulties in detecting such conduct, the limited authority of gampong institutions, and the absence of specific mechanisms for addressing affected families. This study contributes to the development of family law scholarship by integrating the issues of family maintenance obligations, online gambling, socio-economic impacts, and gampong institutional responses. It also provides an empirical foundation for strengthening

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a community-based family protection model in Aceh.(;).

Info Artikel

Kata Kunci:
Judi Online; Nafkah Keluarga; Gampong; Perlindungan Keluarga;

Abstrak

Perkembangan judi online di Aceh tidak hanya menjadi persoalan pelanggaran hukum dan norma agama, tetapi telah memengaruhi pemenuhan nafkah serta ketahanan ekonomi keluarga. Pengalihan pendapatan suami untuk aktivitas perjudian dapat mengurangi kemampuan memenuhi kebutuhan istri dan anak, memicu konflik rumah tangga, serta menimbulkan dampak sosial yang turut dirasakan lingkungan gampong. Penelitian ini bertujuan menganalisis dampak sosial-ekonomi kelalaian nafkah akibat judi online terhadap keluarga dan lingkungan gampong serta mengkaji peran dan mekanisme penanganan berbasis gampong dalam merespons persoalan tersebut. Penelitian menggunakan metode yuridis empiris dengan pendekatan peraturan perundang-undangan, konseptual, dan sosiologis. Data diperoleh melalui wawancara mendalam dengan 2 orang hakim, 8 orang tokoh masyarakat, observasi, dan studi kepustakaan di Kabupaten Aceh Barat dan Kabupaten Pidie. Hasil penelitian menunjukkan bahwa kelalaian nafkah akibat judi online menimbulkan penurunan kemampuan keluarga memenuhi kebutuhan pangan, pendidikan, kesehatan, dan kebutuhan dasar lainnya, serta mendorong munculnya utang, konflik rumah tangga, ketegangan hubungan suami istri, dan menurunnya kesejahteraan anak. Dampaknya meluas ke lingkungan gampong melalui meningkatnya ketergantungan keluarga terdampak terhadap bantuan kerabat dan masyarakat serta berkurangnya partisipasi sosial keluarga. Gampong menjalankan penanganan melalui pemanggilan pihak yang bermasalah, musyawarah, nasihat keagamaan, pembinaan, pelibatan keluarga besar, dan pengawasan sosial. Mekanisme tersebut bersifat persuasif dan restoratif, tetapi menghadapi kendala karena judi online berlangsung tersembunyi, sulit dideteksi, keterbatasan kewenangan gampong, serta belum tersedianya mekanisme khusus penanganan keluarga terdampak. Kontribusi penelitian yaitu pengembangan kajian hukum keluarga melalui pengintegrasian isu nafkah, judi online, dampak sosial-ekonomi, dan kelembagaan gampong, sekaligus menawarkan dasar empiris bagi penguatan model perlindungan keluarga berbasis komunitas di Aceh.(;).

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INTRODUCTION

Digital technology, which was initially intended to expand access to information and improve quality of life, has paradoxically contributed to the emergence of various forms of social deviance, including online gambling (Lailiyah, Ridhwan, & Roihan, 2025). The transformation of gambling from conventional venues to digital platforms has made such activities increasingly difficult to regulate, as they can be accessed at any time, from any location, and by various segments of society without geographical restrictions (Saefullah & Vaidyanatahan, 2025). This phenomenon is no longer merely a matter of criminal law or a violation of religious norms; rather, it has evolved

into a family-related problem affecting household welfare, social resilience, and the protection of family members.

From the perspective of Islamic law, family maintenance (nafkah) constitutes a fundamental obligation imposed upon the husband as part of his responsibility for sustaining family life (Zainuddin, Mansari, & Filzah, 2022). This obligation is not merely religious in nature but also encompasses social and legal dimensions intended to ensure the fulfilment of the basic needs of the wife and children. The same principle is recognised within the national legal system through various regulatory provisions affirming the husband's economic responsibility as the head of the household, as stipulated in Article 34 of the Marriage Law and Article 80 of the Compilation of Islamic Law. These legal norms position the family as a fundamental social institution whose continuity must be safeguarded through the fair and responsible allocation of economic resources. In the context of Acehnese society, which implements Islamic law and upholds the customary values of the gampong, the fulfilment of family maintenance obligations is understood not merely as an individual responsibility but also as part of a broader social obligation that determines family dignity and the stability of community life.

The prevailing reality, however, reveals a situation that differs from this normative legal framework. Data released by the Aceh Regional Police in mid-May 2025 recorded 75 gambling cases across various regions of Aceh, with one of the highest numbers reported in West Aceh Regency (Octavia, 2025). In Pidie Regency, the number of gambling cases handled throughout 2024 reached 25, while 15 new cases had already been identified in early January 2025 (Satria, 2025). These figures indicate that gambling practices, particularly online gambling, remain widespread despite the existence of an Islamic legal framework in Aceh that expressly prohibits maisir (gambling).

The consequences of this situation extend beyond the deterioration of the marital relationship between husband and wife. Failure to fulfil family maintenance obligations as a result of online gambling addiction may lead to household poverty, increasing family indebtedness, prolonged domestic conflicts, domestic violence, child neglect, and even divorce (Jayusman, Anggara, Efrinaldi, Julir, & Fahimah, 2025; Pirdaus, Kalfin, & Salih, 2024). From the perspective of social development, the failure to provide family maintenance due to gambling also has implications for the declining quality of human resources, as the educational, healthcare, and welfare needs of family members cannot be adequately fulfilled (Dwp & Handoyo, 2023). This situation demonstrates that online gambling not only harms the individuals involved but also generates cascading effects that undermine the broader social and economic stability of the community (Akbar, Ulumudin, Kania, & Nurliawati, 2024).

The emergence of these problems cannot be separated from technological developments that facilitate access to various online gambling platforms, low levels of digital literacy within the community, inadequate household financial management, and the limited availability of preventive mechanisms capable of reaching the private sphere of family life (Akbar et al., 2024). At the same time, community-based social protection mechanisms, which have traditionally constituted a source of strength within Acehnese society, face new challenges because online gambling has characteristics that distinguish it from conventional gambling, which is generally easier to detect (Igomu, Muliyono, & Bonggoibo, 2024). In Aceh, gambling is regulated under the Qanun on Jinayat Law, which constitutes a binding legal framework that the people of Aceh are required to observe and implement. Gampong institutions likewise have a responsibility to prevent gambling practices within their respective communities. From the perspective of the sociology of law, gampong institutions possess considerable strategic potential as social institutions capable of performing social control functions, mediating family disputes, and protecting vulnerable members

of the community (Mahmuddin, Kolopaking, Kinseng, Saharuddin, & Wasistiono, 2014). Strengthening the role of gampong institutions through the framework of Islamic family law and the empowerment of local institutions represents a relevant alternative for addressing the failure to fulfil family maintenance obligations arising from online gambling practices.

Several previous studies have examined online gambling from various perspectives. However, there remains a lack of research specifically examining the relationship between husbands' failure to fulfil family maintenance obligations, the socio-economic impacts on households, and gampong-based protection mechanisms within the context of Acehnese society. Fatimah, Arlianty, and Utami examined online gambling in terms of family social functioning, particularly the inability to fulfil basic needs, the failure to resolve problems, and disruptions in the performance of family roles (Fatimah, Arlianty, & Utami, 2025). Afroo and Sary investigated online gambling in relation to divorce proceedings before Religious Courts, legal certainty, and the protection of women (Afroo & Sary, 2025). Muzacky and Purwanto focused on family disintegration and child protection in response to the threats posed by online gambling in the digital environment (Muzacky & Purwanto, 2025). Amir Fazlim Jusoh Yusoff and Mursyid Djawas examined the impact of online gaming on Muslim communities in Southeast Asia from the perspective of Islamic law, highlighting elements of gambling, fraud, and speculation, as well as the psychological, health-related, economic, and social consequences associated with online gaming activities (Yusoff, Fazlim, & Djawas, 2025). Muslim Zainuddin analysed issues relating to divorce and examined the role of gampong institutions in resolving marital disputes (Zainuddin et al., 2022), Research on the impact of online gambling on families has also expanded to include economic losses and disruptions to family social life. Nevertheless, these studies have not specifically addressed the relationship between the diversion of husbands' income to gambling activities and the resulting failure to fulfil family maintenance obligations. Other legal studies have primarily approached online gambling as a matter of criminal offences, regulation, and law enforcement, without sufficiently examining the institutional capacity of gampong in preventing such practices, mediating disputes, providing guidance, and protecting affected families. The present study seeks to advance previous scholarship by integrating the dimensions of Islamic family law, family maintenance obligations, socio-economic impacts, and gampong institutional responses through empirical findings from Aceh.

Research specifically linking online gambling practices to the failure to fulfil family maintenance obligations within Acehnese society remains limited. Studies positioning gampong institutions as principal actors in addressing the socio-economic consequences of neglected family maintenance obligations have likewise received insufficient scholarly attention, despite Aceh's distinctive social and legal structure, which integrates Islamic law with customary institutions. Against this background, the novelty of this study lies in its analysis of the relationship between online gambling practices, the failure to fulfil family maintenance obligations, and gampong institutional responses from the perspective of the sociology of Islamic family law. This study examines the socio-economic impacts arising at both household and gampong community levels. It also identifies the roles, mechanisms, and constraints encountered by gampong institutions in carrying out their family protection functions amid the increasing prevalence of online gambling. The contribution of this research is expected to enrich the theoretical development of the sociology of Islamic family law while providing a foundation for policy recommendations aimed at strengthening the institutional capacity of gampong as a social protection institution and a safeguard for family resilience in Aceh.

RESEARCH METHOD

This study employs an empirical juridical research method to examine online gambling practices and their implications for the fulfilment of husbands' maintenance obligations towards their wives within family life in Aceh (Mansari, 2026). A qualitative approach is adopted to investigate the relationship between legal norms, community behaviour, and institutional responses at the gampong level. The research was conducted in West Aceh Regency and Pidie Regency, selected on the grounds that both regions exhibit gambling-related phenomena relevant to the research focus and possess distinctive gampong institutional structures that provide an appropriate context for examining family protection mechanisms. The research informants comprise keuchik (village heads) and other gampong officials, customary leaders, religious leaders, community representatives, academics, and family members with direct experience or relevant knowledge of the effects of online gambling on the fulfilment of family maintenance obligations. Informants were selected through purposive sampling, taking into account their knowledge, experience, and involvement in the issues under investigation.

Research data were collected through in-depth interviews to obtain a comprehensive understanding of online gambling practices, their socio-economic impacts, and gampong-based mechanisms for addressing the resulting problems (Mukti Fajar, 2015).. The interviews involved two judges of the Mahkamah Syar'iyah (Sharia Court), customary leaders, and religious leaders. Primary data were obtained from informants' statements and direct observations of the social conditions in the research locations, while secondary data were derived from books, scholarly articles, research reports, and other relevant documents. Data were analysed using a descriptive-analytical method by identifying patterns of income allocation to online gambling, changes in the fulfilment of family maintenance obligations, the resulting impacts on households, and the forms of intervention and institutional constraints encountered by gampong authorities (Ali, 2021). Interview findings were compared across informants to identify recurring patterns, differences in perspectives, and factors influencing responses to online gambling-related problems. The interpretation of the findings was undertaken by relating the empirical evidence to the concept of family maintenance (nafkah) under Islamic family law, the theory of family social functioning, the concept of social control, and the position of gampong institutions as social institutions responsible for addressing family-related problems.

RESULTS AND DISCUSSION

The Socioeconomic Impacts on Families and Gampong Communities Resulting from Neglect of Family Maintenance

The socio-economic impacts arising from husbands' neglect of family maintenance obligations due to their involvement in online gambling extend beyond the declining capacity of households to meet their daily needs. This phenomenon has developed into a broader problem affecting family resilience and social relationships within the gampong community. Some households have experienced a decline in their quality of life as income previously allocated to household necessities has been diverted to online gambling activities (Akmal Fata, interview, 2026). According to one informant, "Some families have begun experiencing difficulties in meeting their daily needs because part of the husband's income is spent on online gambling. Furthermore, the consequences are not confined to the family but also affect children's education, as children who engage in online gambling tend to stay up late at night" (Said, interview, 2026).

The impacts of online gambling can be categorised as follows:

No.	Impact Area	Manifestation of Impact
1	Family Economy	Reduction in household income
2	Fulfilment of Family Maintenance Obligations	Failure to meet the needs of wives and children
3	Children's Education	Disruption of children's learning activities
4	Family Relationships	Increased domestic conflicts
5	Child Welfare	Reduced fulfilment of children's basic needs
6	Social Life	Increased dependence on assistance from other parties

The table illustrates that the diversion of a husband's income to online gambling directly reduces the family's capacity to meet its basic daily needs. Gambling activities conducted at night may also interfere with parental attention to children's education, both by reducing parental supervision and by disrupting the learning environment within the household. This phenomenon demonstrates that the impacts of online gambling are multidimensional, as household economic difficulties may develop into obstacles to the fulfilment of children's rights and educational development. Changes in household income allocation create sustained economic pressure and increase the risk of household poverty (Gainsbury, 2015).From the perspective of the sociology of law, this situation illustrates how individual behaviour may generate social consequences extending beyond the private sphere of family life. These impacts reveal a close relationship between the violation of family law obligations and the emergence of social vulnerability within the community.

The most apparent problem is the declining capacity of households to fulfil their basic needs. Food, children's education, healthcare, and other household necessities are frequently compromised due to the reduction in available household income (Akmal Fata, interview, 2026). This condition demonstrates that online gambling is not merely a high-risk economic activity but also a factor that disrupts the allocation of resources within the family. Under the theory of family functioning, the fulfilment of basic needs constitutes one of the principal functions that families, as social institutions, are expected to perform (Herawati, Krisnatuti, Pujihasvuty, & Latifah, 2020). When this function is disrupted, the family loses its capacity to perform its social roles effectively. Such circumstances place family members, particularly wives and children, in an increasingly vulnerable economic position.

The economic pressures arising from online gambling may develop into internal conflicts within the household. According to Heti Kurnaini, disputes between husbands and wives are generally triggered by uncertainty regarding the allocation of household income and the failure to meet family needs. Conflicts that initially stem from economic difficulties may subsequently develop into problems of trust and communication within the family, thereby becoming one of the grounds for filing a divorce petition before the Mahkamah Syar'iyah (Sharia Court) (Heti Kurnaini, interview, 2026). A similar view was expressed by Ansarullah, who stated that marital disputes constitute a basis for filing a case before the Court. Such disputes may take various forms, including those arising from economic difficulties, differences of opinion within the family, and a lack of trust between spouses (Ansharullah, interview, 2026).

These statements indicate that uncertainty regarding the allocation of household income may constitute an initial trigger for the deterioration of economic relations between husbands and wives. Recurring financial problems may subsequently develop into a crisis of trust and communication, particularly when wives receive no assurance that household needs will be adequately met. This condition demonstrates that the failure to fulfil family maintenance obligations resulting from irresponsible income management may intensify domestic conflicts and ultimately lead wives to seek legal resolution by filing divorce petitions before the Mahkamah Syar'iyah. Conflict theory explains that the scarcity of economic resources frequently constitutes a major factor contributing to disputes within social relationships. When household income declines as a result of gambling activities, financial decisions may become a source of tension, potentially escalating domestic conflicts. The relationship between poverty and family conflict demonstrates how economic and social consequences can reinforce one another.

The economic vulnerability of households is also reflected in their increasing dependence on loans and debt. Some families are compelled to borrow money from relatives, neighbours, or informal financial institutions to meet basic needs that can no longer be covered by household income. Such practices create a new cycle of financial difficulties, as families must contend not only with inadequate maintenance provision but also with additional financial obligations. From the perspective of household economics, rising indebtedness indicates a decline in a family's economic capacity to sustain its livelihood over time (Scott III & Pressman, 2015). This condition demonstrates that the adverse effects of online gambling may have long-term consequences that are difficult to reverse. Economic losses incurred in one period frequently generate further financial repercussions in subsequent periods.

One equally significant impact concerns the position of wives within the family. When family maintenance is not adequately provided, wives frequently assume part of the household's economic responsibilities by undertaking additional employment or seeking financial assistance from extended family members (Neni Safriani, interview, 2026). This shift creates a double burden, as wives must continue fulfilling their domestic responsibilities while simultaneously seeking additional sources of income. Gender studies explain that such circumstances represent a form of inequality in economic relations within the household. The economic entitlement that wives should receive is transformed into a financial responsibility that they must bear themselves as a consequence of their husbands' neglect. This situation demonstrates that online gambling contributes to the increasing economic vulnerability of women within the family.

Children constitute the group most severely affected, despite having no direct involvement in gambling activities (Heti Kurnaini, interview, 2026). Similarly, Cut Sari Lizuarni explained that inadequate family maintenance provision prevents children's educational, healthcare, and social development needs from being adequately fulfilled (Cut Sari Lizuarni, interview, 2026). Some families experience difficulties in providing educational expenses, school supplies, and healthcare necessities for their children (Ummi Hanisah, interview, 2026). Under the theory of social reproduction, the family functions as an institution responsible for preparing future generations through investment in education and welfare. When family resources are diverted to gambling activities, the process of social reproduction is disrupted. Such impacts have the potential to generate broader social problems in the future.

The failure to fulfil family maintenance obligations due to online gambling also affects the quality of emotional relationships within the household. Economic instability is frequently accompanied by increased psychological tension experienced by all family members (Ansharullah, interview, 2026). Husbands who repeatedly experience gambling losses tend to exhibit emotional instability, while wives face psychological pressure arising from economic uncertainty. These

circumstances create an unfavourable family environment for children's psychological development. Family stress theory identifies economic pressure as one of the principal factors affecting the quality of interactions within the household (Wulandari, Sabrina, Intan, Ariani, & Syam, 2025). The relationship between economic pressure and psychological disturbances illustrates the complex and interconnected consequences of online gambling.

Within the context of Acehnese society, these problems have broader social implications because families are regarded as integral components of the gampong social structure. When a household experiences economic hardship as a result of online gambling, the consequences are frequently felt by the surrounding community. Close relatives, neighbours, and other members of the local community are often involved in providing assistance to meet the needs of affected families. According to Said, even members of the community working as couriers responsible for delivering goods purchased online have been affected by online gambling. In cash-on-delivery (COD) transactions, payments collected from customers are transferred to the courier's account and are supposed to be returned to the company. However, some couriers misuse these funds to engage in online gambling instead of remitting them to their employer. As a result, the money is lost, and the couriers face problems with their employers because the funds spent on gambling must subsequently be reimbursed. In response, their families and relatives provide financial assistance by collecting donations to cover the outstanding amounts owed to the company (Said, interview, 2026).

Such assistance reflects the strength of social solidarity that continues to exist within Acehnese gampong communities. Family members and relatives provide support when one of their own becomes involved in online gambling-related problems. From the perspective of social capital theory, networks of social relationships can function as mechanisms for protecting individuals and households against economic risks (Shihabudin, 2026). Community involvement becomes particularly important when the family institution is no longer able to perform its economic functions effectively.

An increasing number of households experiencing economic difficulties as a result of online gambling may place additional social burdens on gampong institutions. Gampong officials are confronted with requests for assistance, the mediation of family disputes, and the resolution of social problems arising from gambling activities (Zul Azimi, interview, 2026). This condition demonstrates that the consequences of online gambling are no longer confined to individual matters but have developed into broader public concerns. From the perspective of social policy, the growing need for community intervention indicates a disruption in the social welfare of the community. Gampong institutions are consequently required to allocate their attention and resources to addressing the consequences of the conduct of certain community members. This situation illustrates the existence of social externalities arising from online gambling practices.

Social trust within the community also deteriorates when a household head becomes known for engaging in online gambling. The social status previously associated with his role as the family's breadwinner gradually declines as a result of the loss of public confidence. Social control theory explains that reputation constitutes an important instrument for ensuring individual compliance with social norms. When an individual's reputation deteriorates, their social relationships within the community tend to weaken (Dewi, 2025). This loss of trust frequently results in reduced participation in community activities. Such social consequences demonstrate that the losses arising from online gambling are not exclusively material in nature.

This phenomenon reveals a gap between the normative framework and the actual implementation of Islamic family law. From a normative perspective, husbands are legally obligated to provide family maintenance and ensure the welfare of their families (Ma'arif, 2025). The

empirical findings, however, indicate that some husbands divert family resources to activities prohibited under both Islamic law and positive law. This discrepancy demonstrates that the existence of legal norms has not yet been fully effective in regulating community behaviour. In the sociology of law, this condition is often associated with the inadequate internalisation of legal values in everyday life. Legal compliance is determined not merely by the existence of regulations but also by public awareness and legal culture.

From the perspective of Friedman's legal system theory, this problem is more closely associated with legal culture than with the substance of the law (Friedman, 1997). Regulations governing gambling prohibitions and family maintenance obligations are already relatively well established within the applicable legal framework in Aceh. The problem arises when legal values have not been sufficiently internalised in community behaviour. Some perpetrators continue to perceive online gambling as an economic opportunity despite the substantial risk of financial loss. This perception reveals a discrepancy between the objectives of the legal system and the economic behaviour of certain members of the community. The effectiveness of the law ultimately depends on its capacity to foster a legal culture that promotes compliance.

These findings do not indicate a formal legal vacuum, since both the prohibition of gambling and the obligation to provide family maintenance have been clearly regulated. The more significant problem lies in the weak implementation of the law in addressing online gambling practices facilitated by digital technology. The characteristics of digital gambling enable such activities to take place covertly and make them difficult to monitor (Syafrizal, interview, 2026). Law enforcement authorities face challenges that differ from those encountered in addressing conventional gambling. Inadequate monitoring allows certain violations to remain undetected until their consequences are experienced by affected families. This situation undermines the effectiveness of the law in achieving its objective of family protection.

The existence of gampong institutions as local social institutions provides an opportunity to develop more effective approaches to addressing these problems. The close social relationships between gampong officials and community members enable the early identification of families experiencing economic difficulties as a result of online gambling. Mediation, religious guidance, and social supervision can be carried out more flexibly than through formal mechanisms (Mansari, 2025). Community-based governance theory explains that the involvement of local actors often produces responses that are more adaptive to social problems (Sattler et al., 2024). This potential needs to be strengthened through adequate regulatory support and institutional capacity. A gampong-based approach is particularly relevant to the social context of Aceh.

The policy framework required should not be limited to punishing offenders. A more comprehensive strategy needs to encompass prevention, rehabilitation, family protection, and community economic empowerment (Cut Sari Lizuarni, interview, 2026). According to Neni Safriani, digital literacy programmes and educational initiatives can be used to improve public understanding of the social and economic risks associated with online gambling (Neni Safriani, interview, 2026). Assistance for vulnerable families is also necessary to prevent more extensive adverse effects on wives and children. Coordination among gampong officials, religious institutions, and law enforcement authorities can strengthen the effectiveness of such interventions. A multidimensional approach is more appropriate to the complex nature of the problems involved.

From a theoretical perspective, this phenomenon demonstrates that digital technological developments have created new forms of social risk that cannot be fully explained by conventional theories of deviance. Online gambling provides a more private and immediate environment for gambling activities, while making them increasingly difficult to monitor. This situation calls for the development of social control concepts that take account of the characteristics of digital society.

Community-based supervision remains important but must be adapted to changing patterns of social interaction. These developments create opportunities for advancing a sociology of law that is more responsive to technological transformation. The study of family law also needs to broaden its focus to include the influence of technology on household economic behaviour.

The most significant implication of these findings is that the social and economic consequences of neglecting family maintenance obligations do not end with the household of the individual involved in online gambling. The gampong community also bears the consequences, including an increased incidence of social conflict arising from domestic disputes and a deterioration in the quality of community relationships. The relationship between the family and the community demonstrates that household welfare forms an integral part of broader social welfare. When a family fails to perform its economic function, the community is required to shoulder part of the resulting burden. This phenomenon reinforces the view that family protection constitutes an important component of social development. Policies aimed at strengthening family resilience can generate broader benefits for society as a whole.

The Role and Mechanisms of Gampong-Based Responses to Cases of Failure to Provide Family Maintenance Due to Online Gambling

The failure to fulfil family maintenance obligations as a consequence of online gambling illustrates how individual economic misconduct can develop into a social problem involving both the family and the wider community (Muharram, interview, 2026). Keuchik Syafrizal explained that various domestic problems addressed at the gampong level originate from husbands allocating part of their income to online gambling activities (Syafrizal, interview, 2026). Such practices result in the failure to meet the family's basic needs and are accompanied by an increasing financial burden on the household (Heti Kurnaini, interview, 2026). From the perspective of Talcott Parsons' structural functionalist theory, the family is regarded as an institution with an economic function aimed at ensuring the continued welfare and survival of its members (Finley & Schwartz, 2006). When this function is no longer performed effectively, the resulting disruption is experienced not only by individual family members but also affects the social equilibrium within the surrounding community. This situation explains why the failure to fulfil family maintenance obligations due to online gambling has become a matter of collective concern within gampong communities.

The findings indicate that the adverse effects of online gambling do not emerge immediately but develop gradually over time. Families generally seek assistance only after household needs can no longer be met and their economic circumstances have deteriorated significantly (Zul Azimi, interview, 2026). This pattern indicates the existence of a latent phase that often goes unnoticed by the surrounding community and gampong officials. From the perspective of Travis Hirschi's social control theory, inadequate supervision of individual behaviour creates opportunities for conduct that contravenes social norms and legal provisions (Omoyibo & Obaro, 2012). The covert nature of online gambling activities causes traditional social control mechanisms to lose some of their effectiveness. These characteristics make preventive efforts more challenging than interventions undertaken after the social consequences have become apparent.

Interviews with Zul Azimi revealed that community members generally become aware of these problems only after domestic conflicts have escalated into serious disputes. Gambling activities are concealed by those involved, making them difficult for people in their immediate surroundings to detect (Zul Azimi, interview, 2026). This pattern demonstrates that digital gambling has characteristics that distinguish it from conventional gambling, which is generally easier to observe directly. From the perspective of symbolic interactionism, individuals seek to manage information about themselves in order to maintain social acceptance within their communities.

Concealing gambling activities constitutes a form of impression management intended to avoid social stigma. This explains why many cases come to light only after their economic consequences have reached an alarming level.

The difficulty of detecting gambling activities at an early stage reveals new challenges for community-based social monitoring mechanisms. The gampong social system has traditionally relied on close interpersonal relationships among residents as a means of regulating behaviour. The emergence of digital technology, however, has created private spaces that are difficult to reach through conventional social control mechanisms. Ulrich Beck's risk society perspective explains that modernisation often generates new forms of risk that cannot be adequately anticipated or addressed through existing instruments. Online gambling represents one manifestation of the social risks arising from advances in information technology. These developments require institutional adaptation to ensure that social protection functions can continue to operate effectively.

The role of gampong institutions in responding to problems arising from the failure to fulfil family maintenance obligations is reflected in the mediation mechanisms undertaken by village officials. The keuchik (village head) explained that husbands and wives are frequently summoned to seek solutions when problems concerning family maintenance begin to disrupt their household lives (Syafrizal, interview, 2026). The approach adopted places greater emphasis on deliberation and guidance than on the use of formal legal instruments. This mechanism is consistent with the tradition of dispute resolution that has developed within Acehnese society (Amanda, Iskandar, & Adnan, 2025).. A deliberative approach enables disputes to be resolved by taking into account the social, cultural, and emotional dimensions underlying family conflicts.

The decision to prioritise guidance demonstrates that gampong institutions perform not only administrative functions but also social and moral functions. Local institutions seek to preserve family unity before conflicts escalate into divorce proceedings. From the perspective of the sociology of law, this role reflects the existence of law as it operates within society, commonly referred to as living law. Informal dispute resolution mechanisms are often more readily accepted because they are closely aligned with local values and cultural traditions. The strength of this approach lies in its capacity to foster legal awareness through persuasive processes. Its effectiveness, however, depends largely on the level of public trust in gampong officials and the community leaders involved in the mediation process.

The consequences of the failure to fulfil family maintenance obligations are also reflected in the psychological well-being of children in affected households. The wife's account indicates that children begin to question changes in their family's economic circumstances when their educational needs can no longer be adequately met. Such circumstances create emotional tension that affects relationships among family members. Family stress theory explains that economic pressure is one of the principal factors that can undermine the stability of relationships within the household (Ramadhan, 2024). Children become parties who also bear the consequences of economic decisions made by their parents. These effects demonstrate that problems relating to family maintenance have social dimensions extending far beyond the relationship between husband and wife.

The increasing frequency of disputes between husbands and wives indicates that economic losses can develop into relational conflicts. Uncertainty surrounding the fulfilment of family needs creates an atmosphere of tension within household life. From the perspective of conflict theory, limited resources are regarded as a factor that may trigger disputes between individuals (Putri & Nurholis, 2026). As household income continues to decline due to gambling activities, the scope for compromise in economic decision-making becomes increasingly limited. Such circumstances increase the likelihood of persistent disputes. Unresolved conflicts may ultimately lead to family disintegration and divorce.

Online gambling presents challenges that differ from those associated with conventional forms of gambling. The keuchik of Gampong Suak Sigadeng explained that these activities are conducted through mobile phones, making them difficult to monitor by either community members or gampong officials (Akmal Fata, interview, 2026). This characteristic indicates a shift in the pattern of social deviance, from activities previously conducted in public spaces to those taking place in private settings. Modernisation theory explains that technological development not only creates new opportunities but also gives rise to increasingly complex forms of deviant behaviour. The ability of perpetrators to conceal their activities prolongs the period before such problems are detected. Consequently, interventions are often undertaken only after the economic losses suffered by the family have become relatively severe.

The keuchik emphasised that the involvement of extended family members often constitutes an important factor in resolving conflicts arising from online gambling. Parents and siblings are involved in providing advice and support to those engaged in such activities. This involvement demonstrates that family-related problem-solving in Aceh continues to be characterised by strong collective ties. Family systems theory views the family as a network of interdependent relationships in which each member influences the others. Disruptions experienced by one family member consequently affect the remaining members. The role of the extended family is particularly important because it can provide both social pressure and moral support throughout the process of behavioural change.

According to Zul Azimi, some individuals involved in online gambling continue to hold jobs and earn stable incomes, even though they divert their earnings to gambling activities (Zul Azimi, interview, 2026). The underlying problem, therefore, is not necessarily poverty or the absence of a source of income. Rather, it concerns the diversion of income away from family needs towards gambling activities. Under Islamic family law, such circumstances are more appropriately classified as neglect of maintenance obligations than as an inability to provide maintenance. This distinction is important because it carries implications for the perpetrator's legal and moral responsibilities. This analysis demonstrates that the failure to fulfil family maintenance obligations frequently stems from a shift in economic priorities and behaviour, rather than merely from limited financial resources.

Children are among the groups most vulnerable to the long-term consequences of the failure to fulfil family maintenance obligations (Neni Safriani, interview, 2026). According to Cut Sari Lizuarni, declining family welfare has a direct impact on children's educational needs and overall development (Cut Sari Lizuarni, interview, 2026). Pierre Bourdieu's theory of social reproduction explains that the family plays an important role in transmitting various forms of resources to subsequent generations (Siswadi, 2024). As a family's economic resources decline, children's opportunities to access adequate education and welfare are also diminished. Such consequences have the potential to generate social vulnerability that persists across generations. The failure to fulfil family maintenance obligations due to online gambling thus constitutes not merely a problem affecting families in the present but also an issue with implications for the future of children growing up in such circumstances.

From a legal perspective, these findings do not indicate the existence of a normative vacuum concerning either the obligation to provide family maintenance or the prohibition of gambling. Various provisions of Islamic law, national legislation, and Aceh's qanun have regulated both aspects with relative clarity. The problems identified are more closely associated with weak law implementation and the limited effectiveness of social monitoring. This condition reflects a gap between the normative validity of legal rules and their sociological effectiveness within society. Legal norms are already in place, but compliance with those norms has yet to be fully realised in

everyday practice. This situation makes strengthening legal culture an important priority in efforts to address online gambling.

The role of gampong institutions identified in the research findings demonstrates the potential for developing a community-based family protection model. Gampong institutions function not only as mediators in resolving conflicts but also as centres for early detection, guidance, and the strengthening of family resilience. Community-based governance emphasises the importance of involving local actors in addressing social problems arising within their communities. This model offers particular advantages because it is supported by close social relationships and a thorough understanding of local conditions. Such institutional capacity can be strengthened through regulatory support, improved digital literacy, and collaboration with law enforcement authorities and religious institutions. Strengthening gampong-based mechanisms is increasingly relevant as forms of social deviance continue to evolve alongside advances in digital technology.

Some gampong administrations have begun developing preventive measures to address online gambling practices. One such initiative involves disseminating information about the prohibition of gambling through notices displayed in local coffee shops.

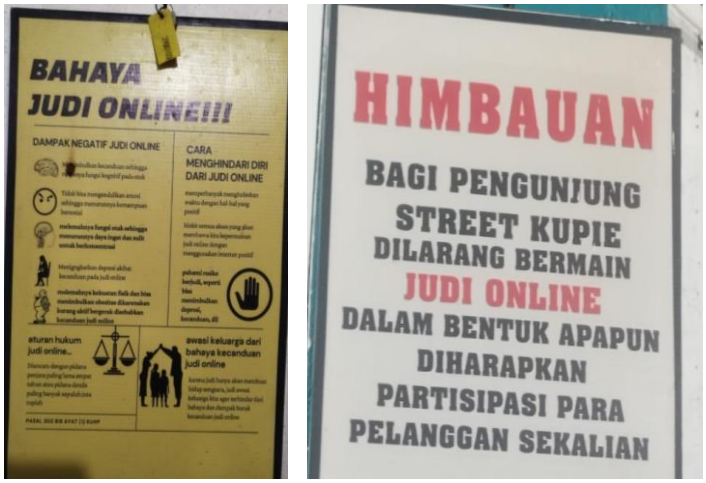


Photo: Online Gambling Prohibition Flyer

The presence of the flyer represents a form of preventive intervention at the community level, intended to remind the public of the prohibition of gambling and the social risks associated with such activities. Its placement in a coffee shop is strategically significant because coffee shops serve as important gathering places and spaces for social interaction, allowing the prohibition message to reach community members directly. This finding indicates that efforts to control gambling are not carried out solely through formal law enforcement but are increasingly supported by social control mechanisms that engage public spaces and promote community awareness.

Despite the placement of anti-gambling flyers in public spaces, field findings indicate that online gambling remains difficult to prevent because such activities are conducted covertly and privately. Individuals can access gambling websites or applications through their mobile phones without requiring a dedicated location or the involvement of other people in their immediate surroundings (Said, interview, 2026). Field observations revealed that certain individuals chose to sit in secluded corners of coffee shops, used their mobile phones intensively, and tended to disregard interactions with those around them. Local community members identified such behaviour as indicative of online gambling activities (Observation, West Aceh, 2026). This situation illustrates the

discrepancy between the publicly displayed messages prohibiting gambling and gambling activities conducted in private, thereby exposing the limitations of conventional social monitoring mechanisms in detecting digital gambling practices.

The Regent of West Aceh has expressed serious concern regarding online gambling practices occurring within the community. As a preventive measure to address and curb the spread of online gambling, the Regent has issued a circular letter (Syafrizal, interview, 2026). This policy demonstrates that online gambling is no longer regarded merely as an issue of individual behaviour but has developed into a social problem with potential implications for family resilience, household economic conditions, and public safety and order. The circular letter serves as an instrument of local government policy to strengthen public awareness of the dangers of online gambling while encouraging gampong officials to take preventive action at the community level.

These preventive efforts have also been strengthened through the establishment of Satgas Pageu Gampong (Gampong Community Protection Task Forces) in each gampong as a community-based social protection mechanism. These task forces are intended to safeguard and protect the community against various forms of socially deviant behaviour, including online gambling, drug abuse, sexual violence, and other forms of social disturbance (Cut Sari Lizuarni, interview, 2026). The establishment of Satgas Pageu Gampong reflects a shift in approach from responding to violations after they occur towards community-based prevention. This approach involves gampong officials, community leaders, religious leaders, families, and other community stakeholders in creating a safer and more conducive social environment (Ummi Hanisah, interview, 2026).

Gampong officials have also undertaken preventive measures by monitoring community members suspected of engaging in online gambling. One policy identified during the field research involves withholding priority status for, or denying, social assistance to residents whose National Identity Numbers (Nomor Induk Kependudukan or NIK) have been identified as having been used for online gambling activities (Syafrizal, interview, 2026). This policy is intended to function as an instrument of social control, ensuring that government-funded or gampong-funded assistance is allocated to eligible beneficiaries and is not used to sustain gambling behaviour. This practice indicates that gampong officials have begun incorporating socio-economic instruments into their prevention strategies. Its implementation, however, must take into account the applicable legal basis, verification procedures, and the rights of community members to prevent arbitrary or unjustified treatment.

The measure adopted by gampong officials of using social assistance as an instrument to control online gambling practices is, in principle, a positive initiative aimed at raising public awareness and encouraging behavioural change within the community. This policy reflects the commitment of gampong officials to preventing the misuse of financial resources that should otherwise be allocated to meeting family needs. Its implementation, however, must take into account the overall economic circumstances of the household, particularly the situation of wives and children who are not involved in gambling activities but nevertheless bear the consequences of the perpetrators' conduct. Suspending social assistance without considering the circumstances of individual family members may further aggravate economic hardship, undermine the fulfilment of basic needs, and adversely affect children's welfare.

A more appropriate alternative would be to employ this policy as an instrument of guidance and supervision, accompanied by individualised assessment, rather than as a basis for imposing sanctions on all members of the household. Gampong officials may require or encourage perpetrators to participate in behavioural guidance programmes, religious counselling, family counselling, and monitoring of income management, while ensuring that the rights of wives and

children to receive social assistance remain protected in accordance with applicable laws and regulations. This approach enables efforts to prevent online gambling to continue without disregarding the principles of family protection and social justice.

CONCLUSION.

Online gambling practices affect a husband's fulfilment of his maintenance obligations towards his wife, as part of the income that should be allocated to household needs is diverted to gambling activities. Such neglect of family maintenance obligations generates a chain of adverse consequences, including difficulties in meeting basic needs, increasing household debt, domestic conflicts, disruption of children's education and welfare, and the weakening of family resilience and the social fabric of the gampong community. Gampong institutions play an important role in addressing these problems through summoning the parties concerned, deliberative settlement, religious counselling, guidance and supervision, engagement of extended family members, and social monitoring. However, the effectiveness of these interventions remains limited because online gambling activities are conducted covertly and are difficult to detect, the authority of gampong institutions is largely confined to guidance and mediation, and no specific integrated mechanism has been established to protect affected families. This study contributes to the development of Islamic family law scholarship by extending the analysis of family maintenance obligations beyond their normative legal dimensions to encompass socio-economic problems arising from digital gambling behaviour. The findings provide an empirical basis for strengthening the role of gampong institutions as mechanisms for family protection through early detection, guidance, social control, and coordination with relevant institutions. These contributions may serve as a foundation for formulating an integrated model for addressing online gambling that focuses not only on perpetrators but also on safeguarding wives, children, and families as affected parties.

ACKNOWLEDGEMENT

The authors would like to express their sincere gratitude to all parties who contributed to the completion of this research. Special appreciation is extended to the informants in West Aceh Regency and Pidie Regency for their willingness to share information and valuable insights. The authors also thank the relevant institutions and individuals who provided assistance and support throughout the research process.

FUNDING

This research was supported by the Ministry of Higher Education, Science, and Technology of the Republic of Indonesia (Kementerian Pendidikan Tinggi, Sains, dan Teknologi/Kemdiktisaintek). The funding facilitated the implementation of research activities, including data collection, field observations, and analysis. The funder had no direct influence on the interpretation of findings or the conclusions presented in this article.

AUTHOR CONTRIBUTIONS STATEMENT

The author was responsible for developing the research concept, formulating the research questions, and designing the methodology. The author also conducted literature reviews, collected and analyzed empirical data, and interpreted the research findings. The author prepared, revised, and approved the final manuscript for publication.

AI USAGE STATEMENT

Artificial intelligence (AI) tools were used solely to assist with language refinement, grammatical correction, and improvement of manuscript readability. AI tools were not used to generate empirical data, fabricate research findings, or determine the substantive legal analysis. The author retains full responsibility for the accuracy, originality, interpretation, and integrity of the manuscript.

CONFLICT OF INTEREST

The author declares that there are no financial, personal, or institutional conflicts of interest related to this research. The research was conducted independently and objectively, without influence from external parties that could compromise the integrity of the findings. All interpretations and conclusions presented in this article reflect the author's academic analysis and responsibility.

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