

Meaning Production in Online Gambling as Symbolic Power

Ibnu Ajan Hasibuan^{*,1}

Ade Irma Khairani²

¹ Faculty of Cultural Science, University of North Sumatera, Medan, Indonesia

¹ Civil Engineering Department, Politeknik Negeri Medan, Medan, Indonesia

*Corresponding author, email: Ibnuhsb95@gmail.com

Abstract

This study aimed to analyze the production of discourse on social phenomena about online gambling through the Pierre Bourdieu's approach as well as a descriptive analysis of domination strategies for the influence of online gambling activities. The method used in this study is descriptive qualitative using data collection methods through sadaf, taking notes, documentation, and records. The results of the analysis can be described as there are expressions that interpret habitus, capital and arena in a number of symbols that can influence the desires and developments of the online gambling phenomenon, for example, 1) there are expressions of meaning between connotations and denotations in conversations between gambling players which make it a form of production meaning in habitus, 2) the individual's position in a game forms a certain level or class so that it forms capital, 3) The function of the arena is often used as a habitus' ability to form new capital so that a market is formed in perpetuating the power of online gambling application providers in the digitalized world. The domination and production of this language also formed new social groups in society both in real life and in cyberspace.

Keywords: Meaning Production, Pierre Bourdieu's Approach, Online gambling.

1. INTRODUCTION

The post truth era with the dynamic development of civilization has influenced technology power over humans in their lives. The world of digitalization is the pulse that drives human activities ranging from communication, transactions, socio-cultural information, economics, and laws, and so on. All of this cannot be separated from language skills. The existence of digital developments also has formed a new culture or a new phenomenon that is constructed like the phenomenon of online gambling. Gambling, which was used to be usually done offline, is now easily accessible using software produced by programmers or capitalist entrepreneurs who only reaped profits from people trapped in pseudo power or momentary pleasure.

Meanwhile, in the legal view of online gambling actors, to make it accessible, they can be punished under the ITE Law, Article 27 paragraph (2) of the ITE Law jo. Article 45 paragraph (2) of Law 19/2016 can be sentenced to a maximum of 6 years in prison or a maximum fine of 1 billion rupiah. Even though the provisions of the ITE Law are still being debated recently, in reality the values and norms of gambling cannot be justified because it still has a negative impact on society.

Phenomena like this certainly attract attention to linguistic studies because this activity is a construction as well as the production of linguistic discourse that occurs in the community so

that it gives rise to communication among software users based on online gambling. To analyze the phenomenon of meaning production in online gamblers, the author adopts social theory from a post-structuralist Bourdieu to find the meaning spoken by online gamblers in forming a new phenomenon so that it becomes a capital for the development of online gambling activities and whether the production of meaning is able to form symbolic power in people's lives, especially online gambling actors. The genetic structuralism approach initiated by Bourdieu is considered to be a new horizon and makes a distinctive contribution in analyzing society. Through genetic structuralism, he seeks to unify two elements (structure and agent/individual) that have not been reconciled by a number of thinkers by trying to make links (integration) between agent and structure, between subjectivism and objectivism (Bourdieu, 2010: 53-57).

2. METHODS

This study uses a descriptive qualitative approach with data collected in the field through sadaf, questioning, documentation, and note-taking methods. Meanwhile, according to Ratna (2015, p. 47). The qualitative method is a method that concerned with natural data related to the context of its existence. For this reason, this method is a method used to defend the nature of values as social facts interpreted by the subject. So, qualitative research uses data that comes from sentences, discourse, and symbols in the field. But it can also be data originating from social or electronic media.

3. RESULTS AND DISCUSSION

The social behavior of people who are always experiencing complex changes will become a phenomenon that of course has positive and negative impacts. So that further analysis from Bourdieu can be formulated, namely (Habitus x capital) + Arena = Practice. Based on the results of the analysis that has been carried out, the author will describe and describe how the phenomenon of discourse that takes place in the community in online gambling activities using the Peirre Bourdieu's approach is as follows:

a. Fields (Arena)

Fields or domains are places where agents fight for capital and position with a series of strategies, in which there are objective conditions, rules, games and their own structure. Online gambling activities take place between individuals and software applications installed on Android devices. Players who have capital such as chips will be directly connected to the application as well as individuals around them because players who have capital are people who have the same position as other players.

See the example of data B07 "*ada kopi, rokok, dan chip... serasa nikmat hidup ini*" "there is coffee, cigarettes, and chips...this life tastes delicious" in the data the players

assume that happiness and enjoyment can be obtained through the belongings of these three items. In addition, players who are on the verge of losing when playing usually other individuals will be careful and maintain communication because it is feared it will trigger emotional erratic and vice versa. Apart from that, the realism of online gambling activities is also used as a recycling production to find new advantages such as the presence of social media users and content creators in creating content related to online gambling such as Instagram and YouTube channels. The media is used as a field to fight in creating content that influences gamblers on expectations and grids in playing slots.

b. Habitus

Habitus is a system of social dispositions and cognitive structures that generate perception, appreciation and action (Bourdieu 1988, 279). Habitus is a large capacity to produce products, thoughts, expressions and actions that are limited by a set of social and historical conditions and are conditioned and conditional freedoms. Pay attention to the following data:

Data A02 "is there..?"

Data A02 "*adakah..?*"

Data C10 "the weather is very hot"

Data C10 "*gerah sangat cuacanya*"

Data A13 "already know it's cold tonight, still playing the fan"

Data A13 "*udah tahu malam ini dingin, masih main dikipas*"

Data B05 "Never go home before Decide"

Data B05 "*Pantang pulang sebelum Tentukan*"

The data above shows that there is a formation of sentences or phrases from players with the aim of reciprocity, but only the players can master the formation of the discourse. Meanwhile, if you want to know, adaptation and participation in gambling activities are needed. For example data A02 which means that an individual asks if another individual has a chip to play with or data A13 which means that the higs domino slot has a game feature such as the fan sign which is used as a metaphor so that other individuals do not play this feature because they are believed to experience defeat. These expressions are presented as actions in an activity with the ability to interpret and produce expressions within the gambling ecosystem. This habitus will form capital for players to make these activities able to interact and influence other individuals. Apart from that, there is also a phenomenon on the streets that occurs in the activity of truck drivers who paint their trucks depicting the figure of "red grandfather" and the expression "never go home before deciding", this painting and expression have become a symbol of individual participation in the higs domino slot game which will become high the group even became a new spirit in their daily activities.

Bourdieu further argued that language becomes an integral part in controlling other people. Language is the embodiment of one's hopes, plans and ambitions. The language used in daily

communication speech acts is used to order, advise, and persuade other people and on the other hand through language a person listens, obeys, or expresses himself. Bourdieu views symbolic violence as central to language. He views language as not just a means of communication but a way humans use to control one another (Harker, et al., 2005: 225).

c. Doxa

Bourdieu wrote (1990, 68) that doxa is undisputed, pre-reflexive, naïve, genuine compliance with fundamental prejudices about domains. Doxa is the instantaneous allegiance that constitutes practice between a habitus and a field, a preverbal that takes the world as it is that flows from practices. For example, the practice of online gambling certainly doesn't care about who its users are as long as the individual masters the use of the application, whether he is an adult or a teenager. Hope and luck are doxa for every player in reducing this phenomenon, so when content creators such as Youtube and other social media have the freedom without supervision in producing the content for the sole purpose of making profit and this is also an added advantage for software producers who don't need to bother struggling to market their capital products.

d. Capital (Capital)

There are four vocabulary capitals in Bourdieu's work, namely economic capital, cultural capital, social capital and symbolic capital. Cultural capital can also transform into symbolic capital. Symbolic capital will be described in an explanation of symbolic. Some of the capital above is an inherent part of online gambling players such as the economy, namely if there is 'money then there are chips', social capital; if there is a chip then the individual will be connected directly to fellow players, symbolic capital; if there is luck in the game, it will become a new enthusiasm for yourself and other individuals. Like data B13 "Alms is alms uncle" and data B11 "imfus dong" which means that gambling players will be approached by other people because he has power over the needs that are considered to be needs.

e. Symbolic (Symbol or sign)

Symbolic things, both singular and plural (mobilization of symbols) sometimes operate in a subtle and subtle way. Explaining and revealing this vague is Bourdieu's goal of introducing several intertwined symbolic concepts. Bourdieu (1991, 167) says that in the everyday social world, different agents are actively involved in symbolic struggles. Symbolically there is a lot of data that can be found in the higs domino application. Many features use symbols to influence society. In addition, there are also foreign cultural influences that enter other cultural areas through the media of gambling. For example, there is a strong culture of Chinese ethnicity such as Chinese ethnic figures/illustrations, Chinese music, and symbols in the whole feature that we can observe which interpret the life of ethnic Chinese in the past.

4. CONCLUSION

Analysis of the form of symbolic power from online gambling practices is mostly created by gambling players while the corporation providing the application is only limited to creating facilities in the form of game features, then players have power over interpretations that manifest into the form of arenas after having habitus and capital. Apart from that, online gambling activities also bring up a new layer where the production of discourse displayed on social media or their Youtube channel allows for a new arena to produce new meanings which become a big influence for players on the hopes and lures of victory in an online gambling game such as described above.

5. ACKNOWLEDGMENTS

This research is research with independent funding without any party from any party. The literature review and data analysis were carried out independently by collecting several references ranging from journals to literature reviews of previous research.

REFERENCES

- Bourdieu, P. (2010). *Arena Produksi Kultural: Sebuah Kajian Sosiologi Sastra*. Terjemahan oleh Yudi Santosa. Jogjakarta: Pustaka Pelajar.
- . *Language and Symbolic Power*, Translated by Gino Raymond & Matthew Adamson. Cambridge: Polity Press, 1991.
- . *On Television*, translated by Priscilla Parkhurst Ferguson. New York: The New Press, 1998.
- Bourdieu, Pierre. "The Form of Capital." In *Handbook of Theory and Research for the Sociology of Education*, by John G. Richardson, 241-258. New York: Greenwood, 1986.
- . *The Logic of Practice*, translated by Richard Nice. Stanford: Stanford University Press, 1990.
- . *Dominasi Maskulin*. Yogyakarta: Jalasutra, 2010
- Harker, Richard, dkk., 2005. *(Habitus x Modal) + Ranah = Praktik Pengantar Paling Komprehensif kepada Pemikiran Pierre Bourdieu*. Yogyakarta: Jalasutra.
- Ratna, N. K. (2015). *Teori, Metode, dan Teknik Penelitian Sastra* Yogyakarta: Pustaka Pelajar.