The Analysis of Urban Adolescents' Reception of Pornography on Social Media

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Abstract
There are many pornographic sites on social media nowadays. In 2018, The Indonesian Child Protection Commission found that 91.58% of 6,000 adolescents had been exposed to pornography. Adolescents are those in the age group that is very vulnerable to the effects of pornography. This study aims to identify and examine urban adolescents' reception of pornography on social media. The selection of urban adolescents as research objects was because they have easier access to social media than other age groups. The sample of this research was taken from adolescents in DKI Jakarta and Surabaya considering that these two cities are among the six cities with the highest number of adolescents in Indonesia. This study uses the reception theory presented by Stuart Hall who suggests that audiences can play an active role in decoding messages. In addition, this study employs a constructivist paradigm with a qualitative approach. The method used was the reception analysis which focuses on production, text, and audience in a framework that can be utilized to analyze the relationship of each element. The informants in this study were adolescents in DKI Jakarta and Surabaya who were aged between 15 and 19 years. Informants' preference was conducted purposively by considering variations based on social and cultural context backgrounds. The results showed that all the informants had watched pornography on social media, either intentionally or not. In addition, four out of ten informants are in an *Oppositional Position* for rejecting messages conveyed in pornographic broadcasts on social media. Meanwhile, six other adolescents are in a *Negotiated Position*, where they disagree with pornography on social media but can accept the meaning of pornography because it satisfies their curiosity.
Keyword: Reception analysis, adolescents, pornography, social media, reception

Introduction
In recent days, we cannot deny the fact that there are a lot of pornographic sites on social media. Based on data in 2018, the Indonesian Child Protection Commission stated that 91.58% of 6,000 children had been exposed to pornography. This is because of the exposure that the internet is accessible to adolescents, which ultimately increases the consumption opportunities of various content, including pornography. Adolescents and pornography are continual issues, along with developments in communication technology (Prihandini et al., 2020). Another study by Yutifa et al. (2015) also stated that adolescents in their advancement belong to an aggregation group

who risk health problems, including adolescent sexual behavior. According to Suyatno (2011), high school students are entering a challenging adolescent period, which is a crucial stage of the child development period (Daminabo et al., 2022).

Adolescents, especially those living in urban areas, have easy access to social media so that they find it easier to access various information, including pornography which could be challenges for urban youth. One of the challenges that might be faced by urban youth is how to take advantage of information technology that continues to grow to do positive things. On the other hand, the unwise use of technology could harm students, one of which is the dangers of pornography. According to Hutagalung (2018), data from Google Trends shows that in 2015 Indonesia was atop the ranking for accessing the keywords 'sex' and 'porn' in internet search engines. Therefore, pornography among adolescents is indeed an important issue to be highlighted and explored.

The word pornography is derived from the Greek word porneia, which means immoral or unethical sexuality or what is popularly known as adultery. While the word grafe means book or writing. The verb porneuw (porneo) means commit sexual immorality, and the noun pornh (porne) means adultery or prostitution. In the discourse of porn or the depiction of contemporary sexual immorality (pornography), several notions of porn can be conceptualized into pornography, porn-action, and porn-voice. In some instances, all of these conceptual categories can be presented in one medium, which forms a new concept called porn media, which become the focus of this study.

Furthermore, as per Law Number 44 of 2008 concerning pornography, pornography is referred to in various forms such as pictures, sketches, illustrations, photos, writing, sounds, sounds, moving pictures, animations, cartoons, conversations, gestures, or other forms of messages through various forms of communication media or public performances including sexual exploitation which violates a morality norm in society. What is meant by obscenity in the anti-pornography law is anything including obscene or pornographic elements: (1) Intercourse, including deviant intercourse; (2) sexual violence; (3) masturbation or masturbation; (4) Nudity or

displays that revoke nudity; (5) Genitals; or (6) Child pornography.

Given the complex definition of pornography, it is crucial to study adolescents' interpretation and understanding of pornography on social media and its impact on their lives. This is because adolescents' proper interpretation and understanding of pornography and its effects will positively influence their lives and vice versa. Studies on interpreting and understanding media texts can be done by conducting reception analysis. The reception analysis was introduced by Stuart Hall, an influential person in cultural studies who explained the process of encoding/decoding. This analysis examines contextual influences on media use and the interpretation of all audience experiences (Meilasari & Wahid, 2020).

The interpretation of a text is polysemous and overt, allowing audiences to differ in understanding and interpreting messages. Reception analysis aims to analyze it by discovering what is or is hidden behind the speeches of the audience. The researcher aims to reveal the most profound meanings of this phenomenon. For this reason, it is necessary to research the analysis of adolescents' reception of pornography on social media.

Theoretical Framework
Reception Analysis
Reception Theory is a theory that emphasizes the role of the audience in receiving the message, not the role of the message sender (Danesti in Tunshorin, 2016). According to Fiske, the reception analysis theory is a supporter in the study of audiences that aims to use audiences not merely passively but seen as cultural agents (*cultural agents*) who have the power to generate meaning from various content discourses offered by the media. The meaning carried by the media can be overt or polysemic, which can even be responded to oppositionally by the audience.

Reception analysis is a "culturalist approach" in which the meaning of media is negotiated by individuals based on their life experiences. In other words, media messages are subjectively constructed by individual audiences. Reception theory concerns public opinion on media content or work, and it can be public opinion that modifies a work.

Three generations of studies have informed the development of cultural media

research. This development is first characterized as the ethnographic encoding/decoding of the audience and then into discursive or constructionist views of media and audiences (Alaasutari, 1999). Encoding is a core activity in translating ideas and concepts into the senses that the recipient can receive. While decoding is an activity to translate or interpret physical messages into a form that has meaning for the recipient. Messages from the media are a combination of symbols, signs, and meanings where the "preferred reading" (primary meaning) has been determined. However, it is still possible that the message is received differently from the message sent. Preferred reading is the dominant meaning or selected meaning of a text. Preferred reading is considered dominant because there is a pattern of preferred reading. This reading embeds ideological, political, or institutional arrangements in reading or institutionalized reading (Hall, 2011).

In this theory, the code used (*encoded*) and the encoded behind (*decoded*) are only sometimes symmetrical in shape. The symmetry degree in this theory is defined as the degree of understanding and misunderstanding in exchanging messages in the communication process, depending on whether or not a symmetrical reaction is formed between the *encoder* (communicator) and the *decoder* (communicant). The position of the encoder (communicator) and decoder (message recipient), if personified, becomes the maker and recipient of the message. According to Stuart Hall, the audience decodes media messages through three possible positions:

First, dominant hegemonic position. Stuart Hall describes Dominant Hegemony as a situation where "the media produces the message; the masses consume it. The reading audience coincides with the preferred reading". So in this position, the audience will receive the whole meaning desired by the program's maker or message. In other words, the public can receive programs or messages created and conveyed by the media.

Second, negotiated position. In this position, the public will accept the dominant ideology and refuse to apply it in some instances. As Stuart Hall said, "the audience assimilates the leading ideology in general but opposes its application in a specific case." Audiences will generally accept the ideology but refuse to adopt it if it differs from their culture. More specifically, the audience will reject a program or message that is made if it is not following the beliefs of the audience.

Third, oppositional position. In this oppositional position, the audience rejects the meaning given by the media and substitutes it with the meaning of their thoughts according to their opinions on the media content. In this case, the audience neither accepts nor rejects the programs created and delivered by the media. According to Althusser, text by employing ideology calls (healing) the subject (target audience), and when the target audience is called. It means that the target audience has positioned themself as subjects and is also ready to be subjected to certain practices because it is essential to know how the text in the media attempts to lead the audience (subject) towards a specific reading (Althusser, 1984).

Adolescents

Adolescents are the age group of the Indonesian population with relative numerousness, which makes up almost 20% of the population (Ministry of Health RI, 2018). Adolescence is a transitional period in the human life span that links childhood and adulthood. Adolescence is also known as a connecting period or a transitional period between childhood and adulthood. The Indonesian Ministry of Health and the National Population and Family Planning Agency (BKKBN) adopt the age limitation for adolescents according to WHO, which are between 10 and 19 years old (Diana, 2018).

Based on the stages of individual development from infancy to late old age, adolescence is divided into three stages: early adolescence, mid-adolescence, and late adolescence. The criteria for early adolescence for females are 13-15 years old, and for males are 15-17 years old. The criteria for the age of mid-adolescence for females are 15-18 years old, and for males, 17-19 years old. At the same time, the criteria for late adolescence for females are 18-21 years and for males 19-21 years.

During adolescence, there are primary and essential changes regarding the maturity of spiritual and physical functions, mainly sexual (Kartono in Supriati & Fikawati, 2009). The most notable change in adolescents is advanced interest and motivation toward sexuality. It is greatly influenced by physical changes,

especially in the sexual organs, and hormonal changes, which result in the emergence of sexual desires in adolescents. This condition drives adolescents to explore information from various sources, including information that contains pornography elements (Diana, 2018).

Pornography

Pornography is a term that comes from the Greek word "pornographia," which means writing about or pictures about or pictures about prostitutes. Sometimes pornography which is shortened to "porn," "pron," or "porno," is described as the human body or human sexual behavior to stimulate sexual arousal. According to Law of the Republic of Indonesia, Number 44 of 2008 concerning Pornography, article 1 paragraph 1, pornography is pictures, sketches, illustrations, photos, writing, sounds, sounds, moving pictures, animations, cartoons, conversations, gestures, or other forms of messages through communication media and/or public performances, which contain obscenity or sexual exploitation which violates the norms of decency in the society. In the Indonesian Dictionary, pornography represents erotic behavior with paintings or writing to arouse lust (Shofiyah, 2020).

Indonesia is a country that is in a state of emergency for pornographic content, which can be accessed through both print and electronic media. Currently, adolescents make up the largest share of the population that become the target of pornography. Several surveys show that online media is frequently accessed by adolescents for pornography (Yutifa et al., 2015).

Urban

The Big Indonesian Dictionary (KBBI) defines urban as something related to city, urban in nature, or people who move from a village to a city. When viewed from the aspect of dynamics, urban society is a society that was born and reproduced by the process of modernity in the dynamics of modern institutions. Meanwhile, Anthony Gidden conceives urban society as a typical human being who lived in the last decade of the 20th century, which had a vast opportunity to spread to various parts of the world to relish its existence. Ahmadin in Putra & Ariana (2022) stated that urban society can be interpreted as a group of people consisting of groups of people who come from different rural areas and populate an urban area. Even though they have different life orientations, they interact with each other.(Putra & Ariana, 2022).

According to Daldjoeni (in Ameliah, 2021), the characteristics of the social structure of urban society consist of several symptoms as described below: (1) Social heterogeneity is defined when the population density urges competition in the use of space; (2) Secondary relationships are acquaintances with others completely limited to certain areas of life; (3) Control (secondary supervision) is when there is no custody about the personal behavior of others; as long as it is not detrimental to the public, actions can be tolerated; (4) Social tolerance can be defined as being able to be physically close together but socially far apart; (5) Social mobility is the changes in one's social status; (6) Voluntary association, that is, people voluntarily join themselves into associations they like; (7) Individualization, deciding something personally, planning his career without pressure from others; (8) Spatial segregation, namely the emergence of some social regions such as Chinese, Arab, elite, homeless, prostitution, and so forth.

Social Media

Van Dijk (Nasrullah, 2016) stated that social media is a platform that focuses on the users' existence that enables their activities and collaborations. Therefore, social media can be seen as an online medium (facilitator) that strengthens the relationship between users and a social bond. Social media is a device used by people to interact with each other by creating, sharing, and exchanging information and ideas in a network and virtual community (McGraw Hill Dictionary)

The rapid development of social media today resulted from everyone who seems to have their media. It is different from traditional media, such as television, radio, or newspapers, which require significant finances and many employees. At the same time, social media does not require all of it. A social media user can access and operate social media with an internet network, even with slow access, without high costs, without expensive tools, and can work alone without employees. Social media users are free to edit, add, and modify writing, images, videos, graphics, and other content models.

The existence of social media provides many benefits for its users. The existence of

social media makes it easier for people to communicate with each other or socialize digitally. The people also quickly obtain all the information they need. However, in the current era, social media contains much content that all groups should not be easily accessed, especially by adolescents for pornography.

Material and Methodology

In this study, researchers used a constructivist paradigm to allow for the process of understanding and describing urban adolescents' reception of pornography on social media. This research was conducted to understand the adolescents' reception of pornography in DKI Jakarta and Surabaya based on the construction of each individual and the cultural values held by these individuals. This paradigm is appropriate due to its ontologically. The object of research is a phenomenon that occurred in human's life in a social context and is closely related to the audience and comprises specific values in it. Thus, the audience's interpretation of the phenomenon will depend deliberately on cultural values, religion, education, ethics, knowledge of the performer or the audience themselves. Through this paradigm, axiologically, it will be more manageable to understand the pros and cons over the potential impact of the phenomenon being observed on the public.

This study uses the reception analysis method proposed by Stuart Hall. The reception analysis method studies meaning, production, and audience experience concerning the interaction with media texts. Reception analysis can comprehend why audiences interpret things differently, what psychological and social factors influence these differences, and what social consequences can arise. This method focuses on decoding, interpreting, and understanding the contents of texts or media messages (O'Sullivan, 1994). In the reception analysis method, the audience is engaged in constructing and interpreting the meaning of what is read, heard, and seen based on the cultural context.

This study uses two data sources: (1) Primary Data which is used in in-depth interviews with adolescents in two big cities in Indonesia, DKI Jakarta and Surabaya; and (2) Secondary Data, the researcher obtained the second data source by examining books, previous research, the internet, and other data sources to support the research. The informants were selected using purposeful sampling technique to identify and select the informants of the study (Creswell, 2018) by considering their characteristics based on the background of the socio-cultural context. DKI Jakarta and Surabaya were chosen due to the fact that the two cities are among the top six cities in terms of adolescent population (aged 10-19) based on the 2021 youth profile (Unicef, 2022). According to data from the Central Statistics Agency for 2022, the number of Indonesian adolescents aged 15-19 years as of February 2022 was 22,176,543. The adolescents made up 17% of the Indonesian population which reached 270,203,917 as of 2021.

In-depth interviews were conducted with adolescents in DKI Jakarta and Surabaya to inquire about responses to their reception of (understanding and interpretation) of media texts. It is hoped that through the interviews truthful and overt information or opinions can be obtained. Researchers interviewed informants by considering various factors that might influence, such as media texts (both seen or read), adolescents' experiences regarding media texts from the perspective of subject position, the meaning of media texts for adolescents, including religious factors, social and cultural factors, educational factors, gender, etc.

By employing qualitative research approach, this study enabled to interpret the field data for qualitative research consisting of a set of interpretations of the material practices that make the world visible (Creswell, 2018). The sequence of work starts from organizing data, sorting it into manageable units, synthesizing it, to examining it to determine patterns, find what is essential and what is learned, and finally decide what to inform others in the form of written research reports (Moleong, 2018).

Data analysis which was used in this study is an analysis of qualitative data which was obtained from the interpretation of in-depth interviews conducted to answer research problems. The process is then continued by analyzing the interview results and classifying them into categories to see whether the informants belong to Dominant Hegemonic Position, Negotiated Position, or Oppositional Position. Dominant hegemonic is a condition where the audience fully accepts what is seen and conveyed and what is offered by the

message maker. Negotiated Position is a condition where the audience accepts the meaning of what the message maker wants to convey but attempts to modify it according to their desires and needs.

Meanwhile, Oppositional Position is a condition where the audience is opposed to or rejects the message conveyed in the message seen/observed. Through this method, researchers can obtain an in-depth picture of adolescents' reception in Southeast Asia in interpreting pornography on social media, starting from obtaining information, observing, to processing the message based on each other's experiences, values, ethics, and culture.

Result and Discussion

The study results were obtained from in-depth interviews with informants regarding the meaning of pornography on several social media platforms, such as Instagram, Twitter, Telegram, and WhatsApp. Based on the interview results, the researcher divided the research results into three groups: the use of social media, pornography performances, and the interpretation of pornography on social media. Before discussing the research results which reveal the interpretation of pornography among urban adolescents, the characteristics of the informants in this research will be described.

The informants in this study were adolescents in DKI Jakarta and Surabaya. These two cities were chosen because they are among the top 6 cities in Indonesia in terms of adolescents in the country. The informants consisted of 10 people: five from DKI Jakarta and five from Surabaya. The informants from DKI Jakarta consisted of three women and two men. The informants from Surabaya consisted of two women and thress men. The number of informants in this research comprised five women and five men.

The age of the informants also varied, ranging from 15 to 18 years old. The age group follows the definition of adolescents set by WHO that adolescents are individuals aged 12-25 years. The informants from DKI Jakarta are Bunga, Khansa, and Daniel, who are 15 years old. The three of them are 3rd grade junior high school students. Meanwhile, the other two are Chiara and Fatih, 18 years old and in the 3rd-grade of high school. The informants from Surabaya were Irfan and Reihan. They are 16 years old, and 1st-grade high school students.

There is also Salsabila, 17 years old and in 2nd grade high school. Meanwhile, the other two are Tasya and Ikhsan, 18 years old. Both are 3rd-grade high school students.

The Use of Social Media

The informants understand social media as a place or platform for obtaining and distributing information, as stated by Daniel that "*Media is a place to get information.*" Meanwhile, Bunga said that "*the media is a place for us to channel ideas*, " while Chiara stated, "*Media is a place for communication about something*." The information in question can be science, news, or entertainment. Fatih argued, "*Media is a space filled with entertainment, knowledge, or news*."

The social media used by the informants varied, such as Instagram, Tik Tok, Twitter, Youtube, Facebook, Telegram, Whatsapp, and Line. One of the informants from DKI Jakarta, Bunga, stated that the social media platforms commonly used are Instagram, Tik Tok, YouTube, and WhatsApp. In contrast, Khansa said she is accustomed to using social media platforms Whatsapp, Instagram, Twitter, Facebook, and Telegram. Meanwhile, Chiara and Fatih uses Lines with Instagram, WhatsApp, and Tik Tok.

One of the informants from Surabaya, Tasya, stated that the social media platforms she usually uses are Instagram, Tik Tok, Twitter, Youtube, and WhatsApp. In contrast, Salsabila and Ikhsan use Instagram, Twitter, Youtube, and Telegram. Meanwhile, Irfan and Raihan use Instagram, Twitter, Youtube, Facebook, and Line social media.

Among the various social media platforms available, the informants always use three of them: Instagram, Whatsapp, and Youtube. These three social media platforms are informants widely used to obtain and convey ideas and information.

The duration of using social media platforms among the informants varied, between 1 and 20 hours per day. The informants from DKI Jakarta, Bunga, Daniel, and Khansa have the exact duration of using social media platforms, between one and two hours a day, while Fatih uses social media platforms for two to three hours per day. The longest duration of using social media is Chiara, which is four hours a day.

Meanwhile, informants from Surabaya have a very diverse and different duration of

using social media platforms compared to that of the informants in Jakarta. Ikhsan and Irfan have the exact duration of using social media for three-four hours a day, while Raihan uses social media for 6-9 hours daily. Meanwhile, Tasya is accustomed to using social media platforms for 16 hours a day. However, Salsabila spent the longest time using social media platforms, which is 20 hours per day.

The Consumption of Pornographic Contents

Pornography depicts things considered vulgar and carried on mass media or communication media (Andriyani & Ardina, 2021). One of the negative impacts of internet as technological advancement is that every individual has easy access to pornography and porn-action, often known as internet pornography (Suyatno, 2011). Most of the informants comprehend the meaning of pornography. According to Bunga, "*Pornography is an act that is not good. Actions related to adults.*"

Meanwhile, Raihan said, "*Pornography is a photo or video that does not cover the private parts, that shows all parts of the body.*" Khansa conveyed the same thing, "*Pornography is a video or something obscene which is not good and not polite.*" Other informants also have a similar understanding of pornography which appears a lot on social media.

Most of the respondents admitted that they had watched pornography on social media, either intentionally or unintentionally. Daniel frankly said that he had watched pornography on social media. He said, "*Once, but not often. Usually, videos like that have their own space in applications like YouTube or Instagram.*" Meanwhile, Fatih said that when he was in elementary school, he accidentally watched shows that contained pornographic elements. The same thing was also experienced by Chiara, who stated that she had accidentally watched pornography because it suddenly appeared while watching a news broadcast.

Meanwhile, Irfan, an informant from Surabaya, admitted that the first time he accidentally watched pornography was at 14. He said, "*Yeah, I think I watched pornography for the first time when I was 14-15. At that time, it was not on purpose, then I became curious and finally got carried away.*" Raihan also experienced the same thing, and stated that he watched pornography for the first time when he

was still in grade 8 junior high school before going to grade 9. He said, "*I used to do that in middle school. 10-12 minutes a day. Anyway, every day if I want it.*"

Raihan's experience of consuming pornography has made him addicted to pornography. In the interview, he admitted, "*It was like I am being told by a friend, right? I did not know anything. Then after I saw it when I got home from school, how come I got curious? I tried it and saw it, the next day I wanted to watch it, and it lasted for a year like that.*" When he was addicted, he admitted he became senile and often forgetful. He said, "*during that year, I became senile, often went blank. If I read something, I will easily forget.*" Raihan's experience was very concerning, although, in the end, he regretted it and tried to get rid of his addiction to pornography. Raihan said, "*Now I limit it, so it is not that great. If there is pornography, I will skip it right away.*"

The Interpretation of Pornography in social media

The informants' interpretation of pornography is quite diverse. All informants, both in DKI Jakarta and Surabaya, stated that showing pornography on social media is considered bad because it is not following the norms that prevail in the society and is contrary to religious values. It shows that none of the informants are in the *Dominant Hegemonic Position.* The results showed that the ten informants were divided into 2 positions: *Negotiated Position* or *Oppositional Position.*

The informants from DKI Jakarta, Bunga, Khansa, and Chiara firmly expressed that they did not agree with all pornographic content on social media. Bunga said, "*I do not agree with pornographic content on social media because it is not good, and it is only for adults to watch.*" Meanwhile, Khansa stated, "*I do not like it; if it accidentally appears when I am opening social media, I immediately close it.*" Chiara also said, "*If pornography content suddenly appears on social media, I immediately leave and remove it. I'm not interested.*" Based on the statements put forward by Bunga, Khansa, and Chiara, the three informants are in an *Oppositional Position.* The three of them oppose and reject the messages conveyed in pornographic content on social media.

Daniel and Fatih conveyed different things. Daniel stated, "*I'm halfway between*

agreeing and disagreeing. I disagree because it makes me addicted and agrees because it makes me curious." Meanwhile, Fatih said, "*Viewing pornography is not good, but viewing pornography is humane and understandable. If it's forbidden, I'm just curious.*" The disclosures made by Daniel and Fatih show that the two informants are in a *Negotiated Position.* On the one hand, they both disagree with pornography on social media, but on the other hand, they can accept the meaning of pornography because it satisfies their curiosity.

Meanwhile, an informant from Surabaya, Tasya, said, "*I don't like showing pornography on social media. If it suddenly appears, immediately skip it.*" The statement put forward by Tasya shows that she is in an *Oppositional Position*, where she opposes and rejects the messages conveyed in pornographic broadcasts on social media. A different matter was put forward by Salsabila, who stated, "*I'm halfway between agreeing and disagreeing. I disagree because it makes me addicted. However, in my opinion, pornography is normal on social media.*"

Meanwhile, the three other sources: Raihan, Ikhsan, and Irfan, shared Salsabila's view. They disagree with the existence of pornographic shows on social media. However, they can accept the meaning of the messages conveyed in pornographic shows on social media because there are specific needs that they want to fulfill. It can be seen from Raihan's confession, "*Actually, it's not good, but I saw it out of curiosity. If you don't open it, it won't feel good. Pornography on social media is normal.*" The same thing was conveyed by Ikhsan and Irfan, who said that they sometimes like to watch pornography to get rid of curiosity. The statement by Salsabila, Raihan, Ikhsan, and Irfan shows that they are in a *Negotiated Position*, where they disagree with pornography on social media. However, they can accept the meaning of pornography on social media because it is considered normal and able to satisfy their curiosity.

Conclusion

The use of social media among adolescents is now considered normal and expected. Among the many social media platforms used by adolescents, only three of them are used by the vast majority of informants in this study, both in DKI Jakarta and Surabaya: *Instagram, Whatsapp,* and *Youtube*. These three social media platforms are like two sides of the same coin. On the one hand, they provide benefits because they can spread and receive positive information or messages, such as learning materials. However, on the other hand, they also have negative impacts, such as shows containing pornographic elements.

The presence of social media through the internet network has significantly contributed to the spread of pornography because the internet has offered diversity and freedom of access to information for its users without borders, including no restrictions and censorship. (Shofiyah, 2020). Throughout 2019, the Ministry of Communication and Information revealed that pornographic content was the most frequently reported content, which received a total of 1,002,754 objections. The number of objections is the highest compared to other types of internet content. (Prihandini et al., 2020).

All informants admitted that they had watched pornography on social media, either intentionally or unintentionally. Four of the ten informants stated they refused and did not want to receive messages from pornographic content delivered on social media.This indicates they are in the *Oppositional Position*. Meanwhile, six other informants stated that they disagreed with pornography on social media. However, they could accept the meaning of pornography on social media because it was considered natural and also able to satisfy curiosity.

All sources stated that pornographic shows on social media are not good and can have negative effects, such as addiction. Pornography addiction was once experienced by one of the informants, who had been exposed to pornography since he was in the 2nd-grade of junior high school. During her/his pornography addiction, s/he experienced cognitive decline, so s/he often forgot something and had difficulty memorizing lessons. Diana (2018) stated that adolescents addicted to pornographic content experience cognitive barriers. It means that pornographic content that is interpreted continuously will be able to influence cognition or mental knowledge activities that involve acquiring, storing, processing, and exploring for someone.

The audience's understanding, which considers pornography discussion taboo and unnecessary to be discussed openly, must be changed to make people more 'aware' of

pornography's dangers. Presently, exposure to pornography can be found anywhere, especially on social media, which is obviously accessible to anyone, especially adolescents. Adolescence is considered to be a vulnerable age group, so this age group requires more attention and guidance to prevent misunderstanding about pornography.

In addition, parents should spend more time communicating with their adolescents so that they can speak frankly in discussing various things, including pornography. All this time can be revealed that adolescents feel reluctant to talk about pornography to their parents because they are afraid of being considered impolite. By applying good communication, this will not happen again. The children will feel more comfortable and freer to express what they feel and think, including things related to pornography.

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