Knowledge Management of Islamic Teachers on Pornography (*Participatory Observation*)

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Abstract. *This research explains how the teachers manage their knowledge in dealing with the pornography. This competence in this research is studied to respond to pornographic constellation time to time. The teachers in this sense are those who teach Islamic religious subjects. As it is well known, that pornography becomes a nightmare attacking the children is well known among the educators and parents. However, the addiction to it can destroy their brain nerve. But, as the constellation of pornography in societal virtual is not as simple as its definition, there is a need to understand it wisely. So, how the teachers manage their knowledge in dealing with the pornography is the core problem of this research. Several teachers from several different schools from several regions or districts in East Java are the subjects participating in the research. The research will observe them and interview them as well. The research approach to teachers is participatory observation. The management of knowledge in this research consists of three elements: 1) definition, 2) epistemology, 3) media literacy. Based on the research, verily the teachers' definition along with the way they define pornography varies. Dogmatically they have the same definition, but rallying on the constellation of pornography, they then have no single definition of pornography. Their recognition of pornography, at the early stage, they gained from the traditional, parental education. In the next step or further understanding, they gained it from reading books, from workshops, or reflection on the environmentally societal phenomena. As contra-pornography is not structured in the national school curriculum, but at the same time, the need for anticipating it is urgent, so the role of competence belongs to the teacher in managing such issue in their best practice learning is urgent. So, the teachers' recognition of pornography is a pivotal point as an early step for shaping pedagogical competence against the pornography landslide among our society.*

Keywords: *al Islam teacher, knowledge management, pornography*

Abstrak. Riset ini menguraikan kemampuan guru Al Islam mengelola pengetahuan dalam menghadapi pronografi. Manajemen pengetahuan dalam riset ini ringkasnya bisa dipahami sebagai kompetensi mengelola pemahaman tentang percaturan pornografi yang berkembang dari zaman ke zaman. Sedangkan, guru dalam hal ini adalah guru Al Islam. Sudah dimaklumi bersama di kalangan pendidik dan orang tua bahwa pornografi adalah ancaman kesehatan mental anak-anak. Kecanduan pada pornografi dapat merusak jaringan saraf. Namun mengingat kompleksitas pornografi meningkat di dunia digital yang virtual, maka memahami kompleksitas pornografi juga penting. Sebab apa yang terjadi dengan fenomena pornografi tidak sesederhana definisi pronografi tersebut dalam buku kamus. Persoalan inti dalam penelitian ini adalah bagaimana guru Al Islam memahami kontelasi pornografi tersebut. Guru-guru Al Islam di berbagai sekolah dari berbagai wilayah di Jawa Timur menjadi subjek yang diwawancarai dan diobservasi dalam riset ini. Riset ini dilakukan dengan *participatory observation*. Dengan riset ini, rekognisi guru-guru Al Islam tentang pornografi akan dijelaskan. Kajian tentang manajemen pengetahuan guru terkait dengan isu pornografi dalam riset ini penting sebagai indicator inisiasi mereka soal pendidikan nilai. Ada tiga elemen managemen pengetahuan yang dijelaskan dalam riset ini: 1) definisi, epsitemologi, dam media literasi.. Bagaimana pemahaman mereka terbentuk. Domain ini disebut dengan epistemologi pornografi. Mengingat antipornografi tidaklah mata pelajaran distrukturisasi secara ekplesit dalam kurikulum nasional, maka antipornografi menjadi nagian dari ajaran moral, tatanilai karakter yang diajarkan sebagai *hiden curriculum*. Untuk

itu peran guru dalam mengajarkan antipornografi menjadi tantangan mereka di kelas dan sekolah.

Kata Kunci: guru Al-Islam, manjemen pengetahuan, pornografi

INTRODUCTION

No one denies that pornography is a mental destroyer. Human children who are addicted to or cannot control their consumption of pornography have a negative impact on their mentality. Pornography is like an addictive substance, even more dangerous than drugs. The neorological dangers of pornography were reviewed by Jonas Alexis. He emphasized that pornography is more dangerous than cocaine. The harmful effects of pornography can do what heroin cannot. At first pornography may only increase sexual desire. But in the long run. Pornography destroys the natural ways of making love and damages the nerves of the brain. Pornography also damages the addict's affections and cognition (Privara & Bob, 2023).

The brain tissue around the *frontal cortex* shrinks. This happens when the erototoxin substance in the brain works beyond normal levels and can barely be controlled anymore. Pornography addicts practically force the erotocin substance to work outside the norm Exposure to pornography can risk reducing children's intelligence levels. A study provides an answer to this question. Dr. Donald L. Hilton, a neurosurgeon from Texas, explained that prolonged and continuous exposure to pornography can damage the brain. Potential intelligence that should be able to develop as an adult is hampered by pornography (Shu et al., 2025). Because of the harmful effects of pornography, teachers in schools have a big challenge to provide solutions for their students to deal with pornography. Especially Al Islam teachers who teach Islam in schools. They have a challenge to overcome it through learning at school.

Given that anti-pornography is not a subject in the curriculum structure, the teacher's competence in managing their knowledge didactically becomes urgent. Of course, the prerequisite for this competence didactically is the teacher's understanding of pornography. For this reason, adequate understanding is needed for Al Islam teachers.

Based on the background above, this research proposes the following problem formulation: How do Islamic teachers manage their knowledge about pornography? Knowledge management in this study specifically refers to how teachers acquire and understand knowledge related to pornography. The insight that resides in the space of consciousness is referred to as cognition. In cognitive anthropology, cognition also encompasses belief, spirituality, and ritual systems that are embedded within the mental constructs of a cultural society (Wassmann & Bender, 2015).

Re-examining their understanding of pornography is referred to in this research as recognition. The process through which Islamic (Al-Islam) teachers gain an understanding of pornography is referred to as

epistemology. This research is significant because it qualitatively captures the perspectives and insights of religious teachers on the issue of pornography. Therefore, it can serve as a projection for moral education—especially anti-pornography education—for the younger generation, by reinforcing the crucial role of teachers.

Pornography comes from the words *porn* and *graphy*. It means images about porn. While (Undang-Undang Republik Indonesia Nomor 44 Tahun 2008 Tentang Pornografi, 2008) emphasizes that pornography is any display of communication, which contains obscenity and sexual exploitation outside the norms and morals of society.

Obscenity is the key word. Obscenity that stimulates sexual desire that should not be shown or displayed. In the book *Pornography: Production and Consumption of Inequality*, it is explained that sexual desire is deliberately displayed in order to sell. The purpose of buying and selling material, usually pornographic images, is to stimulate libido. Behind the phenomenon of the pornography industry is hidden violence against gender, especially women. Most men are aroused by sexual desire due to pornographic material consumed (Ali & Rogers, 2023).

Thus, texts or images of genitalia or reproductive organs that are presented for the purpose of religious education, reproductive health awareness, or scientific fields such as medicine cannot be automatically categorized as pornography. A fiqh lesson that discusses how to cleanse after menstruation or purify the genitals from semen or urine, when conducted seriously by an Islamic studies teacher, is certainly not pornography. Likewise, a biology teacher explaining the reproductive organs is not engaging in pornography, just as a psychologist describing the physical and bodily changes including the functions of male and female genitalia during puberty is not considered pornographic (McMilland, 2004). Similarly, a gynecologist explaining procedures such as curettage, uterine cleansing, or cervical diseases is also clearly not engaging in pornography.

Against this pornography, Al Islam teachers are challenged to anticipate so as not to expose students. Given that teachers are the implementers of the curriculum in the classroom and at school, their experience is of strategic value for curriculum implementation. Teachers, according to Arend E Carl are curriculum agents (Hadisaputra et al., 2024) . The role as a curriculum agent is seen from its capacity to translate the *planned* curriculum (*planned* curriculum) into a *factual* curriculum (*factual curriculum*) in accordance with the demands and challenges of the times faced by its students. However, Curriculum development is also very dependent on the curriculum practices carried out by teachers (Sriwati et al., 2021). To actualize what has been planned, the teacher's mental capacity also plays a decisive role.

In the midst of the spread of pornography, how far Al Islam teachers respond to pornography is a challenge for them to shape the curriculum in the learning environment and school. In explicit curriculum documents, there may be no discussion of antipornography because antipornography is

not the core of the curriculum. What is there is character education. However, for teachers who are concerned about the dangers of the spread of pornography, they will look for pedagogical efforts or curricular efforts to instill values that secure students from the spread of pornography. In the framework of teacher professionalism designed by the Ministry of Education and Culture, sensitivity to the spread of pornography as a social pathology can be categorized as social skills, an ability to read and adjust to the demands of the social environment (Shu et al., 2025). This research on teachers' experiences is not directed at examining how to develop an anti-pornography curriculum, but examines the mental projection of Al Islam teachers' curriculum on pornography at the level of their learning.

RESEARCH METHODS

This research is a qualitative research with a *participatory observation* approach. One of the principles is the involvement and mingling of researchers in the environment of Al Islam teachers' activities in daily activities in the school environment and the world of education. From that environment, we observed their interactions within the framework of the national education vision. In this involvement, it is also observed how they work in the discipline of learning and teaching lessons in their respective places (Hammer et al., 2017).

In this research, those involved (samples or participants) were purposive (McMilland, 2004). Islamic teachers are teachers who teach Islamic religious subjects or competencies. The name of the subject or nomenclature can vary according to the school level and type of education. Some of them teach Islamic religious education, some teach Quran, and some teach Islamic history. They are the subjects of this research.

Islamic teachers come from different school locations and regions: schools in Surabaya, Islamic schools in Lamongan, or in Gresik public schools, Pesantren in Lamongan. They are the research subjects or those involved in this research are united as fellow Islamic teachers. They were explored to tell stories or recount themselves in their teaching practices at school. Their teaching and educating activities in their respective schools became the momentum and *setting* aspects of their stories. Meanwhile, the content of learning related to pornography became the theme of their stories. The interviews were complemented with other scientific data such as: learning diaries, learning journals, observation results, *anecdotal* records.

Through this approach, interviews were conducted to uncover the inner world of the research subjects. Feelings of joy, sadness, competition, enthusiasm for learning. For this reason, researchers need sensitivity to read data from verbal and nonverbal language to become meaningful knowledge. In Walling's (2009) description about *in-depth interviews*, there are constraints on the research subjects interviewed. The interviews were conducted on November 18-30, 2022.

The data obtained through observation, document review, and interviews were elaborated to explain three aspects of pornography recognition. The three aspects are how they define pornography, how they epistemologically understand pornography, and their competence in media literacy.

RESULTS AND DISCUSSION

The starting point of the Islamic teachers' knowledge management of pornography is their definition. In the Islamic teachers' understanding, pornography revolved around obscene images, revealing behavior, or obscene and filthy words. Obscene images that are deliberately created or viewed to stimulate sexual desire are also pornography.

In essence, pornography is obscene and dirty. Included in the boundaries of pornography according to them was viewing sex scenes. It also included deliberate forms of sexual harassment both visually and verbally. Thus, in the insight of the Islamic teachers, when sex and its related matters were placed in an uncivilized manner, used as toys, entertainment, made into a spectacle then it is pornography.

From the perspective of the object, images, texts, and sounds can be categorized as pornography. However, from the perspective of the subject, it is the individual who defines whether the image, text, or sound is pornographic. Beyond these objective and subjective aspects, there are two main dimensions of pornography. The first is production, which involves displaying nudity and behaviors that suggest sexual activity. The second is consumption, which refers to accessing or engaging with pornographic content. Among teenagers, it is the consumption of pornography that is most prevalent.

The definition presented by Al Islam teachers was explicit. This means that all content or content that was seen as verbal, visual, and action objects that produce and consume pornography. In Alan McKee's review in *An Interdisciplinary Definition of Pornography: Results from a Global Delphi Panel* this definition was called an explicit definition (McKee et al., 2020).

Islamic teachers' definitions of pornography changed when asked about what sexual images or texts in Fiqh and medicine. In other words, their way of defining changes when it is linked to fiqh or medical. When linked to fiqh and medical, the understanding of religious teachers became diverse. When it was explained in fiqh, medical, biology they emphasized that it was not categorized as pornography. Religious teachers who explained the difference between menstrual blood, postpartum bleeding and istihadhah were not considered pornography. The expert or genecologist who explains the human reproductive system and the causes of cervical cancer and then shows the technique of cleaning the uterus (*curret*) was not categorized as pornography.

Al Islam teachers asserted that sex scenes in movies are pornography. But all agreed that circumcision was not a movie. The discussion by the fiqh teacher about jinabat, intercourse between husband and wife, about

circumcision was not pornographic. Rather it was worship and the needs of children approaching puberty.

According to Al Islam teachers, a demonstration of putting on a condom was pornography. However, biology or medical material when explaining reproductive organs, about the health of the penis and vagina, about serving cancer that attacks the vagina was not pornography. What distinguishes Al Islam teachers about pornography was when it is associated with art and tradition. About the appearance or image of a Papuan brother wearing a koteka, some teachers said it was pornography, but others said it was not pornography. But when assessing Tariah Aserehe from Hawaii, all Islamic teachers said it was pornography.

Regarding the description of sex and genitalia in relation to fiqh, the Al-Islam teachers gave conditions. The description must take into account the age of the students. Children from kindergarten to third grade elementary school are not yet ready to get an explanation of reproductive material, or fiqh jinabat, intercourse.

Al-Islam teachers did not agree with the discussion of intercourse and jinabat being delivered to young children. While the issue of how children treated their genitals. Children from an early age, according to Al Islam teachers, also need to be taught how men are biologically different from women. Young children need to be taught how they dare to face circumcision. With wise and non-obscene language sexual intelligence also needs to be introduced to children. In other words, sex education or lessons should be age-appropriate developmental tasks. In preparation for productive age, they need to be taught that their bedrooms should be separate from their parents. They should be taught to respect the privacy of their parents' private rooms.

This sorting was in the same spirit as the description in the pornography law. It's just that in the law, the term pornography was still attached to anticipate its misuse, which could become an offense and criminal offense. Article 14 (Undang-Undang Republik Indonesia Nomor 44 Tahun 2008 Tentang Pornografi, 2008) emphasized that there are provisions and conditions for the distribution of pornographic products for educational and health purposes. These provisions and conditions are regulated in a government regulation.

Props that openly show genitalia such as how to put on a condom, how to operate on breasts for breast cancer patients or how to check for cervical cancer are examples of pornography that are permitted, in the terms of the Pornography Law, for educational and health purposes. In the world of fiqh education, explanations or descriptions of aurat, genitalia and sex are also numerous and complete. However, the purpose of Islamic life education cannot necessarily be labeled with the term pornography, which does have a negative pejorative meaning. All Al Islam teachers who were the subject of the research provided uniform confirmation in this regard.

A teacher from Lamongan considered a painting of a Balinese girl with her breasts uncovered or a dance by Papuan dancers in koteka to be

pornographic, but another religious teacher did not. According to an Islamic teacher in Surabaya, judging whether a cultural practice is pornographic or not is very complex. Such differences in perspective are common in a country of diverse ethnicities, cultures and religions like Indonesia. In Aceh, a woman riding a bicycle "ngangkang" could be a pornographic sight, but in Surabaya or Jakarta, it could be and is nothing.

In soap operas or movies, kissing scenes, courtship, and the behavior of thugs who want to rape are all content that are easily found at any time. Such performances are categorized as pornographic by many, but for others, they can be artistic expressions to capture social reality. Just as a painting of a Balinese girl with bare breasts going to a rice field is not pornographic to them, but to a Sundanese or Lamongan person it is. Dances from Papua danced by dancers wearing koteka, for people outside Papua it is pornography, but for them it is a ritual (Firdaus, 2010).

The category of pornography is not as straightforward as its dictionary definition suggests. To avoid anachronism—a tendency to impose one cultural perspective onto another—an understanding grounded in cultural anthropology becomes essential. Unfortunately, the pace of media dissemination often outstrips the depth of local cultural comprehension. Media transcends cultural, societal, generational, geographical, and ideological boundaries.

For instance, a traditional dance from Papua may be a sacred ritual, but when viewed by Javanese children unfamiliar with its cultural genealogy, it may simply appear as a performance by half-naked people. Similarly, some artworks explore themes using female imagery. The paintings of Basuki Abdullah, for example, were among those collected by President Sukarno. Literary works also reflect this complexity: Hamka's vivid descriptions of Hayati, Mangunwijaya's portrayal of characters in Burung-Burung Manyar, Ahmad Tohari's depiction of Srintil in Ronggeng Dukuh Paruk, and Rendra's poem Bersatulah Pelacur-Pelacur Jakarta all illustrate how representations of the body and sexuality can serve as artistic and cultural expression rather than pornography.

Judging pornography from works of art thus cannot be simple. From what appears to be pornography, there is a message, a meaning that needs to be expressed. It is different from that which aims to exploit the aurat to stimulate sexual desire for rent, but has no aesthetic message and no educational value. It is often difficult to sort out what contains an aesthetic message and what merely stimulates lust. To clearly distinguish between what is art and what is pornography but hiding under the alibi of art created a sharp polemic.

Whether or not an image is pornographic must also be seen from the setting, background or context that surrounds it. So that the judgment of pornography is not haphazardly addressed. Explanations and reviews related to pornography are not a matter of what but how. Empirical and factual explanations related to pornography are needed (Kohut, 2014). Biology

teachers who taught reproductive organs the process of meeting a sperm and ovum were not pornographic. Social studies teachers who explained social pathology about sexual deviance, prostitution was not pornography. The fiqh teacher who explains the chapters of *thaharah*, *junub*, *khitan*, haids, nikah, prayer for husband and wife relationships also was not pornography. Genecologists, Andrologists, gynecologists who explained venereal diseases, the process of cleaning the uterus (*curret*) also was not pornography.

However, when topics such as reproductive health, venereal diseases, the process of human creation, general health, fiqh, or teachings related to bodily and genital purification are delivered in a humorous manner—filled with jokes merely to provoke laughter or attract audience attention without focusing on the substance of the message—the method becomes vulgar. It is not uncommon for some preachers to employ such an approach.

One framework for clarifying the polemic surrounding pornography is to understand the cultural concept of taboos. Yet, once again, the method chosen by the preacher often sparks controversy. Naturally, there are those who support it and those who oppose it. Audiences who laugh—whether consciously or unconsciously—can be seen as falling into the category of those permissive toward pornography.

Another framework for assessing pornography was the child's perspective. If children were inappropriate and parents were not willing for their children to consume images, texts or spectacles that depict the genitals, then these objects can be categorized as pornography. Biology lessons about reproductive organs were certainly not appropriate for kindergarten, elementary school children because their psychological developmental tasks are not yet rational enough, but all parents agree that children must have this understanding when they reach adolescence. Thus the lesson is not pornography with respect to their developmental age. Dances from Papua with minimal clothing, as an expression of art. Children or students from other tribes or cultures also need to be explained how to see them and view them as cultural expressions, so the display of the dance is not pornography. There is no obscenity in it.

The difference in the way pornography was viewed in relation to art and tradition is due to the implicit element in pornography. This means that pornography does not appear or appear in a vulgar and open manner. But the content or material contains elements of pornography. In viewing pornography, there were differences. One community, represented by Islamic teachers, says that it was pornographic, while others did not. Especially when it comes to the arts, the discourse of pornography can be very complex. Thus, pornography is not an object or a thing, but pornography is a concept. A concept that can be defined differently or graded between people (McKee et al., 2020).

However, when seeing pornographic movies from the Playboy channel, or reading pornographic comics and books, pornographic films showing nudist images or scenes of conjugal relations, are parents willing to let their

children consume it all with burning desire because the scenes and stories are deliberately built to burn lust? Common sense answers that they were not willing. That is also the measure that the images are indeed obscene even though they are rationalized as an exploration of art, aesthetics, or cultural variety. If it is not for the purpose of pornography addiction or psychological and neurological research, even with careful ethical boundaries, no one would want their family members to be exposed to it and consume it addictively.

To unify the various views on the boundaries of pornography, the appropriateness of children or students becomes a foothold. A kissing scene in a soap opera may be considered normal by many viewers. Is it normal for young children to watch? Al Islam teachers consider it inappropriate for children to see. They affirm that children and their students should be protected from such spectacles. In the case of the Papuan dance, a number of religious teachers saw the need to explain to children that it was a cultural expression that was not pornographic although with the emphasis that their children or students should not imitate it. With a measure of appropriateness in the eyes of children, the variation in religious teachers' views can be resolved.

In the eyes of Al Islam teachers, the main source of pornography is the internet. The internet is a medium that facilitates children who are literate in digital technology to access the internet easily. As a teacher from SDI Islam in Sidoarjo experienced, his third grade student who liked to masturbate took an example by downloading pornography from the internet. Aware of the massive pornographic content on the internet, religious teachers are always concerned about their students' internet access. A teacher at SMP Al Hikmah Surabaya always warns students to be careful accessing the internet. The equivalent teacher at Pesantren Lamongan explained the policy of not bringing or opening computers except with the assistance of teachers. In SDN, Al Islam teachers wish and try to design a *parenting* program for student guardians to be wise in providing gadget facilities for their children.

How Islamic teachers gained knowledge about pornography and construct it is the purpose of the epistemology of pornography. In other words, where is the source of the Islamic teachers' knowledge so that they can define pornography as described above. Furthermore, how that knowledge is built or constructed by them.

Al Islam teachers gained knowledge or insights about pornography from: their teachers, from books they read, from exchanging insights with friends, from training, as well as from parents. Islamic teachers understood that pornography is part of an act that is close to adultery.

As you know, Islam prohibits adultery. Even approaching it is forbidden. That is the initial framework that dogmatically shapes teachers' insights about pornography. Al Islam teachers emphasized that since elementary school and since childhood teachers and parents have instilled that adultery is a major sin. Until they grew up, this understanding remained in the minds

of these teachers. Including in the minds of these teachers, an act that is close to adultery is dating. Even though when they were young they did not or did not understand pornography.

This understanding is then elaborated with an understanding of praxis, namely: from the results of socialization, from community interactions, from surrounding phenomena, or from their reading of news and pornography cases. The normative and the praxis are often dialectical.

She only learned about the dangers of pornography that can damage children's psychology when she read books on adolescent psychology. This new understanding strengthened his belief in religious teachings. This deductive way of thinking is dominant for most Islamic teachers. Strictly speaking, a way of thinking that starts from and is referred to the beliefs of normative religious orthodoxy as the main premise. While other facts obtained from the reality of pornography that occured both in student behavior and real cases in society become minor premises.

Islamic teachers' understanding of pornography can be traced to the orthodoxy of the teachings on sex. The division of sex in Muslim orthodoxy and introduced to Islamic children is heterosex: male and female (Sutrisno & Salsabela, 2023). So sex in religion is placed in the framework of serving and worshiping Allah SWT. The way to channel sexual desire is marriage between a man and a woman. The ability to manage sexual desire correctly will result in glory and is promised to get happiness in heaven. Sexual desire is promised with a handsome or beautiful partner in heaven later. The eschatology of the pleasure of sex in heaven is emphasized in the Quran, Surah Al Waqiah (56), verses 22,26,27 to imagine it after the Resurrection Day.

The explanation of the epistemology of Al Islam teachers related to pornography is in line with the epistemology explained by Koemhong Sol and Kimkong Heng. As understood, epistemology is the theory of knowledge. By both of them, the source of knowledge, how knowledge is obtained and formed, and what is known are aspects of epistemology. In his work, Epistemology, the difference between knowledge from, policy and opinion is explained (Sol & Heng, 2022). Likewise, the pornography that Al Islam teachers recognize, originates from their knowledge. However, their knowledge mainly originates or comes from beliefs. As explained earlier, Islamic teachers recognize pornography as a sin instilled by their teachers.

Islamic teachers' epistemological insights about pornography will affect their competence in teaching students. However, teachers will still be relied upon by parents, guardians of students who entrust their children to be educated in noble values. With a strong epistemology, Al Islam teachers have the capital to carry out anti-pornography initiatives. Reviewed by Muhammad Jawahir (Jawahir et al., 2022).

Pornography can expose children to various media. Teachers who understand Islam will be critical. However, teachers' understanding of the media is not the same. Understanding the media has an impact on attitudes.

Some are strict by Prohibiting students from using the internet, except with the assistance of teachers and parents. There were attitudes that teachers demonstrated strictly. Conversely, there were teachers who were lenient. They emphasized that the internet as a medium is like a sword: good and bad effects depend on the user. The internet in the hands of good people can be a very useful information provider and service. Meanwhile, In the hands of bad people, the internet can be a source of destruction. The internet as an online network allowed students to have easy and quick access to pornography. Islamic religious teachers emphasized an attitude of vigilance, caution in the use of the ineternet. To produce an attitude of vigilance and caution, it is impossible for students to be accompanied and supervised 24 hours a day. For this reason, internalizing and instilling media literacy, a critical attitude towards the media is important. The media literacy and critical attitude certainly begins with teacher competence.

Media literacy for teachers is a new challenge. New digital internet-based media is inevitable. It is necessary for Al Islam teachers to improve their competence in media literacy. Teachers who are media literate are more helpful in finding new sources than those who have not used internet sources. The senior Al Islam teachers did not receive courses in educational technology or information technology.

It is different with the new Al Islam teachers, especially those who have just graduated. They got the Information and Communication Technology (ITC) course (Transcript of S1 Grades Faculty of Tarbiyah UINSA Surabaya, 2013) . In addition, younger teachers were self-taught, or learn from their *peers* or attend technology trainings and workshops. Since college, younger teachers are accustomed to using media in learning on campus. In the Master of Islamic Education Program, there is a course that teaches technology competencies for the field of education and learning for master students: Islamic Education Technology.

In the SAP, it was explained that this course was to respond to the development of a new paradigm of education. The new paradigm of education assumes that students are the center of learning, to provide support for the effectiveness of learning the use of media and technology becomes important to provide increasingly reliable services for the interests and diversity of individual students. In the SAP, it was contained with educational technology learning plans, visual audio utilization, distance learning development to educational evaluation with technology (Fatimah et al., 2021).

Al Islam teachers who were senior and have long graduated who do not have the opportunity to continue their education to the Masters level, inevitably if they want to keep up with the development of the digital media era, they must learn a lot by themselves following the information technology training program. There was an Al Islam teacher who graduated from the Faculty of Tarbiyah in 1999 who admitted that he never received information technology courses during his undergraduate studies. Indeed, at that time,

the sophistication of technology was not widely recognized as it is now. So, he worked hard to be able to operate computers, laptops and LCDs. In order to be able to teach with these media. He was not even ashamed to learned from his own son who is in high school.

The introduction of Al Islam teachers to new media is enough to trigger teachers' media *literacy*. Furthermore, then Al Islam teachers provide religious moral messages in the media. But it must be admitted that the dynamics of pornography as an industry in the media are much more rapid. When Al Islam teachers were just learning, there were various modes of pornography in cyberspace. In this case, Al Islam teachers must be more critical of media literacy and cannot worked alone. They need cooperation with other parties, IT experts, for example, for understanding how to technically counteract *software* or software that can counteract pornography. The issue of types of pornography in *cyberspace, cybersex*, for example, is a rapidly developing issue (Al-Afghani, 2019). High school students in urban areas can easily understand it.

Without media literacy, anti-pornography learning can produce what Iwan Pranoto calls the Learning Technology Paradox (Yap et al., 2021). This paradox can occur if on the one hand the development of technology-based media is very rapid, but on the other hand there are still too few Al Islam teachers who are media literate, stuttering using the media and not knowing about media technology.

Senior Al Islam teachers who are in their 40s and above with graduation years from undergraduate studies in the 2000s, they are IT literate because they are self-taught or forced by work and environmental needs. In fact, there are still teachers, in terms of computers, who can only open Ms. Word. There are also those who tell that to operate a computer they have to ask their children for help. When they complete thesis assignments, some still use manual typewriters. So, when IT and the digital revolution hit, Islamic teachers in this cohort felt stuttering to catch up and master.

It is in this media literacy domain that Al Islam teachers have the challenge of understanding complex technological and media advances. The Islamic learning competencies they master face the fact of the rapid development of information technology-based media. They face the fact that their students are a more sophisticated generation than them. The phenomenon of this generation in the study of human wave history is called the millennial generation.

They are natives of the digital technology world (Reilly, 2012). They are not immigrants. Of course, they are intimates of digital technology. There is hardly a second that they are separated or separated from the reach of gadgets.

According to the State of Mobile report released by Data. AI, Indonesians were recorded as the longest device users. It was recorded that the average use of devices in Indonesia reached 6 hours per day. This duration is the longest duration in the world. Thus, it is not wrong that

Indonesians were recorded as the people with the highest device addiction in the world. According to the same data, in addition to the longest duration of use, Indonesian people were also recorded as the most application users in the world (Sagittian, 2024).

CONCLUSIONS

Islamic teachers knowledge management about pornography was the ability to manage their understanding, insight and sensitivity about the phenomenon of pornography. Their knowledge management was characterized by their definition of pornography, the scope of epistemology about pornography and their literacy about media that contained pornography.

All teachers believed that pornography was harmful to children's sense of self and morality. So, they considered anti-pornography education important. In understanding pornography, Islamic teachers understood it as an object, not as a concept that is also influenced by context. For example, religious teachers tend to understand pornography based on the object of the image rather than the intention of the subject or perpetrator. The object of the picture of the genitals is easily seen as pornography. But once it is explained in relation to fiqh or biology lessons, they then judge it not to be pornographic. Another example, a coitus scene was simply considered pornographic. But if it is explained in medical terms for reproduction, the judgment changed to not pornographic.

Religious teachers' understanding of pornography, initially through religious teachers. If in terms of recognition, the difference between teachers is in the depth of insight or literacy about pornography, then in terms of epistemology, what distinguishes religious teachers are two things: 1) the attitude towards the media that spreads or is accessed by children, 2) the attitude towards learning in schools. This difference is common considering that although anti-pornography has been included in the law, curricular education is not sensitized and structured in the curriculum. So, they have their own perspectives. Presumably, the differences are natural and normal.

Based on the description above, increasing the literacy of Islamic teachers about pornography is important. Efforts to increase the literacy of pornography in religious teachers can be done with workshops, training, *focus discussion groups* between them in MGMP. These forums are to update the understanding of the spread of pornography which is increasingly rapid and sophisticated. With the increase in pornography literacy, Al Islam teachers can also know the modes of spreading pornography which are also increasingly sophisticated. Increasing literacy about pornography becomes relevant if it is associated with the development of media that students are familiar with. Recognition and epistemology of pornography in the latest media makes teachers more sensitive, sensitive about the symptoms, ways and new modes of forms of pornography.

With the improvement of pornography literacy, Al Islam teachers' initiation in managing knowledge to deal with pornography will increase. This innovation will make them wise to understand pornography in case of environmental contexts variety or situations. In this way, Islamic teachers can instill anti-pornography morals even though anti-pornography itself is not or has not become a curriculum structure. Through the realm of education in schools, the anti-pornography movement was carried out for preventive-anticipatory action. Thus, the anti-pornography movement does not only rely on state policy or wait for the legal apparatus to take legal action through legislation.

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