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The Fiqh Views On The Impacts Of Pornography And Pornoaction On Physical And Mental Health

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Abstract

Pornography and porno-action occur because of modernization and globalization, impacting social life. Islam as an early doctrine serves to solve problems, so many verses of the Qur'an and hadith regulate clothing communication between men and women. Pornography and pornography in the perspective of Islamic law are prohibited; this is based on several verses in the Qur'an and several hadiths of the Prophet Muhammad, which expressly prohibit them. This is inseparable from the development of human culture. By conducting a literature review and qualitative approach, it was found that pornography damages religious morals and human morals and spreads to the human body itself, which will disrupt the human nervous coordination system controlled by the brain. This is difficult to stop because pornography is part of a commodity that generates billions of rupiahs. Sometimes pornography has also developed foreign exchange for countries that produce and trade it officially. Pornography can not only damage children's minds and mentality but can also be fatal for adult human brains.

Keywords: *Influence; pornography; health; fiqh*

Introduction

The development and freedom of mass media are a benchmark for the progress of the world of information. We can see the progress of this information world in all parts of the world, including Indonesia, print and electronic media have increased. However, if you look closely at the contents, there are a lot of media that are weightless and seem only to fulfill the market's tastes. One of the highlights is sexual exploitation. The cases of pornography that have surfaced are evidence of the low quality of most of the existing media. Our literature review is like a book entitled *Prison Is Named Pornography*, which discusses discovering an international-based social media group entitled Loli Candy's Group that provides child pornography media. This had angered some parents who happened to play a role in the process of discovering this very cursed group. The discovery of the cursed group again made us aware that there is a need for high awareness of the dangers of pornography in Indonesia. Something that has become a pretty dull conversation and may have made my stomach churn to hear it. The decision to reduce the impact of pornography from the Indonesian government is like a decision to control the circulation of firearms in America.¹ A relevant event occurs, then it is reconsidered. By conducting a literature study and a descriptive and qualitative analysis approach, we surveyed whether pornography can be suppressed to save the younger generation. To what extent can religious awareness stop pornography? And what is the status of pornography in Islamic fiqh?

Pornography and porno-action that appear in the "abstract" world in tabloids, VCD, TV, internet, and cellphones actually find their "concrete" form in society. The presence of several entertainment venues that open the door wide for sexual exploitation seems to be an appropriate distribution medium for what they have seen in tabloids, VCDs, TV, internet, and cellphones.²

Suppose people's lives are bombarded continuously with treats or menus that do not heed the boundaries of the values of decency and decency. In that case, society may come to a point where pornography and pornography are no longer considered taboo and immoral. People will get used to it and think it all

¹ Azimah Soebagijo, *Pornografi: Dilarang Tapi Dicari*, Cet. 1 (Jakarta: Gema Insani, 2008), 67.

² Ahmad Junaidi, *Porno! Feminisme, Seksualitas, Dan Pornografi Di Media* (Jakarta: Gramedia Widiasarana Indonesia, 2012), 34.

normal, beginning with the habit of seeing and reading; over time, the behavior changed. The feeling of shame is no longer there, and in the end, people feel free to do whatever they want without the control of society.³

In reality, young people are the most vulnerable and readily accept the negative influence of pornography and pornography. This influence can be expressed in the form of behavior, morals, morals as well as the destruction of the joints and order of the family and civilized society, such as triggering promiscuity, infidelity, pregnancy, and the birth of children out of wedlock, abortion, venereal disease, sexual violence, deviant sexual behavior, and various other negative impacts. Therefore, this paper will try to explain the problem of pornography and pornography and how Islam views it.

Method

This research uses a descriptive qualitative approach. With this approach, researchers analyzed how the fiqh views on the impacts of pornography and pornoaction on physical and mental health. The analysis tool used is Islamic law in which fiqh. While the object of research is the impacts of pornography and pornoaction on physical and mental health

Discussion

In terms of language, the term pornography comes from the Greek words porn and Grapein. The word porn means bitch, and the word Grapein means writing. Neng Djubaedah stated that pornography comes from the Greek language, consisting of porno, which means prostitute, and Grapein, which means expression.⁴ In the Big Indonesian Dictionary, the term porn is defined as obscene. At the same time, the term pornography erotically means depicting behavior with paintings or writings to arouse lust. Pornography can also be in reading material intentionally and solely designed to stimulate passion or sex.⁵

³ Ruaida Murni, *Dampak Media Berkonten Pornografi Terhadap Anak*, Cetakan I (Cawang, Jakarta: Pusat Penelitian dan Pengembangan Kesejahteraan Sosial, Badan Pendidikan, Penelitian, dan Penyuluhan Sosial, Kementerian Sosial RI, 2018), 98.

⁴ Neng Djubaedah, *Pornografi dan Pornoaksi Ditinjau dari Hukum Islam* (Bogor: Kencana, 2003), Cet. Ke-1, h. 130

⁵ Depdiknas, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2001), Cet. Ke-1, Edisis III h. 696

Sedangkan kata aksi yang ada dalam istilah pornoaksi berarti gerakan, tindakan, dan sikap. Based on the language approach above, a simple definition of pornography and porno-action can be formulated in terms. Pornography is an erotic depiction through writing and painting to arouse sexual desire or material to arouse sexual desire.⁶ Gurman Bungin defines porno-action as a depiction of the action of movements, bends, body bends, protrusion of dominant body parts that provide sexual stimulation, both intentional and unintentional, to provoke the rise of sexual desire for those who see it.⁷ Then in recent developments, pornography is understood in three senses: First, obscenity demeans women. Second, the decline in the quality of life is erotic in dirty pictures, rough vocabulary, and vulgar humor. Third, it refers to destructive behavior related to the human mind.

Pornography and Porno Action in the View of Some Researchers

Abu Al-Ghifari; Pornography is writing, pictures, paintings, audiovisual shows, speech, and body movements that reveal certain bodies in a vulgar manner solely to attract the attention of the opposite sex.⁸ According to Johan Suban, something is considered pornographic if;

1. Sex isolation. Sexuality is reduced to only the genitals to stimulate lust regardless of personal values such as love and intimacy. The overall sexual potential is not told to express love in marriage and continue offspring in the family. Sex is separated from other aspects such as psychological, social, and moral aspects.
2. Stimulation of lust. Pornography and pornography expose the genitals to stimulate brutal passion and demonstrate emotional tenderness, psychics, and sexuality. As if men and women object to being enjoyed. Other people are tools to vent irrational desires. It is not seen that the sexual drive can be cultivated and sublimated. That humans also have a reason, will, and noble ideals.
3. Lack of respect for the intimate environment. Humans need a private setting, especially in marriage. Close personal sexual relations between husband and wife in the whole family life are presented openly in

⁶ Firdaus, *Fiqh Kontemporer*, (Padang: Imam Bonjol Press, 2014), h. 141

⁷ *Ibid.*

⁸ Bambang Sudjito et al., "Tindak Pidana Pornografi Dalam Era Siber Di Indonesia," *Wacana, Jurnal Sosial Dan Humaniora* 19, no. 02 (June 20, 2016): 66–72, <https://doi.org/10.21776/ub.wacana.2016.019.02.1>.

pornography and pornography with no respect. It means belittling or insulting the sacred values of marriage and family. Pornography and porno-action do not respect privacy in the field of human sexuality.

4. They are generating an imaginary world. Pornography and porno-action show naked pictures for teenagers and other groups with the aim of not properly explaining the function of the genitals, but rather to make them fantasize, for teenagers it will plunge them into the fantasy world and not the real world. Sex scenes are shown excessively, so people will tend to forget the custom of ignoring the value of friendship and association.⁹

Pornography and porno-action have long been debated, protested, and even opposed by many groups. Ironically, the solution to this problem has not shown the expected results. Resolution is generally hampered by being stuck in a debate about the definition of "pornography." Each party has a different interpretation that can be stretched according to the interpreter's interests. The legal apparatus does not yet have a clear concept of this issue. As a result, pornography cases pass like that. The Indonesian Criminal Code includes very unclear boundaries concerning pornography. Article 533 paragraph 1, for example, in it it is written: Whoever in public traffic places openly displays or pastes writing with a title, skin or content that is made legible, as well as pictures or objects capable of arousing the lust of teenagers, can be threatened with imprisonment for a maximum of two years old. The words "violate decency" and "able to arouse adolescent lust" often stretch out their meanings. Therefore, these articles are usually considered rubber articles, meaning they have many interpretations. While the debate about the definition is still ongoing, at the same time, the impact of pornography continues to shake the joints of life.¹⁰

In general, two things can be seen as the cause of the rise of pornography and pornography, namely patriarchal culture and commercialism interests. Pornography contained in several mass media implies its function as a meaning maker who plays a significant role in preserving patriarchal culture by

⁹ Hwian Christianto, "EKSISTENSI HAK ATAS MATERI PORNOGRAFI BERDASARKAN NORMA KESUSILAAN," *Veritas et Justitia* 1, no. 1 (June 30, 2015), <https://doi.org/10.25123/vej.1417>.

¹⁰ K. Aibak, *Kajian Fiqh Kontemporer* (Penerbit eLKAF, 2006), 8–9, <https://books.google.co.id/books?id=yg1qnQAACAAJ>.

highlighting the mainstream of stereotypical female figures. Generally, it is harmful to the detriment of being labeled. Sexual exploitation is also mostly done on the grounds of commercialization. Not infrequently in the business world, entrepreneurs use covers and illustrations that take advantage of sex appeal to lure their consumers. The world of cinema even explicitly uses sex to attract as many audiences as possible and advertise images, paintings, song lyrics, and performances by artists, novels, and products in various other fields.¹¹

Controversy Around Pornography

The issue of pornography has indeed caused a lot of controversy in society. Yasraf Amir Piliang identified this controversy into two parts: the semiotic and sociological controversy. First, this semiotic controversy occurs around the meaning of pornography, the limits of porn or not porn, the limits of pornography and sensuality, the boundaries of aesthetic and non-aesthetic intentions. What the public says is pornographic and immoral by photo models, authors, or media owners is considered an aesthetic and artistic form of sensuality. Second, the sociological controversy, in this case, the image or writing that is presented as a commodity to the broader community, cannot be seen as a mere aesthetic or semiotic phenomenon. More than that, it has to do with more general economic, social, and cultural issues, especially mass culture. The picture or writing is an integral part of a mass social-cultural construction with all the ideological content.

Danny Scoccia in *Ethics*, as quoted by Widarti, mentions that there are several characteristics or categories of pornography, including:

1. Pornography whose contents do not excite or degrade women; the material used by feminists who see 'pornography' as a lesser term to describe 'nonsexist erotica.'
2. Pornography that does not contain explicit themes of power but is still exciting (for example, the role of stupid, stupid women with a powerful desire to humble themselves towards men).
3. Non-violent pornography contains explicit degradation or themes of power (e.g., photos of naked women urinating or with a dog leash in their hands, kneeling, and being restrained).

¹¹ *Ibid*, h. 9-10

4. Abusive pornography contains depictions of women being raped, abused, tied up, and so on; in some materials, the victim of definitions that are enjoyed and permitted as sexual acts on her (or opportunity for men) in suffering, and some coercion and terror.¹²

The APP Bill (Anti-Pornography and Porno-action Bill) has also drawn controversy. Although the need for a law capable of tackling the spread of pornography in the community is urgently needed, many parties believe that this APP Bill can create new violence, placing victims as perpetrators, especially women and children, violating freedoms. Express, standardize decency standards based on the understanding of one group only. This bill also does not regulate access restrictions on pornographic sites on the internet, magazines, VCDs, and other media containing pornography and does not monitor the public's implementation and response.

The APP bill controversy seems to have started from the unclear definition of pornography and pornography. This happened, as said KH. Muhammad Husein, because the problems regulated in the bill relate to expressions of feeling (emotions), ideas or thoughts, personal morality, and cultural terms. What is called obscene and erotic, for example, is very subjective and vague. Escape because the boundaries are not clear. Emotional because each culture has different standards in defining obscenity and eroticism.¹³

Breaking down the Roots of Pornography and Pornoaction

In general, the rise of pornography and pornography is motivated by (at least) two dominant factors, namely patriarchal culture, and commercialism interests. In gender discourse, patriarchy is interpreted as a social system in which, in the family system, the father controls all members of his family, all property and economic resources, and makes all important decisions. Today, the patriarchal social system is developing in terms of the scope of its social institutions, including marriage institutions, employment institutions, and others. Its understanding also evolved from 'father's law' to husband's law, male

¹² *Ibid*, h. 11-12

¹³ Ita Musarrofa, *Pornografi dan Pornoaksi diantara Keragaman Nilai-nilai Budaya*, (Al-Mawarid Edisi XV, 2006), h. 27

boss law, and male law in general in almost all social, political, and economic institutions.

A relatively well-known radical feminist named Kate Millet, in her book "Sexual Politics" (1970), says that the roots of women's oppression are buried in a highly patriarchal gender system. He highlighted sex as a political tool because the relationship between women and men became the paradigm of all power relations. He stated that in every relationship, male supremacy is always won. This oppressive system based on male control over women continues to form values, emotions, and logic in every critical stage of human life. In line with this, Susan Brown Miller identified that the typical pornography is always in the form of a naked female body with exposed chest and genitals.

The second factor that is no less influential is commercialism. Pornography makes sexual exploitation a traded thing. The link between sexuality and the economic side is evident in production, distribution, and desire transactions. In turn, this financial system transformed into lipidomics, distributing stimulation, seduction, pleasure, and excitement in society. JF Lyotard, in "Libidinal Economy" (1993), also argues that within the body of the economy (global capitalism) develops a logic which he calls the logic of desire (the logics of appetite). What this expression implies is that economic traffic is accompanied by desired traffic.

In "Critique of Commodity Aesthetics" (1986), WF Haug says that the increasingly widespread use of elements of sex and sensuality in various media cannot be separated from the application of aesthetic principles, commodity aesthetics. This emphasis on sensuality in focus results in what Max Scheler calls the sensualization of the whole face of life, especially the sensuality of the mind.¹⁴

Siswoyo also stated that the fundamental cause of the widespread of pornography (including violence in the media) is:¹⁵

1. Looseness in morals that is increasingly widespread rooted in the pursuit of personal satisfaction at any cost. Thus causing a kind of hopeless moral

¹⁴ Stephanie Enson, "Evaluating the Impact of Pornography on the Lives of Children and Young People," *British Journal of School Nursing* 12, no. 7 (September 2, 2017): 326–30, <https://doi.org/10.12968/bjsn.2017.12.7.326>.

¹⁵ Rr Setyawati, Nurul Hartini, and Suryanto Suryanto, "The Psychological Impacts of Internet Pornography Addiction on Adolescents," *Humaniora* 11, no. 3 (November 30, 2020): 235–44, <https://doi.org/10.21512/humaniora.v11i3.6682>.

emptiness, which causes sensual pleasure as the only happiness that humans can achieve;

2. The motive for seeking profit because pornography is a profitable industry;
3. Arguments from evil liberals who want pornography to be tolerated as freedom of expression, and some even say that the best way to combat pornography is to legalize it;
4. Lack of carefully prepared laws to protect public welfare, especially youth morals; and
5. Confusion and indifference from many people, including members of the religious community who mistakenly assume that they are not influenced (not affected) by pornography or have no power to contribute to solving this problem.¹⁶

Pornography-Pornography and Social Values

In terms of sexuality values and behavior, several assumptions distinguish and even contradict Western and Eastern societies. One of the assumptions that are often found in the community is that the West is known as a symbol of free sexual indulgence without norms and ethics. At the same time, the East became a symbol of purity, majesty, and self-restraint from sexual desire. Therefore, if members of the Eastern community do not comply with this assumption, they will be accused of being an anomaly or deviation from Eastern cultural values and identity.¹⁷

A further consequence of this opinion is an attempt to direct the accusation that pornography and pornography are rampant in society because of a vulgar Western culture. This is further strengthened by various images, news, and entertainment marketed by the Western mass media and entertainment industry. Sensational stories about Western adventure, freedom, and permissiveness about sex are often heard. But is the West enough to be used as

¹⁶ Wiwi Yunengsih and Agus Setiawan, "Contribution of Pornographic Exposure and Addiction to Risky Sexual Behavior in Adolescents," *Journal of Public Health Research* 10, no. s1 (May 31, 2021), <https://doi.org/10.4081/jphr.2021.2333>.

¹⁷ Paul J. Wright, Robert S. Tokunaga, and Ashley Kraus, "A Meta-Analysis of Pornography Consumption and Actual Acts of Sexual Aggression in General Population Studies: Pornography and Sexual Aggression," *Journal of Communication* 66, no. 1 (February 2016): 183–205, <https://doi.org/10.1111/jcom.12201>.

a 'scapegoat' or the ringleader for all the pornography problems? Hasn't it been known in the country since ancient times that several cultural products are also full of elements of sexuality? Fiber Centhini, some temple ornaments, the words 'nduk' and 'wuk' for girls, and 'tole' for boys are some things that are full of elements of sexuality.¹⁸

In this case, Ariel Heryanto considers that the assumption is more than a myth about sex between the West and the East. According to him, Indonesian people's attention to Western 'liberal' sexuality may exceed the attention given by Westerners themselves.

The exploitation of sex as a commodity causes a person to be conditioned to view sex as a consumption good. Therefore, consumption like this can happen without limits and directions. In a social system in which values cannot be separated, of course, this will be very influential. This is more obvious when it is seen that the social order is a moral arrangement. Society is structured according to ethical rules. So pornography and porno-action, which are nothing but colonial exploitation, threaten the pillars of moral values, which are among the essential values in a social structure.

In the next stage, pornography and porno-action influence the social order. Admittedly or not, pornography and porno-action significantly affect moral values and social values. Social changes that occur in this case become a necessity. However, it needs to be observed whether it leads to progress or not. The social changes that occur are, in fact, social changes that do not lead to the fullness of the human dimension. It is the negative changes that have occurred and been experienced by the people of Indonesia.¹⁹

Islamic Views on Pornography and Pornoaction

Islam is teaching that emphasizes the maintenance of human honor. The care of human recognition is one of the five main things that Islam emphasizes to realize: self-preservation, religion, lineage or honor, reason, and property. Efforts to maintain integrity or human offspring are recognized by carrying out several commands and stopping Allah's prohibitions. And His Messenger.

¹⁸ Sandu Siyoto et al., "The Effect of Pornography Accessity to Influence Sexual Behavior," *Indian Journal of Public Health Research & Development* 9, no. 12 (2018): 1477, <https://doi.org/10.5958/0976-5506.2018.02062.4>.

¹⁹ *Ibid*, h. 17-20

Maintenance of honor or human offspring in modern life today, among others, by limiting and prohibiting the rise of pornography and pornography in people's lives. This pornography and pornography is against Islam, and because of that, it is haraam and forbidden. The stipulation of pornography and pornographic laws as an effort to fortify the morals and morals of Muslims to remain noble (Karimah) and strengthen Muslims from triggers for the emergence of various other negative impacts, such as infidelity, pregnancy, and the birth of children out of wedlock, abortion, venereal disease, deviation sexual behavior and so on²⁰.

At least the stipulation that pornography and pornography are illegal is based on several reasons as follows:

Pornography and porno-action can trigger and stimulate people to commit adultery. Whereas in Islam approaching adultery is unlawful, as in the word of Allah

وَلَا تَقْرُبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

And come not nigh unto adultery: for it is an abomination and an evil way. (QS. Al-Isra: 32)

Islam commands its followers, both men, and women, to maintain their eyesight and respect for themselves. Allah confirms this gesture through His word, QS. An-Nur: 30-31

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

Say to the believing men: Let them restrain their looks and guard their private parts: that is purer for them. Lo! Allah is Aware of what they do. (QS. An-Nuur: 30)

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَمْشِينَ مَكْمَلًا عَلَى جُنُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ

²⁰ Y.J. al-Marāghī, M.A. Khusravī, and Sāzmān-i Awqāf va Umūr-i Khayrīyah, موسوعة الوقف في الفقه الإسلامي: مجموعة آراء فقهاء الإمامية والحنبلية والشافعية والمالكية وغيرهم في الألف سنة الماضية في احكام الوقف والحبس, Mawsū‘at Al-Waqf Fī al-Fiqh al-Islāmī: Majmū‘at Ārā’ Fuqahā’ al-Imāmīyah Wa-al-Ḥanbalīyah Wa-al-Ḥanafīyah Wa-al-Shāfi‘īyah Wa-al-Mālikīyah Wa-Ghayrihim Fī al-Ālf Sanah al-Māḍīyah Fī Aḥkām al-Waqf Wa-al-Ḥabs, v. 7 117, (2006), (منظمة الاوقاف والشؤون الخيرية), <https://books.google.co.id/books?id=y9jakQEACAAJ>.

أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أَوْلِيِ الْإِزْبَةِ مِنَ الرِّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ ۗ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

Say to the believing women: "Let them restrain their looks, and their private parts, and let them not reveal their ornaments except what is (usually) visible of them. And let them cover their chests, and allow them not disclose their decorations except to their husbands or fathers. , or their husbands 'fathers, or their sons, or their husbands' sons, or their brothers, or their brothers 'sons, or their sister's sons, or Muslim women, Or slaves whom they have, or male servants who have no desire (for women) or children who have not understood the private parts of women, and let them not strike their feet so that the ornaments they hide may be known, and repent, all of you. To Allah, O you who believe, that you may prosper. (QS. An-Nuur: 31)

A number of hadiths that explain the prohibition of using see-through, erotic, sensual and similar clothing and certain behaviors, as well as the hadith about the prohibition of being alone between men and women who are not mahrams, such as:

أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ نَحَلَتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهَا ثِيَابٌ رَفِاقٌ فَأَعْرَضَ عَنْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ يَا أَسْمَاءُ إِنَّ الْمَرْأَةَ إِذَا بَلَغَتِ الْمَحِيضَ لَمْ تَصَلُحْ أَنْ يَرَى مِنْهَا إِلَّا هَذَا وَهَذَا وَأَشَارَ إِلَى وَجْهِهِ وَكَفَّيْهِ

This hadith prohibits women of adult age from wearing thin clothes because it will show their nakedness so that it can cause something harmful to themselves or the men who see it.²¹

1. The rule of Ushul fiqh regarding sad al-Zari'ah emphasizes that everything that can cause an unlawful act to occur, then the law of that action is also prohibited.

2. The rules of fiqh emphasize that refusing and avoiding damage is more important than taking the benefits that exist and are found in life. This is in line with the following fiqh rules:²²

²¹ Abdul Wahab Khalaf, 78, 2000, علم أصول الفقه, <http://public.ebookcentral.proquest.com/choice/publicfullrecord.aspx?p=3341607>.

²² Wahbah al-Zuhayli and Abdul Hayyie Al-Kattani, *Fiqh Islam wa adillatuhu* (Kuala Lumpur: Darul Fikir, 2010), 69.

درء المفاسد مقدم على جلب المصالح

Resisting damage is more important than taking advantage

Another relevant fiqh rule put forward as a proposition forbidding the practice of pornography and pornography is the fiqh rule which emphasizes that all forms of danger must be eliminated and avoided from human life. This is expressed in the following fiqh rules:²³

الضرر يزال

Adversity must be removed

Considering the harmful effects of pornography and pornography in the lives of Muslims, especially in this nation, it is appropriate that these practices must be eliminated.

In addition, the stipulation of unlawful laws against the practice of pornography and pornography can also be based on a rule which reads²⁴:

النظر إلى الحرام حرام

*Looking at something that is haram is haram*²⁵

From an Islamic perspective, talking about pornography cannot be separated from talking about Aurat, Tabarruj (looking nice), and clothes. The most crucial element in pornography is violating decency and arousing sexual desire. Meanwhile, in Islamic terminology, this issue is closely related to the problem of genitalia and clothing. Because what is called Aurat in Islam is a part of the human body that must not be shown or must be covered because it can cause embarrassment (Surah anNūr [24]: 58)),²⁶

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهْرِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

²³ Sāliḥ Ibn-‘Abd-as-Samī‘ al-Ābī al-Azharī, Aḥmad Muṣṭafā Qāsim at-Ṭaḥṭāwī, and ‘Abdallāh Ibn-Abī-Zaid al-Qairawānī, *at-Ṭamar ad-dānī ‘alā Risālat al-Qairawānī fī ‘l-fiqh al-mālikī maqrūnan bi-ḍikr al-adilla* (al-Qāhira: Dār al-Faḍīla, 2007), 78.

²⁴ Rasyid Al-Hafizh, . Fachrul Rozy, and Zaim Rais, “USUL AL-FIQH: ITS EPISTEMOLOGY, PURPOSE, AND USE,” *DIKTUM: Jurnal Syariah Dan Hukum* 19, no. 1 (July 31, 2021): 1–15, <https://doi.org/10.35905/diktum.v19i1.1529>.

²⁵ Firdaus, *Op. Cit.* h. 142-146

²⁶ Kutbuddin, *Op. Cit.* h. 20-21

O you who believe! Let my servants whom you have, and those among you who have not reached puberty, ask permission from you on three occasions before the dawn prayer, when you take off your clothes.) mu at noon and after the Isha prayer. (That is) three Aurat (time) for you. There is no sin for you nor for them other than that. They come in and out to serve you, some of you over others. Thus does Allah make clear to you the verses. And Allah is Knowing, Wise.

And arouse the sexual appetite of those who see it (Surah al-Ahzab [33]: 59).

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَنَنَّ وَكَانَ اللَّهُ عَفُورًا رَحِيمًا

O Prophet! Say to your wives, your daughters, and the wives of the believers, "Let them cover their whole bodies." That is so that they are easier to recognize and not disturbed. And Allah is Oft-Forgiving, Most Merciful.

Meanwhile, clothing is a tool used to cover the genitals in question. At the same time, Tabarruj describes a person in a dress who tends to be fun or characterizes the appearance of a disrespectful person.²⁷ The arrival in question is a combination of a person's understanding of the limits of the genitals and how to dress.²⁸

Pornography Damages Human Brain

Problems related to adolescent health are currently increasingly complex, both problems related to nutrition (anemia, obesity, underweight, stunting), PHBS (diarrhea, worms, etc.), PTM (heart, stroke, cancer), and reproductive health. Regarding the issue of health care, currently, nationally, cases of marriage under 15 years are around 2.6%, 23.9% are married at the age of 15-19 years, and the teenage pregnancy rate is 48/1000 KH. Based on the 2015 Global School-based Student Health Survey (GSHS), Riskesdas 2013 and the 2012 IDHS, adolescent behaviors pose a risk to health, including 1 in 20 teenagers who have had sexual intercourse where 1 in 19 of them have been forced to have sex. Sexual intercourse, and 3 out of 5 adolescents do not know

²⁷ . Meirison ., Fadhilah Insani . Insani, and Zahara Andini, "Epistemology of Basic Concepts of Spiritual and Physical Thaharah: Analysis of The Benefits of Ablution Spiritually and Physically," *Al-Insyiroh: Jurnal Studi Keislaman* 7, no. 1 (March 16, 2021): 26–43, <https://doi.org/10.35309/alinsyiroh.v7i1.4080>.

²⁸ *Ibid.*

the risks of pregnancy even if they have only had sexual intercourse once. In addition, it was also stated that 2 out of 3 teenagers felt their parents didn't understand, 1 in 20 teens had felt suicidal, and 1 in 2 teens felt lonely and worried too much.²⁹

An astonishing data based on research in South Jakarta and Pandeglang in 2017 stated that as many as 94% of teenagers had been exposed to pornography. This figure increased to 98% in 2018. Meanwhile, based on the 2017 Ministry of Health survey, the three most significant sources of pornography are the internet (57%) followed by comics (43%), and social media (34%). Most places to see pornography is at home, equal to 61%. The potential for children and adolescents to access pornography is influenced by lifestyle, parental supervision, and BLAST (Bored, Lonely, Angry-Afraid, Stressed, Tired). Pornography is pictures, sketches, illustrations, photos, writings, sounds, sounds, moving images, animations, cartoons, conversations, gestures, or other forms of messages through various communication media and/public performances, which contain obscene/sexual exploitation that violates moral norms in society. Addiction is when our body/mind desperately wants/needs something to work correctly. Addiction can also be viewed as persistent involvement with a substance/activity even though these things lead to negative consequences.

Brain development does experience a golden period in infancy. However, during adolescence, the function of several parts of the brain is undergoing rapid growth until adulthood. Parts of the brain that develop rapidly starting at a youth age include the cerebellum, which functions in physical coordination; the amygdala, which controls emotions; the nucleus acumens, which contains motivation; and the prefrontal cortex. The prefrontal cortex undergoes the most prolonged development and only matures at about 25 years. The prefrontal cortex has an essential function as a center for thinking, planning, decision making, emotion, and responsibility.

When a child/adolescent accesses pornography, the hormone dopamine is produced, which releases serotonin and endorphins, causing satisfaction and the desire to keep repeating it. During adolescence, there is a process in which parts of the brain that are used a lot will develop, while parts of the brain that

²⁹ Junaidi, *Porno! Feminisme, Seksualitas, Dan Pornografi Di Media*, 26.

are rarely used will be trimmed. If this happens continuously, it will cause constant changes in neurotransmitters, cause changes in the limbic system, weaken the control system, and change brain function, including emotions, cognition, concentration, self-perception, behavior, and organ dysfunction.

Brain damage from pornography is the same as brain damage from accidents and even more damaging than brain damage from drugs. Pornography addiction will damage five parts of the brain at once. In addition, pornography addiction is self-destructive and can also damage or harm others. Adolescents addicted to pornography will show symptoms of decreased achievement, changes in sleep patterns, going out of time, lots of unknown friends, emotional, many problems, causing various harmful effects for themselves and their environment.

Family and parental factors are essential to prevent pornography addiction. Moreover, it was previously mentioned that 61% of pornography is accessed from home. Here are ten tips for parents to prevent children/teens from being exposed to pornography, namely (1) Giving attention, affection, and appreciation to children, (2) Accompanying children when accessing the internet, (3) Giving children an understanding of healthy internet, (4) Recognizing friends and the surrounding environment for prevention. (5) Placing computers in the family room, (6) Agreeing on common rules regarding the use of gadgets, (7) Providing sex education according to children's growth and development, (8) Installing security applications on devices, (9) Training children to be able to say no to invitations access pornography and (10) If a child is caught opening a pornographic site, remind them.

In addition to family and parents, of course, the role of educators is also an essential factor. The need for two-way and open communication about sex and the impact of pornography addiction and exploring the positive potential of teenagers. Teenagers themselves also need to get sufficient self-education and skills

Conclusion

In addition to providing convenience and bringing significant benefits to human life, advances in science and technology also give birth to various adverse impacts and problems, including the increasing prevalence of pornography and pornography.

Pornography is the erotic depiction of behavior by painting or writing to arouse lust. Pornography can also read material intentionally and solely designed to produce passion or sex. Meanwhile, porno-action depicts movements, bends, body twists, protrusion of dominant body parts that provide sexual stimulation, either intentionally or unintentionally, to provoke a sexual desire for the viewer.

The root causes of pornography and pornoaction are generally motivated by two dominant factors, namely patriarchal culture, and commercialism interests. In a patriarchal culture that legitimizes the subordination of women, all that is internalized in every woman is a sense of inferiority to men and emphasizes that women are property, servants, assistants, and toys. Meanwhile, in the interests of commercialism, pornoaction makes sexual exploitation a traded thing.

Pornography and pornoaction are certainly very contrary to the teachings of Islam, which maintains the honor and honor of women. Islam also instructs its people to stay away from adultery, keep their eyes, and honor themselves. This is, of course, the very opposite of pornoaction and pornoaction which can bring various harms. Therefore, the law is haram, and it is proper that the practice of pornoaction and pornoaction should be eliminated and avoided from human life. Pornoaction damages humans' mental and morals, and pornoaction also damage humans' brain and nervous systems. It interferes with daily activities and reduces the performance of ordinary humans.

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