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The Rise of Pornography The Need for Vigilance from All Levels of Society

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Abstract

Nowadays, pornography has spread to all circles of society. It turns out that pornography is not only a consumption of young people or teenagers, but also a problem for adults. However, most scientific journals discuss the issue of pornography in relation to young people. It is as if pornography is only a youth problem. From the data obtained, it turns out that many adults also access pornography and not a few are already at the level of addiction. Even those who are supposed to be the guardians of morality, such as educators and the clergy, have problems in this regard, as Pope Francis has stated. Therefore, pornography has become a community problem that should be a common concern and should be handled together. In this article, the author tries to raise the issue of pornography, which has become a problem for all members of society. The research method taken is by using a literature study. The data is analyzed using the Interpretative Phenomenological Analysis (IPA) approach. As a theoretical framework to help the analysis, the author uses religious, moral, and social ethics theories and touches on psychological approaches. With this, the author found the impacts caused by pornography as well as efforts to deal with it.

Keywords

Ethics, Addiction, Pornography, Biblical.

INTRODUCTION

A concern in our society today is the proliferation of pornography through social media. What is even more concerning is that most of our teenagers are already addicted to pornography. Research by the National Commission for Child Protection, in 2007, on 4500 teenagers in 12 major cities in Indonesia revealed that 97 percent of the teenagers had watched pornographic movies (Gatra, March 2, 2009). Another study stated that 83.3 percent of junior high school adolescents had been exposed to pornography in Pontianak City (Supriati & Fikawati, 2009). In Mataram City, the results of previous research on a public junior high school showed that 96.8 percent

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of students had been exposed to pornographic material (Mariani & Bachtiar, 2009).[1] Research conducted by the Ministry of Social Affairs shows that 41 percent of sexual violence occurs due to exposure to pornography. In June 2018, the Ministry of Health conducted a pornography addiction screening among junior and senior high school students. A total of 1,314 respondents were targeted, including students in South Jakarta and Pandeglang Regency. The result was that only 1.7% of students were not exposed to pornography. This means that 98.3% of students have been exposed to pornography.[2]

It turns out that porn lovers are not only among teenagers but have also targeted adults. In a survey presented by BBC News, it was said that most social media users like watching porn videos. We may speak different languages, eat different foods, and have different emotions, but there are some things that are universal: millions of people around the world like to watch porn. But no matter how widespread the audience is around the world, porn is still considered a source of societal ills. Even in Utah, USA, there are politicians who call porn 'harmful to public health'. Pornography has undergone many transformations in the last few decades, thanks to easier access to the internet and faster network connections. This is also why the number of porn video viewers is growing[3]. The Ministry of Communication and Information revealed that there were 1,573,282 negative contents spread on internet sites from January to October 2021. Of the total, Kominfo found that pornographic content dominated. Expert to the Minister of Communication and Information Technology for Communication and Mass Media, Devie Rahmawati, stated that there were 1,109,416 pornographic contents spread on the internet. Meanwhile, underneath are gambling and fraud content with figures of 435,425 and 14,936 respectively.[4]

What is even more alarming is that pornography has made its way into Catholic religious circles. Pope Francis is deeply concerned about the rise of religious who

[1] Galih Haidar and Nurliana Cipta Apsari, "Pornografi Pada Kalangan Remaja", Proceedings of Research & Community Service,, e ISSN : 2581-1126 p ISSN : 2442-448X, Vol 7, No: 1 page : 136 - 143 April 2020.

[2] Indiana Malia, "Kemenkes: 98,3 Persen Pelajar Terpapar Pornografi" , in: IDN Times, Juli 25, 2018.

[3] Javier Hirschefeldvier "Pornografi berbahaya: mitos atau fakta?", BBC News Indonesia, Oktober 5, 2012.

[4] Dwi Bowo Raharjo, "Kominfo Temukan 1,1 Juta Konten Pornografi di Internet Sepanjang 2021", Suara.com, December 2021.

enjoy pornography as a spectacle. He warned seminarians in Rome about the dangers of online pornography and called it a temptation that "weakens the hearts of priests". According to a transcript of the question-and-answer session released by the Vatican on Wednesday (26/10/2022), the Pope said "Each of you is thinking whether you have experienced or been tempted by digital pornography. It is a vice that so many people have, so many lay people, so many lay women and even priests and sisters. I'm not just talking about criminal pornography like child abuse, where you see cases of outright abuse - that's degenerated - but more 'normal' pornography". Pope Francis has also condemned pornography before, most recently in June, when he called it "a permanent assault on the dignity of men and women." He explicitly said that pornography should be declared a "threat to public health". He also emphasized that anyone who has pornographic footage should delete it from their cell phones or laptops because it is a way for the devil to corrupt our minds.[5]

With pornography being so prevalent in all walks of life, this is certainly a problem in itself. It is very difficult to break the chain of pornography. Even people who are trusted to be moral guardians such as religious people are contaminated with pornography. The question is how can we get out of this problem? Indeed, the government has tried to block or close down these contents, but the production of pornography continues to be created. The pornographic movie industry continues to flourish. Even today, it is not only big companies that create pornography but also individuals. High technological advances make it easier for individuals to create content including pornographic videos or images. To date, the latest data in October 2020, Kominfo has handled 1.3 million negative contents circulating on social media. And the most is related to the issue of pornography. Various things have been done so that this pornography issue can be stopped. But in reality, there is still a lot of pornographic content circulating. Even when pornographic content or sexual harassment is circulating on social media, there are still some people who blame the victim. They say that it's the victim's fault. With the reason that they are wearing clothes that are not covered enough, etc.[6]

[5] This article has been published on Kompas.com with the title "Bahas soal Pornografi dengan Para Imam, Ini Peringatan Paus Fransiskus", https://www.kompas.com/global/read/2022/10/

[6] Mila Aulia, "Maraknya Kasus Pornografi yang Tersebar di Media sosial", Kompasiana.com, Juni 22, 2021.

There are many articles and journals that are scientific studies that discuss pornography. Many journals discuss the influence of pornography on young people or teenagers. It seems that the target of much discussion is young people. It is as if the problem with pornography is young people. What about people who are no longer young? Do they not have problems with pornography? Does sexual abuse and sexual perversion only happen to young people or teenagers? There are no adults involved? If we are honest, this is not the case. Not only young people have problems with pornography but people who are considered adults have the same problems.

However, should we let this situation go? Do we surrender or rather give up on this situation? Of course we must not lose. We must not give up. We must keep working on how to deal with this massive and almost uncontrollable wave of pornography. Especially when we see the negative impact of pornography that is truly destructive, it is not "fair" if we just give up. What are the negative effects of pornography?

Seeing the huge negative impact, the author tries to give a contribution of thought to counteract this powerful movement of pornography through this article. The author does not only highlight pornography in young people but targets all circles because the issue of pornography has become a problem in all circles.

THE RESEARCH METHOD

The research method used is a literature study. The author collects data to see the phenomena that arise in relation to pornography through journals, scientific studies, newspapers, magazines [7] To analyze the data, the author will use the Interpretative Phenomenological Analysis (IPA) analysis model. The author will analyze the phenomena that appear or appear in the data obtained from the literature study.[8] To help with the analysis, the author uses perspectives from religious, moral, and social ethical theories. The author also touches on the relationship between pornography and psychological issues.

[7] Nazir, Moh. *Metode Penelitian,* Bogor, Ghalia Indonesia, 2009

[8] Bayir, Aidan dan Tim Lomas. 2016. "Difficulties Generating Self-compassion: An Interpretative Phenomenological Analysis". The Journal of Happiness & Well-Being, Vol. 4 No. 1. Hlm. 15—33.

RESULT AND DISCUSSION

What is Pornography?[9]

In its original sense, pornography literally means "writing about prostitutes", from the classical Greek roots "πορνη" (porne) and "γραφειν" (graphein). It was originally a euphemism and literally means '(something) for sale.' The word comes from the Greek term for people who recorded "pornoai", or prostitutes of renown or prowess from ancient Greece. In modern times, the term was taken up by social scientists to describe the work of men such as Nicholas Restif and William Acton, who in the 18th and 19th centuries published treatises studying prostitution and proposing to regulate it. The term remained used with this meaning in the Oxford English Dictionary until 1905.

Later the term was used for the publication of anything of a sexual nature, particularly that which is considered to be tasteful or immoral, when the production, presentation or consumption of such material is intended solely to arouse sexual stimulation. It is now used to refer sexually to any kind of written or graphic material. The term "pornography" often carries negative connotations and low artistic value, compared to the more respectable erotica. Euphemistic terms such as adult film and adult video are usually preferred by those who produce these materials. However, the definition of pornography is highly subjective. Works that are generally recognized as art such as Michelangelo's "David" statue are considered pornographic by some.

Sometimes people also distinguish between soft pornography and hardcore pornography. Soft pornography generally refers to materials that feature nudity, scenes of a suggestively sexual nature, or mimic sex scenes, while hardcore pornography contains images of genitals in a state of arousal and sexual activities including penetration. Within the industry itself, further informal classifications are made. These distinctions may seem meaningless to many, but uncertain legal definitions and varying standards at different distributors mean that producers shoot and edit in different ways. They also consulted different versions of their movies with the legal teams first.

[9] Wikipedia, "Pornografi", The Free Encyclopedia in Indonesian, accessed at https://id.wikpedia.org/wiki/pornografi on November 7, 2023 at 10:35 am.

Pornography in the view of Christian Ethics

Christianity's view on pornography

The Catholic Church's View on Pornography[10]

Basically, the Catholic Church has a negative view on pornography. Pornography is an act that degrades human dignity. Therefore, pornography goes against the will of God who created man in His own image. The teachings of the Church as revealed in the magisterium of the Church as well as Church leaders strongly oppose the movement to create and spread pornography. In this article, I will present some of the Catholic Church's views on pornography from the Catechism of the Catholic Church, the teachings of Pope John Paul II, and the warnings of Pope Francis.

(1) According to the Catechism of the Catholic Church

According to the Magisterium of the Catholic Church, Matthew 5:27-28 implies that involvement in pornography is a sin because the purpose of pornography is to arouse lust and is therefore equivalent to adultery. The Catholic Church's view on pornography appears in the Catechism of the Catholic Church number 2354:

> Pornography takes actual or deliberately contrived intercourse and intimacy of the perpetrators and shows them to third parties. It desecrates chastity, because it undermines the conjugal relationship, the intimate surrender between husband and wife. It severely damages the dignity of all those who take part (actors, merchants, and spectators). For they become objects of primitive pleasure and sources of unauthorized profit. Pornography places all the actors in a false world. It is a grave offense. The government is obliged to prevent the procurement and distribution of pornographic materials.

From this catechism, it appears that the Catholic Church is strongly opposed to the movement to create and spread pornography. In the Catholic Church's view, pornography has tarnished the purity of human dignity. The purity of the relationship between husband and wife has been damaged by pornography. It has also damaged anyone involved in the production of pornography such as

[10] Wikipedia, "Pndangan Agama Tentang Pornografi", The Free Encyclopaedia in Indonesian, accessed at https://id.wikpedia.org/wiki/pandangan religion on pornography on November 10, 2023 at 10:15am.

actors/actresses, dealers and viewers. The Catechism also calls on governments to prevent the procurement and distribution of pronographic materials.

(2) In the view of Pope John Paul II[11]

Love and Responsibility

Cardinal Karol Wojtyla, before he became Pope John Paul II, wrote in Love and Responsibility: "Pornography is a striking tendency to accentuate the sexual element when reproducing the human body or human love in a work of art, with the aim of inducing the reader or viewer to believe that sexual values are the only values that are truly personal, and that love is merely the experience, whether individual or collective, of these values." In explaining the topic of art and pornography discussed in the book by contrasting the works of Michelangelo with Playboy, Edward Sri says that "good art leads us to a peaceful contemplation of the true, the good and the beautiful, including the truth, goodness and beauty of the human body", while pornography "stirs a sensual desire in us" and, if left unchecked, "we will become enslaved to everything that stimulates our sensual desires". When a person continuously views pornography, which focuses only on "the visible and the erotic" and reduces the human person to what is visible to the eye, he/she will have difficulty relating to people of the opposite sex in real life because he/she is used to seeing them as "objects to be used".

The Theology of the Body

On February 20, 1980, Pope John Paul II held an audience before thousands of pilgrims in the grounds of St. Peter's Vatican Basilica, Rome. It was at this moment that he said, "The body indeed, and only the body, is able to make visible what is invisible, namely the spiritual and the divine" (Tob19:4).

The content of the talk he delivered in this audience is just one of the 129 talks he delivered from September 5, 1979 to November 28, 1984. This tradition of Wednesday audiences was interrupted by an assassination attempt on her on May 13, 1981. After recovering, he resumed his habit of giving an audience on November 11, 1981.

The theme of his talk was the Awakening of the Body. His talks were collected and summarized in a book, not by himself but by Fr. Jan Glowczyk, the director of Pope John Paul II's archives, entitled The Theology of the Body.

[11] William E. May, "Karol Wojtyla's Love and Responsibility: A Summary", Christendom Awake, September 21, 2007.

For Pope John Paul II, the human body is a sign of divine reality or a sign of the living content of God (Theos) himself. In and through his body, man knows God and recognizes himself as the image of God. Man is the image of God because he is created from God's own life content (in God's own image and likeness). As such, the human body becomes a sacrament that presents and explains God's own being and life. The invisible God is known to man, His creation, through the human body. God reveals Himself in the human body. This creed is not only the Church's response to today's sexual revolution, but a light for all discussions about the human body.

Pope John Paul II's conviction about the sacramentality of the human body is rooted in the content of Scripture itself, both the Old and New Testaments, especially the cry of Jesus Christ himself. The Book of Genesis tells the story of the creation of man (cf. Gen 1:26-27). In this story, God reveals Himself in the human body when He creates man in His own image and likeness (cf. Gen 1:26).

God's presence in the human body is not only visible in the human person, but also in the communion between persons, when human beings were created as male and female (cf. Gen 1:27). The creation of human beings finds its perfect form in their communion as husband and wife in the legal bond of marriage. This conjugal union is the content of the image and likeness of God.

In the New Testament, its reflection on the theology of the body is based on the mystery of marriage between man and woman. Pope John Paul II affirmed that the basis of the marital bond that unites a man and a woman is the relationship between Christ Himself and His Church (cf. Eph 5:21-33. It is because of this foundation that St. Paul affirms that the bond of union between a man and a woman as husband and wife is a great mystery that is hidden in God Himself and will one day be revealed in the history of human life. It is in this mystery of union that the theology of the body is revealed.

The personalistic phenomenological approach developed by Pope John Paul II was inspired by the mystical ideas of St. John of the Cross (Carmelite spirituality).Departing from these mystical ideas, he was increasingly convinced of the power of love. For him, love has three complete dimensions, namely: first, love as self-giving; second, love between a man and a woman as the paradigm of love-giving, and third, Trinitarian love, i.e. love between the Father, Son and Holy Spirit, which is the source and model of love for human beings.

Rooted in these philosophical thoughts and mystical meditations of St. John of the Cross, he found a method of approach that was unique to him, namely Carmelite Personalistic Phenomenology. When referred to the mystic who was the source of his inspiration, his method of approach is called "San Juanis Personalistic Phenomenology". Because of this background, in his theology of the body, he uses the terms person, persona, subject, object, subjective, objective, love, total self-giving, marriage, bride, groom, husband and wife, dignity of the human body and other terms surrounding these things.

From its inception, the Church fought to defend the wholeness of the human body, especially against the attacks of Gnosticism and Manichaeism. Both sects saw the human body as evil matter. The body is a prison for the soul. Dualism separated the holiness of the soul from the body, which was evil because it was a prison for the soul. These three schools are in stark contrast to the theology of the body, which recognizes the sacredness of the human body. Consequently, theology of the body is a model of theology that is anti-dualism, anti-gnostic or anti-manichaean.

The teaching of Pope John Paul II's Theology of the Body is a response to the degradation of moral values and respect for the noble dignity of human beings that occurs in today's life. Promiscuity and free sex, the commercialization of the human body in the form of prostitution, pornography and pornoaction, sexual-criminal cases, the problem of domestic rifts and violence, and the crisis of vocations and celibacy for religious are the result of a lack of understanding and appreciation of the sacred meaning of the human body.

In the context of pornography, John Paul II's view emphasizes that pornography undermines human dignity and destroys the sacred meaning of the human body. Pornography views the human body as a sexual object that can be bought and sold and commercialized. This is contrary to John Paul II's view which emphasizes that the human body is sacred and must be respected. Therefore, pornography cannot be approved in John Paul II's view.

(3) Pope Francis' Warning on Pornography[12]

Pope Francis has warned Catholics including priests, monks and nuns to beware of digital media related to pornography. For Pope Francis pornography is a permanent attack on the dignity of men and women. Pornography is a threat to public

[12] Ahmad, "Paus Fransiskus: Bahkan Para Imam, Biarawati Menonton Pornografi", Hidayatulah.com. October 28, 2022

health. He reminded us to have a pure heart and a heart that receives Jesus every day in order to avoid pornography.

The United Methodist Church[13]

The United Methodist Church teaches that pornography is "about violence, degradation, exploitation, and coercion", and "deplores all forms of commercialization, abuse, and exploitation of sex, and defines pornography as 'sexually explicit material depicting violence, abuse, coercion, domination, humiliation or degradation for the purpose of stimulation. In addition, any sexually explicit material depicting children is pornographic'." The Sexual Ethics Task Force of the United Methodist Church states that "research shows that [pornography] is not a 'harmless activity'. [It is harmful and usually addictive. People addicted to pornography are physiologically altered, as are their perspectives, their relationships with congregation members and family, and their perceptions of girls and women."

Pornography from a Biblical Perspective

Christian ethics cannot be separated from the Bible. Therefore, discussing pornography according to Christian ethics requires looking at it from the perspective of the Bible. It is basically impossible to talk about pornography from the perspective of sexual ethics. The issue of pornography is an issue about sexuality, or rather the violation of sexuality. Therefore, a biblical understanding of sex will be a benchmark for looking at the issue.

(1) Pornography leads to evil and moral depravity[14]

Pornography is the first step on the steep road to evil and moral depravity (Rom 6:19). Just as drug users will use drugs in larger quantities and higher doses, pornography will also lead people to sexual addictions and sexual desires that are more disgusting and abominable in the eyes of the Lord. Pornography clearly causes the lust of the flesh, which starts with the lust of the eyes. Pornography is a sin that works in the mind and desires. Pornography causes addiction or slavery and bondage (1 Cor 6:9,12; 2 Peter 2:14a. 19), even damaging the soul and body (Proverbs 6:25-28). Satisfying our lust for others in our minds (the essence of pornography) is the sin of adultery (Matthew 5:28). When the habit of pornography becomes a characteristic of

[13] Ahmad, "Paus Fransiskus: Bahkan Para Imam, Biarawati Menonton Pornografi", 2022

[14] Papa Enoch Hiszkia Immanuel Simamora, "Pandangan Iman Kristen terhadap pornografi", Answers.com, November 12, 2012.

a person, it will lead that person to commit other sins and take that person further away from the Lord and the brethren.

(2) Pornography has degraded the nature of sex, which is essentially noble[15]

In the book of Genesis, it is said that in the beginning God created human beings in the image of God himself with two genders: male and female. Human heterosexuality in the biblical view is the work of the creator: ". . . God created man in his own image, in the image of God he created him; male and female he created them." (Gen. 1:27). The author of Genesis adds that everything God made was very good (cf. 1:31).

Thus, sex is a good thing because it was created and willed by God Himself. Sex is part of the human person who is the image and likeness of God Himself. Pornography degrades the nature of sex, which is truly glorious in the sight of God. Pornography positions sex solely apart from man's calling as the image and likeness of God.

Every pornographic material has shown sexual activity as a sinful act that does not reflect God's morals in humans. Sex is then interpreted negatively and portrays humans as beings who do not have high and noble dignity. This idea then leads a person to interpret the meaning of life not in terms of high quality ideals, but in terms of low-grade lust. Human worth is then measured in terms of utility alone; where human worth is determined solely through sexual attraction. If this is the case, sex, which was originally designed to be "good" by God, is eventually revealed as an immoral activity; something that destroys the image and likeness of God in human life.

Sexual activity by a legitimate married couple is part of God's plan to continue the work of creation. From the relationship between husband and wife, it is expected that a human child will be born, a new creation. God blessed them, and God said to them: "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea and over the birds of the air and over every creeping thing that moves on the earth." (Gen 1:28). Because it is God's will, sex is inherently holy. Of course,

[15] cf. Toni Irawan, "Pornografi Ditinjau Dari Perspektif Etika Kristen", Logia:Jurnal Teologi Pentakosta, , Vol 1 no 2, (June 2020) p.96

pornography, which only indulges in the fulfillment of lust for the sake of pleasure, has made the sacred dignity of sex into an act of sexual immorality.

(3) Pornography has degraded human dignity[16]

"God created man in his own image, in the image of God he created him; male and female he created them." (Gen 27). God's creation of male and female practices from the beginning illustrates that men and women are created with equal dignity. Differences exist for the purpose of complementing each other. Both should respect each other and not put each other down.

Any person who likes pornography or who is addicted to pornography will certainly use others (of the opposite sex) as a means of self-gratification. The opposite sex will not be seen as a complementary partner but as a means of self-gratification. There is no respect at all. It is possible that when the means of gratification can no longer satisfy him, the means will be discarded or simply abandoned. Thus, pronography has degraded human dignity.

(4) Pornography has corrupted God's plan[17]

In the Catholic Church, there are two sacraments of service desired by God, namely the sacrament of marriage and the sacrament of priesthood. With the sacrament of marriage, God intends that a married couple can become God's partners for the work of creation, namely the creation of a new human being. Meanwhile, through the sacrament of priesthood, God has made a priest as his partner to sanctify this world.

God designed marriage as a lifelong commitment. God created the marriage covenant (Gen 2:22-25) and called for marriage to be holy and honored (Heb 13:4). The marriage covenant demands seriousness, readiness to assume responsibility and there can be no shamelessness between spouses. Therefore, sexual relations are always open to pregnancy, which demands responsibility for the offspring. Their fidelity to their partner is the result of a total commitment. In their mutual responsibility, both partners will engage in sexual intercourse, in order to make their partner happy and for the sake of their offspring, not just to satisfy their lust.

God designed the sacrament of priesthood so that those who have been ordained can participate in the special task and office of Jesus Christ who is the only

[16] cf. Toni Irawan, "Pornografi Ditinjau Dari Perspektif Etika Kristen", p.98
[17] cf. Toni Irawan, "Pornografi Ditinjau Dari Perspektif Etika Kristen", p.101

High Priest and mediator between God and Man. Those who have been ordained are expected to act in the framework of Jesus' task in the person of Jesus. Where they take part in Christ's tri-duty of Priest, Prophet, and King. (Matthew 28:18-20, Mark 16:15-20, Luke 24:45-49, John 20:19-23, Acts 1:8-9, and 1 Peter 2:5-9).

Pornography has ruined this beautiful design of God. Because of pornography, married couples who are supposed to respect each other have come to despise each other. They don't respect each other. They just "use" each other. They demand from each other that their partner should satisfy them. It is possible that there is an opportunity for unfaithfulness (infidelity) and even divorce. Then God's plan is broken.

Pornography also destroys the purity of the heart and mind of an ordained person. With pronography, the ordained person is no longer able to focus on the tasks he or she must carry out, namely sanctifying, proclaiming and leading. It is not uncommon for an ordained person to abandon his celibate status in order to satisfy his lusts and thus no longer fulfill his function as an ordained person.

Non-Christian Religions' Views on Pornography

Islamic Religious Views on Pornography[18]

The Qur'an states:

> "Say to the believing men: 'Let them restrain their gaze, and keep their private parts; that is more chaste for them, surely Allah knows best what they do'". "Say to the believing women: "Let them restrain their gaze, and their private parts, and let them not reveal their adornment, except what is (ordinarily) apparent from it. And let them cover their veils, and not reveal their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or the women of Islam, or the slaves they own, or the male servants who have no desire (for women) or the children who do not yet understand the female form. And let them not strike their feet that they may discover the adornment which they conceal. And repent to Allah, O you who believe, that you may prosper." An-Nur 30-31

[18] Wikipedia, "Pandangan Agama tentang Pornografi", The free Encyclopedia in Indonesian Language, It was accesed in https://id.wikpedia.org/wiki/pandangan agama tentang pornografi at November10-, 2023 pukul 10:15.

It is therefore argued by Muslims and Muslim women that the only person who can look with lust at a person's nakedness or body is their spouse, and if a Muslim sees someone or something that stimulates him, including pornography, then he needs to avoid looking at it. Thus pornography is declared "haram" in Islam.

Buddhism's View on Pornography[19]

The sex drive is the most dynamic force in human nature. So powerful, that rules of self-control are necessary. In spiritual matters, whoever wants to bring his mind into complete control, greater self-discipline is required. Such a great force in human nature can be overcome, only if one controls his mind and practices meditation. The Buddha said, "The mind is the forerunner of all things, the mind is the leader, the mind is the shaper. If one speaks or acts with evil thoughts, suffering will follow him as the wheel of a cart follows the footsteps of the ox that pulls it".

A Zen story reveals that two monks, Tanzan and Ekido, met a young woman who needed help crossing a swift river. Tanzan carried the woman to the opposite bank. Then the two monks continued on their way. After noon, Ekido, unable to contain himself, rebuked his friend, "You have broken the Rules! Shouldn't a Monk touch women?" Tanzan replied, "I left the woman as soon as I reached the other side of the river. But why are you still carrying her yourself?" The one who carried the woman across the river did not touch with lust. He acted spontaneously and was not affected by it. Whereas the other monk carried lust all the way.

Pornography and Pornography will bring harm to a person who cannot control his mind and who has no Precepts or morals. Unlike animals who act according to their instincts, humans have to suppress their instincts in many cases. Humans have an ethical awareness of what is right and what is wrong, what is good and what is evil, what is appropriate and what is inappropriate. In the holy book Angguttara Nikaya II. 7, the Buddha said: "There are two things as the world's protective Dhamma: Shame (Hiri) and Fear (Ottapa)". Hiri grows from one's inner conscience while Ottapa comes from the experience of facing the outside world. If these two Dhamma do not become the World Protectors, then one will not respect his brother-in-law, not respect his teacher's wife.

[19] M.D. Teenageren, "Pornografi dan Pornoaksi dalam pandangan Agama Buddha", General Buddhist Knowledge Info, November 16, 2005

Practicing discipline is essentially mastering or conquering oneself. "Indeed, conquering oneself is better than conquering others; one who has conquered himself always lives in control." "One who is energetic, always aware, pure in action, has self-control, lives according to the Dhamma and is always vigilant, then happiness will increase." Buddhists are obliged to observe the Precepts, for lay people it is the Buddhist Pancasila and the Five Dhamma.

Hinduism's View on Pornography[20]

In Hinduism, pornography is considered a form of adharma, an act that goes against the moral law and the balance of nature. Hinduism teaches that the goal of human life is to achieve moksha, which is liberation from the cycle of birth and death caused by karma. To achieve moksha, humans must follow dharma, which is a way of life that is right and harmonious with God, others, and the environment.

One aspect of dharma is brahmacharya, which is self-control and purity in thought, speech, and action. Brahmacharya means maintaining the purity of the body and soul, and avoiding all things that can disturb concentration and inner peace. Brahmacharya also includes maintaining fidelity and honor in conjugal relationships, and respecting the dignity and rights of others.

Therefore, pornography is considered a violation of brahmacharya, as it can damage purity and chastity, and tempt lower passions that can lead to bad karma. Pornography can also humiliate and exploit the people involved in it, as well as demean the religious and cultural values that Hindu society upholds.

Pornography from Psychological, Moral and Cultural Perspectives

Pornography has a very bad impact on human life. The impact on society is very broad, both mentally, psychologically and morally. As Verkuyl said: "Pornography is morally harmful, harmful to people's health, harmful to the younger generation. Pornography makes sexuality detached from humanity."[21]

Pornographic material that is consumed continuously will damage a person's mental state. Pornography apparently causes the brain to stop sending the correct

[20] Wikipedia, "Pandangan Agama tentang Pornografi", The free Encyclopedia in Indonesian Language, It was accesed in https://id.wikpedia.org/wiki/pandangan agama tentang pornografi at November10-, 2023 pukul 10:15.

[21] J. Verkuyil, *Etika Seksual*, ed. Doegiarto (Jakarta: BPK Gunung Mulia, 1974).159.

signals from one part of the brain to another.[22] The left hemisphere shuts down, allowing the right hemisphere, which is responsible for our emotional reflexes (lust, fear, shame, etc.) to override the activity of the logical thinking left hemisphere that maintains control-homeostasis-in the body.[23] This disrupts the entire process of human cognition and health. Pornography is also known to produce some sort of chemical or natural drug that the body produces-such as testoterone, endorphin, and so on-all at once. These chemicals are all released instantly, and over a period of time can lead to addictions such as cocaine and heroin.[24] So, just like any other drug addiction, people are consciously driven to seek out more pornographic material to compensate for the high intensity of chemical reactions in the brain. It is conceivable that in the minds of pornography addicts they are obsessed with all things sexual. Such obsession in certain circumstances can lead to serious sexual crimes.

In addition to damaging one's brain, pornographic material in turn causes emotional and psychological disturbances. Continuous viewing of pornography will result in a condition known as estrus, in which a person experiences a state of easily aroused sexual appetite, which tempts the person to lust sexually[25]. This kind of sexual state if not channeled will cause "sexual frustration" because all the chemical and emotional conditions for sexual intercourse are built up, but they are unable to channel it.[26] When they experience sexual frustration, at the same time they are also experiencing "emotional frustration."[27] This condition can lead to aggression and even violence in other areas. Conversely, for pornography addicts who can repress sexual arousal, they will tend to treat their partners as sex objects. This tendency results in a person having reduced sex to purely animal behavior that is only concerned with physical pleasure, without involving the emotional and psychological connection of the partner.

The adverse effects of pornography are not only mentally and psychologically destructive, but also lead to the storage of morality. Pornography addicts will become more aggressive towards their partners, they will become less responsive to suffering, violence and acts of rape, and finally pornography will lead to a higher tendency to

[22] Norman L. Geisler, *Etika Kristen: Pilihan & Isu Kontemporer* (Malang: SAAT, 2010). 453
[23] Norman L. Geisler, Etika Kristen: Pilihan & Isu Kontemporer
[24] Norman L. Geisler, Etika Kristen: Pilihan & Isu Kontemporer
[25] Norman L. Geisler, Etika Kristen: Pilihan & Isu Kontemporer, 452.
[26] Norman L. Geisler, Etika Kristen: Pilihan & Isu Kontemporer
[27] Norman L. Geisler, Etika Kristen: Pilihan & Isu Kontemporer

use violence as part of sex.[28] This adverse impact not only damages the morals of pornography addicts, but at a broad social level can lead to an increase in sexual crimes, both in quantity and type. For example, sexual violence in domestic relationships, rape and deviations in sexual behavior such as sodomy, homosexual and lesbian violence. Pornography also encourages the rise of sexual exploitation for economic purposes and tends to be considered as the most profitable business[29]. In addition, pornography also results in the rise of social pathologies such as venereal diseases and HIV/AIDS. More broadly, pornography will also damage the future of the younger generation so that they no longer appreciate the nature of sex, marriage and marriage.

Pornography will damage the order of norms in society, damage the harmony of family life and society in general, and damage the noble values in human life such as the value of love, loyalty, love, justice and honesty.[30]Societies that are sick in values and norms, will experience cultural decline and will eventually collapse.

Factors Causing the Rise of Pornography

With this digital era, the spread of pornography has become more massive. The media massively spreads content that is blatantly pornographic or smells pornographic. Government censorship agencies that are authorized to prevent the spread of pornography seem increasingly powerless to deal with the rampant spread of pornography on social media. Even when examined in detail, religious content, educational content, and other positive content are often infiltrated by pornographic advertisements. Many people are no longer shy about sharing pornographic images or videos with their friends or groups. Many even make their own pornographic videos and share them on social media.[31]

From economic considerations, pornographic content is the most popular content and certainly generates a high amount of money. Because of this, pornographic industries are flourishing. Creating blogs that contain pornography is more in demand and economically profitable than creating blogs that contain religious matters, scientific articles, or matters related to science, which have very

[28] Norman L. Geisler, Etika Kristen: Pilihan & Isu Kontemporer

[29] J. Verkuyil, *Etika Seksual*. 159

[30] J. Verkuyil, *Etika Seksual*.159

[31] Supartiningsih, "Melacak Akar Masalah Pronografi dan Pornoaksi serta Implikasinya Terhadap Nilai-Nilai Sosial (Kajian Filsafat Nilai)", Jurnal Filsafat, April 2004, Jilid 36 nomor 1.

limited demand. If you pay attention, advertisements for certain products often use pornographic images. For example, promoting a car or housing with a photo of a woman who appears so sensual.

Many people are very creative to create browsing applications that are not blocked or detected by the censorship agencies of the authorities (government). This makes it easier for people to access pornographic content that may have been blocked or censored by the authorities. Prevention becomes ineffective.

What is even sadder is that the guardians of norms in society are actually carried away by the flow of pornography. Those who are supposed to prevent and convince people to be sensible about pornography become users or subscribers. It is very concerning that a politician who is expected to be a leader openly stated on social media that he likes watching pornographic videos. Some teachers whose job it is to provide moral guidance to their students unknowingly play pornographic videos while teaching in class. Also, Pope Francis' concern that many priests, monks and nuns are addicted to pornography is certainly very sad. Priests, monks and nuns are the guardians of religious norms and morality. If these guardians of norms are actually involved in consuming pornography, can religious norms and decency be upheld that can prevent the prevalence of pornography?

Efforts to get out of Pornography Addiction

There are several ways to get out of pornography addiction. The efforts are as follows:

a. Have a strong determination to repent and confess one's struggle to a trustworthy person (Confession)[32].

A person who wants to escape from pornography has a persistent, unanimous and strong decision to leave pornography. He no longer approaches pornography but moves away from it. Then he confesses his attachment to pornography to a trusted person. Keep in mind that the key to freedom from sin is confession because confession is the beginning of recovery and restoration is the beginning of breakthrough. "Confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous man, when he believes the prayer, has great power" (James 5, 16). It seems that when we confess not only does God forgive us but

[32] Henny Kristianus, "Dampak dan Solusi Pornografi-Impact Youth" dalam You tube Channel: https://www.youtube.com/watch?v=91Zjum_Uj4A

we are also healed, set free, liberated, and released from bondage. The nature of sin is binding. If it binds someone, it cannot be released. Therefore, one needs to confess not only to God but to a trusted neighbor so that he can help and guide him. In the Catholic Church, we recognize confession. In the Catholic Church, we recognize confession. Indeed, the power of confession is truly extraordinary when it is truly lived out

b. Centering oneself on God[33]

After having a strong intention and commitment to repent, one must draw closer to God: The Word of God, prayer, and the Eucharist. No longer on things that are indulging in lust. Life is linear. The closer we get to God, the weaker the voice and influence of the flesh and the stronger the voice and influence of God. Conversely, the closer we get to sin, the weaker the voice and influence of God and the stronger the voice and influence of lust. For this reason, we must dare to make a decision, which is not to move closer to lust but to move closer to God, to move closer to the word of God, prayer and the Eucharist.

Many people may say that it is difficult to let go of the attachment of pornography that brings lust. In the Psalms it says "With what does a young man keep his behavior clean? Only by drawing closer to God can one cleanse oneself or break free from the bonds of sin. This includes the attachment to pornography.

In today's social media, among the production of content that leads to evil, there is also a lot of positive content. There are many evangelists who proclaim the word of God, meditations, teachings that are very positive and helpful. Many priests, monks and nuns are involved in proclaiming the word of God through the means of social media.

c. Engage in the right community[34]

For us to escape pornography addiction, we need to be involved in the right community. "Your friends determine your future". Our friendships will determine our future. Our friends are negative our future is negative. Our friends are positive our future is positive. If our friendship is creative our future is creative. If our friendship is unclean, our future is unclean. The person next to us has a strong influence to move anything in our life. God's word says in Proverbs 13:22: "A good man leaves an inheritance for his children and grandchildren, but a sinner's wealth is kept for the

[33] Henny Kristianus, "Dampak dan Solusi Pornografi-Impact Youth"
[34] Henny Kristianus, "Dampak dan Solusi Pornografi-Impact Youth"

righteous". As one grows, one associates with the righteous and the positive and the wise.

d. Actively serve others[35]

We can be free from pornography addiction if we actively serve others. When we actively serve others, we will be a blessing to others. John 15.16: "It was not you who chose me, said the Lord, but it was I who chose you; and I have appointed you that you should go and bear fruit, and that your fruit should remain." Jesus said that it is not we who choose God but God who chooses us. God wants all of us without exception to be fruitful. Fruitful means a life that impacts others because for every tree that bears fruit, it is someone else who enjoys the fruit. No tree eats its own fruit. The point is that with the service we do, we will feel more valuable. People who are addicted to pronography are mostly people who do not feel valuable in their lives.

e. Respect for others

Anyone who has respect for others will certainly never hurt the people he respects. He will never use others for his own purposes. It would never occur to him to use others for his own gratification, including to fulfill his sexual desires. When Jesus washed a woman who was considered a sinful woman (Luke 7:36-50). Jesus did not see her as a person who could be used but as a person who was elevated to the dignity of being His own sister. Jesus never looked down on any woman. Jesus never used any woman for his sexual gratification. When a person has respect for his neighbor, he will not be interested in watching pornography because by looking at pronography, he cannot bear to see his sister or brother being abused.

f. The need for therapy for pornography addicts

There are many people who are addicted to pornography. The impact is very detrimental to their lives. Therefore, there is a need for therapeutic efforts for those who are already addicted. There needs to be cooperation from medical teams, psychologists, educators, and religious leaders to overcome this problem.

g. There needs to be intervention from the government

The government through the Ministry of Communication and Information needs to actively intervene against the rise of pornography on social media. The intended intervention is to try as much as possible to block sites that have nuances or contain pornography. It is not easy and will never be one hundred percent successful

[35] Henny Kristianus, "Dampak dan Solusi Pornografi-Impact Youth"

because of the massive production of pronography both from large companies and from private content, but it needs to be tried as much as possible.

In addition, the government also needs to be active through the government apparatus, mass organizations under its auspices to deal with this pornophraphy issue. Awareness of the dangers of pornography should be continuously conveyed to the public. The government also needs to encourage religious leaders to work together on this issue.

h. Pastoral measures are needed to overcome pornography

The Catholic Church, as part of society, is responsible for the rise of pornography. Therefore, the Catholic Church needs to think of pastoral measures to be able to overcome this pornography problem. There needs to be catechesis for all people from all walks of life to realize the dangers of the spread of pornography. With cooperation with various parties such as the government, medical teams, psychologists to jointly carry out therapy for those who are already addicted to this pornography.

CONCLUSION

Pornography is increasingly coloring the world of digital media. Everyone can easily access pornography wherever they are. Research shows that most people from various groups and backgrounds have accessed pornography. Of course this is very concerning. From the results of the analysis, it appears that the impact of pornography is really very bad. But we must not be pessimistic. There is still hope that can be built to overcome this. There needs to be cooperation from all parties to overcome this rampant pornography.

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