

## **LEGAL STRATEGIES FOR COMBATING COCKFIGHTING GAMBLING THROUGH PUBLIC LEGAL AWARENESS<sup>1</sup>**

**Sudirman\*, Surya Desismansyah Eka Putra**

Universitas Negeri Malang, Jalan Semarang 5 Malang, Indonesia, 65145,  
[sudirman.fis@um.ac.id](mailto:sudirman.fis@um.ac.id)

### **Abstract**

This article analyses legal strategies for addressing cockfighting gambling in Indonesia, proposing a shift from repressive law enforcement to an approach based on public legal awareness. Traditionally, efforts to combat cockfighting have been punitive, which often clashes with the local population's views of cockfighting as a hobby or tradition. Employing empirical legal research, this paper investigates shifts in societal views, revealing that cockfighting is increasingly seen as entertainment or cultural practice rather than an illicit gambling activity. The findings suggest legal strategies focused on empowerment, such as promoting rooster breeding for skill and beauty contests, could redirect public enthusiasm from gambling to non-violent forms. This paper advocates for legal reforms prioritizing education and empowerment over raids, aiming to align law enforcement with evolving social attitudes.

**Keyword:** Strategies; Cockfighting Gambling; Empowerment; Legal Awareness.

### **A. Introduction**

Every community has cultural variations from one another and the meaning of law for the community follows the cultural awareness of the community. The legal awareness of each community can vary, whether between countries, between cities, or even between villages. Therefore, the application of the law must look at the cultural awareness of the Community that will be the subject of the law. Every law that is applied should not be assumed to work as planned. The application of law will rub against the culture that develops in society. Friedman said that no law printed on paper lives without cultural input. Culture is the source of legal effectiveness. Law will always have a complex relationship with culture. Based on the *mirror theory (mirror thesis)* proposed by Brian Z Tamanaha, law is generally understood as a reflection of society, reflecting the customs and morals that live in society, which serves to maintain social order (Tamanaha, 2001, 2021). Important changes in law would not be possible unless they were preceded by cultural change, and there is probably no effective law that does not utilize the culture of its society. However, legal scholars still debate this issue (Nelken, 2014). Ideas, values, and attitudes about the law are within a society's culture.

The ideas, values, attitudes, and opinions of people in some societies relating to the law and the legal system are termed legal awareness (Friedman, 1994). According to Febbrajo, legal awareness is about how society views the law and how the law views society (Febbrajo, 2018). Refers to ideas, expectations and attitudes towards law and legal institutions. Each of these elements can be placed at various levels of abstraction, ranging from more abstract ideas and values to concrete individual attitudinal expectations (Febbrajo, 2018). The same thing was conveyed by Toharia that legal awareness consists of values, attitudes, and opinions about the legal system (Toharia, 2011). Without legal awareness, the law becomes dead, inert, just a series of words on paper. Legal consciousness is the source of law - its norms create legal norms,

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which determine the impact of legal norms on society (Friedman, 1994). Friedman differentiates legal awareness into external legal awareness and internal legal awareness. External legal consciousness includes social factors that "*constantly work on the law*" and "*those parts of the general culture - customs, opinions, ways of doing and thinking - that deflect social forces towards or away from the law*". Internal legal consciousness includes cultural differences between legal professionals and actors working within the legal system (Feeley & Miyazawa, 2011). In the social phenomenon of cockfighting, the community maintains its legal consciousness.

Cockfighting in Indonesia is considered a cultural phenomenon based on Geertz's research in Bali (Geertz, 2005). In cockfighting games that involve small amounts of money bet (fringe class), the increase and decrease of the bet amount refers to nothing more than the value of pleasure and displeasure. Whereas in more profound cockfighting games with more significant sums at stake, more is at stake than just material gain: namely, pride, honour, dignity and status. Although in reality only symbolic because no one's status is changed by the results of cockfighting (Geertz, 2000). Geertz indirectly said that in the cockfighting game, a set of cultural values are upheld together.

In contrast to Geertz, Lindquist does not agree with stating cockfighting as a cultural phenomenon that unites people bound by the same values. According to Lindquist, cockfighting brings together people who are not bound by a shared value system but are involved in a forbidden economic system (Lindquist, 2007). Lindquist adds that cockfighting is best understood not as a story that reflects a relatively coherent system of meanings people tell themselves about themselves but rather as an event in which strategies for survival and illicit desires converge in the shadow of the economy (Lindquist, 2007). For Lindquist, cockfighting is nothing more than an illegal act with economic motives.

However, the view of cockfighting as a cultural phenomenon and an illegal economically motivated phenomenon needs to be reviewed (Sudirman & Umar, 2021). Cockfighting communities in East Java view cockfighting more as a hobby/pleasure/entertainment. Cockfighters do not have the perception that cockfighting is based on traditional motives. Respondents' perception of cockfighting as a hobby/pleasure/entertainment was dominant at 86.3%. Respondents consider cockfighting as a hobby that brings entertainment, not as a tradition, which only shows a figure of 8%, or as a job because it only shows a figure of 5.6% (Sudirman & Umar, 2021). Judging from the main occupational background of the cockfighting community in East Java, it is known that the main occupation of cockfighters is only around 6.5%. This indicates that cockfighting is not an economic activity for most respondents. The main occupation of most respondents was farmers/farm labourers at 34.5%, then self-employed at 29.3%, private employees at 15.8, civil servants at 2.5% and farmers/fishermen at 11.5% (Sudirman & Umar, 2021). This data shows that cockfighting is not just an economically motivated act. This data provides a rebuttal that the cockfighting phenomenon is an economically motivated social phenomenon, an illegal economy. The majority of cockfighters in East Java do not work as cockfighters. Thus, cockfighting is not solely said to be a job that produces economic benefits. Lindquist's view is in line with the state's view of cockfighting. Cockfighting is seen as an illegal and unlawful act, categorizing the same as gambling. This is based on the provisions of Article 303 of the Criminal Code, article 542 of the Criminal Code, the designation of Article 542 of the Criminal Code, and Article 303 bis of the Criminal Code. The state's view of cockfighting legitimizes the view that cockfighting is an illegal, economically motivated act. It is this illegal concept that gave birth to cockfighting raids by law enforcement officials in Indonesia, arresting the perpetrators and ensnaring them with criminal sanctions.

The criminal law of cockfighting is repressive because it contains the threat of criminal sanctions for the perpetrators and is also hegemonistic because the state's view that cockfighting is a criminal act of gambling is legitimized by the Community, even though the community has a

different perception of cockfighting. Repressive and hegemonistic state laws will not create legal awareness (Friedman, 1969, 1994; Syamsudin, 2012). Based on previous research, such laws will give birth to legal resistance and forced compliance, which will give birth to legal non-compliance (Sudirman, 2019). This means that people do not have legal awareness (Nelken, 2004; Polak & Nelken, 2016) and will not comply with the criminal provisions of cockfighting; they will still conduct cockfighting even though it is clandestine. Therefore, in order to create legal awareness (Merry, 2010; Wang & Chen, 2019) for the community, the law must be responsive (Raharjo, 2009; Sudirman, 2019). This means that the law should not prohibit a lot, forcing with the threat of punishment. Likewise, with the phenomenon of cockfighting, state law should not view it as a forbidden phenomenon that must be eradicated in a repressive manner.

Based on previous research on cockfighting gambling only examines how to overcome cockfighting gambling from the perspective of state law (Bawole & Bawole, 2024; Ririhena & Noya, 2023; Wardana, 2022), so the strategy used is top-down, while this research tries to examine the strategy to eradicate cockfighting gambling from the perspective of the community or bottom up. This is the uniqueness of this research. The eradication of cockfighting gambling can be done by approaching the legal awareness of the community so that it does not cause resistance from the Community. In Indonesia, especially in East Java, no research examines cockfighting eradication strategies based on community legal awareness. The objectives of this research are as follows: a) Analyze the legal awareness of cockfighting in East Java, b) Reconstruct the phenomenon of cockfighting, and c) Analyze the strategy of eradicating cockfighting gambling through a legal awareness approach in East Java.

## **B. Methods**

This research is designed as empirical law research. Empirical law research is used because it can directly explore human knowledge and understanding by accessing the most profound legal consciousness to find the meaning behind their life practices (Giorgi, 1997; Gray, 1997; In Li, 2011; Titchen & Hobson, 2016). This method is suitable for researching cockfighting in Indonesia because cockfighting lovers have their own legal awareness (Ragone, 2016), namely their understanding and meaning of cockfighting.

The location of this research is the district/city throughout East Java. The sample of this research is cockfighting lovers in East Java which is determined through random techniques. The data in this study consisted of primary data and secondary data. Primary data was obtained by distributing questionnaires to 673 cockfighting lovers in East Java. The questionnaire was distributed to explore the understanding and meaning of cockfighting lovers in East Java to find the meaning behind the phenomenon and ultimately be reconstructed to be empowered. Secondary data was obtained from the study of legal rules related to cockfighting gambling issues and literature studies to support the primary data. The data analysis of this research was carried out with descriptive statistical analysis by showing the percentage of each respondent's answer. From this percentage, the tendency of respondents to understand and meaning of the questions asked is known, and then an in-depth analysis is carried out.

## **C. Results and Discussion**

### **1. Community Legal Awareness of Cockfighting**

Live cockfighting in Indonesian society has existed since before independence; even the chicken became the name and symbol of a person and a particular place, such as the famous king of Majapahit named Hayam Wuruk, as well as the symbol of one football club that took the nickname rooster from the east. Roosters or roosters are perceived as something brave, unyielding and even brave to die in a fight, so a group of people takes the concept as their identity or group. The closeness of the Community to the concept of rooster and cockfighting

makes the social reality still exist today, especially in East Java. The social phenomenon of cockfighting accompanying the existence of the Community gave birth to its meaning to the phenomenon. The meaning is then believed to be an awareness, including legal awareness of the phenomenon. The following is an overview of the legal awareness of the Community towards the phenomenon of cockfighting.

**Table 1. Overview of Community Legal Awareness of the Cockfighting Phenomenon**

No.	Question Variable	Frequency	Percent
1	<b>Knowledge of Cockfighting</b>		
	Knowing	626	93.0
	Not aware	47	7.0
2	<b>Community Perceptions of Cockfighting</b>		
	Jobs	30	4.5
	Hobbies/Fun	558	82.9
	Traditions	85	12.6
3	<b>Perception of Cockfighting as Unlawful</b>		
	Breaking the law	563	83.7
	Not breaking the law	110	16.3
4	<b>Unlawful Cockfighting or Gambling</b>		
	Judging Activity	595	88.4
	Cockfighting activity	78	11.6
5	<b>Cockfighting Without Gambling</b>		
	Legally permissible	271	40.3
	Still not allowed	402	59.7
6	<b>Knowing Cockfighting Contests Without Gambling</b>		
	Knowing	300	44.6
	Not knowing	373	55.4
7	<b>Cockfighting Contests are still Unlawful</b>		
	Still breaking the law	376	55.9
	Not breaking the law	297	44.1

Based on Table 1, the people of East Java are aware of the social phenomenon of cockfighting, and only a few do not know or have not heard of cockfighting. This can be proven from the research results that reveal their knowledge or have heard of cockfighting. Most answers from the people of East Java knew about the social phenomenon of cockfighting, namely 93%, and only 7% did not know about cockfighting. This data shows cockfighting has become a social phenomenon in East Java society.

In previous research with respondents of cockfighting lovers, it is known that for cockfighting lovers, it is a hobby/pleasure, not a job and also not a tradition (Sudirman & Umar, 2021) —similarly, the general public's perception of cockfighting. The people of East Java consider cockfighting as a hobby/pleasure, which is 82.9%, while those who consider it a job are only 4.5% and those who consider it a tradition are only 12.6% (see table 1). This data shows that the awareness of people in East Java, both cockfighting lovers (people who really like and often do cockfighting) and the general public (not related to cockfighting) have an awareness that cockfighting is only a hobby/pleasure, not as a tradition or as an economic activity. This is in line with the definition of tradition put forward by Alice Horner, which states that *tradition refers to handing down from generation to generation and something, custom, or thought process passed on over time* (Graburn, 2000). Based on this definition, the indicator of a tradition is the existence of habits (customs) and/or *mindsets* passed down from generation to generation. The inheritance is related to considering the values contained in these habits and mindsets, where these values need to be maintained for the good of family or community life. The perception of cockfighting not as a tradition implies that there are no cultural values that are actualized and inherited when cockfighting lovers perform cockfighting. The motive of traditional values that underlie the act of cockfighting, as conveyed by Geertz (Geertz, 2005), becomes less relevant. Similarly, Lindquist's view, which states that cockfighting is based on illegal economic motives,

is not relevant. Lindquist also becomes irrelevant because cockfighting is not an economic means but a hobby (Lindquist, 2007).

However, based on the research findings, the awareness of cockfighting as a hobby/pleasure is more based on the assumption that cockfighting is used as a means of gambling, and gambling is understood as a hobby or pleasure. This is known based on the perception of people who consider cockfighting as an unlawful activity. As many as 83.7% of respondents considered cockfighting an unlawful act, and the remaining 16.3% considered it an act that did not violate the law (see Table 1). Thus, the public still considers cockfighting as an unlawful act, meaning that public awareness of cockfighting as a hobby/pleasure in the context of a means of gambling. People still confuse cockfighting activities with gambling activities, so when they hear the word cockfighting, they will be perceived as cockfighting gambling. However, faced with the question of whether cockfighting activity is unlawful or gambling activity, the community actually has an understanding that cockfighting without gambling is not unlawful, namely 88.4%, while 11.6% consider cockfighting without gambling is still unlawful (see Table 1). This means that the community actually knows that what is prohibited by the law is the gambling activity, not the cockfighting activity.

One thing that is also a finding is that, although the community knows that the activity prohibited by law is gambling activity, the community also considers that cockfighting without gambling is also not allowed by law. Based on the data in Table 1, the number of people who think that cockfighting without gambling is allowed is 40.3, but those who think that cockfighting without gambling is still against the law is 59.7%. The question of whether or not cockfighting without gambling is in line with the data from the question about cockfighting contests, namely, cockfighting without gambling. More respondents did not know about cockfighting contests, namely, 55.4% of respondents did not know about cockfighting contests, and only 44.6% knew about cockfighting contests (see Table 1). Public perception of the legal status of cockfighting contests is also still low. Based on the data in Table 1, it is known that most respondents answered that cockfighting contests without gambling are also still considered not allowed to be carried out. This means that the community has not been able to distinguish between gambling and cockfighting. The community generalizes cockfighting as an act of gambling, so it should not be done. Respondents still consider cockfighting contests unlawful at 55.9% and not unlawful at 44.1%.

Based on the data above, it can be seen that the knowledge, perceptions and beliefs of the Community towards cockfighting. People in East Java consider cockfighting as a hobby/pleasure, and the activity is considered a prohibited act by law. In general, people consider cockfighting and gambling to be two different activities. Activities that are prohibited by law are gambling activities. Cockfighting that has no gambling element is not prohibited by law. However, when faced with the question of whether or not cockfighting is allowed without gambling, people still argue that it is not allowed. This shows that in people's lives, cockfighting is synonymous with gambling, and cockfighting activities are inherent to cockfighting. Public awareness and public belief in cockfighting is a hobby that means gambling.

Based on these beliefs, it can be concluded that the legal awareness of the people in East Java towards cockfighting is 1) As a hobby/pleasure; 2) the act of gambling is prohibited; 3) cockfighting is identified with gambling; 4) cockfighting is not allowed with or without gambling. Based on the legal awareness of the Community, the phenomenon of cockfighting will then be reconstructed, and a strategy for eradicating cockfighting gambling will be developed so that the Community can accept it without violence.

## **2. Reconstructing the Cockfighting Phenomenon**

Based on the discussion in the previous sub-chapters, it is known that the legal awareness of cockfighting in East Java is as follows: 1) cockfighting is a hobby, not a job or community

tradition. 2) the gambling activity is prohibited by law, while cockfighting is not; 3) people identify cockfighting with gambling because so far, cockfighting has been used as a means of gambling by certain people; and 4) cockfighting is used as a means of gambling, so cockfighting is identified with gambling.

Based on the legal awareness of cockfighting, the phenomenon of cockfighting in people's lives can be reconstructed. Through this reconstruction, the essence of cockfighting can be understood, and ultimately, a strategy for eradicating cockfighting based on public legal awareness can be formulated.

**Table 2: Overview of Perceptions of the Cockfighting Phenomenon in the Community**

No.	Question Variable	Frequency	Percent
1	<b>Continuing to Perform Cockfighting despite the Potential of Being Chased by the Police</b>		
	No	240	46.4
	Yes	277	53.6
2	<b>Continue to Perform Cockfighting in Concealment</b>		
	No	201	38.9
	Yes	316	61.1
3	<b>A deterrent when caught by police playing cockfighting</b>		
	Yes	189	36.6
	No	328	63.4
4	<b>Overcoming Non-Violent Cockfighting</b>		
	There are other ways without repression/violence	512	76.1
	Repressive measures are the only way	161	23.9
5	<b>Cockfighting without Gambling as a Means of Chicken Farming to Increase Economic Income</b>		
	It can be developed into a potential farm to improve the economic level of farmers	366	54.4
	It cannot be developed into a potential farm to improve the economic level of farmers	307	45.6
6	<b>Cockfighting Contest as an Alternative to Channelling Hobbies Without Gambling</b>		
	It can be used as an alternative	328	48.7
	It cannot be used as an alternative	345	51.3
7	<b>Cockfighting without Gambling as a Tourism Tradition</b>		
	It can be used as a means of traditional tourism	265	39.4
	It cannot be used as a means of traditional tourism	408	60.6

#### a. Cockfighting as a Hobby

Cockfighting is no longer seen as a tradition that symbolizes courage and resistance in the face of insurmountable odds (Hawley, 1993). The first legal awareness of cockfighting is that cockfighting is a community hobby. Hobbies relate to pleasure as a side activity, not the primary activity or job (Daily, 2018). A hobby is a feeling of pleasure towards something or doing something, which will bind a person psychologically to do what he likes. If the hobby is not channelled, there will be a psychological conflict to keep doing what he likes. Thus, hobbies must be channelled, if not channelled, it will cause feelings of sadness, unhappiness and stress (Hartono, 2022). Likewise with cockfighting, because cockfighting is perceived as a hobby, there must be a means for people to channel their cockfighting hobby.

The means of channelling the hobby of cockfighting that exists so far is only cockfighting gambling. Cockfighting gambling is the only means for cockfighting hobbyists to channel their hobby, so they have to do gambling to channel their hobby. Channelling hobbies through gambling makes cockfighting synonymous with gambling. This is why cockfighting is an illegal activity because it is associated with gambling. Actions against cockfighting gambling activities tend to be carried out repressively, namely conducting raids on locations that are used as cockfighting gambling venues. The perpetrators of cockfighting gambling are arrested, and this often results in imprisonment. The repressive action of the police in overcoming cockfighting

gambling will not be effective because it will clash with the binding force of the hobby felt by cockfighting lovers. This means that no matter how harsh the police repressive measures against cockfighting lovers will not stop their cockfighting activities. This is reinforced by the responses of cockfighting lovers who will still conduct cockfighting even though police raids are often carried out.

Judging from Table 2, it is known that cockfighting lovers will continue to conduct cockfighting even though there is a potential to be chased by the police namely 53.6% and the remaining 46.4% will not do it. This data shows that police raids will not stop cockfighting activities in the Community. People will tend to conduct cockfighting in secret to avoid police surveillance. Cockfighting lovers will conduct cockfighting clandestinely 61.1% and not conduct cockfighting clandestinely 38.9% (see Table 2). The act of clandestine cockfighting is a form of avoidance of cockfighting lovers against repressive police action, while they have no other means to channel their hobby. In other words, clandestine actions become a hidden resistance to repressive law enforcement. Although the police eventually caught them because of their cockfighting gambling activities, cockfighting lovers consider it not to be a barrier to continuing to channel their cockfighting hobby.

The 63.4% of cockfighting hobbyists would not feel deterred even if caught by the police, while only 36.6% felt deterred after being caught (see Table 2). This data shows that repressive police action against cockfighting hobbyists will not deter them from cockfighting. This means that raids on cockfighting hobbyists are not the right solution to tackle cockfighting gambling. Other events must be used to resolve cockfighting gambling. This aligns with the community's perception that there are other events without repressive or violent actions.

The Community still has the perception that violence or repressive methods are not the only way to overcome the problem of cockfighting gambling, namely 76.1%. In comparison, the remaining 23.9% stated that only through violence (see table 2). This reinforces that the repressive means used by the police in tackling cockfighting gambling is not the right way to tackle cockfighting gambling. Cockfighting hobbyists will still conduct cockfighting clandestinely; even if caught, they do not have a sense of deterrence not to do it again.

Based on this explanation, it is known that the main problem of cockfighting is not the act of cockfighting, but the gambling practice. On the one hand, cockfighting hobbyists must channel their cockfighting hobby. So far, the means of channelling the hobby of cockfighting is only through gambling, so that cockfighting is attached to gambling. Therefore, to overcome cockfighting gambling, cockfighting must be placed as a hobby and must be separated from gambling. Thus, there must be a means of channelling the hobby of cockfighting that is free from gambling. There must be unique places that organize cockfighting without gambling that are open to the public - except for specific age groups, for example, 17 years old and under - so that the public can provide supervision of the implementation of cockfighting without gambling. Means of channelling the hobby of cockfighting without gambling can be in the form of chicken agility contests and chicken beauty contests.

#### **b. Prohibited Judging Activities**

East Javanese society has an understanding that cockfighting is not an act prohibited by law, but gambling activity is prohibited. Thus, if there are people who have a hobby of cockfighting but do not engage in gambling, such as ngabar/trialling their fighting cocks, the community is not resistant to these activities. The community tends to be resistant if the cockfighting is accompanied by gambling. Therefore, there must be a clear separation between cockfighting and gambling. Cockfighting facilities must be freed from gambling elements to avoid criminal elements and avoid community resistance.

If cockfighting hobbyists can channel their hobby without having to gamble, then cockfighting without gambling will have an economic impact. Cockfighting can support the

development of chicken farming in East Java. So far in East Java, chicken farming is limited to laying hens and broiler chickens and village broilers, while rooster farming has not developed optimally. Rooster farms are not developed because the means to distribute the results of their livestock are still unclear and tend to be only for gambling facilities. At the same time, people in East Java understand that rooster farming can be developed into a potential farm that can increase economic income. See the table below.

The community has an understanding that cockfighting can be developed into potential livestock, 54.4% and those who stated that it cannot be, 45.6% (see Table 2). People who stated that cockfighting could not be developed into potential farms were still large, because of the perception that had developed so far in the community that rooster farming was only intended for gambling and caused the rise of cockfighting gambling in the community. Therefore, there must be a market that accepts the livestock of rooster farmers so that it develops and is not absorbed by gamblers. The market that must be developed is the chicken hobbyists used for cockfighting without gambling in the form of chicken agility and beauty contests.

#### c. Identified with Gambling

The following legal awareness is that cockfighting is identified with gambling. This is still related to the absence of a means of channelling the hobby of cockfighting in East Java. The only means of channelling cockfighting is gambling, so for the general public, cockfighting is identical to gambling. It is explained in the previous sub-chapter that the Community understands that what is prohibited by law is gambling activity, not cockfighting, but because so far there has not been, or there has been. However, it is still not familiar with cockfighting without gambling, so people only know that if there are people pitting chickens, they must also do gambling. Thus, cockfighting is associated with gambling because there is no way to channel the hobby without gambling. Cockfighting agility contests can be used as an alternative. However, the Community also still has a negative view of cockfighting contests, as shown in the table below.

People still think that cockfighting contests cannot be used as an alternative to channelling hobbies without gambling. Namely, 51.3%, and that % say it can be used as an alternative, are only 48% (see Table 2). This is because people still do not know about cockfighting contests, so when they hear the word cockfighting, they still identify it with gambling. In addition, the legalization of cockfighting contests still does not exist. The implementation of cockfighting contests has been carried out by associations of fighting cock lovers with permits that are still difficult, so there are still rare events of cockfighting contests or ornamental rooster contests held in East Java. This means that cock contests are still not familiar to the public. Likewise, when used as a means of traditional tourism, the Community still states that they cannot (see Table 2).

The perception of people who stated that cockfighting could not be used as a means of traditional tourism was 60.6% and those who stated that it could only 39.4%. However, this can be understood because, for the people of East Java, cockfighting is not a tradition, so they stated that it could not be used as traditional tourism. For the people of East Java, cockfighting is a hobby, so for them, what is needed is a means to channel the hobby.

#### d. Not allowed to do

The last legal awareness is that it should not be done with or without gambling. The people of East Java do not want cockfighting with or without gambling, but if this is done, then there will be no means to channel people's cockfighting hobby. The best thing to be done is to distinguish between non-gambling and gambling cockfights. Non-gambling cockfights should be developed, and gambling cockfights should be banned and restricted so that cockfighting hobbyists are directed to non-gambling cockfights. Based on the description of public legal awareness of cockfighting in East Java, a strategy is formulated to eradicate cockfighting



accompanied by gambling so that people in East Java do not engage in cockfighting gambling. This strategy focuses on overcoming cockfighting gambling without repressive measures but based on public legal awareness.

### **3. Strategies for Combating Cockfighting Gambling Based on Community Legal Awareness**

Strategies to eradicate cockfighting gambling must start from the potential of livestock that can be developed to improve the economy. The main base is animal husbandry (Powell Jr, 1993). From rooster farms, a market must be designed for the roosters produced. The intended design is a market design that does not contain gambling elements because, so far, the gambling element has damaged the potential of the farm (Forsyth, 1996). So far, the consumers of rooster breeders are cockfighting gamblers. Thus, there must be an effort to develop rooster farms; even the central and regional governments must develop instruments so that rooster farms can develop.

The results of rooster farming are marketed to chicken hobbyists in Indonesia and can even be exported. In order for chicken hobbyists in Indonesia to absorb the results of rooster farming, there must be a means to channel their cockfighting hobby. So far, the means of channelling the hobby of cockfighting has only been done by gambling. Therefore, there must be a means of channelling the hobby of cockfighting without gambling. Cockfighting without gambling can be done with the concept of a cockfighting contest. Thus, chicken agility contests must also be developed to develop rooster farms. Through this chicken agility contest, cockfighting lovers will have the means to channel their hobby, so they do not have to do cockfighting gambling to channel their hobby. The development of chicken agility contests will bring two benefits at once, namely becoming a market for rooster breeders and diverting the hobby of cockfighting with elements of gambling into cockfighting without gambling.

In addition to cockfighting agility contests, ornamental rooster contests can be developed in Indonesia. The ornamental rooster contest in question is a contest for the perfection of the physical form of chickens. This means that this contest competes for the physical perfection of chickens so that chicken breeders and hobbyists who have roosters are not fighting or in sabung but will be treated so that their physique becomes perfect. This method will also overcome chicken gambling because chicken owners will feel sorry for their chickens if they are fought and more to take care of them so that their physique becomes perfect and then contested. Thus, chicken beauty contests will also be a means to channel the hobby of fighting cocks, and will divert people's hobby from cockfighting gambling. Rooster farming for agility contests and ornamental roosters is a domestic market. In addition, rooster livestock products can also be marketed abroad/exported. Chickens that win agility or ornamental rooster contests can also be exported to markets abroad.

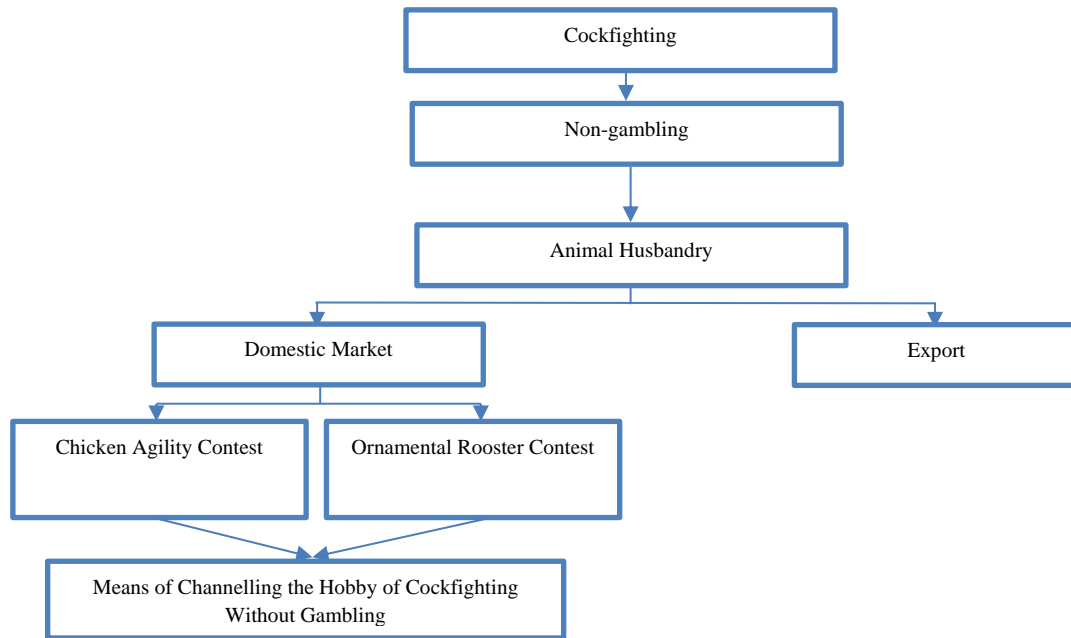


Figure 1: Strategy for Combating Cockfighting Gambling Based on Community Legal Awareness.

The development of rooster farms will have an economic side effect. If rooster farming develops, the chicken feed industry and other productions that supply farming needs will also develop, such as vaccines, vitamins, and so on. In addition, the development of agility and beauty contests will also have a side effect, namely the development of production supporting agility contests and ornamental roosters, such as the production of chicken herbs, chicken geber, jalu cover, Kiso, cage, and so on. Figure 1 illustrates the strategy of eradicating cockfighting gambling based on community legal awareness. The strategy of eradicating non-gambling cockfighting can be applied anywhere, not only in East Java but also throughout Indonesia.

#### D. Conclusion

The legal awareness of the people in East Java towards cockfighting is as a hobby/pleasure, the act of gambling is prohibited, cockfighting is identified with gambling, and cockfighting is not allowed with or without gambling. The leading cause of the development of legal awareness of cockfighting is that the hobby has no means of distribution so far. The cockfighting hobbyist community tends to channel their hobby by conducting cockfighting gambling. Whereas cockfighting gambling is an illegal activity, but cockfighting is not illegal. The mixing of legal activities with illegal activities makes these activities considered illegal, so they are prohibited by law. The cockfighting hobby must have a means of distribution so that it does not become a means of gambling. This means channelling the hobby of cockfighting with cockfighting agility contests and ornamental rooster contests. The development of the contest will be a means of channelling the community's cockfighting hobby; it will also develop the potential of animal husbandry and other business branches related to animal husbandry.

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