

## **"GUESSING NUMBERS" GAMBLING IN SURABAYA IN THE 1950-1980S**

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### **ABSTRACT**

*Gambling games in Indonesia have been going on for a long time, even before the Dutch colonial presence in Indonesia gambling games had become part of the activities of the Javanese people in the 11th century. In its development, the types of gambling games are increasingly diverse, such as the money lottery, goods lottery, Hwa-Hwee and Lotto in Surabaya. The role of the government was also a driving force for the rise of gambling games in Surabaya in the 1950-1980s because of the legalization of gambling. The real purpose of legalization is to get taxes from gambling games and be able to overcome social problems in Surabaya. Although in this case not all gambling games are strictly monitored by the local government, it means that there are also illegal gambling games. The purpose of this study was to determine the activities and developments of gambling in Surabaya in the 1950s to the 1980s and what the impact of gambling activities was in Surabaya. To find out how the development and impact of gambling in Surabaya, researchers use an economic and social approach by presenting historical data from newspapers, magazines, archives, and other scientific works.*

**Keywords:** *Gambling, The Role of Government, Impact, Surabaya.*

### **ABSTRAK**

*Permainan judi di Indonesia sudah berlangsung sejak lama, bahkan sebelum kehadiran kolonial Belanda di Indonesia permainan judi sudah menjadi bagian dari aktivitas masyarakat Jawa pada abad ke-11. Dalam perkembangannya, jenis permainan judi semakin beragam seperti lotere uang, lotere barang, Hwa-Hwee dan Lotto di Surabaya. Peran pemerintah juga menjadi pendorong maraknya permainan judi di Surabaya tahun 1950-1980an karena adanya proses pelegalan judi. Tujuan pelegalan sebenarnya untuk mendapatkan pajak dari permainan judi dan mampu menanggulangi permasalahan sosial di Surabaya. Meskipun dalam hal ini tidak semua permainan judi diawasi secara ketat oleh pemerintah daerah, artinya juga terdapat permainan judi yang ilegal. Tujuan dari penelitian ini untuk mengetahui aktifitas dan perkembangan perjudian di Surabaya pada tahun 1950 hingga 1980an dan seperti apa dampak dari adanya aktifitas perjudian di Surabaya. Untuk mengetahui bagaimana perkembangan dan dampak dari perjudian di Surabaya peneliti menggunakan pendekatan ekonomi dan sosial dengan menghadirkan data sejarah dari koran, majalah, arsip, dan karya ilmiah lainnya.*

**Kata Kunci:** *Perjudian, Peran Pemerintah, Dampak, Surabaya.*

## INTRODUCTION

*"Indian Islanders are very fond of races. On market day, in every part of the country where open gambling is not prohibited, men and women, young and old, divide themselves into groups on the streets of the market, to conduct races. At that time the disposition of the inhabitants seemed to change altogether, for their earnestness, order, and tranquility turned into the unease of excitement, and frenzy." (Reid, 2014)*

The quote above is the result of John Crawford's portrayal of gambling activities carried out by residents in the archipelago in the 19th century. It is said that one particular day the inhabitants of the Indies flocked to the market where gambling was held. It's as if gambling is a moment that everyone has been waiting for without age restrictions. The large number of gambling in the market shows that these activities have long been carried out by residents in the archipelago, and have become a kind of community tradition.

According to Herbert A. Bloch, gambling originally arose from folk games. Many dexterity games are commonly done to fill your spare time, for example, the game of mounds or marbles can be an access to gambling (Bloch, 1951:218). In addition, another access to gambling is animal pitting activities that have been known for a long time (Nugroho, 2014). One example is chicken fighting (taken) in Bali which has been practiced since the 10th century. The information was obtained from the reading of the Sukawana Inscription, the Batur Abang Inscription, and the Batuan Inscription. Similarly in Bali, the Javanese have long been familiar with the tradition of cockfighting, as contained in the story of Cindelaras during the Jenggala kingdom in the 11th century.

The types of gambling became more diverse when people from other nations came and settled in the archipelago. They brought and popularized a variety of games from their place of origin, including games with card media such as guessing numbers or guessing pictures (Reid: 2014, 299). These games are then packaged into money or property bets to make a profit among money bettors. It is at this point that only habitual games and entertainment become gambling activities.

Gambling activities continued to grow, even in the colonial period until the new order of gambling was arranged in such a way as to benefit from these activities. The colonial government established a system called Pacht. (Wahid, 2013)

This system then continued to be used until the New Order period by legalizing certain types of gambling. Not all Indonesian local governments are allowed by the central government to legalize gambling in their territory. It only covers a few big cities, including Jakarta, Medan, and Surabaya. In Surabaya gambling was only legalized in the late 1960s. The results obtained from the legalization are used to accelerate the development of the city of Surabaya. Of course, the policy of

legalizing gambling in Surabaya has other impacts on the social sector for its people. Therefore, this paper seeks to examine how gambling activities and developments in Surabaya in the 1950s to 1980s. Besides that, what is the impact resulting from gambling activities in Surabaya?

## **METHOD**

Given the many types of gambling in society, this article is limited to the types of gambling numbers because this type of gambling is the most played by the public. The method used to answer the above question is the historical method using an economic and social approach. As for historical sources, they are obtained from newspapers, magazines, archives, and supporting scientific works.

## **RESULTS AND DISCUSSION**

### **AROUND ILLEGAL GAMBLING AND LOTTERIES**

Around the 1960s, there was a lot of wild gambling in night markets. These activities are usually held by youth organizations, student organizations, or community organizations. They rent out stalls to anyone who wants to sell. Not only used for selling but many of these stalls are also rented by bookies. Gambling in such charitable night markets include Paseran, Abang Idjo, Guess the Number, and others (Samiadji, 1968:30) Such activities seem to have been going on for quite a long time because since the 1950s there have been many resolutions of rejection from the community organizations regarding gambling in their area (*Kumpulan Arsip Lembaran-Lembaran Kabinet Presiden RI*, ANRI: No Arsip 1905).

Gambling at the night market is not the only access to gambling, there are other types of gambling, one of which is illegal lotteries in the form of money and goods. In the 1950s money lotteries were suspected to be widely organized by lottery dealers. They sell it to the public with the lure of a big prize for whoever can win it. Usually, the money lottery organizer advertises the lottery to be held in newspapers to inform the amount of the lottery prize and the date of withdrawal (draw). Several publishers and booksellers of divination also organize money lotteries. For buyers to be interested, the advertisement is peppered with interesting words as well. The lottery can be classified as illegal gambling because there is no permission from the Minister of Social Affairs.

**Picture 1: Money Lottery Ads**



**Source:** ("Rahasia Hebat Terbongkar," Surat Kabar Bintang Timur, 1953)

When the economic crisis haunted all walks of life in the 1960s trade activities weakened because people's purchasing power for an item was low. Along with that situation came a new type of lottery and other types of gambling, including:

### **1. Goods Lottery**

The lottery of goods is the answer to getting the goods desired by the public with a small amount of money. The item lottery game is the same as the money lottery, but as explained at the beginning, the prizes obtained are in the form of goods. The lottery dealers can also be said to be the same, except that they see a greater business opportunity that can be run than organizing a money lottery at that time. These lottery dealers give capital to lottery agents to buy an item, and then the agent organizes it. So that what lottery of goods will be held depends on the needs of the goods or what is in demand by the community ("Lotre 'Gelap' Berkeliaran Di Kampung-Kampung Ibukota," 1967).

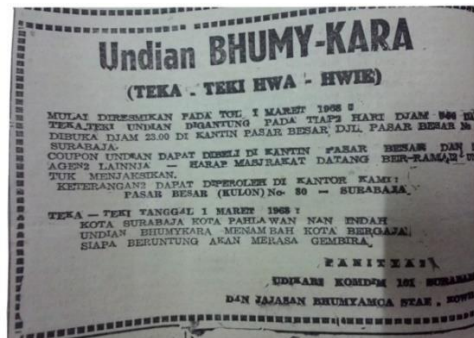
In 1967 the lottery was often held in big cities, villages, and government agencies. In fact, in addition to being favored by adults, young children also want to participate in buying this lottery coupon ("Digoda Oleh Permainan Lotre, Djudi Di Pasar Malam Dan Lotto," 1967). Their desire to get an item gives rise to the desire to speculate. In addition, there is an economic opportunity for people to circulate or sell lottery coupons of goods, and they earn wages from the proceeds of selling lottery coupons. The lottery that also took the city of Surabaya by storm in the 1960s was the Yamaha Lottery. The prize offered is a branded motorbike Honda or Yamaha. The lottery winner is required to guess the nano's tail three-pointer to get the prize. Meanwhile, the coupon price offered for each sheet is Rp. 225,- (Benno, 1969:27).

## 2. Hwa-Hwee and Lotto

In addition to the Lottery, there is also another type of gambling number, known as Hwa-Hwee. In the beginning, the implementation of gambling was organized by community organizations and foundations. One of the military foundations that hold it is the Bhumyamca Foundation owned by the Indonesian Navy.

### picture 2:

The Hwa-Hwee advertisement organized by the Navy's Bhumyamca Foundation in Surabaya



Source: ("Undian Bhumy Kara," Koran Surabdja, 1968)

In April 1968 the Mayor of Surabaya decided to legalize Hwa-Hwee. This method is intended to control the excess gambling figures in Surabaya as well as to scavenge taxes from gambling. In its implementation, the Surabaya City Government cooperates with TNI institutions. Every month the organizers (Pemkot and TNI) make a profit of 17 million rupiahs which is then divided equally by five institutions. (Sjariffudin, 1968:29.) The TNI uses the proceeds from Hwa-Hwee for soldiering purposes or repairs to facilities in its units. Meanwhile, the Surabaya City Government used it to overcome the flood problem in the Darmo area by purchasing suction pumps, repairing the city's suburbs to the east, repairs along the Shopping-Centre in Tunjungan and closing the electric tram tracks. ("Pendjual Kode-Kode Terdiri Dari Anak-Anak Belasan Tahun Dan Penjualan Lotto Surja Sehari Rata-Rata Tjuma Rp. 500.000," 1969).

The profit from the Hwa-Hwee event at that time was quite large. This is due to the high interest of the people of Surabaya city toward Hwa-Hwee. Every time the Hwa-Hwee numbers open were held in Chinatown, thousands of people came to make sure the numbers were not missed. As reported by the gambling duty officer, on May 16, 1968, as many as 1500 people came to fill the gambling quarantine area to witness the opening of the Hwa-Hwee numbers. (*Laporan Singkat Peristiwa-Peristiwa Di Kompleks Karantina Perjudian*, Arsip Kota Surabaya).

Hwa-Hwee is increasingly infecting the people of Surabaya and Hwa-Hwee fever has permeated the joints of life. Many people put their luck from the results of the "puzzle" guess. The impact is when more and more low-income people become addicted to the pseudo-expectations of gambling this number. The harmony of their households is threatened due to Hwa-Hwee opium. The outpouring of the heart of Suminah, a rickshaw driver's wife who wrote about her husband's

behavior changes on the pages of a Sketch Magazine reader's letter, can describe how Hwa-Hwee can influence a person's behavior. She revealed that her husband, who was in love with Hwa-Hwee, never returned home and even after two weeks her husband had not given her any spending money. He also expects the government to immediately stop the Hwa-Hwee gambling. Increasingly, Hwa-Hwee is increasingly infecting the people of Surabaya, and Hwa-Hwee fever has permeated the joints of life. Many people put their luck from the results of the "puzzle" guess. The impact is when more and more low-income people become addicted to the pseudo-expectations of gambling this number. The harmony of their households is threatened due to Hwa-Hwee opium. The outpouring of the heart of Suminah, a rickshaw driver's wife who wrote about her husband's behavior changes on the pages of a Sketch Magazine reader's letter, can describe how Hwa-Hwee can influence a person's behavior. She revealed that her husband, who was in love with Hwa-Hwee, never returned home and even after two weeks her husband had not given her any spending money. He also expects the government to immediately stop Hwa-Hwee gambling (Suminah, 1968).

## **LEGALIZATION OF HWA-HWEE AND SURABAYA CITY GOVERNMENT'S RESPONSE**

The widespread impact caused by Hwa-Hwee made the Mayor of Surabaya rethink continuing gambling. Moreover, many parties reject the existence of Hwa-Hwee gambling, as well as reject the existence of a gambling quarantine. On May 15, 1968, the Mayor of Surabaya issued decree number 274 to revoke the legalization of Hwa-Hwee. In the decree, the circulation of Hwa-Hwee must be ended on May 21, 1968. (Drs.Suratman, 1968) Therefore, the legalization of Hwa-Hwee in Surabaya did not live long, approximately only one month.

The repeal of Hwa-Hwee's legalization on May 21, 1968, does not mean that no longer access to gambling can be enjoyed by the public anymore. The Surabaya City Government is still sticking to the original plan, to build a "thick wall" for other gambling that still exists, namely Nalo (National Lottery) based in Jakarta so that the money of the people of the City of Surabaya is not absorbed through the gambling. The absorption of funds from Hwa-Hwee obviously cannot be done anymore. Meanwhile, there is a big agenda that must be faced by the Surabaya City Government in particular, and East Java in general, as the host of PON VII.

The first PON during the New Order period required a lot of funds. The Surabaya City Government then proposed to the Governor of East Java M. Noer to approve the holding of Lotto for the construction of PON facilities in Surabaya and several regions in East Java. The proposal was also approved by the Governor. So the legalization of gambling was born again in Surabaya, namely Lotto Jatim. This shows that the cessation of Hwa-Hwee is not purely because there is widespread access to gambling in the community. Another reason is that the Hwa-Hwee results received by the Surabaya City Government are not enough for additional funds for city development. The first PON during the New Order period required a lot of funds. The Surabaya



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Lotto, which will be legalized by the Surabaya City Government, has been planned for a long time before Lotto Jatim. Lotto Jatim itself was only held after obtaining approval from the Governor of East Java. As the name implies, Lotto Jatim is circulated throughout East Java. The goal is to be one of the ways to succeed PON VII in East Java. In August 1968 the East Java Lotto began to be circulated, after the formation of the East Java Lotto management committee chaired by the Governor of East Java (Krisnawati, 2010:47). This East Java Lotto is organized by the Surabaya City Government, without cooperating with the TNI institution directly, as well as the timing of the implementation of Hwa-Hwee. The results obtained by the Surabaya City Government will practically be greater because 50% of the sales of Lotto Jatim are used for organizers. These results are then used for not being applied to other Lotto implementations, both Lotto PON, and Lotto Surya.

In the early period of the circulation of Lotto Jatim, people were still reluctant to "play" this gambling. People who are still used to the Hwa-Hwee game still don't understand how to "play" this Lotto. Namupembangunan, and social assistance, according to the portion that has been set. This division of results jun, over time they can understand how to "play it" (Krisnawati, 2010:48) Therefore, it can be said that the East Java Lotto is also the government's way of introducing this gambling because, after the repeal of the East Java Lotto legalization, the Government re-organized another Lotto.

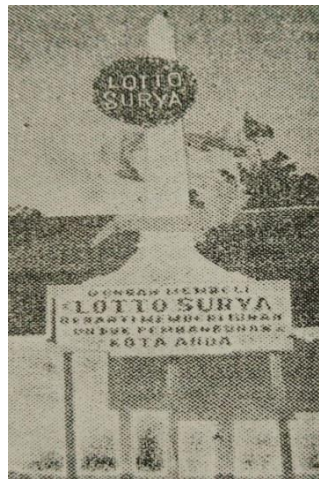
In March 1969 the city government began to organize Lotto Surya, whose purpose was the same as Lotto Jatim. It's just that this lotto should not be circulated outside the Surabaya area. Before the emergence of Lotto Surya, the PON committee had already circulated the Lotto PON, precisely on February 14, 1969. Lotto Surya and Lotto PON go hand in hand to absorb money from the people of the City of Surabaya to build public facilities in Surabaya, as well as funds for the implementation of PON VII in East Java. The Lotto-Lotto absorbs the buyer's money by offering large prizes. These two types of Lotto have 50 series of numbers that fans will guess. Meanwhile, to determine what number comes out the numbers that have been prepared are rotated using certain tools (Majalah Sketsmasa, No 92, 15 Mei 1969, Hlm 9).

In the first month of organizing Lotto Surya, the committee obtained a result of 2 million rupiahs. Two months later, in May 1969, the results received by the organizers reached more than 17 million rupiahs (“Surabaja Membangun Dengan Duit Rakjat Sendiri,” 1969). Most of the funds are used for the construction of education and health facilities in Surabaya. The results of the construction of public facilities from Lotto Surya include the construction of five elementary school buildings each in the Krembangan, Gubeng., Banyu Urip, and Tambaksari areas, the construction of a junior high school (Junior High School) building in Wonocolo, the construction of a shelter for leprosy sufferers, and the rest as a savings fund for the development cash foundation. All proceeds obtained and the use of funds from Lotto Surya is announced to the people of Surabaya through Radam THR. (“Radio Amatir Taman Hiburan Rakyat,” 1969).

Meanwhile, Lotto PON, chaired by Colonel Acub Zainal, earned a lot of income. The funds obtained are used for PON funding, and the construction of facilities to be used. Such as the construction of a Hockey Field on Dharmawangsa Road (Ramadhanis, 2010) and renovation of Tambaksari Stadium (Gelora Stadium 10 November). The renovation of the stadium, which later became the home ground of the Persebaya football club itself, is said to have swallowed a budget of up to 288 million rupiah.

### **Picture 3.9**

Lotto Surya Poster That Reads "By Buying Lotto Surya Means Giving Dues for The Development Of Your City



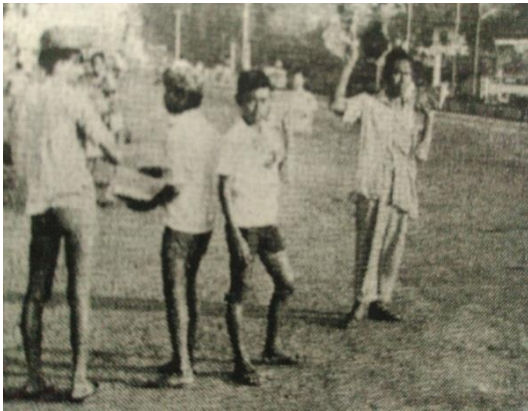
**Source:** (“Dengan Membeli Lotto Surya Berarti Memberi Iuran Untuk Pembangunan Kota Anda,” Majalah Sketsmasa, 1969)

The holding of Lotto Jatim, Lotto PON, and Lotto Surya can be said to be more and more forms of gambling to pit luck. The effect caused by the absorption of money from the people of Surabaya is also not small. Many people are addicted to the lotto. Every day they are busy guessing what the numbers will be. On the other hand, many people take advantage of this moment to find additional income. Starting from teenagers, to adults have the opportunity to sell tail codes for reference for Lotto addicts in guessing the numbers that will come out. Oxtail code sellers usually

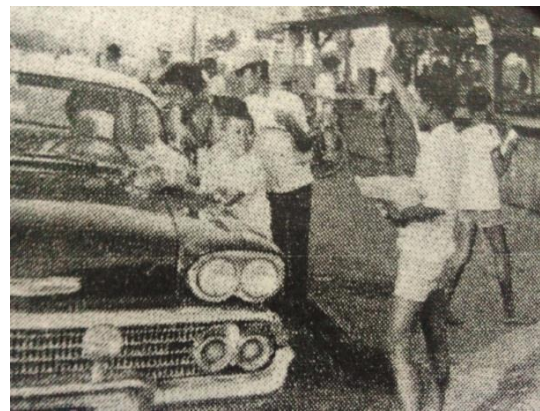


sell around Jalan Pemuda, Embong Malang, Ondemohen, Yos Sudarso, and THR Pages. ("Surabaya Tambah Ramai Hiburan," 1969).

**Picture 3.10**



**Picture 3.11**



**Picture 3.12**



**Image Captions 3.10, 3.11, 3.12:** Sellers of Lotto PON Codes, and Lotto Surya in Surabaya.

Starting from young children to parents, many are sellers of lotto tail codes.

**Source:** ("Pendjual Kode-Kode Terdiri Dari Anak-Anak Belasan Tahun Dan Penjualan Lotto Surya Sehari Rata-Rata Tjuma Rp. 500.000," Majalah Liberty, 1969)

The people of Surabaya have entered the Lotto opium circle. They hope to win a Lotto every time a lotto number is screened. That's what Suratman tried to describe in an article in Sketch Magazine at the time.

*"It's hard now to be taught kosher and it's hard. Both are delicious people say. Heaven and Hell how it will be. Because, my children are hungry, others don't want to know. It was futile to hear the khotbah of religion. Wasted mental development. Mosque, Geredja, Hanja temple I use shelter in human time or scorching heat. It's not that I don't want to know which ones are kosher and which ones are Jang. Indeed, way is deadlocked. Not! Not the Mosque, Geredja, or Hanja temple I use shelter in hudjan or hot time. But there isn't. Can't stand the skin burned by the scorching heat. Can't afford to shiver in the rain"* (Drs.Suratman,"Essesnsilia Djudi dalam Pembangunan", 1968.)

Another problem that arises because of the existence of Lotto is the inability of one of the PON VII contingents to participate in the PON event in Surabaya. They learned that the funds used to finance the sports party came from Lotto's proceeds. They do not want to be financed by gambling money, because it is considered illegitimate by them. With the emergence of protests from one of the PON contingents, the PON committee then temporarily suspended Lotto PON. After the PON VII event in Surabaya was completed, the Lotto-lotto was also stopped from circulation ("Lotto PON Ditutup Sementara," Koran Kompas, 1969).

The dynamics of the development of gambling games in Indonesia, especially the City of Surabaya not only received a response from the public who felt disadvantaged by the game but in the 1980s criticism of gambling could be seen by the presence of musicians who conveyed concerns with gambling games both legalized and not through a song, such as:

**1. (Bimbo and Iin. PORKAS. 1986)**

*We Start With PORKAS*

*Gambling Is, Not*

*Gambling Thirteen Billion A*

*Year That Target Must Be Pursued PORKAS Is*

*Created, Sports Will Be*

*Improved Don't Let It Be*

*Reversed, PORKAS Success, Deflated Achievements Are Not Playing*

**2. (Nomo and Yon Koeswoyo. PORKAS and TSSB. 1989)**

*Mbah Wedok Ngekeki Kode, Dik. (grandma gives code, Dik)*

*Wes, Pokoke Pikiranku Entuk, Dik Masang PORKAS (will) get, Dik, if you put the code PORKAS)*

*Dadakno, Dik, Meleset Adohe Gak Dumok (It turns out Dik, (the number) misses far away)*

*Masang TSSB yo Ngono (Install it in TSSB too)*

P... Puyeng-Puyeng Golek Duit Soko Ngendi (Dizzy to Make Money From Where)

O... Ojo-Ojo Biso Edan Mikirake (Don't Be Crazy Thinking About It)

R... Rame-Rame Golek Menang Dewe-Dewe (Crowded to Find Your Own Win)

K... Kalang Kabut Keluarga Uwes Mesti (It's Certain That The Family Is Confused Not Karuan)

A... Akale Kepepet Pikire Petheng (His Intellect is narrow, his dark mind)

S.... Sak Isane Nglakoni Dalan Kang Murtad (As much as you can, go down the apostate path)

T. ...Tanpo Ngelingi Bojo Lan Anake (Without Remembering His Wife And Children)  
 S. ... Soale Urip Dadi Digampangake (Because His Life Is Made Easy)  
 S.... Sengsoro Jiwo Lan Rogo Bubrahan Kabeh (Miserable Body Soul, Damaged Everything)  
 B... Becik e Kabeh Wae Leren Jok Masang (Better All Stop Don't Place (Bet))

### 3. (Rhoma Irama and Soneta. JUDI. 1989)

Gambling, Promising Gambling Wins,  
 Promising Wealth  
 Lies, Even If You Win It Is The Beginning Of Defeat  
 Lies, Even If You Are Rich It Is The Beginning Of Poverty

That's a fragment of the lyrics of three songs that once colored the Indonesian music scene in the 1980s. Three songs from three different bands have a gambling theme in the song. It's no coincidence that the songs carry the same theme and in almost the same period of the year, because that's roughly the reality that happened in society in the 1980s. Where, many people are starting to be crazy about the pseudo-expectations of lottery coupons, such as Porkas and TSSB.

In Surabaya, gambling coupons are circulated by PT. Arthadana Kriya located at Jalan Demak No. 152.). ("Jatim Belum Mengizinkan Peredaran SDSB Periode I," Koran Kompas, 1990.). The implementation of the national lottery is used by many people to sell national lottery coupons. Previously, prospective sellers of lottery coupons were required to register to get coupon sales approval. The application for a lottery coupon sales permit is done by contacting an authorized agent by bringing a photocopy of a family card, ID card, and three photo passes, and then filling out the sales application form. After the application is approved one week later the prospective seller will get a lottery coupon and they can immediately sell it (Fibiona, 2011).

In Surabaya, many lottery coupon sellers set up coupon sales stalls on the main roadsides to attract buyers. Since the holding of TSSB, lottery coupon sellers in Surabaya have been found around the Pecindilan, Jagalan, Ant, Embong Malang, Undaan Kulon, Kapasan, Kranggan, Pasar Kembang, Diponegoro, Kapas Krampung, Kebangsren, Kaliwaron, Tambaksari, Kedungdoro. Among these places, Jalan Jagalan can be said to be the most crowded area at the time of withdrawal. On the night of the lottery draw, at about 8 p.m. around Jagalan Street, many people crowded around looking forward to the lottery announcement in front of a stationery store. Meanwhile, SSB coupon retailers and other sellers of oxtail codes are abundant around Keputran, Pacarkeling, Blauran, and Jalan Rajawali ("Judi Buntut Cenderung Merosot," Koran Surabaya Post, 1981).

Indeed, not all main roads in Surabaya have lottery coupon sellers, this is due to

regulations from the local government that prohibit the sale of lottery coupons in one of the areas in Surabaya. An example is Semampir District which is required to be free from the circulation of national lotteries. However, the regulation of free lottery in Surabaya was repealed in early 1990, so since that year the circulation of national lotteries was allowed in all regions in Surabaya ("Masyarakat Jawa Timur Sudah Boleh Ber- SDSB," Koran Kompas, 1990).

The national lottery sales figures in the East Java region are included in the highest sales category. In one lucky draw period, the sales of lottery coupons reached billions of rupiah even though in East Java, especially in Surabaya, attempts to reject the national lottery were very often carried out. The amount of turnover for lottery sales includes:

**Table. 1:**

Lottery Coupon Sales Turnover Per Withdrawal Period  
in East Java 1987-1989

Sub-Distributors	Amount (Thousands Rp)		Growth In One Year (%)
	1987	1989	
Surabaya	Rp. 2.463.554	Rp. 2.752.924	5,71
Malang	Rp. 2.024.644	Rp. 2.230.895	4,97
Lainnya	Rp. 1.892.616	Rp. 1.993.528	2,63
<b>Jawa Timur</b>	<b>Rp. 6.380.814</b>	<b>Rp. 6.977.347</b>	<b>4,57</b>

**Source:** (Suroso Imam Zadjuli, " Potensi Perkembangan dan Kendala Perekonomian Jawa Timur dalam Hotman M Siahaan dan Tjahjo Purnomo W. "Sosok Demokrasi Ekonomi Indonesia: Empat Puluh Tahun Surabaya Post". Yayasan Keluarga Bhakti Surabaya, 1993)

The table above shows that the amount of sales turnover for the East Java region per withdrawal period almost touched the figure of 7 billion rupiahs in 1989. If the average amount is this, then the money in circulation for lottery coupon sales in East Java can reach 364 billion rupiahs every year. Meanwhile, the sub-distribution area of Surabaya itself in the period 1987-1989 became the region with the highest sales in East Java with a growth rate of 5.71% in one year.

Along with the increasing sales of national lottery coupons, the central government is also trying to limit the participation of small communities to "play" the national lottery. Therefore, the government increased the price of lottery coupons. However, in its development, this is used by a few people (tail bookies) by selling other tail gambling coupons that are cheaper. These wild-tailed bookies allow the bomber to guess the two rearmost numbers of the SDSB number in each draw period. Of course, this is widely used by small people to follow this type of tail because of the relatively low price of the official SDSB. These gambling tails then infect small communities and are not controlled by their implementation. In Surabaya, for example, such oxtail gambling activities are often found in public places such as at the Joyoboyo terminal to villages (Petters, Robbie. 2013).

## CONCLUSION

The history of number gambling in Surabaya can be traced starting in the 1950s which was marked by the emergence of money lotteries. This gambling is organized by bookmakers at the local level. They sell it to the public with the lure of a big prize for whoever can win it. Usually, the organizer of the money lottery advertises the lottery that will be held in the newspaper to inform the amount of the lottery prize and the date of the draw. In the 1960s, the Surabaya city government made a policy by legalizing Hwa-Hwee and Lotto. The variety of gambling that arises in Surabaya results in social problems. Society began to become addicted to gambling characterized by changes in behavior and imagined the pseudo-hope of gambling.

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