

PORNOGRAPHY AND ITS EFFECTS ON CHILDREN FROM ISLAMIC AND SCIENTIFIC PERSPECTIVES

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ABSTRACT

The issue of pornography is no longer foreign and has become a polemic in the global community. In Malaysia, people irrespective of gender, age, race and religion are affected by pornography addiction. Various factors have been identified as the causes of pornography addiction such as internet abuse, influences from movies and games, self-esteem, sex drive and peer influence. This addiction has various serious effects and harmful consequences on the development of individuals, affecting their spiritual, physical, psychosocial, mental, emotional and reproductive development. More alarmingly, this addiction can lead to serious and severe sexual crimes such as unsafe sex practices, rape, free sex and molestation. Various parties in the country have begun to recognise this fact and are conducting numerous awareness campaigns, drafting legislation, enforcing strict laws and organising prevention programmes. However, the human development approach to address this problem has not been specifically discussed. This paper therefore aims to explore and help readers understand how the human development approach, based on Islam and science, can help many parties to tackle the problem of pornography addiction. This study discusses scientific sources according to the Al-Quran

and the Hadith, including some considerable views of Islamic scholars and academic studies that have been accepted as valid. The discussion findings of this study can be used as a reference for various parties in planning the solution to this problem, including prevention and restoration from further inflammation and harm to the community.

Keywords: *Pornography effects, human development approach, scientific and Islamic perspectives.*

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1. INTRODUCTION

The issue of pornography is no longer foreign and is becoming a polemic in the world community. Statistics show that the development of the internet has made pornography affordable and easily accessible, and a recent statistic shows that four percent of all websites are porn sites (Statista Search Department, 2023). According to a 2014 study by Ofcom, five to fifteen-year-old children spend an average of 12.5 hours a week surfing the internet. The study also showed that 71% of these children own tablets and four in 10 have mobile phones, through which young children can easily come into contact with pornographic material, whether intentionally or accidentally. Recent studies have shown that 25% of children aged 11-12 have voluntarily viewed pornography, and 65% of children aged 15 and 16 have voluntarily viewed pornography (Martellozo et al., 2020). However, an earlier study conducted in the UK in 2004 showed that children as young as nine have unintentionally viewed pornography on the internet through pop-up ads and unwanted websites (Livingstone & Bober 2004). There was also evidence of a group of children being persuaded, coerced and pressured by peers or others to view pornographic material (Romito & Beltrami, 2011).

Although Islam is the official religion in this country, Malaysia has not been exempted from this social problem. According to the Malaysian Against Pornography (MAP, 2022) study, 80 per cent of children aged ten to seventeen have intentionally viewed pornography, and the percentage is on the rise in Malaysia, especially during the COVID-19 pandemic (Bernama, 2022). Statistics have also shown a significant increase in pornography surfing on Pornhub, and Malaysia ranked fourth in

the world in the report (Stoops, 2018). Pornographic addiction is very difficult to treat as there are no specific medications and pornographic material is easy to obtain.

Moreover, the effects of addiction on the brain have also been found to have similar effects on the consumption of prohibited items such as drug abuse and excessive alcohol consumption (Norman & Othman, 2020). Even worse, teenagers perceive pornography as normal as they have no negative perception towards pornography (Pitchan & Nuraini, 2018). Pornography addiction is due to various factors such as internet abuse, control of personal place of esteem, intense sex drive (Haidar & Aspari, 2020) and peer influence (Omar et al., 2020). This addiction has explicit negative effects on the self-development of the individual, which also severely affects spiritual development (Ahmad & Rosman, 2003), physical characteristics (Haidar & Aspari, 2020), psychosocial, mental, emotional (Sari, 2017) and also the reproductive system (Pizzol, Bertoldo, & Foresta, 2016). Various sources have documented that sexual crimes such as rape, free sexual acts, molestation and acts of rape are closely linked to pornographic activities (Rahim et al., 2021). The Malaysian Crime Statistics Report 2020 showed an increase in rape crimes in 2019 compared to the previous year. Therefore, society needs to seriously address pornography, especially among children and youth. Many parties in the country are starting to become aware of this situation and are advocating for various awareness campaigns, drafting of laws and enforcement (Astroawani, 2021). Prevention programmes are also being organised based on different approaches, such as psycho-spiritual and counselling sessions (Berita Harian, 2017). However, the debate on the human development approach in

dealing with such problems has not been comprehensive. In this article, therefore, the reader will explore and conceptually understand how the Islamic-based human development approach can help many parties find a solution to the problem of pornography addiction. The discussion will be based on clear sources in the Al-Quran and the Hadith, with some considerable views of Islamic scholars and academic studies attested as valid. The discussion findings of this study can be used as a reference for various parties in planning the solution to this problem, including prevention and restoration from further inflammation and harm to the community.

2. LITERATURE REVIEW

2.1 Pornography

The term pornography is derived from the Greek word *porni* (prostitute) and *graphein* (to write), which was originally a work of art or literature describing the lives of prostitutes (Oxford Dictionary, 2023; Merriam-Webster, 2023). Currently, many pornography researchers from different disciplines cannot agree on a common definition of pornography. This is due to complex real-world issues (McKee et. al., 2020). For the purposes of this study, pornography is defined as textual, visual and audio-visual sexually explicit material that is generally intended to arouse the audience. Pornographic materials can also be uploaded, accessed, shared and downloaded through online platforms (Quadara, El-Murr & Latham, 2017). In this study, the researchers strongly believed in the term *pornoholic* to refer to individuals, including children and adolescents, who enjoy viewing pornography. This behaviour can cause sexual arousal and sexual attraction (Dictionary Cambridge, 221) and

trigger a sense of sensuality in the viewer or reader (Official Portal MyHEALTH, 2023).

The history of pornography is believed to go back hundreds of thousands of years, as pornographic paintings have been discovered on the walls of Roman and Pompeian royal stone buildings (Saari, 2011). With the advancement of human technology, pornography evolved into various forms, from drawing on paper to recording, filming and making videos that are uploaded to the internet where adults, teenagers and children can watch them.

From 2015 to 2016, Malaysia was among the countries with the highest number of accesses to pornographic material online (Harian Metro, 2021), including uploading and downloading of pornographic images (Berita Harian, 2018), with the percentage of access by children and teenagers at a high of 80%. The high rate is due to the easily available and accessible pornographic materials on social media (Astroawani, 2018), whether intentional or not. However, in 2019, 80% of children aged 10-17 viewed pornography alone or with friends, while almost 89% of children aged 13-17 were online victims (Berita Harian, 2019). As the lifestyles of children and teenagers change in this technology-savvy world, society faces new challenges. This paper therefore explores the trends of children and adolescents towards porn consumption and the long-term implications from an Islamic and scientific perspectives.

2.2 Key Influences of Pornography

Children and adolescents may inadvertently come into contact with pornographic content that can shock, confuse and cause them to experience unexpectedly high levels of pleasure.

Scientific research has shown that early in development, the young brain tends to focus more on reward and pleasure, which is activated by the neurotransmitter dopamine (Kim et al., 2017). The brains of children and teenagers are more sensitive to dopamine than the brains of adults. Therefore, the high pleasure caused by pornography would lead to the onset of addiction as they need to experience the pleasure repeatedly. Constant access to pornography can cause the young brain, which is very susceptible to plasticity or experience-dependent changes, to switch to craving pornography. According to Majid, Azman, & Yani, 2019, teenagers do not feel that watching pornography is a big mistake. On the other hand, pornography can also cause disgust, anxiety and fear in some children, leading to emotional and psychological damage.

Other Chief Censor scientific findings on young New Zealanders and porn reported that 73% of young viewers use porn as a learning tool for sex education (Child Commissioner, 2018). Commissioner Becroft, Office of Children Commissioner New Zealand, states that this is a dangerous practice as pornography distorts young children's understanding of sex and relationships. However, the report also makes clear that many New Zealand children believe pornography should be restricted and that they want better education about healthy sex and relationships. They also want to learn more about pornography so they do not engage in unrealistic and dishonest expectations of relationships. Parents should teach their children about sex education, as this forms the basis for decision-making about sexuality and for a conscious and informed understanding of its moral significance. Effective communication between parent and child can delay sexual inhibitions and multiple sexual

partners (Nambambi, 2011). From an Islamic perspective, parents play an important role in discussing sexual issues as it is part of children's fitrah when they enter the puberty stage. The following hadith further substantiates this:

"كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِيهِ، أَوْ يَنْصَرَانِيهِ، أَوْ يُمَجِّسَانِيهِ"

Translated as: "Every child born was born in fitrah, so both his parents destined him to be a Jew, a Christian and a magician" (Sahih al-Bukhari, Kitab al-Janai'z, Chapter Ma Qila Fi Awlad al-Musyrikin, Hadith no. 1296)

In contrast, a study by (Kamaluddin et al., 2022) found that most Malaysian parents know about sex education and rarely talk to their children about sexual issues as they believe that schools and colleges should teach sex education to children. The next question would be whether our Malaysian schools are teaching sex education to children. According to Talib et al. (2012), in 2010, the Ministry of Education rejected the proposal to introduce structured and well-planned sex education in schools as it is currently taught in science, biology, physical science and Islamic studies. The study also found that 355 out of 380 university students surveyed said that sex education is taught in schools in Islamic studies, biology, science and physical education, but not in detail and only on specific topics. Teachers also tended to teach casually and were embarrassed to discuss the topic openly in class (Talib et al., 2012).

Another factor in the increase of pornography among children and adolescents is the technological development that allows quick and easy access to pornographic material, especially in digital form (Norman & Othman, 2020). Smartphones are indispensable in today's world for communication and as a

source of the latest news and daily productivity. However, the likelihood of smartphones being misused by their users to browse pornography is high as there are users with more than one device or smartphone (Silver, 2012). Open access is becoming increasingly difficult to control as telecom companies compete to offer unlimited, cheap packages for broadband and WiFi connections at home, in the office or in public places, as this is the current need. Open access also allows users to have unlimited access to their favourite websites almost anywhere. In the absence of parental monitoring factor (Berita Harian, 2018), uncontrollable misuse/misbehaviour of technology occurs among teenagers and children (Bashah & Zulkifli, 2022). Other factors include the use of pornography as a form of relaxation from work and study stress (Ismail, 2003), feelings of curiosity and the urge to try something fun, and weak faith (Pitchan, Omar, & Ghazali, 2019), which makes it difficult to curb pornographic activities. According to Islam, humans have seven levels of desire, divided into evil, moderate and good (Ismail Sa'id al-Qadri, n.d). Desire must be educated and controlled because uncontrolled desire leads to lust, a spiritual disease (Jodi & Mansor, 2019). If people fail to conquer evil desires, they succumb to the urges of these passions. The Prophet has clearly stated that the strongest people are those who can restrain their desires, as can be read in the following hadith:

"عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ الشَّدِيدُ
بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ"

Translated as: Narrated by Abu Hurairah R.A., the Prophet SAW said, "It is not a strong person who is good at wrestling, but a

strong person who can control his lust when he is angry." (Sahih Hadith, Narrated by Bukhari, Hadith no. 6114).

2.3 Implications of Pornography

The impact of pornography on children depends on the frequency and severity of the content of the pornographic material (Hong et al., 2013). When children become addicted to pornography, the effect of addiction on the brain is similar to that of other substances, e.g. cocaine. Research has shown that the prefrontal cortex in the brain shrinks when an addictive behaviour such as pornography addiction occurs (Hong et al., 2013). According to Kühn and Gallinat (2014), this is even more pronounced in pornographic behaviour. Porn addiction has been shown to decrease the grey matter of the prefrontal cortex and thus the ability to make good decisions and control oneself. When the addiction takes hold and the brain reorganises itself to demand a certain behaviour, the part of the brain responsible for self-control is overrun by the addiction. Therefore, the person no longer has the power to choose the most beneficial behaviour. This can also explain why students can no longer concentrate, are withdrawn and lose their self-confidence (Haidar & Apsari, 2020).

Online pornography tends to distort children's knowledge, attitudes and unsafe practices about sex, gender, relationships, mental health and sexual assault risk (Quadara, El-Murr, & Latham, 2017). The expectations one learns from pornography and reality differ, leading to 'sexual confusion' about one's sexual views and ideals, as well as sexual dissatisfaction and anxiety. The unrealistic expectations in pornography lead to negative ideas and attitudes towards women and homosexuals

internalised by children and adolescents, and influence identity development focused on promiscuous behaviour. There is evidence from research that pornography use increases the risk of having early sexual experiences, especially among teenagers who consume pornography more frequently (Quadara et. al., 2017). These early sexual offenders engage in unhealthy practices such as not using condoms and having unprotected anal and vaginal sex, leading to social problems such as becoming pregnant out of wedlock at a young age. According to the World Health Organisation 2018 data, Malaysia ranks fourth among the ten nations in the proportion of teenage pregnancies outside of marriage (Metro Daily, 2019). In addition, another statistic from Malaysia claims 22,159 cases of out-of-wedlock pregnancies were reported to the Malaysian Health Clinic between 2014 and 2019 (Siong & Tharshini, 2020).

According to studies, young porn addicts have difficulty developing personal relationships as they enter adolescence and adulthood (Jochen & Valkenburg, 2008). Even worse, teenagers who watched violent pornography were six times more likely to show sexual aggression than those who did not watch any or no violent pornography during the follow-up period. Apart from this, pornography can also be detrimental to children's mental health and well-being, such as distress, anxiety, agitation, demotivation, loss of shame, humility and judgement (Norman & Othman, 2020). In addition, attitudes and reactions to exposure to pornography differ by gender, with women more likely to adopt a negative attitude and show unpleasant reactions such as shock or discomfort than men. Research has also shown that young children aged 9 to 12 tend

to show distress or upset when exposed to pornography (Quadara et al., 2017).

It is important to note that the cumulative negative effects of pornography occur when there is a correlation between 3 factors: the character of the person, the content and the context, as shown in Figure 1.

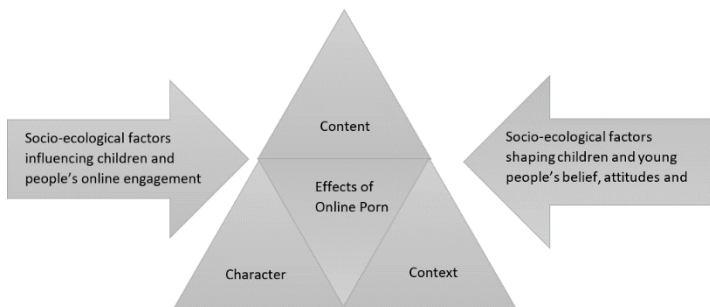


Figure 1. Key influences on pornography's impacts

The character of a person who has not been strengthened by a good upbringing and sound religious values can easily deviate from his attitude and beliefs when watching pornography. However, this also depends on the severity and frequency of the pornographic content. Worse still, if the content is viewed in an environment that promotes attitudes and beliefs about gender, sexism, sexual objectification, violence in sex and the normalisation of pornography consumption among young people, the impact is compounded. The impact of pornography should be addressed within a broader primary prevention framework, including how to support the sexual safety and well-being of children and young people. There should be a legal and regulatory framework for current laws on online

pornography. Children should receive appropriate sex education in schools to learn about healthy sex and relationships. Parents and teachers should be taught important strategies on how to deal with children and young people's experiences of online pornography. Society has an essential role to play in instilling healthy values and a strong religious foundation to shape young people into individuals who can make wise choices and respond appropriately when they are inadvertently exposed to pornography. In Islam, faith is the foundation for happiness in this world and the hereafter (Zakaria Stapa, 1999), because faith is the basis of belief that determines a person's actions (Mansor, et al., 2016). According to al-Ghazali, the formation of morality (behaviour) is based on four things, namely: practical training and practises that purify the mind, engaging in a pious environment, *qudwah hasanah* (example) and the implementation of *al-mujahadah* and *al-riyadah* (compulsion) (al-Ghazali, 1967; al-Ghazali, 1988)

3. DISCUSSION

3.1 The Law of Pornography in Islam

Islam forbids the consumption of pornography because it is haram and evil. Islam forbids its followers to watch pornographic material because it makes people appear naked and encourages the growth of lust and desire. As in verses 30 and 31 of Surah al-Nur, where it says:

"Tell the believing men to restrict their sight and guard their private parts. Allah knows what they do, and tells the believing women that they should restrict their sight and guard their private parts and not reveal their jewellery except what can be seen of it, and that they should wrap their head covering over

their chests and not reveal their jewellery except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their wives, what their right hand possesses, or the male servants who have no bodily desire, or the children who are not yet aware of the private aspects of women.”

The above verses explain the importance of guarding the looks, actions and behaviours that can lead to sinful acts.

3.2 Preventive Measures

To effectively address adolescent *pornoholics* at the family, school and state levels, the state and society must play a greater role. Regulations and laws should aim to prevent online features that could harm children and young people engaging in online pornography (Levin, 2010). Malaysians' concern about sexual matters, especially pornography, is evident in the creation of laws, regulations and other procedures. The Communications and Multimedia Act 1998 (Act 588) was created to prosecute cases of media abuse, especially those involving pornography. If extortion is related to the distribution of pornographic material, the Criminal Code (Act 574) can also be used to prosecute the case.

Malaysian parents rely on the education system to provide for their children. With this in mind, the Malaysian Ministry of Education should include sex education in the national primary school curriculum, along with lessons on sexual health, body development, respect, safety and identity. In secondary schools, the curriculum should be expanded to include sexual relationships. Pupils should also have the opportunity to reflect on their experiences of the media and its impact on their

individual attitudes, beliefs, choices and behaviours. Schools should also prioritise helping pupils to use the internet safely.

The problem of pornography can be reduced if parents engage their children in conversations about sexual issues. Most Asian parents are too shy to talk to their children about sex. Therefore, a forum could be set up where parents or caregivers can ask for advice on how to talk to their children about sex. Videos and printed materials can educate parents about the dangers of the internet, social media and parental monitoring.

Pornography addiction can be controlled through self-control, deepening children's knowledge of *Sharia* and faith knowledge to understand religious law about the good and bad of a particular act and strengthening faith in the Creator. The knowledge sought also includes cultivating physical and spiritual practises by constantly reflecting on them.

3.3 Sustainable Human Development

Islam guides us to strike a balance between the dimensions of quantitative and qualitative growth, individual and community interests, this world and the hereafter, and materialism and spirituality, because every form of development effort is a form of worship to Allah (Hanapi, 2017). The creation of man from a physical body and a spirit gives man two potentials that can lead him to the good or the opposite. The inclination of the human soul to submit to Allah SWT drives the capacity for righteousness. The nature of the body, which carries the potential of lust, tends to be aroused to satisfy physical needs. Lust drives the potential for evil or approaching the animal soul. Therefore, human beings need to be developed in a balance of inner and outer aspects (Hassan & Za'im, 2013).

For a human being to fulfil his or her potential, an integrated approach to development must include spiritual, physical, emotional and intellectual components. At the same time, one must act responsibly and seek Allah's pleasure to satisfy the basic human needs of divine revelation, physical resources, family and society.

Sustainable human development refers to efforts towards human development based on Islamic philosophy, which takes monotheism as its foundation and focuses on the development of all aspects that constitute the essence of human beings in a balanced and holistic manner, without neglecting any aspect.

In the context of dealing with the problem of pornography addiction, the following FOUR aspects are referred to as sustainable development:

a. Spiritual Aspects

Islam defines spirituality as linking one's actions to their ultimate purpose, which for Muslims means living their lives for the sake of Allah, SWT and drawing closer to Him. This also means that any action motivated by faith in God is considered spiritual. Furthermore, spirituality is described as *Syariaah*, religious knowledge, obedience, devotion, faith, confidence and spiritual perfection, which is expressed in three main dimensions: Islam, faith (Iman) and Ihsan, which are closely related and constitute the essence of Islam (Spevack, 2014).

Muhammad Qutb explained that the purpose of spiritual development is to bring out all the potential good that exists in a human being by virtue of his Creator's will in comparison to other creatures (Qutb, 1984). Islam has its own methodology

for spiritual construction by establishing a continuous relationship between the human spirit and God in every situation, in every way of thinking and feeling (Alfin, 2015). There are two main dimensions in spiritual development: the first is the improvement and strengthening of tauhid, the second is the disciplining of the passions (*tazkiyyat al-nafs*, Abu Shiyam, 1994).

i. Repairing and strengthening *tauhid*

Tauhid is that which underlies Islamic faith. This includes belief in God, His power and attributes, which are free from all defects. As His servant, it is obligatory to worship God and perform the duties of a caliph. Tauhid is the main difference between Muslims and non-Muslims (Shafik & Bakar, 2009). Belief in tauhid has a significant impact on the formation of morality, whether good or not. By emphasising the importance of faith, a person is encouraged to strive further to become a pious servant because this promotes obedience, feelings of love for God, willing submission and obedience to God, fear in the heart of committing any evil acts or deeds, never losing hope in mercy, and always trusting in God's help (Ismail & Mohd. Poad, 2021). Finally, the firmness of faith forms a continuous relationship between man and God. That is, a person who is convinced and trusts that God is the one who has the power to inflict benefit and harm further enriches the relationship between that servant and his Creator (Zaydan, 1976).

Armed with faith, a Muslim prioritises his religion over other interests that cause him to weigh between sin and reward, heaven and hell, and satisfaction. The presence of faith is considered the most important condition that shapes a person's

thinking style and leads to behaviour that is not only good, but also rejects and undermines the negative values that are embedded in a person's heart. This is because the values of good that result from faith can never be associated with bad (AL-Mawdudi, 1977). A person with spiritual strength who has strong faith and accurate understanding will have a strong identity as a human being and cannot be challenged by sedition and evil desires (Ahmed, 2010). In short, emphasising aspects of faith in the context of developing people who are addicted to pornography can prevent them from engaging in behaviours that invite danger and sin. The consciousness of religion is not only closely linked to the concept of spiritualism, but also to justice and balanced punishments that strengthen man's relationship with God and the belief that He always controls and observes every action of His servants. It is, therefore, the basic human welfare. In assertion, Rasulullah SAW said:

"لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ السَّرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ"

Translated as: An adulterer who commits illicit sexual intercourse is not a believer; and a person who drinks an alcoholic beverage is not a believer; and a thief who steals is not a believer (Bukhari; 5578).

This hadith explains the function of faith in controlling human behaviour. People will never commit acts forbidden by Allah SWT such as adultery and theft unless they are in a state of lack of faith. This shows that there is a significant correlation between the degree of faith and a person's behaviour. Therefore, faith must be the most important foundation

underlying human development efforts, especially in the case of pornography addiction.

ii. Disciplining the *Tazkiyyat al-Nafs*

In addition to repairing and strengthening faith, spiritual development also focuses on the purification of the soul through *tazkiyyat al-Nafs* which involves two main processes; the first is the removal of reprehensible qualities (*mujahadah al-nafs or al-Takhalli*) and the second is the process of embellishing, carrying and replenishing good elements of the soul (*riyadah al-nafs or al-tahalli*) (Ismail et al., 2021). The process of purification of the soul is a journey to Allah, SWT, which can be achieved by filling the heart and building up the inclination of the soul through worship (Zaini & Sa'ari, 2016). Al Mawdudi writes that worship in the form of words and deeds based on obedience to Allah SWT in every situation, acting all the time, maintaining the principle of submission to Him, following His law, rejecting immorality and being patient with trials can purify the soul (Al - Mawdudi, 1977). According to Yazid Abdul Qadir Jawas, the tendency of the soul can be shaped by the worship that pleases Allah SWT, either in the form of conversation or through external and internal behaviour. He divided worship into several forms, namely: (1) worship of the heart: such as fear, hope, love, trust and so on, (2) worship of the word and the heart: such as the expression of tasbih, tahlil, takbir and gratitude, and (3) worship of the body and the heart: such as prayer, fasting, zakat and hajj (Zaini & Sa'ari, 2016).

The perfection of worship in Islam can be achieved if it is performed according to the Islamic rules, the *Syariaa*. *Syariaa* is the rules that govern a Muslim's life, especially in his relations

with others, including the commandments and prohibitions that must be observed. Islamic *Syariaa* manifests itself through activities in the form of specific worship or rituals and behaviours that symbolise worship, and includes worship that involves social, economic and political affairs (Qutb, 1984) The aims of Islamic *Syariaa* include preserving human welfare and protecting people from harm or destruction in this world and the hereafter (Zaydan, 1976). Research by Ary Ginanjar (2001) has shown that appreciation of worship can have a positive effect on human development, from the point of view of personality and social strength, by educating people to be clean at all times, to keep up with the times and follow the rules, and to practise thoroughness. Special worship can also trigger an inner consciousness that builds trust and love for Allah and is eventually able to calm the turmoil of lust or desire for rank, sexual gratification and the craving for material possessions, and even bring sincerity and gratitude for God's good pleasure to the fore (Agustian, 2001).

In controlling pornography addiction, sincere, consistent worship will nourish religious values and become a therapy for oneself that prevents surfing porn websites.

b. Physical Aspects

Besides the spiritual aspect, Islam also emphasises the need to develop the physical aspect, which is one of the most important elements that complete a person's life. In the context of people addicted to pornography, the physical aspect refers to the health care of the body, potential and social skills. Ghazali Darussalam (2014) affirms the development of physical as an individual awareness of the importance of physical health and

the development of technical, manipulative and social talents and skills in addition to the use of physical fitness for the benefit of society. According to Nurhadi and Harahap (2021), physical health is very important because it is the foundation for all other obligations and physical perfection, like a healthy body, enables a person to perform all his other duties. Islam is a balanced religion and rejects the views of some people who are concerned only with spiritual needs without regard for physical needs such as the health of the body and enabling other abilities. Therefore, there are many verses and hadiths in the Al-Quran that contain advice and admonitions on health care and maintenance.

Attention must be focused on the health of the individual so that the spiritual, emotional and intellectual state is not affected, which could have an impact on the family and society.

c. Emotional Aspects

The word "emotion" comes from the Greek word "emovere", which means "to go out of oneself" Emotions are described as a state experienced by human beings and associated with various changes in physiology, self and psychology. Emotions are also physical reactions to a particular situation. The nature and intensity of emotions are often closely related to a person's cognitive activities (thinking) based on their perception of the situation. Emotions are the result of a cognitive response to a particular situation (Tyng et al., 2017). The development of emotional aspects is a process of increasing one's ability to appreciate and experience one's own feelings and those of others in the context of coping with stress and demands from the environment. Developing a belief-based emotional

intelligence prevents someone from feeling inferior or bad about oneself (Othman et al. 2022) and builds the skills and abilities to observe oneself and others in relation to feelings and emotions, to distinguish between the two, and to manage thoughts and actions (Rasool, 2023). Emotional intelligence encompasses several dimensions such as self-awareness, self-management or self-control, motivation, empathy and social skills (Musa, Ahmad & Othman, 2022). Emotional intelligence is also closely related to the formation of morale and the improvement of a person's performance (Sukenti, Tambak & Siregar, 2021). The concept of emotional intelligence discussed by Western scholars is purely humanistic and physical without touching the issue of tauhid and the heart's relationship with God (Syariaati, 2018).

There are various symptoms of emotional disorders such as frequent feelings of unsettled anxiety, feelings of laziness and lack of enthusiasm for tasks, feeling exhausted and powerless. All these problems need to be treated and resolved immediately. If left untreated, these problems can lead to severe anxiety, neurasthenia, hysteria and others. The functions of the heart, such as thoughts, feelings, perspectives and beliefs, must be able to help and work with each other, resulting in a harmonious state that can keep a person away from feelings of doubt, fear, worry and inner conflict. Harmony between the heart and actions can be achieved through belief in religious teachings, belief in social norms, laws, morals and others (Mustafa & Nor, 2018).

Studies show that addiction to pornography causes emotional (Norman & Othman, 2020), affects social relationships (MyHEALTH official portal, 2021) and leads to permissive

behaviour towards deviant sexual activities and constant anxiety (Haidar & Apsari, 2020). In psychology, one approach to controlling emotions is distraction. (Feldman, 2003) Religious practises such as dhikr (remembrance of God) are recommended in Islam as a way to turn negative emotions into positive ones. The importance of emotions is also mentioned in the National Philosophy of Education as one of the elements that need to be emphasised along with spiritual, intellectual and physical aspects in order to produce well-balanced individuals who are useful to society, religion and country (Ministry of Education Malaysia, 2020).

The importance of emotional well-being can be understood through a hadith (prophetic saying) that states:

"عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ الشَّدِيدُ
بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ"

Translated as: The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger (Sahih Al Bukhari: 6114).

Studies have shown that social support has a positive relationship with adaptive coping strategies, and adaptive coping strategies have a positive relationship with changes in the behaviour of offenders in prison (Md. Ridzwan & Wan Sulaiman, 2019). This means that changes in the behaviour of pornography addicts can also occur if they receive adequate social support. Humans are creatures that are created to interact with and support each other. A hadith of the Prophet SAW which means "A believer with another believer is like a building, one part strengthens the other." (Bukhari, no. 5567) Therefore, focus on the emotional well-being of pornography

addicts through social support activities should be given focus through efforts to develop the human personality.

d. Intellectual ('Aql) Aspect

Intellect refers to the ability (capacity) to think and understand (to analyse, etc.) and common sense. (Pusat Rujukan Persuratan Melayu, 2020) Intellect is also translated as the correct way of thinking and practises based on the Syariaa that leads a person to Allah. However, a way of thinking that is not in accordance with the Syariaa leads to disruptive actions that negatively affect global social harmony. Intellectual ability enables humans to evaluate or choose something through the balance of their thoughts. This proves that people are constantly searching for the truth to achieve the reality of believing in something (Husna, Mahfuds & Uthman, 2023). The people who have been given the ability to think and the power bestowed by Allah are responsible for determining their progress by striving to shape their future (Zakaria, 2015) so that people can build a great civilisation.

The development of intellect is related to the process of science and education, which must be able to philtre useful knowledge in accordance with Islamic teachings. This is important so that the future generation can build a new civilisation that does not reject the values of developing morality and at the same time does not reject the importance of knowledge as a tool to guide the system and life itself. Therefore, the process of science and education must be infused with the moral values contained in the spiritual process. The balance of both forms of development produces individuals who understand and can fulfil their duties as servants and caliphs (Junoh et al., 2022). Islam places great

emphasis on the development of the intellectual aspect through educational processes that enable individuals to expand their knowledge, for knowledge honours the individual. The emphasis on the importance of the pursuit of knowledge can be understood from Allah's verse in *Surah al-Mujadalah*, verse 11, which is translated as,

"O believers! When you are asked to make way in the gatherings, do so. Allah will make room for you with mercy. And if you are told to stand up, then do so. Allah will raise to rank those of you who are believers, and raise to rank those who are endowed with knowledge. And Allah is All-Knowing of what you do."

Studies have shown that individuals involved in moral misconduct have low levels of intellectual development as they isolate themselves from the school environment, do not participate in extracurricular activities in school, engage in uncontrolled activities with peers even after school hours, and engage in substance abuse (Omar et al., 2010). Therefore, the development of the intellect must be prioritised in the development of people with pornography addiction, as it can help them optimise their intellectual potential and change their thinking and behaviour from a negative to a more positive mindset.

As explained in the above discussion of the four aspects, Figure 2.0 summarises the control of people with pornography addiction through the Islamic approach to preserve their development so that they remain steadfast as servants of Allah and fulfil their responsibilities as Allah's caliphs on Earth.

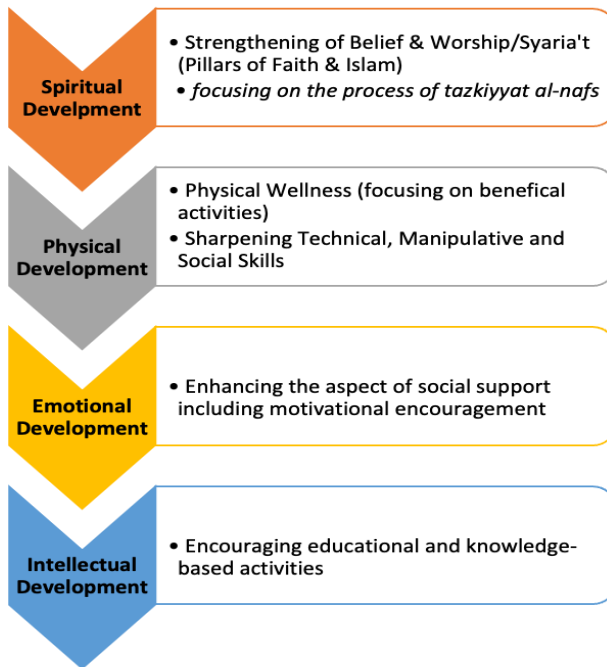


Figure 2. The approach of sustainable human development to control pornography addiction

4. CONCLUSION

The philosophy of human development in Islam focuses on efforts to shape and develop the essence of man, i.e. the elements of spirituality, physicality, emotions and intellect, in a balanced and holistic manner. Human development efforts also include all activities in the form of prevention and restoration. In the context of combating the problem of pornography addiction, the human development approach therefore

suggests that this should be done by strengthening the spiritual, intellectual, physical and emotional aspects. This is because the balance between these aspects can lead a person to improve their morals and leave behind behaviours that have no benefit, such as pornography addiction. Pornography has negative effects on children from both Islamic and scientific perspectives. Islamic teachings consider pornography morally unacceptable and it contradicts the values of modesty, respect and dignity. Scientifically, exposure to pornography can lead to distorted views of relationships, sexual behaviour and body image, and can have a lasting impact on children's mental and emotional health. It is important that parents, teachers and society as a whole educate children about the dangers of pornography and promote positive values that counteract its negative effects. This can include open and honest communication about sex and relationships, as well as encouraging the development of critical thinking skills that can help children make informed choices and protect themselves from harm.

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