

RELIGIOUSTY AND ISLAMIC NORMATIVISM IN PORNOGRAPHY AS A SOCIAL PHENOMENON

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Abstrac: *This article is to find out in the study of Islamic normativism about pornography as a social phenomenon caused by technological advances and the development of social media in people's lives. In the Islamic view, pornography is certainly strictly prohibited because it has an impact on moral decadence for the perpetrator. In Islamic studies, there is no clear mention of pornography because what is explained is only the issue of aurat and the consequences of adultery behavior that can damage the cultivation of life if not anticipated. Analysis of pornography in the current context must get answers from religious teachings so that the problems faced can be solved humanely so that the interpretation developed is not based on assumptions but through Islamic normative studies.*

Keywords: *Reinterpretation, Islamic, Pornography, Social Media, Technological*

Abstrak: *Artikel ini untuk mengetahui dalam kajian normativisme Islam soal pornografi sebagai sebuah fenomena sosial yang diakibatkan salah satunya karena kemajuan teknologi dan perkembangan media sosial dalam kehidupan masyarakat. Dalam pandangan Islam, pornografi tentu sangat dilarang karena berdampak pada dekadensi moral bagi pelakunya. Dalam kajian keislaman tidak disebutkan secara jelas tentang pornografi karena yang dijelaskan hanya persoalan aurat dan akibat yang ditimbulkan dari perilaku perzinahan yang dapat merusak tatanam kehidupan apabila tidak diantisipasi. Analisis tentang pornografi dalam konteks kekinian harus mendapat jawaban dari ajaran keagamaan agar persoalan yang dihadapi dapat diselesaikan secara manusiawi sehingga interpretasi yang dikembangkan bukan atas dasar asumsi akan tetapi melalui kajian normatif keislaman.*

Kata Kunci: *Reinterpretasi, Islam, Pornografi, Media Sosial, Tekhnologi*

Introduction

Basically Allah SWT created humans equipped with various kinds of tendencies, possessions, the opposite sex, children and so on. Islam as the plenary religion, has explained and regulated human existence with all the problems it faces, both humans as caliphs and as servants to Allah SWT. The existence of sharia arrangements on earth is for the benefit of mankind so that they can live happily and always find peace. The diversity of potentials possessed by humans, whether in the form of cognition, affection or conation will increase to be better and functional due to the learning process experienced by humans and the influence

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of their social environment. The implication of these two things is that they have direct influence and domination determines human tendencies, character, and behavior.¹

Pornography and porn-action which are widely discussed and attract the attention of many people are part of the accumulation of an environment that tends to become culture and is maintained, as well as the effect of globalization that is currently taking place today. Advances in science and technology are unavoidable, print and electronic media are very contributive and have the potential to spread pornography and pornographic issues. In a historical context, pornography and pornography are perhaps as old as the history of human civilization in the world. However, literature that supports this kind of view is hard to find, most myths or legends that describe it.²

The phenomenon of pornography and porn-action is mostly dominated in the historical legends of Western civilization with reference to the Renaissance, Enlightenment and the French Revolution. In the 16th century the roots of pornography in the Western world were seen as a balance between the political and sexual spheres. Fans of pornography and porn-action often see this problem as a manifestation of love in living beings, something that is natural, so there is no need to question it.³

However, in Islam this view is not fully justified, especially from a legal point of view. Even more so when the problem of pornography and pornography is seen in terms of its effects which empirically can cause legal problems such as crime, rape, including moral damage among adolescents. This indicates that pornography and pornography cannot be completely eliminated, but that does not mean that people live in low taste with media presentations that show the exploitation of the body in the form of pictures or writing.⁴

It is no longer a secret that the spread of action pornography is caused more by advances in information and communication technology. The phenomenon of the technology-drunken zone which describes how humans today are made intoxicated and fascinated by the convenience and comfort that technology brings into human life, seems to be able to give pleasure outwardly as well as inwardly, but this kind of intoxication has drained the human soul. Some of the technological devices used as a means of expanding pornography and pornography include the existence of the internet which can access various groups so that they can affect various groups.⁵

Among fans of pornography and pornography, sexuality is often seen as a manifestation of love in living beings, something that is natural, so there is no need to question it. But in Islam this view is not fully justified, especially from a legal point of view. Even more so when the problem of pornography and pornography is seen in terms of its

¹Bridges, A. J., Wosnitzer, R., Scharrer, E., Sun, C., & Liberman, R, *Aggression and sexual behavior in best-selling pornography videos: A content analysis update. Violence Against Women*, 16, 2010. 1065–1085. doi:<https://doi.org/10.1177/1077801210382866>,

²Irwanto, E. S, *Menentang Pornografi Dan Ekspitasi Seksual Terhadap Anak*. (Jakarta: Ecpat Internasional, 2012). h. 45.

³Maryandi, Y, *Pornografi dan Pornoaksi (Perspektif Sejarah dan Hukum Islam)*. TAHKIM, Jurnal Peradaban dan Hukum Islam 21-40, 2008. h. 131.

⁴Supartiningsih, *Melacak Akar Masalah Pornografi dan Pornoaksi serta Implikasinya Terhadap Nilai-Nilai Sosial*”, dalam *Jurnal Filsafat*, Jilid 36, Nomor 1, 2014. h. 47.

⁵Szymanski, D. M., & Stewart-Richardson, D. N, *Psychological, Relational, and Sexual Correlates of Pornography use on Young Adult Heterosexual Men in Romantic Relationships. Journal of Men's Studies*, 22, 64–82, 2014. doi:<https://doi.org/10.3149/jms.2201.64>,

effects which empirically raise legal issues such as crime, rape, including moral damage among adolescents.⁶

Apart from that, pornography and pornography are social phenomena that inevitably appear in every society and country that develops itself by implementing a market economy system. This indicates that pornography and porn-action cannot be totally eliminated, but that does not mean that people are allowed to live in low taste with media viewing that shows the exploitation of the body in the form of pictures or writing. Therefore, Islam as a religion that upholds human values strictly prohibits the emergence of the potential for exploitation of the body which leads to adultery so that it can damage offspring.⁷

Islam as a religion of *rahmatan lilalamin* really appreciates human values attached to a person. That is why, the religion of Islam through maqashid al-shariah which is formulated highly upholds human existence and dignity, namely al-hifdz al-nasal karen is the main asset that must be maintained and not exploited so that human dignity and position are very noble before Allah swt. Pornography and pornography are two things that cannot be separated from religious studies because their existence is an important part of human life.⁸

In terms of the types studied, this research can be categorized as descriptive research with pornography and pornography in Islamic understanding. The approach used is qualitative because the problems studied are phenomenological in nature. This is intended to be able to describe or describe in a systematic, factual and accurate manner the objects studied which concern pornography and pornography in Islamic studies. (Moleong, John Leksi, 2013)⁹

The research is descriptive with a qualitative approach in order to be able to explain in depth the symptoms of the personality being studied or the group so that the signs in it can be identified. Pornography and pornography are social phenomena that are often found, and many of the perpetrators are Muslims, so it needs justification in strengthening religious studies about its legality in Islamic teachings.

This research was conducted in order to provide an understanding of the boundaries referred to as pornography and pornography so that there is no confusion in understanding, so this research uses a sociological approach to religion by exploring religious arguments in order to determine the existence of pornography and pornography.¹⁰

Epistemology of Pornography and Pornoaction

Etymologically, the word pornography comes from the Greek word *porne* which means bitch and *graphein* which means writing. This definition shows that the main object and source of pornography is women. Porn also means obscenity, pornography means the depiction of erotic behavior with paintings or writing to arouse lust. Meanwhile, in terms of

⁶Widiastuti. *Analisis Sosiologi Media Pada Konstruksi Berita Bernuansa Pornografi*, Journal Communication Spectrum: Capturing New Perspectives in Communication 2, No. 2 : 133-150, 2013. h. 87.

⁷Asili, *Paradigma Pornografi dalam Aspek Hukum*. Jurnal An-nisa'a. Vol. 7 (2), 2012 .35 – 56, h. 148

⁸Cheng, S., Ma, J., & Missari, S, *The Effects of Internet use on Adolescents' First Romantic and Sexual Relationships in Taiwan*. *International Sociology*, No. 29, 2014. 324–347. doi:<https://doi.org/10.1177/0268580914538084>,

⁹ Lexi, Moleong, *Metode Penelitian Kualitatif. Edisi Revisi*. (Bandung: PT. Remaja Rosdakarya, 2013), h. 159.

¹⁰ Hadi, Sutrisno, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif dan R&D)*. (Bandung: Alfabeta, 2009), h. 102.

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terms, there are several definitions put forward by experts and also formulated in the Pomography Law.¹¹

Pornography is pictures, sketches, illustrations, photographs, writing, sound, sounds, moving images, animations, cartoons, conversations, gestures, or other forms of messages through various forms of communication media and/or public performances, which contain obscenity or exploitation sexual activity that violates the norms of decency in society.¹²

Pornography is any form or thing that visually presents a human or animal engaging in sexual acts, either normally or abnormally. Pornography contains a pejorative sense of things that are sexual in nature. Pornography has a lot to do with obscenity more than just acts of eroticism. Pornography is a celebration that functions to please the body of someone who does it. (Abdullahi Ahmed An-Na'im, 1990)¹³

In its development, pornography is understood in three senses: First, obscenity which demeans women. Second, the decline in the quality of erotic life in slovenly images, crude vocabulary, and vulgar humor. The third refers to destructive behavior related to the human mind. The third definition is actually related to porn action, because it is related to actions that lead to destructive things through sexual activity, both in contact with persons of different sexes and through body arrangements. Sexual contact that is different from the opposite sex can be interpreted without going through the marriage procedure or in religious language it is better known as adultery.¹⁴

Origins of The Emergence of Pornography

Pornography have existed since the existence of human civilization. However, it is hard to find literature that supports such a view, mostly myths or legends that describe pornographic phenomena in the lives of our ancestors since the Prophet Adam and Eve. The history of pornography in the Western world refers more to the Renaissance, the Age of Enlightenment, and the French Revolution. In the 16th century, the roots of pomography in the Western world were seen as a balance between the political and sexual spheres.¹⁵

In the 16th century, Aretino, an Italian artist in the Renaissance made a famous work entitled "I Modi" which literally means posture/ Modi involved three famous artists in the Renaissance, namely Aretino, GuilioRomano, and MarcantonioRaimondi. They painted 16 pictures on the walls of buildings in the Vatican. The 16 images reflect various sex scenes which provoked a strong reaction from the church at that time, namely Pope Clement VII. Aretino's main aim in publishing I modi was twofold. The first is to describe the sex scenes in a lively way and in accordance with social terms. Second, to ridicule religious courts

¹¹Tylka, T. L., & Van Kroon, A. M. (2015). You Looking at Her "hot" Body May Not be "cool" For Me: Integrating Male Partners' Pornography use into Objectification Theory for Women. *Psychology of Women Quarterly*, 39, 67–84. doi:<https://doi.org/10.1177/0361684314521784>,

¹²Hastuti Ardani, R., D., & Yuliati, L. N. *Kelekatan Anak dengan Ibu dan Ayah serta Perilaku Pornografi pada Anak Usia SMP. Jurnal Ilmu Keluarga dan Konsumen*, 10(2), 2017. 120–131. <https://doi.org/10.24156/jikk.2017.10.2.120>.

¹³An-Na'im, Abdullahi Ahmed, *Towards an Islamic Reformation: Civil Liberties, Human Righats and International Law*. (New York : Syracuse University Press, 1990) Clark, Peter. "The Shahrur Phenomenon: Aliberal Islamic Voice From Syria". dalam *Islam and Christian-Muslim Relations* Vol. 7 No. 3, 1996. Coulson, Noel J. 1990. *A History of Islamic Law*. (Edinburgh: Edinburgh University Press) h. 289

¹⁴Sa'abah, *Perilaku Menyimpang dan Seksualitas Kontemporer Umat Islam*. (Yogyakarta: UII Press, 2001), h. 64

¹⁵Klaassen, M. J. E., & Peter, J., . *Gender (in)equality In Internet Pornography: A content Analysis of Popular Pornographic Internet Videos*. *Journal of Sex Research*, 52, 2015. 721–735. doi:<https://doi.org/10.1080/00224499.2014.97678>,

involved in corruption. Aretino's work, in the view of the Catholic Church, has used sex to expose cases of corruption among the elite.¹⁶

In a radical view, pornography can evoke a worldly utopian picture, namely a world of sex that is unlimited and embraces various possibilities in which the desire of women to be with men is expressed. This shows a form of freedom of love and reflection of a power that opposes the oppression of the church, a vocabulary that is cufimistic. Aretino's influence on the development of pornography did not end with Irnodi, he still published a work entitled "Regionamenti or Discussion in 1539, which discussed sexual problems among prostitutes, housewives and nuns.

Pornography in England, described as sex life in court circles. In Russia, pornography flourished since Glasnot and the political changes that illustrated the post-communist boom of pornography. Western feminists associate the explosion of pornography in Russia with domestic violence, harassment of women, and sexual exploitation of Russian women in the workplace.

Supporting Factors for The Occurrence of Pornography

Action pornography is mostly caused by advances in information and communication technology. John Nesbit, introduced the technology-drunk zone which illustrates how humans today are made intoxicated and fascinated by the convenience and comfort brought by technology into our lives, both physical and mental pleasures, but even this intoxication has drained our human souls, intensifying our quest of meaning. In short, technology is able to expose sex, either covertly or openly to please and attract human attention.¹⁷

Some of the technological devices used as a means of expanding pornography and pornography, among others. First, the internet, through various sites that describe and create narratives about the sexual activities of artists and other public figures, reaches the general public with a variety of sexual activities, both normal and abnormal (homosexuals, lesbians and others). Second, television through various soap operas, stories about celebrities, dangdut music which presents an enjoyable appearance. Third, tabloids and magazines that display half-naked to full-naked pictures, filled with stories ranging from figments to true stories about sex. Fourth, sex props such as: artificial genitalia (some are electronic with artificial vibrations and warmth) which can be used for deviant sex offenders. Fifth, computer programs filled with pornographic films, stories and pictures. Sixth, telephones and cellphones are used as a means to facilitate an affair, either through direct conversation or via SMS which is a spoof to become an acronym for making cheating easier.¹⁸

Normative, Touristic and Cultural Approaches in Understanding Pornography

In the Qur'an, there are at least six verses that can be understood as instructions regarding the prohibition of pornography and pornography. The verses referred to are; QS. al-Isra' (17): 32, QS. al-Nur (24):30-31, QS. al-Ahzab (33); 59, QS. al-A raf (7); 26 and QS. al-Maidah (5); 2. Al-Qur'an surah al-Isra' verse 32 strictly prohibits approaching adultery let alone committing adultery. According to Ahmad Mushthafa al-Maraghi in Tafsir al-Maraghi if adultery occurs it will disrupt lineage and war between humans will occur because of

¹⁶Calogero, R. M., & Tylka, T. L. *Sanctioning Resistance to Sexual Objectification: An Integrative System Justification Perspective*. Journal of Social Issues, 2014. No. 70, 763-778. doi:<https://doi.org/10.1111/josi.12090>,

¹⁷Sun, C., Miezan, E., Lee, N. Y., & Shim, J. W, *Korean Men's Pornography use, Their Interest in Extreme Pornography, and Dyadic Sexual Relationships*. International Journal of Sexual Health, 27, 2015. 16-35. doi:<https://doi.org/10.1080/19317611.2014.927048>

¹⁸ M. Quraish Shihab, *Tafsir Al-Mishbah*, Vol. II; Cet. V; (Jakarta: Lentera Hati, 2006). h. 321.

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Vol. 8, No. 1 2023

defending honor", it will also damage people's morale and bring disease,¹⁹ while in sura al-Ahzab verse 59 talks about the order to cover the genitals by wearing a headscarf.¹⁹

By taking the basic reference for regulating pornography, it appears in Islamic teachings to be careful in dealing with pornography. This caution can be seen from the spirit of prioritizing prevention rather than treatment. The intended preventive action is to limit eyesight and protect the reproductive organs. Within the framework of prevention pornography is meant by making strict regulations on all aspects of life that deliver, and have the potential to carry, pornography both by making existing laws effective and by affirming and supporting them with laws that are stricter and have harsher sanctions.²⁰

This kind of preventive step is in line with the view that the prevalence of pornography in society is due to the freedom of various media products in producing and promoting pornography. Pornography is accepted by society because it is thin and the quality of religion is minimal, so that people are unable to reject various negative things, including pornography. The spread of pornography among Indonesian society, especially its youth, is not due to their lack of moral quality but rather due to the large number of opportunities and the incessant media exposure.²¹

Juridical Basis

There are at least two things that can be used as a juridical basis in terms of rejecting the issue of pornography and pornography, namely the 2001 Fatwa of the Indonesian Ulema Council and the Republic of Indonesia's Pornography Law No. 44 of 2008 . (1) The MUI fatwa on pornography and pornography was issued eight years ago. The background behind the birth of this fatwa is based on several considerations including; the increasing prevalence of pornography and porn-action as well as other similar things and being spread widely and freely in the midst of society, with the support of various media.²²

In reality, pornography and pornography have had various negative impacts on Muslims in particular and the Indonesian nation in general, especially on moral damage among the religious generation, such as: promiscuity, infidelity, abortion, venereal disease, sexual violence, and sexual deviance. An even bigger impact when pornography and pornography are allowed to develop is that it results in the destruction of the nation. This fatwa is also based on an in-depth study of several verses in the Koran and hadiths related to the prohibition of pornography and pornography, including remembering several fiqh principles جلب المصالح مقدم علي جلب المصالح²³

In Article 1 paragraph 1 of this law, it is explicitly stated that pornography is sexuality material made by humans in the form of pictures, sketches, illustrations, photographs, writing, sound, sounds, moving images, animations, cartoons, poems, conversations, gestures, or the form of messages. other communications through various forms of communication media and/or public performances, which can arouse sexual desire and/or violate public decency. Another article 3 regarding the purpose of this law is for the benefit of

¹⁹ Ahmad Hatta, *Tafsir Qur'an Per Kata Dilengkapi dengan Asbabun Nuzul & Terjemah*. (Jakarta: Magfirah Pustaka, 2011), h. 116.

²⁰ Soetomo, *Masalah Sosial Dan Upaya Pemecahannya*. (Yogyakarta: Pustaka Pelajar, 2015), h. 90.

²¹ Lameiras-Fernández, M., Fiske, S. T., Fernández, A. G., & Lopez, J. F. (2018). Objectifying women's bodies is acceptable from an intimate perpetrator, at least for female sexists. *Sex Roles*, 79, 190-205. <https://doi.org/10.1007/s11199-017-0862-8>

²² Yanlua, Mohdar, *Prospective Islamic Law in Indonesia*, Journal of Humanit, Vol. 3, No. 1, 2015. pp. 19-21, doi:10.14724/03.02

²³ Evi Sofia Inayati, *Permasalahan Masyarakat dan Kegemaran Terhadap Pornografi: Kajian Pustaka*, dalam *Jurnal Tarjih*, Edisi ke 5, 2003. h. 97.

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Vol. 8, No. 1 2023

society and article 15 concerning the obligation of everyone to protect children from the effects of pornography. However, in other articles there are articles that are not in line with Islamic law, so that the law is difficult to say as an independent Islamic law, but it is only more of an integral Islamic law in national law with a very minimal and weak position.²⁴

Conclusion

Basically, pornography and pornoaksi have existed and have been known since time immemorial, even as old as the history of human civilization in the world. The history of pornography in the Western world refers more to the Renaissance, the Age of Enlightenment, and the French Revolution. In the 16th century, the roots of pornography in the Western world were seen as a balance between the political and sexual spheres. Pornography and pornography have experienced developments along with the development of civilization and modern technology. The first is the internet through various sites that depict and create narratives about sexual activities. The second is television through various soap operas, stories about celebrities, dangdut music that presents sexual performances. Third, tabloids and magazines displaying half-naked pictures. Fourth, sex props such as: artificial genitalia. Fifth, computer programs filled with various porno films, stories and pictures. Sixth, telephones and cellphones are used as a means to facilitate an affair, either through direct conversations or via SMS.

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²⁴Evi Sofia Inayati, "Permasalahan Masyarakat dan Kegemaran Terhadap Pornografi

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