

PORNOGRAPHIC DISCOURSE ON SOCIAL MEDIA FROM A FEMINIST THEORY PERSPECTIVE

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Abstrak

This research aims to explore the views of feminist activism from a liberal and radical perspective towards pornography on social media platforms. The research method used is qualitative descriptive and applies a literature review approach. The research results show that liberal feminist activists view women as having the right to freedom regarding pornography, including the right to create, publish, display, distribute, and consume pornography in a closed environment. In contrast, radical feminist activism views pornography as part of the social structure as a patriarchal agenda equivalent to global capitalism that exploits and oppresses women. The research conclusion emphasizes that pornography, from the perspective of feminist theory, is not neutral and carries the goal of ideological domination in a culture that empowers women to become objects. The implications of this research stimulate critical thinking regarding the need to change views regarding pornography in a society that values gender equality.

Keywords: *Pornography; Social media; Feminism*

Abstrak

Penelitian ini bertujuan mengeksplorasi pandangan aktivisme feminis dari perspektif liberal maupun radikal, terhadap pornografi di platform media sosial. Metode penelitian yang digunakan adalah metode deskriptif kualitatif dan menerapkan pendekatan kajian pustaka. Hasil penelitian menunjukkan bahwa aktivis feminis liberal memandang perempuan memiliki hak kebebasan terkait pornografi, termasuk hak membuat, mempublikasikan, mempertontonkan, mendistribusikan, dan mengonsumsi pornografi di lingkungan tertutup. Sebaliknya, aktivisme feminis radikal memandang pornografi sebagai bagian dari struktur sosial sebagai agenda patriarki setara dengan kapitalisme global yang mengeksploitasi dan menindas perempuan. Kesimpulan penelitian menekankan bahwa pornografi dalam perspektif teori feminisme tidak netral dan membawa tujuan dominasi ideologi dalam budaya yang memberdayakan perempuan menjadi objek. Implikasi penelitian ini merangsang pemikiran kritis terhadap perlunya perubahan pandangan terkait pornografi dalam masyarakat yang menghargai kesetaraan gender.

Kata Kunci: *Pornografi; Media Sosial; Feminisme*

Introduction

Since its introduction in 1969, the internet has provided many benefits but has also had negative impacts on those who are not careful about using it. (Alimuddin et al., 2023). There are several advantages of the Internet, such as easy access to information and fast communication at low costs (Gani, 2020). On the other hand, the internet contains sites that host pornography (Indrawati & Meriyandah, 2021). Based on a survey by the Ministry of Communication and Information (Aprisyte et al., 2019)(Kominfo) in 2018, Indonesian teenagers aged 15 to 17 years constitute the majority of smartphone users in Indonesia (PULO, n.d.). Considering that teenagers are a vulnerable age group who are easily influenced, this is a concern for society (Aprisyte et al., 2019).

As time goes by, internet use has become a routine human need and behavior (Mau & Gabriela, 2021). The internet functions as a source of news, information, entertainment, and scientific progress, as well as a substitute for social interaction (Nur, 2021). The convenience provided by the internet in this era is what makes it so popular (Aidin et al., 2021). Social media is one of the glories of the internet (Agustina, 2018).

As digital media develops, social media has become one of the main platforms popular with people worldwide (Wulandari & Sari, 2023). Through social media, individuals can share information, interact, and express their opinions or ideas freely (Daniati, 2022). Even though it provides many benefits, the influence of social media on society also has negative impacts, one of which is the spread of pornographic content (Handayani et al., 2024).

According to the Big Indonesian Dictionary (KBBI), pornography is defined as the depiction of erotic behavior through painting or writing to arouse sexual desire (KEBUDAYAAN, 2023). Pornography has long been a controversial issue in modern society (Dini et al., 2024). Views on pornography vary; some agree, some disagree, and each has their reasons. Some consider pornography as a means of self-expression, and some believe that pornography has the potential to be harmful, especially to women (Bernadika & Kavita, 2021). From a feminist perspective (some activists), pornography is seen as a form of sexual exploitation of women that strengthens gender oppression and negative stereotypes (Suhada, 2021).

The ease of access to pornographic content and the ability to share and comment on such content on social media has sparked debate, particularly regarding its impact on women and society as a whole (Muliadi & Nasri, 2023). Various social media platforms such as Facebook, Twitter, and Instagram have become spaces where pornographic content is easy to find and even share (Munawaroh & Agasi, 2022). In addition, negative comments, harassment, and sexual exploitation often develop into significant issues in the online world (Atsani & Nasry, 2021).

In the era of advances in technology and social media, discussions around the issue of pornography on social media have become increasingly complex and controversial (Trisnawati, 2022). The proliferation of pornographic content on digital platforms raises serious concerns about its impact on society, especially women (Harun & Nurhadiyanto, 2024). Pornography discourse can no longer be separated from a feminist perspective, which highlights issues of gender equality, women's rights, and social impacts involving both genders. (Daulay et al., 2019). The problems range from a paradigm shift in the representation of women in

the media to increasing accessibility to pornographic content and handling psychological and social problems arising from the prevalence of pornography on social media (Wieringa, 2023). The complexity of this problem deepens with a feminist theoretical perspective which seeks to reveal and analyze these impacts within the framework of gender inequality (Shastri, 2021).

The presence of pornography on social media is a serious concern, especially in responding to the various challenges and impacts it causes (AULIA, 2023). Alternative solutions need to be identified and explored from a feminist perspective to create a deeper understanding of this problem (Hasna, n.d.). This research aims to present a comprehensive analysis of pornographic discourse on social media, explore alternative solutions proposed by feminist theory, and contribute to further thinking and research. This research's uniqueness (novelty) lies in the analytical approach to pornographic discourse on social media through the lens of feminist theory. This study not only focuses on understanding the negative impacts but also explores alternative solutions from a feminist perspective in responding to the rise of pornographic content in the digital realm.

The main aim of this research is to describe and analyze pornographic discourse on social media, taking into account a feminist theoretical perspective. It is hoped that this research contribution can increase understanding of the issue of pornography in a digital context, present inclusive alternative solutions that respect human values from a feminist perspective, and stimulate further research development in this field. In this article, the author discusses pornographic discourse on social media from the perspective of feminist theory. Feminist theory emphasizes the belief and enthusiasm that women should receive the same treatment as men (Maulida, 2021). In this context, feminist theory is considered to play a role in analyzing pornographic discourse on social media and how this theory reveals the factual existence of gender oppression in pornographic practices.

Research methods

This research uses a literature review method to explore pornographic discourse on social media from a feminist theory perspective. The method applied is descriptive qualitative with a focus on literature

review studies. A literature review is a research approach that collects information and scientific work through literature reviews (Ridwan et al., 2021). This process involves analyzing references published by previous researchers, primarily related to the theme of pornographic discourse on social media and feminist theory. This process involves analyzing references published by previous researchers, primarily related to the theme of pornographic discourse on social media and feminist theory (Hadi & Afandi, 2021).

The main data sources for this research are previous scientific works that are closely related to pornographic discourse on social media, as well as feminist theory literature contained in books, journal articles, and other relevant writings. This approach allows researchers to develop a comprehensive understanding of the conceptual framework and theoretical perspectives relevant to the research topic, thereby enriching the analysis of pornographic discourse on social media from a feminist perspective.

Results and Discussion

Feminist Theory: History, Definition, and Several Currents Within It

Feminism is an intellectual movement that aims to overcome the marginalization of women in society. It emerged from the chaos and dissatisfaction of Western culture, but its effects were felt throughout the world. Liberal, Marxist, socialist, existentialist, radical, psychoanalytic, postmodern, gender, global, and ecofeminist all have their origins in this movement and have had their ups and downs. Even though they have the same foundation, each school makes different statements depending on the demands of the times. Ultimately, the development of feminism follows different patterns within the feminist framework (Amin, 2013).

Feminism emerged as a movement in America around the 19th and early 20th centuries, with voting rights being its main focal point. The feminist movement subsided after these rights were granted in 1920. Until the 1950s, many women were already working outside the home, but being a housewife was still considered the ideal job for women. The feminist movement gained momentum and shocked society in the 1960s when Betty Friedan released "The Feminine Mystique." This movement brings new awareness, especially for women, of the fact that the traditional roles

given to women place them in a disadvantageous position or what is called female subordination (Pertiwi et al., 2024).

The definition of ideal feminism that all parties about feminism recognize is a challenge because of the diverse goals of the feminist movement itself (Lubis, 2016). However, this article will explain the meaning of feminism according to several experts. Feminism means the belief that women should be treated as equals to men (Rokhmansyah, 2016). Feminism is a women's movement that fights for their fundamental rights (Mandak, 2019).

Feminist theology is a reformist and revolutionary movement to understand male-biased religion or deconstruct ideology (Purnama, 2021). By breaking down patriarchy, this deconstruction aims to justify religion for the sake of gender equality (Megawangi, 1996). On the other hand, according to Aliyah (2018), feminism is a theory that examines human experience and social life from a woman's perspective (Rosalinah et al., 2022). Human experiences and social life from a woman's perspective vary greatly depending on culture, social background, religion, and individual or societal context (Aliyah et al., 2018). As with gender discourse and identity, women often face pressure to express their gender identity by existing social norms.

Women often face certain gender stereotypes and are expected to adhere to traditional roles associated with women in their society (Purwanti, 2020). Likewise, even though there have been various advances in education, women still face many challenges in achieving equal and fair education. In many cases, families prioritize the education of their sons over their daughters, because sons are believed to be more entitled to educational opportunities. In contrast, daughters are considered more familiar with household roles that do not require higher education. In cases like this, women are the targets of discriminatory thoughts and actions.

In terms of violence and safety, women are often more vulnerable to various forms of violence, including domestic violence, sexual harassment, human trafficking, and discrimination. Whether we admit it or not, in many places, women often face higher risks regarding personal security and legal protection than men. For a long time, news in the mass media or online media has often contained information about domestic violence perpetrated by husbands against their wives, even their children.

According to Lubis (2016), feminism is a study and methodology that aims to explain or reveal gender imbalances, flawed relationships between men and women, oppression of women's rights, negative stereotypes against women, and so on in the social field of politics and other realities. Referring to the definition presented by Lubis above, it can be said that feminist theory, apart from being understood as a study and methodology, is also understood as a movement that contains a practical dimension. Thus, the consequence is that feminist theory carries specific goals or interests. The aims or interests brought by feminist theory, according to the views of Jackson, Stevi, and Jackie Jones (as quoted in Lubis, 2016), are: First, by providing information and analysis (research) about women's lives; secondly, to end the gender gap and women's subordination; third, by positioning itself as a form of criticism of previous science (read: modernism/positivism); and fourth, by showing how women's perspectives on science were not visible in previous sciences.

In feminist theory, several schools have developed, each with its characteristics and direction. Schools in feminist theory as explained by Arivia and Tong, among others (Lubis, 2016):

1. Liberal feminism is based on the idea that humans have free will and are guided by logic. Humans can understand the concepts of morality and personal freedom through their minds. In addition, this ideology upholds the rights of every individual. Mary Wollstonecraft, John Stuart Mill, Harriet Taylor, and Betty Friedan are pioneering examples of liberal feminism. In contrast, liberal feminists focus on topics such as political and civil rights and access to education.
2. Radical feminism operates with the assumption that the gender system functions as a basis for the oppression of women. Kate Millet, Marilyn French, Ann Koedt, Azizah Al-Habiri, Adrienne Rich, Marry Dally, and Andrea Dworkin are some of these radical feminists. This group discusses topics related to reproduction, gender dynamics or power dynamics between men and women, maternity concepts, and more.
3. Marxist/socialist feminism has fundamental principles that are different from Marx's way of thinking, such as class analysis. Marx, for example, used class analysis to show how the dominant class (the bourgeoisie) manipulates and takes advantage of the oppressed class (the proletariat). Because the oppressed class has been instilled with false knowledge by

the dominant class, they are often unaware of the oppression they are experiencing. Marx also emphasized that a person's existence (or reality) is determined by his reality, not the other way around, namely his consciousness. Some of the figures are Margaret Benston, Mararosa Dalla Costa, Selma James, and representatives of Marxist feminism. Issues raised by this Marxist feminist group include economic inequality, domestic life under capitalism, property ownership, and many more.

4. Existentialist feminism is based on Jean-Paul Sartre's philosophical ideas about "being", namely être-en-soi (being in oneself), être-pour-soi (being for oneself), and être-pour-les-autres (be there for others). Simone de Beauvoir is a leading figure in this feminist movement. She analyzes how women are oppressed because they are seen as the "other" as they are in être-pour-les-autres. This is the topic or theme that she discusses in her feminist thinking. Simone de Beauvoir explains how men position themselves as "self" while women position themselves as "other" in her book 'The Second Sex.' This dichotomy not only shows that women are different from men but also shows that women are inferior (or, according to Simone de Beauvoir, "second class sex").
5. Postmodern feminism holds similar views to postmodernism, rejecting essentialism, universalism, and absolutism. Hélène Cixous, Lucy Irigaray, Yulia Kristeva, Sandra Harding, Andrea Nye, Seyla Benhabib, and other prominent postmodern feminists are figures in this school. The masculine-feminine dualism that was previously used as the starting point for analysis of gender and inequality was deconstructed by those who also rejected universal discourse. In this group, feminism does not arise from dualism or demands for equality. Rather, it arises from "difference" or "plurality".
6. Lastly, global and multicultural feminism, a feminist trend, has fundamental premises that align with modern philosophy but focus more on cultural studies. Figures such as Maria Mies, Alice Walker, Charlotte Bunch, Susan Brownmiller, and Audre Lorde. They discuss topics or situations related to racial and ethnic issues, such as the oppression of women, that cannot be explained by patriarchal culture. According to global feminism, the oppression of women is caused by

colonialism, the division between the “First World” and the “Third World”, as well as racial and ethnic factors.

Although each feminist theory differs in choosing points of view and criticizing each other if examined more deeply, three elements unite each school namely: First, they all recognize that gender is a social construction and that gender oppresses or subjugates women because gender is historically weak. construction. Second, both recognize that social structures and male dominance (namely patriarchal culture) have been used to shape women. Third, they agreed that building a non-sexist society requires the participation of women's skills and experience (Lubis, 2016).

Simone de Beauvoir stated that women have long held the status of 'other' (Lianawati, 2021). Women are seen and perceived from a man's perspective. This subjectivity makes views and perceptions of women unfair and biased. This perception places women in a subordinate position compared to men. The problem is that women are involved in accepting their subordinate status. To become 'other', they accept immanence (the state), which culturally makes women have a particular character, even though it is not supposed to be like that (Mudzakir, 2022). Simone emphasized that women have long been considered part of the 'other' or 'other.' Women are considered different from men, seen as second class after men. This assumption has been so deeply rooted that it seems to be the basis of thought that contains authoritative truth. As a result of thinking like this, women experience subordination compared to equal opportunities based on talent or ability (Lubis, 2016).

In the discourse of feminist studies, the social construction of gender, or gender as a social construction, is a common cause of what some feminist theorists call gender injustice (the author uses the term gender oppression) (Dalimoenthe, 2021). In the end, this gender oppression also has an impact on the unfair treatment of women. In many places, for example, especially in developing countries, if a family is financially disadvantaged, the daughter is often the first to suffer in school (Clara & Wardani, 2020). One of the causes is the belief (social construction of women) that men are the breadwinners and supporters of the family, while women only take care of their children and husbands when they are adults. As a result, women experience marginalization, not empowerment.

Another illustration is that many people in various organizations still view the role of women as merely complementing or supporting men (Siregar, 2021). This is also closely related to unfair gender constructions towards women, where men are identified with strong, powerful, and rational personalities, while women are seen as emotional, sentimental, and weak (Putri et al., 2023). Therefore, women experience subordination compared to equality of opportunity based on talent or ability (Lubis, 2016).

Pornographic Discourse on Social Media

Pornography, which is meant by images, sketches, illustrations, photos, writing, sound, moving images, animations, cartoons, conversations, body movements, or other forms of messages conveyed through various media and/or in public places, contains elements of sexuality that violate. Norms of public decency (RI Law No. 44 of 2008). Pornographic acts include activities or actions that involve the production, consumption, distribution, or participation in sexually explicit material. Some examples of acts that can be considered pornography include the creation, consumption, distribution, or display of things related to pornography. The creation of pornography involves the activity of recording or photographing sexual scenes involving individuals who willingly engage in such activities. This includes the production of pornographic films, erotic photos, or sexual video recordings, including videos or photos of indecent acts, which are often carried out by teenagers in various locations in Indonesia.

Consuming pornography can be defined as the act of consuming or watching pornographic material that involves images, videos, texts, or audio of a sexually-explicit nature to arouse sexual desire. Distribution of pornography includes distributing, selling, sending, or sharing pornographic material to other people through media such as the internet, social media, magazines, or other media that can convey information. Appearances in pornography can be seen as models or actors in pornographic production, whether in the form of films, photos, or live performances. This includes participation in filmed or photographed sexual scenes.

The emergence of the internet and social media has facilitated the rapid spread of content, including pornography. According to sameweb.com, Twitter is ranked in the top 10 sites accessed by Indonesian

netizens. Popular pornographic sites are ranked 21st, 26th, and 37th which shows how often Indonesian internet users access pornographic content (Anwar, 2018). The presence of pornographic content in cyberspace is considered to hurt both individuals and society. Individually, the impact that can arise due to pornographic content is addiction, causing dependence in individuals who are exposed to it excessively. This addiction can interfere with personal life, interpersonal relationships, and mental health. At a social level, the impact that pornographic content can have is the spread of sexual violence in many places. It can be said that there is a strong correlation between a person's exposure to extreme pornography and high levels of sexual violence or attitudes that demean women. It is further said that the negative impact of pornographic content can also result in sex trafficking because the pornography industry can be linked to human trafficking and sexual exploitation.

The emergence of social media allows the spread of pornography quickly and very openly. The Indonesian government has implemented a Pornography Law that prohibits the creation, distribution, and possession of pornographic content, although the negative impacts of pornography are still being debated. Unfortunately, this regulation is not well enforced. Authorities did not act when pornographic content spread freely through social media (Anwar, 2018).

Pornographic content can appear on social media platforms in various ways, both intentionally and unintentionally. Sometimes pornographic content is carried out deliberately and consciously by the perpetrators and content owners, driven by various reasons, including malicious intent, the desire to gain popularity or attention, or ignorance of the platform's policies regarding adult content. Additionally, pornographic content is also easily shared via private messages or groups: Pornographic content is sometimes shared via private messages or groups on social media platforms. Users who engage in this activity can directly share pornographic content with other people. Much of the pornographic content found on social media was uploaded accidentally.

Pornography on Social Media: A Feminist Perspective

Examining pornographic discourse on social media is an exciting endeavor, especially if dissected through the analytical lens of feminist theory. As explained previously, feminist theory includes various streams,

including liberal feminism, radical feminism, Marxist/socialist feminism, existential feminism, postmodern feminism, and multicultural and global feminism (Lubis, 2016). In the analysis presented here, the author will focus on the perspectives of liberal and radical feminism to keep the discussion within reasonable limits.

1. Liberal Feminist Perspective

Pornography discourse is closely related to liberal feminist theory. Liberal feminism emphasizes equality of opportunity, stating that everyone is entitled to equal opportunities for rational and moral development, regardless of gender (WARDANI & Wirawanda, 2023). Equal opportunity in this context refers to the understanding that every individual, regardless of gender, has the same right to develop their rational (intellectual) and moral capacities. Wendy McElroy, a prominent liberal feminist activist, argues that women have the right to freedom in pornography, including the freedom to create, publish, display, distribute, and consume pornography in private spaces. This perspective opposes all forms of regulation, whether by the state or other entities, including economic control, supervision of cultural organizations, and even self-regulation (Sugiarto, 2021).

Wendy McElroy's point of view states that pornography is seen as a legitimate form of sexual expression and the individual woman's right to control her own body without interference from others. From this point of view, pornography may be a way for women to take control over their sexual representation, breaking down social constructs that limit female sexuality. Although this liberal feminist perspective strongly supports women's rights in its framework, this perspective may receive criticism from various parties, including radical feminist groups. Some people have different views on sexual morality, believing that pornography violates their moral principles. Those who reject it may argue that sexual expression should be limited within certain boundaries and view pornography as something that goes beyond those boundaries. Other views opposing liberal feminism come from those who believe that pornography hurts individuals and society. Moral criticism of pornography often revolves around the idea that consuming pornography can have detrimental effects on individuals and society at large.

2. Radical Feminist Perspective

The discourse on pornography from the perspective of radical feminist theory can be explored through the perspectives of figures such as Andrea Dworkin and Catherine MacKinnon. These radical feminist activists view pornography in the social structure as an agenda full of interests. In their view, pornography is seen as a component of patriarchal culture, similar to global capitalism, which exploits and oppresses women. Because pornography is not neutral and is full of ideological goals of domination in a culture that values women as objects, rules, and prohibitions are essential to protect more significant interests. (Sugiarto, 2021).

Based on the opinions of Andrea Dworkin and Catherine MacKinnon, three crucial points emerge, namely (MacKinnon & Dworkin, 1997):

- a) **Exploitation and Oppression of Women:** Whether we realize it or not, the exploitation and oppression of women in the pornography industry has a significant detrimental impact on sexual exploitation and mental disorders. Sexual exploitation in pornography often involves forcing or instructing women to engage in unwanted or non-consensual sexual acts, thereby violating their fundamental rights to live a life of freedom and dignity. As for mental and emotional disorders, women involved in the pornography industry often experience severe mental and emotional disorders, including depression, anxiety, trauma, and low self-esteem.
- b) **Women as Objects:** The depiction of women as objects refers to their treatment in the media, popular culture, and the pornography industry, where women are often depicted and treated as objects or simply tools for men's sexual gratification. In this context, women are passive, losing autonomy and freedom as individuals with their own will and interests.
- c) **The Need for Regulations and Restrictions to Protect Interests:** Andrea Dworkin and Catherine MacKinnon emphasize regulations and restrictions in pornographic discourse to protect interests. This is supported by solid reasons, such as protecting children and maintaining morality and social values. Regarding child protection, easily accessible pornography can harm children who lack adequate

sexual understanding. Regulations can limit children's access to age-inappropriate pornographic content, protecting them from potential negative impacts and encouraging healthy development. Regarding the preservation of morality and societal values, regulations regarding pornography are considered to reflect the values and decency upheld by a society or nation. Every society has different moral standards, and regulations can help enforce boundaries that align with critical social values and protect the morality and social values that exist in society.

Based on the points of view described above, from both liberal feminist activists and radical feminists, the author sees the radical feminist point of view as being closer to social welfare and in line with the values espoused by feminist theory and movements. This can be seen from the opinions expressed by (MacKinnon & Dworkin, 1997). The author is of the view that in pornographic practices on social media, there is clear evidence of exploitation, objectification, and commercialization of women. Framing pornography as a form of freedom of expression seems to be a false defense for women because, behind this practice, there are advantages and disadvantages both for women as individuals and for other people (even society as a whole). The benefit claimed is freedom or independence of expression, regardless of positive or negative impacts. The disadvantages mentioned above are that women are caught in a dark cycle of exploitation, objectification, and commercialization. The exploitation of women in pornography involves the coercion (physical and psychological) of individuals by others, which constitutes indirect colonization. Objectification of women in pornography means treating someone as an object, ignoring their dignity as a human being.

In addition, pornographic practices that are considered a form of women's freedom may be a very degrading and detrimental choice for women because they are under the control and hegemony of other parties with certain economic and political agendas. In the cultural context of Indonesian society, the presence of pornography, especially on social media, is considered to be contrary to the noble culture of the Indonesian nation and the values contained in Pancasila. In general, Indonesian people tend to disapprove of pornography because they consider it a social disease that can damage the nation's moral order.

According to a survey conducted by the Ministry of Communication and Information (Kominfo) in 2018, teenagers in Indonesia aged 15 to 17 constitute the majority of smartphone users in the country. This is a big concern for society today because teenagers are a very vulnerable and easily influenced age group (Aprisyte et al., 2019). When we relate this fact to the discourse on pornography, a relatively big social issue emerges, namely the severe threat of pornography on social media to the generation of teenagers who will become Indonesia's future leaders. Once again, the author emphasizes the view that in the practice of pornography on social media, there are not only acts of exploitation, objectification, and commercialization of women as voiced by feminist activists, but there is also a severe threat - namely the existence of pornography as a tool to protect women. a social disease that can destroy the moral fabric of the nation."

Conclusion

Regarding pornography discourse on social media, researchers conclude that this discourse is a complex and controversial issue, mainly if analyzed from the perspective of feminist theory. This research identifies several main arguments that appear in this discourse. In the discourse on pornography on social media from the perspective of feminist theory, there are two opposing poles among feminist activists. Liberal feminist activists believe that women have the right to freedom in pornography, meaning they have the freedom to create, publish, display, distribute, and consume pornography in their private spaces. On the other hand, radical feminist activists view pornography in the social structure as an agenda full of interests. In this context, pornography is seen as a component of patriarchal culture, similar to global capitalism, which exploits and oppresses women. Because pornography is not neutral and is fraught with the aim of ideological domination in a culture that values women as objects, rules, and prohibitions are essential to protect more significant interests.

Researchers recommend continuing the discussion of pornographic discourse on social media from the perspective of feminist theory by conducting further research, carrying out inclusive and humanistic sexual education, and enforcing stricter regulations on pornographic content.

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