

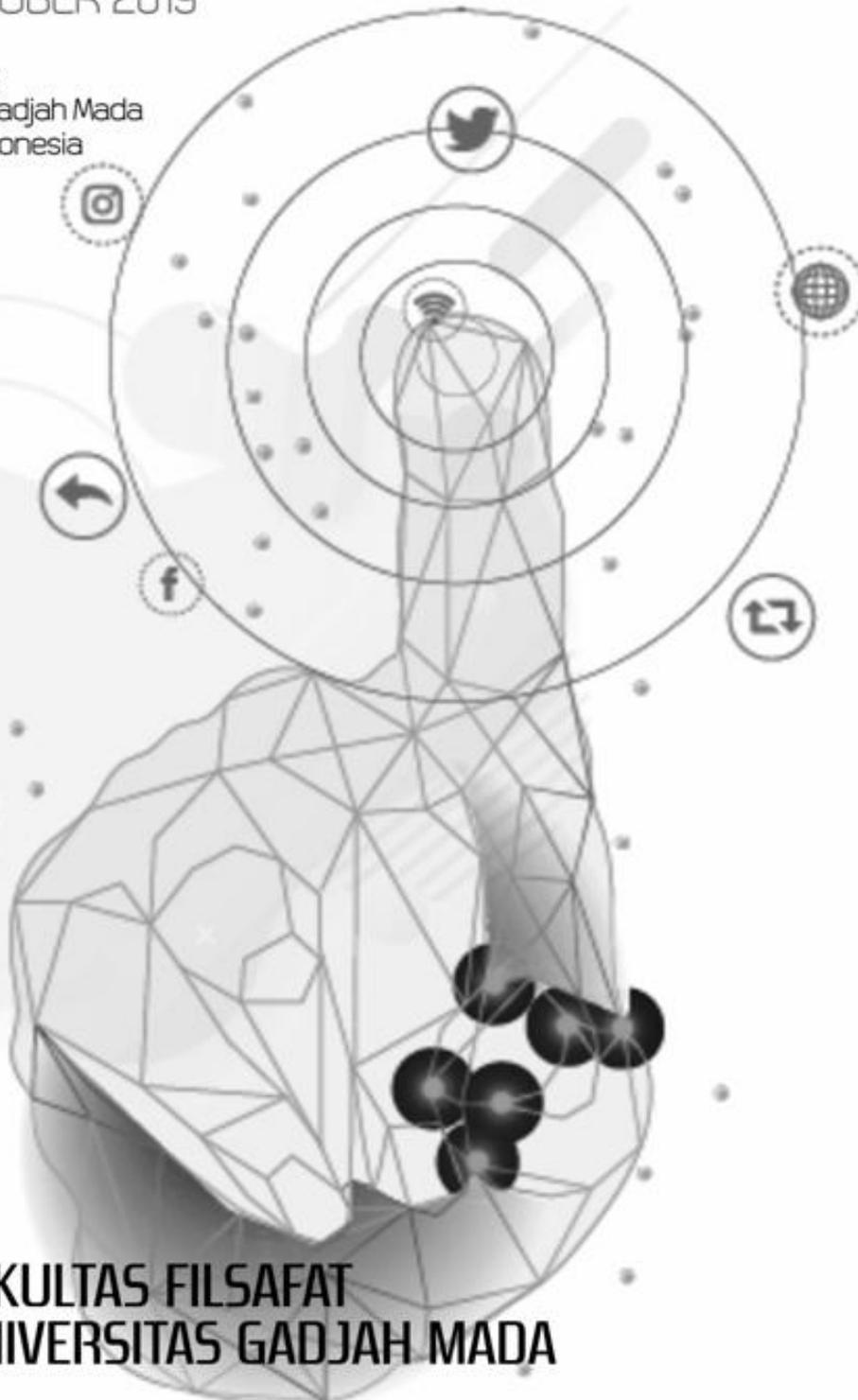
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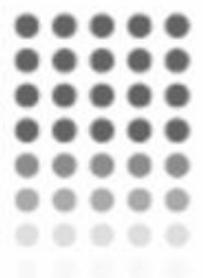
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CRITICISM ON PORNOGRAPHIC ADVERTISEMENTS AS ATTEMPT TO REALIZE PANCASILA UPHOLDING SOCIETY

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Abstract

This study is a descriptive-quantitative which refers to the empirical findings related to the implementation of pornography through the perspective of language and Semiotics on pornographic images including how to prevent it and the justification of pornography through constructivism and ontological paradigm. This research reveals that the association of pornographic meaning is a link in a person after seeing or hearing an object so that lead to his memory of things that can arouse sexual lust which is certainly contrary to the norms of decency in society. The phenomenon of discriminatory advertisements and discouraging women as imaginary objects is corroborated by the current reality that the appearance of women's icons in advertisements as pornographic objects remains an anomaly in the Indonesian advertising world. The existence of Law no. 44 of 2008 in accordance with the 2nd principle of Pancasila which is full of moral values and character. Related to pornographic impressive ads, realistically the government needs to exercise extra control over advertisements circulating in the community that seem to ignore the younger generation even children who can easily be affected so that it can adversely affect the moral of the nation in general.

Keywords: pornography association; advertisement; Pancasila; women.

INTRODUCTION

In general, everything that is pornographic has always attracted the attention of many people, whether among adults, teenagers or children. It can be observed that when they are talking about the topic, it seems that the conversation is getting

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more fun and even allowing other activities to be forgotten. In this regard, there are several ways to express all activities related to pornography. For example, pornography is expressed in literary art (Kamasutra, Darmogandul), music art (sighs in dangdut music), sculpture (reliefs on Borobudur and Prambanan temples), dance art (striptease dance), or painting (The Kiss by Auguste Rodin, C. Brancusi, and Edward Munch). In addition, in the television media can also be presented ads and movies which encourage pornographic nuances, such as close up ads, relaxa (*wangimu begitu menggoda* ' your fragrance is so so tempting"), *suklat* ("*pas susu*"), and kacang garuda ads ("*ini kacangku, kompli, bo*"), Dawson Creek movie, Baywatch, and Beverly Hills 90210, etc. Pornography is a social problem facing the Indonesian nation in the era of globalization. Pornography according to Article 1 number 1 of Law no. 44 Year 2008 On Pornography, encompasses several categories such as picture, sketch, illustration, photo, writing, sound, motion picture, animation, cartoon, conversation, gestures, or other message through various forms of communication media and / or public performances, obscenity or sexual exploitation that violates the norms of decency in society. Furthermore, the Committee of the British Parliament in 1979 identified that "A Pornographic representation combines two feture it has a certain function or intention, to arouse its audience sexually, and also a certain content, explicit representation of sexual materials (organs,postures, activity, etc.). (Adler, 1991, p.332).

Pornography in the context of advertising in Indonesia has always taken refuge behind freedom of expression and access to information. This opinion is always used as a justification in the circulation of pornography when it has been clearly contradictory pornography causes moral degradation in society. The situation is certainly beyond the values of Pancasila embraced by the people of Indonesia to become civilized human beings. Therefore, tackling pornography needs to be optimally implemented.

The advertising phenomenon positioning women as the object of imagination and figure of pornoism inspires the researcher to deepen the issue. The authors' interest in the phenomenon is reinforced by the current reality that the appearance of women's icons in advertisements as pornographic objects remains an anomaly in the Indonesian advertising world, placing women in marginal positions, where women are raised through stereotypes that discriminate against women in general.

Pornography in various media, especially in Indonesia is very limited, because the culture of Indonesia itself that makes pornography is considered unethical and taboo. When discussing pornography and the media, especially on a particular purpose, enticing, selling and improving an object's value or from a sales understanding is called a product, a creativity is able to cover pornography for a purpose for a sale, a way of luring or enhancing a the product in terms of sales does not look "porn" or the taboo is tucked between a particular ad impression. This is in line with the opinion of Wirjono Prodjodikoro (1986) who categorizes



pornography into images or articles in general that contains or describes something that offends the moral sense of the person who reads and sees it. Including not only nudity, but also the hugs and kisses that generate passionate energy between men and women.

This study attempts to uncover the sign and find out the meanings present in its hyperreal world. The advertisers positioned women as an object in their advertisement. At the social level, this study is expected to provide awareness to the public regarding ads with pornographic nuances around us.

METHOD

This is descriptive-qualitative study which empirically examines the implementation of pornography through the perspective of language and semiotics on images of pornographic nuances including the prevention and justification of pornography through the paradigm of constructivism and ontology. In this case relativism-local and specific constructed realities and transactional epistemology become a reference paradigm with hermeneutical / dialectical methodology as well as critical discourse review. Thus, this field observation study conducted by the author shall generate an argument for the policy to be formulated. The data are processed in the form of primary data sourced from the interview (FGD) and observation, while the secondary data comes from various literatures relevant to the focus of the study.

RESULTS AND DISCUSSION

Etymologically, pornography comes from the Greek *porne*, "whore", and *graphein* "writing". Thus, pornography is a writing or description of prostitution. In addition, pornography can also be interpreted as writings or images presented to arouse lust for those who read or view it. The adjective of pornography is pornographic "something that can be viewed as porn", while the word porn itself is an adjective meaning "obscene" or "indecent". The word porn has a wider range of usage compared to pornographic and pornographic words. One can justify that a picture or a story as a pornographic image or story.

From the above explanation, the term porn itself can include things in the form of writings, drawings, paintings, dances, as well as obscene oral words. According to the Compiling Team of *Kamus Besar Bahasa Indonesia* (1995, pp.782), pornography is something which is considered pornographic. Pornography is an erotic description of attitudes shows through painting or writing to arouse lust; reading material that is intentionally and solely designed to arouse sexual desire.

Erotism is etymologically derived from the Greek word eros "the worlds of sensuality and the world of ideas". In its development, the term erotism narrowly means more physical sexuality for the development of stimuli which give rise to sexuality. Broadly speaking, the term erotism means covering all forms of action, speech, thought, image, disclosure of suggestive behavior between female men, as well as self-love (autoerotic). Eroticness is a state of arousal; the desire for sexual appetite continuously, while the erotic is something related to the sensation of sex that causes stimulation (KBBI, 1995, p. 269).

Pornographic Advertisements

An advertisement will present the implicit or implied meaning in it, according to John Fiske (2004), mentions that "there are two perspectives in the study of communication science. The first perspective sees communication as the transmission of messages. While the second perspective sees communication as production and exchange of meaning ". In relation to what is conveyed in advertisements that try to produce meaning and where the meaning exchanges and makes the advertisement is a container or space full of meaning, the second perspective, that is from the production side and the exchange of meaning focuses the language on how a message or text interacts with the community around it to produce meaning.

In modern marketing where advertisers are demanded to be more "emotional" then it is necessary to build a spiritual bond with the consumer where one way that is pursued is the content of a message that is social but has a provocative effect. Creative advertising ideas that often use female figures in it, highlighting the beauty, richness and perfection of the female body seen in television commercials (TVC) Krim Otot Geliga "*Sensasi Terapi untuk Relaksasi* and Malkis Abon through '*Sensasi disetiap Gigitan*'. In general, these ads offer different products but with a single focus on the presence of women in it.

It is a fact that between pornography and women can not be separated from the minds of society that is specified by women, exploiting her body into spectacle and giving more value to a thing. Where the era of all-hyper media has brought this side of pornography and women into a unified whole, dropping the side of kewanitaan to level above crucial. Hyperpornography has been present in which a female entity with taboo sides where the taboo is the essence of women.



Illustrations, personal documentation taken from one of the Big Markets in Surakarta.

The above facts suggest that information about all things considered taboo or porn, whether displayed in print or electronic media, is increasingly transparent. In addition, the phenomenon denotes also increasingly difficult in giving limits whether something is porn or not. For that reason, pornography is part of the relative phenomenon of human life that depends on the text and its context. In this regard, Wijana (2000, pp. 2) argues that talking about sexual matters is frankly permitted only in the context of a particular purpose or context of the situation. In contrast to pornography is also different from the association of pornography. The definition of association according to KBBI is a link in the memory of other people or goods; the establishment of a connection between ideas, memories, or sensory activities. The emergence of one's association is related to the link of memory to people or goods after seeing or hearing something. A person who can associate with something means having experience or knowing about the person or the item, for example, one can associate bananas as male genitalia because they already know about such object.

In this case to know the meaning of the associated word, we should at least relate it to something outside the language. According to Chaer (2002) the meaning of association relates to the moral values and worldviews prevailing in the language community that is related also to the value of language sense. Especially about the emergence of the meaning of association pornography certainly associated with

values prevailing in the community. The basis of this consideration lies in the value of decency and people's way of life that will affect the sense of a language. Thus, it can be concluded that the association of pornography is a link in a person after seeing or hearing an object so that lead to the memory of things that can arouse someone and certainly contrary to the norms of decency in society.

Back to the ad before, the interpretation of a person to the language of advertising of course remains different. The established associations are different. If you see the ad which says '*mihun itu pun*' or 'that vermicelli!', the associations are formed differently. Differences in associating the utterances on *Hem... aromanya, senik...mat itu; Senikmat itu? Mihunku, kaya... rasa. Lembut... ehm... senikmat itu; Buruan cobain..., Bihunku, senimat itu* [literally, hm..the aroma of my vermicelli is as delicious as that...[?].]. Some questions will arise, when the woman says, my vermicelli, which vermicelli refers to? Can refer to the vermicelli held by the woman, can also associate on other 'bihun' or vermicelli. Similarly, on the referred utterance '*senikmat itu.*' '*Itu yang mana? as delicious as it, what is it?*' '*Itu apa? what is it [exactly]?*' If the ad is linked to the context, it is supported by the way men tell (the paralinguistic of a man) can build a pornographic association of *itunya* 'that' refers to the woman's private part.

Globalization: Pornography and challenges for the Younger Generation

The real period of children is the formation of characters. In the formation of human character, moral education and humanistic values are required. Philosophically the values of religion, morals and basic philosophy of the state should be so respected and upheld even though human life is in complexity in the era of globalization. This is in accordance with that stated by Antony Allot (1980, pp.127) that "Taken globally, a moral system is a set of precepts for right living". Character education should be given as early as possible. This is in line with what Durkheim (2005, pp. 245) says "The child must come to feel himself what there is in a rule which determines that he should abide by it willingly. In other words he must sense the moral authority in the rule, which renders it worthy of respect" (Devine, 2006). The child must feel that he is in a regulatory environment. In the same way he can run those rules without feeling overwhelmed. Thus, to optimize character education in shaping morally Indonesian humans, it is necessary to overcome pornography. This countermeasure can be done through consistent law enforcement for persons who make, provide or display pornography either explicitly as in advertisements circulating or hidden around us. Pornography is often considered part of modernization, but that assumption is not necessarily true. Pornography is more precisely called the side effects of modernization. Modernization itself can not be dammed and does not need to be dammed because it has many benefits. Action that should be done is to control and direct modernization in the right direction. The center of modernization is the West so that whatever the West does tend to emulate our nation. To direct and control modernization is to take advantage of technological progress and a positive part of Western civilization for the benefit of

the Indonesian people. The need to fulfill human rights is an implication of openness in the era of globalization. William A. Galston in a scholarly publication contained in *Democracy is A Discussion of Citizens' Involvement in Old and New Democracy* states that "The basic rights of citizens are clear enough. They include freedom of speech and expression, assembly and convention, and participate; protect against state arbitrariness in the rule of law; and protection for personal privacy, individual awareness, faith and worship (Galston, 1991, p.25).

Pornography violates the Principles of Pancasila

Pluralism and diversity of the Indonesian nation is embodied in Pancasila. Pancasila has some fundamental functions within the framework of NKRI that serves as the basis of the state. Pancasila as the basis of the state contains the idea that humans are created by God Almighty with two aspects, namely, aspects of individuality (personal) and aspects of sociality (community). Therefore, the freedom of everyone is limited by the rights of others. This means that everyone carries the obligation to recognize and respect the rights of others. This obligation also applies to any organization at any level, especially the state and government. Accordingly, the state and government are responsible for respecting, protecting, defending and ensuring the human rights of every citizen and citizen without discrimination. In particular Pancasila also serves as the foundation of the philosophy of the Republic of Indonesia (Philosophische Grondslag) contained in the preamble of the 1945 Constitution (UUD1945) paragraph IV. This has the consequence that in every aspect of state administration must be in accordance with the values of Pancasila. This includes all legislation in the state, government and other aspects of the state (Kaelan, 2002, p. 59). Pancasila also serves as the *staatsfundamentalnorm* (the fundamental principle of state) has a universal, abstract, universal meaning. But as a guideline for the implementation of the State, Pancasila is a collective general for the people of the Indonesian state (Kaelan, 2002, p.109-112). Pancasila is referred to as *Staatsfundamentalnorm*, meaning as a basic norm that should be further elaborated in the articles of the 1945 Constitution along with other Indonesian positive law that Pancasila referred to as *Staatsfundamentalnorm* need to be elaborated by using the theory of Hans Kelsen and Hans Nawiasky (1944). Hans's theory of a highly acclaimed appendage is the hierarchy of legal norms and the chain of validity that forms the legal pyramid (*stufentheorie*). Pancasila is full of moral values, related to the existence of pornography; this is certainly contrary to the 2nd principle of Pancasila, namely "a just and civilized humanity. Indonesian man is expected to become a civilized human being. The educational pattern of schooling today is oriented only in the generation of those who are able to calculate and analyze exactly but not the generation of moral and dignity. This is seen in the graduation requirements of students who are only based on the value of certain exam subjects alone without regard to the daily life of these students. As a result the generations that were formed are not those who hold fast to the principles of Pancasila. The Law no. 44 Year 2008 About Pornography is an implementation of the national ideals.

Pancasila is the highest legal source of the country which is the basis of the law issuance no. 44 Year 2008 About Pornography in Indonesia. Mahfud MD (2010, pp.50) in his book entitled *Membangun Politik Hukum, Menegakkan Konstitusi* "Building a Political Law, Upholding the Constitution" highlights an interesting point which states a fact that no one questions the Pancasila or proposes it to be part of the reform program. No one wants the Pancasila to be replaced. All agreed that Pancasila should still be the basis and ideology of the state. It is as confirmed Mahfud MD that Pancasila never and will never be contested in its position as the basis and ideology of the state (Mahfud, 2010, p.50).

CONCLUSION

The emergence of the associative meanings of pornography is certainly associated with values prevailing in the community. The basis of consideration shows decency and community life which will literally affects sense of value illustrated by ads of pornographic nuances. Thus, it can be concluded that the association of pornography is a link in a person after seeing or hearing an object so that leads to the memory of things that can arouse a person's sexual lust and certainly contrary to the norms of decency in society. The Law no. 44 of 2008 in accordance with the 2nd principle of Pancasila which is full of moral values and character. Related to ads that nuances pornography as illustrated earlier, realistically the government needs to supervise the ads circulating in the community that does not seem to degrade the existence of young people and even children who might be easily affected.

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