Eliminating Pornomedia By Strengthening social Values

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Strengthening Social Values In Eleminating Pornomedia

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ABSTRACT

This study aims to determine the strengthening of social values in eliminating pornomedia. The research method used is qualitative method with constructivist perspective. The results showed that to build a collective awareness of the dangers of pornomedia must have a standard of values and morals that can be agreed together by people who feel harmed by the existence of pornomedia. The collective consciousness lies at the three stages of pornomedia elemination through institutions called family, public institutions, and legal formal government.

Keywords: Nilai Sosial dan Pornomedia

INTRODUCTION

The development of mass media technology has been inevitable and variety of information has hit the public widely. The large amount of information received by the people has caused them to undergo difficulties in determining the variety of information they really need. The difficulty to distinguish the variety of information causes the people finally choose the attitude of receiving and enjoying a variety of information submitted by the mass media, both print and electronic. It is coupled with the presence of social media that grows and develops very rapidly.

The attitude of public apathy towards variety of information being submitted by the mass media contributes towards the emergence of media domination. The dominance of the media towards society is manifested in forms of the inability of the people to determine the kind of information they need. In this context, the mass media shapes the so-called cultural industry (Strinati, 2007: 70-71) in which it shapes any taste and tendencies of the masses by instilling consciousness based on their desire for false needs. It means that the culture industries built by the mass media overrides the real needs. The cultural industry makes the information they convey as a functional commodity to obtain the financial benefits.

Information as a commodity of commercial value causes the mass media to ignore the ethics and social values prevailing in society. The Readers, listeners, and spectators are no longer regarded as individuals who have to be respected, but have been shifted into a "market" that must be won. Any various attempts are made by the mass media to get the people's interest and sympathy. The pornography programs are chosen as a strategy to achieve the market victory. It seems that the mass media attempts to understand exactly what become the audiences' interest and pleasure.

Based on these problems, any social facts prove that in understanding any various broadcast programs that are charged in pornography, people in general have a double attitude. There are groups that accept sanada and there are groups that refuse. In the perspective of sociologists, the discourse of sex or the problem of the female body as a porn object has long been a polemic in almost all societies. This is because there are two groups of people who respond differently. First, this is the group that worships the body as the object of sex as well as a source of happiness, pleasure, intimacy, social status and art. Secondly, the group accuses sex

as the object or subject of the source of disasters for women themselves. This group is represented by two schools of thought (a) groups representing radical feminist thinking, which regards sex as the source of the problem of sexism that is social discrimination based on gender and patriarchal ideology. (b) another group is called a marxist feminist, who sees capitalist ideology as a source of sexual mastery of women, in which women are reduced as part of proverty so that men have control over women (Bungin, 2008: 334-335).

The pornography problems have developed, along with the development of communication media technology. This condition leads to changes in existing forms of porn in the people life. The shift in the concept of pornography in the mass media takes place so quickly that the social control that should be done by the community loses quickly. This situation leads to the development of pornography issues through the mass media that is safe. The social anxiety begins to appear when the impact of mass media on pornography begins to be felt, especially in the emergence of social deviant behavior. The society seems to agree that various behavior of sexual deviation happens due to the number of broadcasts and impressions relating to pornography.

Based on the data reported by KPAI from 2011 to 2014, the number of children victims of pornography and online crime in Indonesia has reached the number of 1022 children. In detail, children who become victims of online pornography were by 28%, 21% online child pornography, online child prostitution 20%, 15% porn cd objects and 11% online sexual violence victims.

The fundamental problem to discuss is how to make efforts so that people can control the existence of pornography in the mass media and what social values are that can eleminate pornographic information in the mass media.

THEORITICAL REVIEW

Human being is as the main actor who is very influential in many social realities. This human being is regarded as a creative actor of social reality. This term is expressed by Ritzer (1985: 56) explaining that the basic idea of all theories in the paradigm of social definition actually holds that man is a creative actor of social reality. It means that human actions are not fully determined by the norms, customs, values, etc. in which all are covered in social facts, namely actions that are described by the structure and social order. In a theory of mass society, the media is the main factor. The basic idea is that the media offers a view of the world, a false environment or a substitute that is a potential tool for manipulating people, but also helping them to survive in difficult situations. By C Wight Mills (1951: 333) in McQuail (2011: 13) mentions that between consciousness and existence, the communication stands that aims to influence such like awareness people have over their existence. In contrast, the controlled mass society is destroyed and controlled centrally.

Meminjam tradisi analisis Karl Marx atas fenomena media dalam masyarakat yang kapitalistik seperti sekarang masih relevan. Murdock and Golding 2005's critical political economy theory in McQuial (2011: 104) states that power-related questions is at the core of Marx's interpretation of the mass media, but in the end the media is an instrument for the ruling class to control. Marx said:

> The layer that has the means and production material at the same time has control over the means of mental production so that in general those without the mental means of production will be subject to it.

What Marx proposes that mass media is a means of mental production is understandable. This is because the mass media has the ability to reconstruct the meaning in order to manipulate the existing message, including the issue of pornography giving birth to pornomedia.

Theory of Media Ecology
McLuhan in West and Turner (2008: 129) states that the electronic media has transformed society rapidly and radically and people rely heavily on technology that uses media and social order depending on its ability to cope with the technology. McLuhan's idea when being correlated with ponomedia problem is the presence through technology, and society who utilizes technology. In Media Ecology Theory, McLuhan (1964) in West and Turner (2008: 140) posits three basic assumptions:

> "First, the media includes action within people in which this one highlight the notion that anyone can not escape from the media in his life. The media encompasses the whole existence of people's lives today. The second assumption, the media improve our perception in organizing human experience. On the second assumption, the theologians of Media Ecology believe that media improves perceptions and organizes human life. The third assumption, the media brings the whole world together. The third assumption of the Media Ecology Theory raises the concept of a global village and to illustrate how the media binds the world into a system of economic, political, social and cultural systems."

Such three assumptions show that the media presence is significant in social life of society so that it can unite the world. At present, the existence of internet media had made space, distance, and time small.

Social Action Media Theory
The origin of Social Action Theory comes from Max Weber' thinking (1864-1920). In Weber's view, this world exists because of social action. Humans do something because they decide to do it and aim to achieve the desire. After choosing a goal, they take into account the circumstances and it is completed by action (Sham, 2012: 69). As for the assumption of this Social Action Theory is the act of man arising from the consciousness and of the circumstances surrounding it. This theory considers the human traits and subjective aspects of human beings that are ignored by behaviorism theory. Max Weber understands social interpretation in interpretative manner that ends at a causal explanation of the purpose or meaning of the event.

For media experts, the perspective of social action is based on interpretive thinking which is developed into Social Action Media Theory in which the reality of media content is used and interpreted in everyday life. The study of social action media is a research approach emphasizing the interpretive activities of media audiences in everyday life (Littlejohn and Foss, 2014: 887).

In general, this theory of social action media is developed from various constructivist philosophical paradigmsas a human being view and as consciousness. This theory builds on the assumption that humans construct the meanings of texts and media technology within the framework of collective understanding.

Many media researchers believe that there are many communities are very Stanley Fish; interpretative groups are around the media. There is a community that develops around shared consumption patterns: a general understanding of the content of what is being read, heard or seen from a common result. The result of media consensus depends on the composition of the community. This approach requires cultural interpretation.

The Shifting of Pornography Discourse
In the tradition of a relatively open society in which one of the trigger is the progress of communication technology continuing to develop, the concept of ponography also undergoes shifts and developments. The shift and development of the concept follow the rate of technological change that occurs. This is in the pornographic discourse or the depiction of the act of obscenity (pornography) that is experiencing a lot of pornographic understandings contemporarily to conceptualize, such as pornography, pornotext, porno-voice, porno-action. In certain cases all these conceptual categories accumulate into serving in one medium, thus giving birth to a new concept called pornomedia (Bungin, 2004: 337). Here is an understanding of the variations of porn, which is conceptually experiencing a shift:

a. Pornography

The pornography understanding is well known in society because the concept of pornography is the most common one, easy to recognize, easy to display and easy to digest. Pornography is a picture of the behavior of obscenity that prefers to show the body and human genitals. Those are sexy and vulgar that makes people who see them sexually aroused. Pornography can be accessed in the form of photos, posters, lieflet, video images, movies and VCD images, as well as in the form of other visual tools that contain images or other obscenity activities.

b. Pornotext

Pornotext is a pornographic work written as a script of stories or stories in various versions of sexual relationships, in various narrative forms, story constructs, testimonials or personal experiences in detail and vulgar, as well as pornographic stories in comics so that the readers feel as if they will witness themselves, experience or engage in the event of such sexual relationships. A narrative, detailed description of sex leads to the creation of the theater of the mind of the reader about the ongoing sexual arena causing the reader's fantasy.

c. Pornovoice

Pornovoice is voice, speech, words and sentences spoken by a person, directly or indirectly even subtly or vulgarly engaging in sexual seduction, voice or speech about sexual objects or sexual activity. This pornovoice directly or indirectly gives depictions of sexual objects as well as sexual activity to the speaker or listener, thus resulting in the effect of sexual stimulation on the listener.

d. Pornoaction

Pornoaksi is a depiction of movement action, body posture, and protrusion of the dominant body parts providing sexual stimulation to the action of showing genitals either intentionally or unintentionally in order to provoke the sexual desire for people who see them.

e. Pornomedia

In the context of mass media, the variants mentioned above, both pornography, pornoteks, pornosuara, and pornoaction form a system that mutually relate each other in accordance with the characteristics of media broadcasting things that are pornographic. In many cases, pornography has proximity to pornotext because images and texts can be incorporated in print media, whereas pornoaction can coincide with the emergence of pornography that can be recorded clearly on television media. Pornovoice can coincide with the emergence

of audio visual media, both television and radio. In a word, pornomedia is a porn reality created by the media.
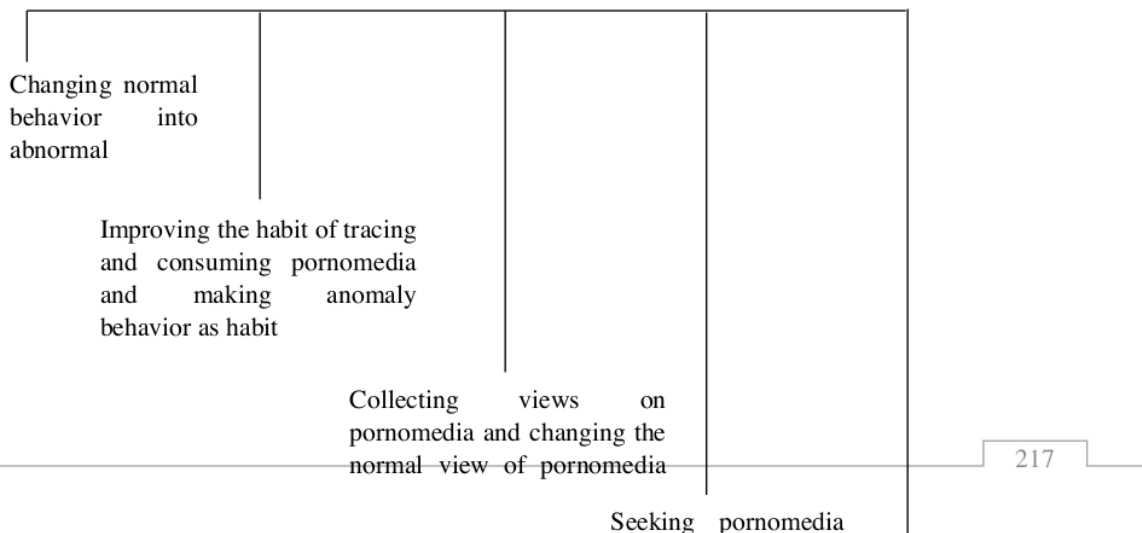
In the order of causes of the emergence of pornomedia, it can be seen from the five fundamental problems faced by the mass media. The goal is that the mass media being managed by a certain person or legal entity can still exist until it continues to live. The five problems are (1) when the media has lost the idealism; (2) when the mass media feels threaten about the market; (3) when the mass media need to compete with the other mass media; (4) when new media seeks position in society; and (5) when people need pornomedia news.

McQuail (1989: 32) mentions that mass media is an organized and formal social institution. Each message conveyed is the result of the work of a group of professional individuals. As a social institution, the objectively cannot escape from various rivalries so that it is not something new when the mass media compete with each other and tend to win the market. It means that the mass media is not a social institution that escapes from the value of society. Value and competition sometimes conditions the media in a very difficult choice so that in order to survive the media breaks away from moral control issues. Consequently, the program contains elements of pornomedia as the solution.

In more deeply discussion, relating to pornomedia, the results of research experts identify and build conclusions towards the dangers of pornomedia. The danger of pornomedia is (1) Normal and reasonable level change the normal behavior into abnormal. (2) The second level increases the habit of searching and consuming pornomedia that makes anomaly behavior as a habit; (3) Level three is collecting views on pornomedia, and changing the normal view of anomaly pornomedia; (4) The fourth level is seeking the satisfaction of pornomedia in the real world; (5) Level five is attitudes toward the search for pornomedia satisfaction in the real world and sexual anomaly as a normal and reasonable action (Bungin 2008: 345).

It is clear that the dangers posed by pornomedia threaten social order. At first, social order is based on the structure of society that protects sex and nurse and appreciates rights and dignity of women within the framework of a closed norm and upholds the values of family, society and religion. Finally, it orients to order state of a new social order abandoning the old social order that leads to a state of free sex by considering sex and human aurat as a commodity and the media is a biological delimiter that is free from the norms of society and religion and can be done without the institution of marriage.

SPREAD OF PORNOMEDIA INFLUENCE

Changing normal behavior into abnormal

Improving the habit of tracing and consuming pornomedia and making anomaly behavior as habit

Collecting views on pornomedia and changing the normal view of pornomedia

Seeking pornomedia

Bugin (2008: 146) believes that when a pornomedia is presented by the mass media, the public is constructed with the pornomedia display because the mass media is able to convince the audience everywhere regardless of the age difference of the audience. This is a concern of many parties because the destruction of social and moral order must happen.

RESEARCH METHOD

The study on social forces [4] eliminating pornomedia is to use a qualitative approach with a constructivist perspective. The data are collected in two categories, namely primary and secondary data. The primary data is from interviews with the speakers. The reference respondents are those who have social positions in the community such as the Chairman of PW Nahdatul Ulama South Kalimantan, a high school teacher of Banua South Kalimantan, and a member of the Indonesian Broadcasting Commission of South Kalimantan Region. While secondary data is the documents that support this research.

The data in this study was obtained based on telephone interviews. This was done because of the problem of distance and time between researchers and reference respondents. Furthermore, the interview data is reviewed with the theories used in this research, especially relating to social values with porn media.

FINDING AND DISCUSSION

Strengthening Social Values

The existence of mass media is a manifestation of the existence of society. The people provide support or blocking of the mass media. It means that society that people determine the life or death of mass media. The power of control over the media is in the hands of the people. However, in the next journey the relationship between media institutions and the public is not harmonious because the media is not consistent in selecting the issues in carrying out its function as a guardian of morality as well as social control of society.

The relationship between mass media and people is essentially an interactive relationship. Rivers (2004: 27) said that this interactive relationship will take place effectively when the mass media as a social institution not only produces benefits but also as well as problem solution. The social control, the limitation of the government, the means of economic support and so on is the picture of positive benefits. The view of pornomedia is a problem that should be solved.

Every people have what is called a guard presenting the ideas and social control. Social values, such as morals and religious values are required to be better to condition the mass

media in the correct corridor. This is as expressed by the Chairman of South Kalimantan Nahdatul Ulama Sarbani Haira in which Nahdatul Ulama views this pornomedia problem as a social problem that must be addressed immediately. NU has an attitude of refusal because pornomedia is considered disturbing society. At the NU Congress in Makassar in 2010, NU firmly asked the government to immediately issue a government regulation on pornography. Conducting awareness of the people is done consistently in formal institutions such as in schools, pesantren, and informal institutions such as majlis taklim and other forums. NU also published books and lectures on the dangers of pornography in the media. It means that NU seeks to provide awareness to people through a social approach. Religion is of the utmost importance to solve such cases.

The cases of pornomedia assessed out of the function of media benefits should be eliminated towards pornomedia impression considered unhealthy. Building a penalty for a mass media broadcast program with pornomedia nuances is not easy. The strategic step taken is to build a collective awareness of society against existing pornomedia mass mass.

Building a collective awareness of the dangers of pornomedia will be difficult if there is no standard of values and morals that can be mutually agreed by people who feel harmed by the existence of pornomedia. The intended value standards are social values that are owned by the community and have institutionalized must be socialized massively among the community. The freedom of pornomedia will be difficult to develop in the middle of society that consistently upholds principles and social values. Strengthening of social values can be done through the systematic and strategic stages. First, the strengthening of social values can be done within the scope of the smallest organization in the family environment. Interaction among parents and children should be intensive with the quality of a very good relationship; internalization of social values can be realized. Secondly, the strengthening of social values is also able to done by the wider community. The approach of community structure that emphasizes the rules and prevailing social norms is believed to be able to eliminate pornomedia. Every society has rules of norms and values of traditions that must be respected, obeyed and respected. Rules of social norms become the important element in the strengthening of social values. One of the values in this case is the value of religion. Third, a formal legal approach is a legal approach being established by the government. The government as the authority holder has the full authority to take action against the mass media that broadcasts the pornomedia program.

Three approaches are considered stretegc in eliminating pornomedia cases built by mass media institutions. The elements to pornomedia have an impact on the restoration of healthy relationships between society and mass media. Relating to the social forces in eliminating pornomedia, the results of research conducted by Megawati Wahyudianata (2007) raising the problem about whether religion influences as the variable of television pornomedia and sex attitude impresors among students strata 1 in Surabaya is interesting as the basic data. The result of the research revealed that religion as the destructor variable has impact for television pornomedia and sex attitude variable among students of strata 1 in Surabaya. It means that religious values can be the important factor to eliminate the existence of pornomedia.

Article from the results of a study written by Miyase Christensen Karlstad University & Royal Institute Of Technology (Kth) and ANDRÉ JANSSON Karlstad University, entitled Cultural citizenship and The Communicative Pace of Mediated Sexual Expressivity (2007) states that porn industry is the largest portion of the store's revenue selling pornographic videos since online media is the most widely consumed portion and is deliberately

popularized through mainstream media. This article also reveals that a complex understanding of the social dimedia that is often involved in the expression of sexuality must be able to take into account the interactions of individuals, groups, and changes in global technology.

According to other research findings, national and global policies are trying to protect the public interest, especially orienting to protect women and children as the object of exposure to pornography. The pornography is considered capable of damaging women and boys. The rules of each country are also different in responding the pornography although often considered to be contrary to freedom of exorcism and individual freedom.

Christensen mentions that in the western countries the issue of sexuality is often the domain of situational political rhetoric and a political agenda. However; sexual representation is openly permitted. Thus, pornography is a moral definition, the political field and the scientific world. Jacob (2004: 72) argues that children should get educated media literacy so that they have moral intelligence of censoring the internet.

Sweden is an interesting example of discussing sexual expression in the community. This is the first country to enact a rule in 1999 for 'the purchase of sexual services' to enter within the scope of a criminal offense on the grounds that the prostitution and social / institutional mechanisms that allow it to be seen are tantamount to violence against women.

The academic view, or the day-to-day discourse of pornography and the acts of sexuality are often regarded as problems to be solved, especially in the context of "familial", economic and economic regulation. Here, there are two basic questions: 1. under what conditions and what constitutes a truly societal liminality according to the direction of social structure change; and 2. in what situation the direction of change is lost.

Katharine Sarikakis (2004) in her article entitled Making Public Policy As The Political Actor states that the core of pornography regulation lies in the underlying assumption that the subject of law is individual. In digital capitalism, the point is individual buyers, sovereign consumers; in the culture industry the point is to stand in individual laborers such as players, artists, creators. In the case of the consumption of pornography, this is considered a private matter and because it is private. This is also one of the reasons that the not "standardized community-oriented" obscenity law has been effective in addressing problematic porn genres. In addition, the production process is not friendly to acknowledge the communal experience; labor is considered a matter of personal or choice and negotiation. A pornographer for expressing ideas is based on a conceptualistic individualistic place of expression and on wages as labor rights in industry. This is equivalent to equating pornography with sex, expression or automatic choice of power dynamics embedded in the production, distribution and mechanisms of industrial consumption. The claims of the word "choice" and "expression" make silence the criticism of the conditions of production or the effects of consumption focusing on "individuals in society". The capitalism eventually operates on the basis of the individual and its position is on the continuous production consumption. However, the fantasy and deceit of individual freedom is actualized through the purchase and search of pleasure. In digital capitalism, it is effectively powerful and a political tool.

CONCLUSION

Pornomedia is a product offered by the media and it can be challenged through a system of values of norms and religious norms. The results of a study written by Christensen provide

media education to children so that they have media literacy capabilities. The example from Sweden about the firmness in regulation can also be a record in eliminating the power of pornomedia. Pornomedia becomes a big problem because it is in the realm of capitalistic industry.

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