

## The Implications of Online Gambling on Family Integrity: An Islamic Law Perspective : A Case Study of the Community in Palu City, Indonesia

Mohammad Fauzan<sup>1</sup>, Nasaruddin Nasaruddin<sup>2</sup>, Kamaruddin Kamaruddin<sup>3</sup>

<sup>1,2,3</sup> Department of Islamic Family Law, Postgraduate School, Universitas Islam Negeri Datokarama Palu, Palu, Indonesia

---

### ABSTRACT

The rapid development of information and communication technology has provided various benefits to society; however, it has also contributed to emerging social problems, including the increasing prevalence of online gambling. This phenomenon affects not only individuals' economic and psychological well-being but also family integrity and harmony. This study aims to analyse the implications of online gambling for family integrity in Palu City and to examine the phenomenon from the perspective of Islamic law. This research employs a qualitative empirical approach. Data were collected through observation, interviews, and documentation involving families affected by online gambling in Palu City. The data were analysed descriptively and interpretively using phenomenological and structural-functional approaches and were further examined through the framework of *maqāṣid al-sharī'ah*. The findings reveal that the primary motives for engaging in online gambling include curiosity, the desire for financial gain, entertainment, and addiction. The practice generates significant negative impacts on economic, psychological, social, and spiritual aspects of family life. From the perspective of Islamic law, online gambling is prohibited (*haram*) because it constitutes *maisir* and contradicts the objectives of Islamic law, particularly the protection of wealth, life, intellect, and progeny. Consequently, online gambling poses a serious threat to the resilience and integrity of Muslim families.

---

### ARTICLE INFORMATION

#### Keywords:

Online Gambling,  
Family Integrity,  
Islamic Law,  
*Maqāṣid Al-Sharī'ah*,  
Muslim Families.

### 1. Introduction

The rapid development of digital technology has transformed gambling from a conventional and restricted activity into an easily accessible online practice. Through internet-based platforms, online gambling can be accessed anytime and anywhere, often disguised as digital entertainment or gaming. This accessibility has contributed to its growing prevalence and has increased the risk of various negative social, economic, and psychological consequences for

individuals and society. (Gunawan, 2020; Latumaerissa et al., 2021)

Seeing this, the government is now paying special attention to the rise of online gambling among the public. The President and other government officials are also working together to combat online gambling, which has now become a national issue. Evidence of the government's seriousness can be seen from October 20, 2024, to April 23, when the Ministry of Communication and Digital (Kemkomdigi), also known as the

Ministry of Communication and Digital, blocked approximately 1,192,000 online gambling sites. Furthermore, the government also blocked 127,000 pieces of content on social media platforms related to online gambling. (Mumpuni, 2025)

The growing prevalence of online gambling has become a serious threat to family stability. Funds that should be allocated to household needs are often used for gambling activities, leading to communication problems, financial instability, and debt burdens that may ultimately undermine family well-being.

## 2. Literature Review

### 2.1 *The Phenomenon of Online Gambling*

Islamic scholar Yusuf Qardhawi defines gambling as the activity of risking a certain amount of property in a game whose outcome depends on chance, with the aim of gaining a profit from the bet. Initially, gambling was a social activity involving several people risking their property in a game, at a specific time and place. Therefore, Wahib and Labib define gambling as a social activity involving money or valuables in a bet, where the winner receives property from the loser. (Jadidah et al., 2023)

This definition is in line with the provisions of Article 303 paragraph (3) of the Criminal Code (KUHP) which explains that gambling is any form of game in which the opportunity to gain a profit generally depends on luck, although it can also be influenced by the skill or expertise of the player. This definition also includes various forms of competitions or other games whose results are determined by certain rules, whether carried out by the participants or by parties outside the game participants. Meanwhile, the term online in Indonesian is known as online referring to activities carried out via the internet or other network media. Thus, online gambling can be understood as a form of gambling that uses money or valuable items as bets and utilizes

internet-based electronic media as a means of implementation. (Supratama et al., 2022)

Historically, gambling has long been a well-known and evolving practice in human life. However, online gambling only emerged in 1994, along with the widespread use of the internet in human activities. Online gambling first developed in the island nation of Antigua and Barbuda, which at the time passed the Free Trade and Processing Act. This regulation opened the door for organizations and companies to obtain permits to operate online casinos, which later became the forerunner to the emergence of the world's first online gambling sites. (Hidayat et al., 2017)

In general, this gambling phenomenon existed before the arrival of Islam and was practiced during the Jahiliyah era. Gambling in the Quran is mentioned using *al-Maisir* (lottery). The word *al-maisir*, meaning gambling, comes from the word *ya-sa-ra* (to make easy). Az-Zamarkasyi stated that this word is taken from the word *al-yyasar*, the equivalent of the word *al-gina* (wealth). (Supratama et al., 2022)

The widespread growth of online gambling is driven by several factors, including technological advancements that facilitate easy access and promotion through digital platforms, economic conditions that encourage individuals to seek instant financial gains, and social influences such as peer pressure, environmental factors, and family-related problems. Furthermore, the lack of public education and awareness regarding the risks of online gambling makes many individuals susceptible to the promise of quick profits while overlooking its potential negative consequences.

### 2.2 *Family Unity*

A family is generally defined as a group of individuals connected through marriage, blood relations, descent, or adoption who live together and perform interconnected social roles within a structured system of life. Scholars such as

Horton and Hunt, as well as Duval and Logan, emphasize that a family is not merely established through biological or legal ties but is also shaped by emotional, cultural, and psychological interactions that create a shared identity. From an Islamic perspective, the family is viewed as a physical and spiritual bond aimed at fostering harmony, tranquility, and well-being among its members, serving not only as a means of fulfilling biological needs but also as a foundation for moral and spiritual development. (Winterer, 1994)

The concept of a *sakinah* family is rooted in Surah Ar-Rum verse 21, which explains that marriage is intended to create tranquility (*sakinah*), love (*mawaddah*), and compassion (*rahmah*). A *sakinah* family is characterized by peace, comfort, and harmony in both material and spiritual dimensions of life. *Mawaddah* refers to deep and sincere love, while *rahmah* signifies compassion, care, and affection within family relationships. Together, these values form the foundation of a family environment that promotes security, mutual support, and the holistic development of all family members, both in this world and in the hereafter. (Self et al., 1978)

The realization of a *sakinah* family requires several essential elements, including sincere intentions and a strong relationship with Allah, affection among family members, openness, courtesy, wisdom, effective communication, consultation (*musyawarah*), tolerance, forgiveness, justice, equality, patience, and gratitude. These values establish healthy and responsible family relationships. Openness and effective communication help minimize conflict, while affection and forgiveness strengthen emotional bonds. Likewise, justice and patience provide the necessary framework for addressing differences, challenges, and various issues that arise in family life. (Malik Adharsyah et al., 2024)

The implementation of these principles plays a crucial role in maintaining

family unity and creating a supportive environment for the growth and development of all family members. Families built upon such values are better equipped to face social, economic, and cultural pressures that may threaten household harmony. In particular circumstances, such as long-distance relationships or external social influences, family members must continue to uphold communication, commitment, and mutual trust to preserve the ideals of a *sakinah* family. (Sirait & Rokan, 2023)

Family resilience refers to the ability of a family to endure, adapt, and thrive in the face of life's challenges. It encompasses physical, economic, psychological, social, and spiritual capacities that enable families to function effectively and maintain their well-being. Family resilience is reflected in shared commitment, strong spirituality, open communication, adequate resources, and collective problem-solving abilities. Through these strengths, families can achieve both material and spiritual well-being, strengthen interpersonal relationships, and successfully cope with external influences that may disrupt family harmony. (Daheri et al., 2023)

### **2.3 Structural functionalism theory**

Structural functionalism, developed by Talcott Parsons, views society as an interconnected system in which each component performs a specific function that contributes to social stability. The theory assumes that disruption in one part of the system affects other parts and may lead to social imbalance and change. Therefore, social order can be maintained only when each component fulfills its role effectively, similar to the way organs function interdependently within a biological organism. (Raho, 2021)

Robert Nisbet stated that structural functionalism theory was the single most significant and crucial theory for social science in its time. However, in the two

decades following World War II, the theory's popularity was no longer in doubt, but its importance in sociological theory seemed to be declining. Some sociologists even stated that functionalism as an explanatory theory was dead, and its users should choose more promising theories. (Turama, 2018)

Social status plays an important role in shaping patterns of interaction and individual behavior within society. Factors such as kinship relations, gender, age, and generational differences influence the social roles and expectations assigned to individuals. For a social system to function effectively and sustainably, it must maintain a balance among the four key components of the AGIL framework: Adaptation, Goal Attainment, Integration, and Latency. Together, these elements provide the foundation for social stability, order, and the continuity of societal functions. (Andini et al., 2024; Sarwono, 2010)

#### 2.4 Concept of Islamic Law

Islamic law is founded upon several primary sources that serve as references for legal reasoning and the resolution of religious issues. The foremost source is the Qur'an, which is regarded as the revealed word of Allah transmitted to Prophet Muhammad (peace be upon him). As the principal source of Islamic law, the Qur'an provides universal guidance for humanity and establishes fundamental principles governing faith, morality, worship, social relations, and legal conduct. Its legal provisions are conveyed through general, indicative, and detailed forms, allowing the Qur'an to remain relevant across different times and contexts while promoting justice, balance, and human welfare.

The second source of Islamic law is the Hadith or Sunnah, which encompasses the sayings, actions, and approvals of Prophet Muhammad. The Sunnah functions as an authoritative explanation and practical application of Qur'anic teachings by clarifying general commands, elaborating

ambiguous provisions, and establishing rulings for matters not explicitly addressed in the Qur'an. Through this role, the Hadith ensures that Islamic law can be implemented effectively in daily life and serves as a complementary source that strengthens the legal and ethical framework of Islam. (Anzalman et al., 2025; Kaharuddin & Jauhari, 2021)

In addition to the Qur'an and Hadith, Islamic law also relies on *ijma'* (scholarly consensus) and *qiyas* (analogical reasoning). *Ijma'* refers to the collective agreement of qualified Muslim scholars on a legal issue after the death of the Prophet and serves as a means of maintaining legal consistency and certainty. Meanwhile, *qiyas* is employed to derive rulings for new issues by identifying similarities in legal causes (*'illah*) with cases already regulated in the Qur'an or Sunnah. Together, these four sources form a comprehensive legal system that enables Islamic law to address changing social realities while preserving its fundamental objectives (*maqasid al-shari'ah*), namely the protection of human dignity and the promotion of welfare in both worldly and spiritual life. (Siregar, 2024)

#### 2.5 Maqashid Syariah

*Maqasid al-Shari'ah* refers to the objectives and wisdom underlying the formulation of Islamic law. Etymologically, *maqasid* means goals or intended purposes, while *shari'ah* denotes the divine path that guides human life. In Islamic legal theory, *Maqasid al-Shari'ah* represents the universal purposes intended by Allah in establishing legal rulings to ensure human welfare (*maslahah*) in both worldly and spiritual dimensions. Scholars such as Al-Shatibi and Wahbah al-Zuhaili emphasize that all Islamic laws ultimately aim to protect human interests and prevent harm, thereby promoting justice, balance, and well-being in society. (Az-Zuhaili, 2021; Hambari & Ayuniyyah, 2022)

The primary level of *Maqasid al-Shari'ah* is known as *al-daruriyyat* (essential necessities), which comprises the five fundamental protections: preservation of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage or family (*hifz al-nasl*), and property (*hifz al-mal*). These necessities are indispensable for human existence and social stability. Islamic law therefore establishes regulations that safeguard faith, prohibit murder and self-harm, encourage knowledge and prohibit intoxicants, protect family lineage through marriage, and preserve property through lawful economic activities. The neglect of any of these essential elements would threaten both individual and societal well-being. (Hasniar, 2025; Rajafi, 2023)

Beyond the essential level, Islamic law also recognizes *al-hajiyyat* (complementary needs), which facilitate human life and remove hardship, and *al-tahsiniyyat* (embellishments), which promote moral excellence, ethical conduct, and social refinement. While *hajiyyat* support the effective fulfillment of essential needs through legal concessions and practical flexibility, *tahsiniyyat* enhance the quality of life by encouraging virtuous behavior, good manners, and social harmony. Together, these three hierarchical levels provide a comprehensive framework that enables Islamic law to balance fundamental necessities, practical needs, and moral values while maintaining its overarching objective of achieving human welfare and dignity. (Hambari & Ayuniyyah, 2022; M.A, 2017)

### 3. Methodology

This research employs an empirical legal approach, also known as sociological research or field research. The applied research method combines qualitative analysis as the primary approach, supported by quantitative data to strengthen and enrich the research findings.

As stated by Bogdan and Taylor, as cited by Lexy J. Moleong and Sabian in "Progressive Legal Research Methodology," a qualitative approach produces descriptive data in the form of written and oral accounts that describe the behavior, experiences, and perspectives of the research subjects. Therefore, this research is not solely oriented toward recording empirical facts but also seeks to deeply understand and interpret the socio-legal dynamics developing within society, supplementing this with numerical data on specific aspects to strengthen the validity and generalizability of the research findings. (Maleong, 2018; Nurdin, 2017; Sugiyono, 2017)

The location used as the center for implementing this research is Palu City, which also has the status of being the capital of Central Sulawesi Province.

## 4. Results and Discussion

### 4.1 *The Impact of Online Gambling on Family Stability in the Community of Palu City*

The findings reveal that online gambling in Palu City has developed through various forms, including online slots, online poker, and digital cockfighting facilitated by gambling websites and social media platforms such as Telegram. The widespread availability of smartphones and internet access has enabled gambling activities to reach diverse segments of society. The study demonstrates that the digital transformation of traditional gambling practices has expanded participation, increased gambling frequency, and intensified the associated social, economic, and legal risks.

The study identifies four primary motivations underlying community involvement in online gambling: curiosity and social influence, the desire to multiply income, entertainment purposes, and gambling addiction. These motivations do not operate independently but rather form a

behavioral continuum through which individuals may progress from initial experimentation to more intensive involvement and eventual dependency. Social, economic, and psychological factors were found to play significant roles in shaping this process.

Economic motives, particularly the expectation of obtaining quick financial gains, emerged as one of the dominant drivers of online gambling participation. Many individuals perceived gambling as an alternative means of improving their financial condition or supporting family needs. However, the findings indicate that expectations of substantial profits frequently resulted in persistent financial losses, debt accumulation, depletion of family assets, and increased economic pressure within households.

Beyond economic considerations, some participants viewed online gambling primarily as a form of entertainment and emotional stimulation. Although initially perceived as a recreational activity, the study found that this pattern carries a high potential for developing into addictive behavior. The random reward mechanisms embedded in gambling platforms encourage repeated participation, leading to increased gambling frequency, larger betting expenditures, and a heightened risk of dependency.

The implications of online gambling for family integrity in Palu City were evident across economic, psychological, and social dimensions. Economically, gambling disrupted household financial management, increased indebtedness, and reduced families' ability to meet basic needs. Psychologically, gamblers experienced stress, anxiety, frustration, depression, and diminished self-control, while family members suffered emotional distress arising from ongoing conflicts. Socially, online gambling contributed to declining trust among family members, marital conflict,

neglect of familial responsibilities, and, in some cases, divorce.

Another significant finding is that online gambling also affects moral and spiritual dimensions. Involvement in gambling was associated with moral degradation, weakened religious commitment, and declining personal integrity within both family and community life. Furthermore, most research participants were found to have links to methamphetamine abuse, either as users or distributors, indicating a close relationship between online gambling and other forms of deviant behavior. Therefore, online gambling should be understood not merely as an economic or legal issue but as a serious threat to family resilience, moral values, and social stability in Palu City.

#### ***4.2 An Islamic Law Perspective on Online Gambling and Family Stability in Palu City, Indonesia***

The findings indicate that the rapid expansion of digital technology has significantly increased public access to online gambling in Palu City. The widespread availability of smartphones and internet connectivity has made online gambling more accessible and difficult to control, posing substantial challenges to family stability and social order. The study found that weak family supervision and limited digital literacy contribute to the vulnerability of family members to gambling-related activities.

From the perspective of Islamic law, online gambling shares the same essential characteristics as *al-maysir*, which is explicitly prohibited in both the Qur'an and the Hadith. Although gambling practices have evolved from conventional forms to digital platforms, they continue to involve speculation, uncertainty, and the transfer of wealth in which one party benefits at the expense of another. The findings demonstrate that all forms of online gambling identified in Palu City contain

these prohibited elements and therefore contradict the fundamental principles of Islamic teachings.

The study further reveals that the consequences of online gambling extend beyond financial losses and affect psychological, social, moral, and spiritual dimensions of family life. Economic impacts include household financial instability, debt accumulation, and the loss of family assets. Psychologically, gamblers experience stress, anxiety, depression, and addictive behavior that subsequently affects family relationships. These findings are consistent with Behavioral Addiction Theory, which explains how intermittent reward mechanisms encourage compulsive and repetitive gambling behavior.

Socially, online gambling contributes to declining trust among family members, marital conflicts, neglect of family responsibilities, and, in some cases, divorce. These findings support Social Control Theory, which views the family as the primary institution responsible for regulating individual behavior. When family functions such as supervision, communication, and value transmission weaken, the likelihood of deviant behavior, including gambling, increases significantly and threatens family cohesion.

An analysis based on the *Maqasid al-Shariah* framework demonstrates that online gambling undermines the five essential objectives of Islamic law (*al-daruriyyat al-khams*). It threatens the protection of religion (*hifz al-din*) through neglect of religious obligations and weakened spirituality; endangers life and well-being (*hifz al-nafs*) through psychological distress and domestic conflict; impairs intellect (*hifz al-'aql*) through addiction and irrational decision-making; damages wealth (*hifz al-mal*) through financial losses; and jeopardizes lineage and family continuity (*hifz al-nasl*) through disrupted parenting and weakened family resilience.

In conclusion, online gambling should not be understood merely as a legal or economic issue but as a multidimensional social phenomenon that threatens family resilience and community well-being. The findings demonstrate that online gambling is fundamentally incompatible with the objectives of Islamic law and undermines the preservation of religion, life, intellect, wealth, and future generations. Therefore, effective prevention requires not only legal enforcement but also strengthening family functions, religious and moral education, and digital literacy within society.

## 5. Conclusion

This study concludes that online gambling has become a significant social phenomenon in Palu City, facilitated by the rapid development of digital technology and driven by factors such as economic pressure, the desire for instant financial gain, curiosity, and entertainment. The findings reveal that online gambling produces substantial negative impacts on family integrity, including financial losses, increased debt, psychological distress, weakened family relationships, and neglect of familial responsibilities. From the perspective of *Maqāsid al-Shari'ah*, online gambling is incompatible with the fundamental objectives of Islamic law because it threatens the protection of religion, life, intellect, wealth, and lineage. Therefore, online gambling is considered a harmful practice that generates greater *mafsadah* (harm) than *maṣlahah* (benefit) and is prohibited in Islam. These findings underscore the importance of comprehensive preventive measures involving families, communities, religious leaders, and government institutions to reduce the prevalence of online gambling and safeguard social welfare in accordance with Islamic principles.

## REFERENCES

- Andini, S., Hayati, M., & Zahra, N. H. (2024). Teori Pembelajaran Sosial. *Pediaqu: Jurnal Pendidikan Sosial Dan Humaniora*, 5(1).
- Anzalman, Thaheransyah, Kamal, T., SA, S., Asmaret, D., & Julhadi. (2025). Hukum Islam: Dasar, Sumber, Asas, Ruang Lingkup dan Tujuan Hukum. *INNOVATIVE: Journal Of Social Science Research*, 5(1).
- Az-Zuhaili, W. (2021). Tafsir al-Munir Jilid 1: Aqidah, Syari'ah dan Manhaj. In *At-Tafsir al-Munir fil 'Aqidah wasi Syari'ah wal Manhaj* (Cet. I, p. 622). Gema Insani.
- Daheri, M., Rohimin, R., Amin, A., Iqbal, M., & Warsah, I. (2023). Synergisticity of Family, School, and Community Education In Strengthening Religious Moderation. *TARBIYA: Journal of Education in Muslim Society*, 10(1). <https://doi.org/10.15408/tjems.v10i1.36028>
- Gunawan, T. (2020). Rasionalitas Pembentukan Perilaku Judi Togel (Toto Gelap) di Masyarakat (Studi Kasus: Desa Sambigede, Kecamatan Sumberpucung, Kabupaten Malang). *JSHP: Jurnal Sosial Humaniora Dan Pendidikan*, 5(1). <https://doi.org/10.32487/jshp.v5i1.978>
- Hambari, H., & Ayuniyyah, Q. (2022). Pemisahan Maqashid Syariah dari Ilmu Ushul Fiqh dan Pengaruhnya Pada Penetapan Hukum Islam Kontemporer. *Mizan: Journal of Islamic Law*, 6(1). <https://doi.org/10.32507/mizan.v6i1.1200>
- Hasniar. (2025). Ijtihad Dalam Ushul Fiqh Ijtihad In Ushul Fiqh. *JiIC: Jurnal Intelek Insan Cendikia*, 2.
- Hidayat, Z., Saefuddin, A., & Sumartono, S. (2017). Motivasi, Kebiasaan, dan Keamanan Penggunaan Internet. *Jurnal ILMU KOMUNIKASI*, 13(2). <https://doi.org/10.24002/jik.v13i2.675>
- Jadidah, I. T., Lestari, U. M., Smanah Fatiha, K. A., Riyani, R., Neli, & Wulandari, C. A. (2023). Analisis maraknya judi online di Masyarakat. *Jurnal Ilmu Sosial Dan Budaya Indonesia*, 1(1). <https://doi.org/10.61476/8xvvgdb22>
- Kaharuddin, & Jauhari, M. (2021). Metodologi Tafsir Dalam Al-Qur'an. *Kreatif: Jurnal Pemikiran Pendidikan Agama Islam*, 19(2). <https://doi.org/https://doi.org/10.52266/kreatif.v19i2.790>
- Latumaerissa, D., Tuhumury, C., & Patty, J. M. (2021). Fenomena judi toto gelap (togel) online pada masyarakat (Kajian Kriminologi). *Jurnal Belo*, 7(2).
- M.A, D. H. S. E. (2017). Reform of Hasan Turabi USHUL AL FIQH. *International Journal of Science and Research (IJSR)*, 6(3).
- Maleong, L. J. (2018). *Metodologi Penelitian Kualitatif*. Rosdakarya.
- Malik Adharsyah, Muhammad Sidqi, & Muhammad Aulia Rizki. (2024). Pernikahan Dalam Perspektif Hukum Islam. *Jurnal Syariah Dan Ekonomi Islam*, 2(1). <https://doi.org/10.71025/2xrmbv96>
- Mumpuni, A. (2025, May 3). Komdigi Blokir 1,3 Juta Konten Judi Online hingga 23 April 2025. *Tirto.Id*. <https://tirto.id/komdigi-blokir-13-juta-konten-judi-online-hingga-23-april-2025-hbid>
- Nurdin, N. (2017). To research online or not to research online: Using internet-based research in Islamic Studies context. *Indonesian Journal of Islam and Muslim Societies*, 7(1). <https://doi.org/10.18326/ijims.v7i1.31-54>
- Raho, B. (2021). Teori Sosiologi Modern Revisi. In *Prestasi Pustaka*.
- Rajafi, A. (2023). The Contemporary Ushul Fiqh in Indonesia: An Idea and Practice. *Jurnal Ilmiah Al-Syir'ah*, 21(1). <https://doi.org/10.30984/jis.v21i1.2260>
- Sarwono, S. W. (2010). Teori-Teori Psikologi Sosial. In *PT. Rajagrafindo Persada*.

**International Journal of Contemporary Islamic Law and Society**  
**Vol. 8 No. 1 Tahun 2026**

- Self, G. L., Springer, K. S., & Duvall, E. (1978). Marriage and Family Development. *The Family Coordinator*, 27(4). <https://doi.org/10.2307/583458>
- Sirait, D. I., & Rokan, M. K. (2023). Konsep Kafa'ah Pernikahan Dikalangan Komunitas Said/Syarifah (Studi Komunitas Said/Syarifah di Kota Medan, Sumatera Utara). *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam*, 5(2), 1215-1220. <https://doi.org/10.37680/almanhaj.v5i2.2881>
- Siregar, I. (2024). Al-Quran dan Hadis Sebagai Sumber Hukum Islam. *Ibn Abbas*, 6(2). <https://doi.org/10.51900/ias.v6i2.19767>
- Sugiyono. (2017). *Metode Penelitian Pendekatan Kuantatif dan Kualitatif*. Alfabeta.
- Supratama, R., Elsera, M., & Solina, E. (2022). Fenomena Judi Online Higgs Domino Dikalangan Mahasiswa Pada Masa Pandemi Covid-19 di Kota Tanjungpinang. *Ganaya: Jurnal Ilmu Sosial Dan Humaniora*, 5(3). <https://doi.org/10.37329/ganaya.v5i3.1933>
- Turama, A. R. (2018). Formulasi Teori Fungsionalisme Struktural Talcott Parsons. *Jurnal Univeristas Sriwijaya*, 2(2).
- Winterer, C. (1994). A happy medium: The sociology of Charles Horton Cooley. *Journal of the History of the Behavioral Sciences*, 30(1). [https://doi.org/10.1002/1520-6696\(199401\)30:1<19::AID-JHBS2300300103>3.0.CO;2-4](https://doi.org/10.1002/1520-6696(199401)30:1<19::AID-JHBS2300300103>3.0.CO;2-4)