

**Factors Contributing to Husbands' PMO Behavior and Its Impact on Marital Life
from the Perspective of Islamic Law****Muhammad Akbar Rauf¹, Syailendra Sabdo Djati²**^{1,2} Department of Islamic Family Law, Sekolah Tinggi Dirosat Islamiyah Imam Syafi'i Jember, Indonesia**Article History**

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Abstract: This study examines the factors contributing to Pornography, Masturbation, and Orgasm (PMO) behavior among husbands, its effects on marital life, and its assessment from the perspective of Islamic law. A descriptive-analytical qualitative approach was employed, with data collected through in-depth semi-structured interviews, non-participant observation, and document analysis involving married men with current or previous PMO experiences and wives as supporting informants. The findings indicate that PMO behavior is driven by several interrelated factors, including early exposure to pornography, psychological stress, sexual dissatisfaction, permissive social environments, and the widespread accessibility of digital technology. These behaviors negatively affect marital relationships by contributing to emotional disconnection, loss of trust, reduced sexual satisfaction, partner betrayal trauma, sexual disengagement, and body image distortion among wives. From the perspective of Islamic law, pornography and associated sexual behaviors are considered contrary to the principles of sexual morality and marital responsibility, while the majority of Islamic jurists regard masturbation as prohibited except under limited circumstances. Such behavior may also undermine the objectives of maqashid al-shariah, particularly the protection of religion (hifzh al-din), intellect (hifzh al-'aql), and lineage (hifzh al-nasl). The study concludes that addressing PMO behavior among husbands requires a holistic approach that integrates psychological rehabilitation, improved marital communication, spiritual repentance, and sustained religious practices to restore individual well-being and marital harmony.

Keywords: PMO; pornography; marital life; Islamic law; maqashid al-shariah.

INTRODUCTION

The rapid development of digital technology over the past two decades has substantially transformed the way individuals access information and entertainment, including sexually explicit content. The widespread availability of smartphones, social media platforms, and internet-based services has made pornographic materials increasingly accessible, private, and difficult to regulate. Within this context, the term Pornography, Masturbation, and Orgasm (PMO) refers to a sequence of sexual behaviors in which exposure to pornographic content may stimulate masturbation and culminate in orgasm. Although such behavior is often associated with adolescents and unmarried individuals, it may also persist into adulthood and continue after marriage. When repeated compulsively, PMO may interfere with emotional intimacy, sexual relationships, and marital responsibilities (Syafitri et al., 2023).

From psychological and behavioral perspectives, repeated pornography consumption has been associated with alterations in reward-related processes, increased craving for sexual stimulation, difficulties in impulse regulation, and the development of unrealistic sexual expectations. Excessive engagement with pornographic content may also affect how individuals perceive their partners and evaluate real-life sexual relationships. Among married men, these patterns may manifest in reduced emotional involvement, dissatisfaction with marital intimacy, secrecy, and difficulties in maintaining healthy sexual communication. Kuan, Senn, and Garcia (2022) demonstrated that discrepancies between pornography-based sexual ideals and actual sexual relationships may negatively influence men's sexual satisfaction and well-being. Similarly, Syafitri et al. (2023) emphasized that pornography, masturbation, and orgasm may develop into a reinforcing behavioral cycle that becomes increasingly difficult to discontinue.

The issue becomes particularly important when PMO behavior occurs within marriage because its consequences are no longer limited to the individual. Marriage is a relational institution built upon trust,

emotional attachment, sexual exclusivity, mutual responsibility, and communication. Secretive or compulsive pornography use may create emotional distance and undermine the partner's sense of security. Previous studies have indicated that pornography use within intimate relationships can generate conflict, dissatisfaction, and differences in expectations between partners, particularly when its use is concealed or perceived as a violation of relational boundaries (Engelkamp, Lindberg, & Córdova, 2024). Partners may also experience feelings of rejection, betrayal, insecurity, and dissatisfaction with their own physical appearance when they compare themselves with idealized bodies portrayed in pornographic content (Ruffing et al., 2024).

Several factors may contribute to the persistence of PMO behavior among married men. Early exposure to pornography may establish behavioral patterns that continue into adulthood, while psychological stress, occupational pressure, marital conflict, and unmet sexual expectations may encourage individuals to use sexual behavior as a maladaptive coping mechanism. Social environments that normalize pornography and the increasing privacy provided by personal digital devices may further reinforce this behavior. A systematic review by Dalooiyi, Sharbaaf, Abdekhodaei, and Chamanabad (2023) identified problematic pornography use as a multidimensional phenomenon influenced by biological, psychological, and social determinants. Consequently, PMO behavior cannot be understood solely as an individual moral problem but should also be examined as a complex behavioral and relational phenomenon.

Previous studies have addressed several dimensions of pornography and masturbation, although important gaps remain. Almadjid and Khuluq (2025) examined *istimna'* or masturbation among married men from the perspective of Islamic law and its implications for marital quality. Their study identified premarital habits, work-related stress, physical separation from spouses, the wife's menstrual condition, and exposure to pornography as contributing factors. However, the study focused primarily on masturbation and did not examine pornography, masturbation, and orgasm as an interconnected behavioral sequence. Meanwhile, Syafitri et al. (2023) explored PMO from neurological and behavioral perspectives but did not specifically address married men or the consequences of PMO for marital relationships. Juayriah and Hudaniah (2026) investigated online pornography use and risky sexual behavior among unmarried men, thereby leaving the marital context relatively unexplored.

The marital consequences of PMO also require attention from the perspective of Islamic law. In Islamic family law, marriage is regarded as a *mitsaqan ghalizha*, or solemn covenant, that establishes reciprocal rights and obligations between spouses. The principle of *mu'asyarah bi al-ma'ruf* requires husbands and wives to maintain their marital relationship in a proper, respectful, and mutually beneficial manner (Hilmi, 2023). Sexual conduct within marriage is therefore not merely a private matter but is also related to the fulfillment of marital rights, the protection of dignity, and the preservation of family integrity. From the perspective of *maqashid al-shariah*, behaviors that negatively affect religious commitment, rational self-control, marital harmony, and family continuity may be examined in relation to the protection of religion (*hifzh al-din*), intellect (*hifzh al-'aql*), and lineage (*hifzh al-nasl*) (Hanafiah, 2024; Marwinata, Khotimah, Pahlevi, & Hamidah, 2026).

Although existing studies have discussed pornography, masturbation, problematic sexual behavior, and Islamic legal perspectives separately, limited research has integrated the psychological and relational factors contributing to PMO behavior among husbands, its consequences for wives and marital life, and its assessment within Islamic family law. This study therefore seeks to fill this gap by examining PMO as an interconnected behavioral phenomenon occurring within marriage. The novelty of this study lies in its integration of three dimensions: the factors contributing to PMO behavior among married men, its psychological and relational consequences for marital life, and its normative assessment from the perspective of Islamic law and *maqashid al-shariah*.

Accordingly, this study aims to analyze: (1) the factors contributing to PMO behavior among husbands; (2) the effects of such behavior on marital harmony, sexual satisfaction, the psychological well-being of wives, and family stability; and (3) the perspective of Islamic law regarding PMO behavior within marriage. The findings are expected to contribute theoretically to the development of Islamic family law, family psychology, and marital studies, while also providing practical insights for marital counseling, premarital education, religious institutions, and family-based interventions addressing problematic sexual behavior in the digital era.

RESEARCHMETHOD

This study employed a qualitative approach with a descriptive-analytical design to obtain an in-depth understanding of Pornography, Masturbation, and Orgasm (PMO) behavior among husbands, the factors contributing to such behavior, its effects on marital life, and its assessment from the perspective of Islamic law. A qualitative approach was selected because the phenomenon under investigation involves personal experiences, perceptions, emotional responses, marital dynamics, and religious interpretations that cannot be adequately explained through numerical measurement alone. Qualitative research is particularly appropriate for exploring how individuals interpret and assign meaning to complex social and personal experiences (Creswell, 2014). The descriptive-analytical design enabled the researchers not only to describe the experiences of the participants but also to interpret the emerging patterns by relating them to relevant perspectives in family psychology, marital studies, and Islamic family law.

The study used both primary and secondary data. Primary data were obtained from 11 informants selected through purposive sampling, consisting of seven married men who had current or previous experience with PMO behavior and four wives who served as supporting informants. Purposive sampling was used because it enables researchers to select participants who possess specific characteristics and experiences relevant to the objectives of the study (Creswell, 2014). The inclusion criteria for the male informants were being legally married, having experience with PMO behavior either in the past or at the time of the study, being willing to discuss their experiences voluntarily, and being accessible to the researchers. The wives were included to provide complementary information regarding the relational and psychological consequences of their husbands' behavior. Secondary data were obtained from scholarly journal articles, books, classical and contemporary Islamic legal literature, Qur'anic interpretations, relevant hadith commentaries, and other academic sources related to pornography, masturbation, marital relationships, sexual behavior, and Islamic law.

Data were collected through in-depth semi-structured interviews, non-participant observation, and document analysis. Semi-structured interviews were employed because they provide a balance between predetermined research questions and sufficient flexibility to explore participants' experiences in greater depth (Creswell, 2014). The interviews focused on the history and frequency of PMO behavior, triggering factors, psychological conditions, marital communication, sexual relations, perceived consequences for spouses, and views concerning religious norms. Non-participant observation was used to obtain contextual information related to the informants' descriptions of marital interactions without directly participating in their private activities. Document analysis was conducted by reviewing relevant academic literature and Islamic legal sources to support and contextualize the empirical findings. All interviews were conducted with the informed consent of the participants, and the identities of the informants were anonymized through the use of initials to protect confidentiality due to the sensitive nature of the topic.

The researchers served as the primary instruments in the data collection and interpretation process, which is consistent with the principle of qualitative inquiry that places the researcher as the central instrument for collecting and interpreting data (Creswell, 2014). Supporting instruments included an interview guide developed from the research questions, audio-recording devices used with the participants' permission, field notes, and informed consent forms. The collected interview data were transcribed and analyzed using the interactive qualitative data analysis model proposed by Miles, Huberman, and Saldaña (2014), which consists of data collection, data condensation, data display, and conclusion drawing and verification. During data condensation, the researchers identified relevant statements, grouped similar responses, developed thematic categories, and interpreted the relationships among the emerging themes. The findings were then organized into three major analytical domains: factors contributing to PMO behavior among husbands, its effects on marital life, and its assessment from the perspective of Islamic law.

The credibility of the findings was strengthened through source, method, and theoretical triangulation. Triangulation is commonly used in qualitative research to enhance the credibility of findings by comparing information obtained from different sources, methods, and interpretive perspectives (Denzin, 2012). Source triangulation was conducted by comparing information obtained from husbands with the perspectives of wives as supporting informants. Method triangulation involved comparing interview data with observational information and documentary sources. Theoretical triangulation was applied by interpreting the findings through more than one conceptual perspective, particularly family psychology, marital relations, and Islamic family law. In addition, member checking was conducted by reconfirming the researchers' interpretations with selected informants to ensure that the findings accurately reflected

their experiences and perspectives. Member checking is recognized as an important strategy for improving the credibility and trustworthiness of qualitative research findings (Creswell, 2014). These procedures were intended to improve the credibility, consistency, and trustworthiness of the research findings.

RESULT AND DISCUSSION

Factors Contributing to PMO Behavior Among Husbands

The findings indicate that PMO behavior among husbands is influenced by a combination of personal, psychological, relational, social, and technological factors. The experiences reported by the informants show that PMO did not emerge as an isolated behavior after marriage but, in several cases, had already developed before marriage and continued into marital life. Five major contributing factors were identified: early exposure to pornography, psychological stress, sexual dissatisfaction, permissive social environments, and the accessibility of digital technology.

Table 1. Characteristics of Husband Informants

No.	Informant	Age	Length of Marriage	Occupation
1	DW	28 years	3 years	Private employee
2	ARS	34 years	7 years	Entrepreneur
3	FH	36 years	9 years	Operations manager
4	MZA	33 years	5 years	Administrative staff
5	RMT	31 years	1 year	Accountant
6	YB	27 years	2 years	Marketing staff
7	SNK	40 years	12 years	Lecturer

The first and most frequently identified factor was early exposure to pornographic content. Several informants reported that their first exposure occurred during adolescence through peers or digital media. DW explained that he first encountered pornographic material while in junior high school and that the behavior gradually became habitual. ARS similarly stated that exposure during adolescence shaped a pattern that remained difficult to discontinue after marriage. These findings suggest that early exposure may contribute to the development of persistent sexual habits by repeatedly associating sexual arousal with pornographic stimulation. This finding is consistent with Syafitri et al. (2023), who argued that repeated pornography consumption may reinforce a behavioral cycle involving stimulation, masturbation, and orgasm.

The second factor was psychological stress. FH reported that work pressure and feelings of being misunderstood at home encouraged him to use PMO as a form of escape. MZA also stated that the frequency of the behavior increased during periods of marital conflict. These findings indicate that PMO may function as a maladaptive coping strategy for regulating negative emotions. This interpretation is consistent with the biopsychosocial perspective, which views problematic pornography use as a phenomenon influenced not only by sexual desire but also by psychological distress and emotional regulation difficulties (Dalooyi et al., 2023).

The third factor was sexual dissatisfaction within marriage. RMT reported that a decline in sexual activity during his wife's pregnancy contributed to the re-emergence of a previous PMO habit. This finding demonstrates that unmet sexual expectations, particularly when they are not openly discussed between spouses, may create conditions in which husbands seek alternative forms of sexual gratification. Engelkamp et al. (2024) emphasized that communication regarding pornography and sexual expectations plays an important role in how couples negotiate sexual needs and relational boundaries. Therefore, dissatisfaction alone may not fully explain the behavior; limited communication and the absence of mutually agreed coping strategies may also play an important role.

The fourth factor was a permissive social environment. YB described a social setting in which sharing pornographic content was regarded as normal and was incorporated into everyday peer conversations. This suggests that repeated exposure within peer groups may normalize behavior that later persists into adulthood. Social learning processes may contribute to the perception that pornography use is ordinary or acceptable, particularly when such behavior is reinforced by peers and rarely questioned.

The fifth factor was the accessibility and privacy provided by digital technology. All husband informants acknowledged that personal devices made pornographic content easier to access and conceal. SNK stated that greater technological knowledge also made it easier to locate and access sexual content without being noticed by family members. This finding supports previous research showing that the availability, affordability, anonymity, and convenience of online pornography can facilitate repeated and potentially problematic use (Dalooyi et al., 2023).

Table 2. Major Factors Contributing to PMO Behavior

Main Theme	Supporting Evidence	Informants
Early exposure to pornography	Exposure beginning during adolescence and continuing after marriage	DW, ARS
Psychological stress	PMO used as an escape from work pressure and marital conflict	FH, MZA
Sexual dissatisfaction	Reduced marital sexual activity and unmet sexual expectations	RMT
Permissive social environment	Pornographic content normalized within peer groups	YB
Digital accessibility	Easy, private, and anonymous access through personal devices	SNK

Overall, the findings indicate that PMO behavior among husbands cannot be explained by a single cause. Instead, it emerges from the interaction between long-term habits, emotional vulnerability, marital circumstances, social reinforcement, and technological accessibility. Therefore, intervention should not focus solely on restricting access to pornography, but should also address emotional regulation, marital communication, sexual expectations, and behavioral change.

Effects of Husbands’ PMO Behavior on Marital Life

The findings further demonstrate that husbands’ PMO behavior has consequences extending beyond the individual and affecting the marital relationship. Four major impacts were identified: emotional disconnection, loss of trust, reduced sexual satisfaction, and negative body image among wives.

Table 3. Characteristics of Wife Informants

No.	Informant	Age	Length of Marriage	Occupation
1	DNK	27 years	3 years	Homemaker
2	HRS	29 years	4 years	Elementary school teacher
3	ANM	31 years	6 years	Bank employee
4	LN	33 years	8 years	Homemaker

The first major consequence was emotional disconnection. DNK described a situation in which she and her husband continued to live together physically but experienced a strong emotional distance after she discovered his PMO behavior. This indicates that secrecy and hidden sexual behavior may undermine emotional intimacy. Such findings are consistent with research showing that concealed pornography use can negatively affect trust, openness, and relational satisfaction within couples (Vaillancourt-Morel et al., 2024).

The second impact was the loss of trust and feelings of betrayal. HRS interpreted her husband’s sexual engagement with women represented in pornographic content as a violation of marital exclusivity. Her response reflects a form of relational betrayal in which the injured partner perceives hidden sexual behavior as a threat to emotional security. Crystal and Steffens (2024) described betrayal-related experiences as capable of generating intense anger, insecurity, and psychological distress among partners affected by concealed sexual behavior.

The third impact was reduced sexual satisfaction. ANM reported that her husband appeared less emotionally and sexually engaged during marital intimacy. She described sexual relations as mechanical and lacking warmth. This pattern may reflect sexual disengagement in which repeated use of pornographic stimulation affects the quality of real-life intimacy. Previous research has suggested that problematic pornography use may be associated with escalating sexual stimulation patterns and difficulties in maintaining satisfaction with ordinary sexual experiences (Ince et al., 2024).

The fourth impact was negative body image and reduced self-confidence among wives. LN reported repeatedly questioning whether her physical appearance was sufficiently attractive to her husband. Her experience illustrates how wives may compare themselves with idealized or artificial representations of women in pornographic media. Such comparison can contribute to dissatisfaction with appearance and lower sexual self-esteem. Ruffing et al. (2024) similarly reported an association between a partner’s pornography use and poorer body image and relationship satisfaction among women.

Table 4. Effects of Husbands’ PMO Behavior on Marital Life

Impact	Manifestation	Supporting Informants
Emotional disconnection	Reduced emotional closeness and increased relational distance	DNK
Loss of trust	Feelings of betrayal and insecurity	HRS
Reduced sexual satisfaction	Lower intimacy, warmth, and sexual engagement	ANM
Negative body image	Self-comparison, insecurity, and reduced self-confidence	LN

Taken together, these findings show that PMO behavior may affect marital life through interconnected emotional, relational, and sexual mechanisms. Emotional distance may weaken communication, loss of trust may increase conflict, reduced sexual satisfaction may intensify dissatisfaction, and negative body image may further undermine intimacy. The cumulative effect may threaten marital stability if the behavior remains hidden and untreated.

PMO Behavior from the Perspective of Islamic Law

From the perspective of Islamic family law, PMO behavior must be analyzed not only as an individual act but also in relation to marital rights, responsibilities, and the preservation of family integrity. Marriage in Islam is founded upon a solemn covenant (*mitsaqan ghalizha*) and the principle of *mu’asarah bi al-ma’ruf*, which requires spouses to maintain their relationship through mutual respect, care, and proper conduct (Hilmi, 2023). Therefore, sexual behavior that causes relational harm or neglects the rights of a spouse may have broader ethical and legal implications.

The Qur’an emphasizes the obligation to preserve sexual morality and restrict sexual gratification to legitimate marital relations. Allah Subhanahu wa Ta’ala states:

وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾
“And those who guard their private parts, except from their wives or those their right hands possess, for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors.” (Q.S. Al-Mu’minun: 5–7)

These verses provide a normative foundation for the regulation of sexual conduct in Islam. The concept of *al-’adun* refers to exceeding the boundaries established by Islamic law. In the context of PMO, the legal assessment should distinguish between its components, particularly pornography and masturbation. Pornographic exposure involves looking at sexually explicit images of persons outside lawful marital relations, while masturbation has been subject to differing interpretations among Islamic jurists. The majority of jurists generally regard masturbation as prohibited, although certain opinions allow limited exceptions under conditions of necessity (Almadjid & Khuluq, 2025; Nurdin et al., 2025).

Islam also emphasizes the obligation to guard one’s gaze and avoid prohibited sexual stimulation. The Prophet Muhammad Shallallahu ‘Alaihi Wa Sallam stated:

كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ مِنَ الزَّيْنَةِ مَا مَلَكَتْ يَدَايِهِ، فَالْعَيْنَانِ زَيْنَاهُمَا النَّظَرُ
“The son of Adam has had his share of zina decreed for him, which he will inevitably encounter; the zina of the eyes is looking.” (HR. Muslim, No. 2657)

Based on this hadith, looking at prohibited sexual objects is commonly discussed within the concept of *zina al-’ain* or “zina of the eyes.” In the context of digital pornography, the act of deliberately viewing

sexually explicit content may therefore be understood as contrary to the Islamic obligation to guard the gaze. This conduct may also have marital consequences when it creates secrecy, emotional distance, or the neglect of the spouse’s sexual and emotional rights.

From the perspective of *maqashid al-shariah*, persistent PMO behavior may affect several fundamental objectives of Islamic law. It may undermine *hifzh al-din* when repeated behavior conflicts with religious obligations, *hifzh al-aql* when compulsive patterns weaken self-control and sound judgment, and *hifzh al-nasl* when the behavior contributes to sexual disengagement, marital conflict, and instability within the family (Hanafiah, 2024; Marwinata et al., 2026).

Table 5. Islamic Legal Analysis of PMO Behavior

Dimension	Islamic Legal Perspective	Potential Marital Implication
Pornographic exposure	Contrary to the obligation to guard the gaze and avoid prohibited sexual stimuli	May undermine trust and marital exclusivity
Masturbation	Generally prohibited by the majority of jurists, with limited exceptions in certain views	May reduce fulfillment of the spouse’s sexual rights
Marital obligations	Marriage requires mutual care and fulfillment of reciprocal rights	Persistent PMO may create relational harm
<i>Hifzh al-din</i>	Protection of religious commitment and moral conduct	Repeated prohibited behavior may weaken spiritual discipline
<i>Hifzh al-aql</i>	Protection of rational judgment and self-control	Compulsive behavior may impair behavioral regulation
<i>Hifzh al-nasl</i>	Protection of family continuity and marital integrity	Marital conflict and sexual disengagement may threaten family stability

Islam also provides a restorative framework for individuals who seek to discontinue harmful behavior. Allah Subhanahu wa Ta’ala states:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
“Say, ‘O My servants who have transgressed against themselves, do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Most Forgiving, the Most Merciful.’” (Q.S. Al-Zumar: 53)

This verse emphasizes that repentance and behavioral reform remain available to individuals who seek to discontinue PMO behavior. In this context, *tawbah nasuha* should be accompanied by concrete efforts, including limiting access to pornographic content, improving self-regulation, strengthening worship, rebuilding communication with the spouse, and seeking psychological or marital counseling when necessary. Therefore, the Islamic legal response to PMO should not rely solely on prohibition and moral judgment but should also incorporate rehabilitation, repentance, and restoration of marital harmony.

CONCLUSION

This study concludes that Pornography, Masturbation, and Orgasm (PMO) behavior among husbands is a multidimensional phenomenon influenced by several interrelated factors, including early exposure to pornographic content, psychological stress, sexual dissatisfaction, permissive social environments, and the increasing accessibility and privacy of digital technology. These factors may reinforce habitual patterns that persist into marriage, particularly when they are not accompanied by healthy emotional regulation, open communication, and appropriate sexual adjustment between spouses.

The findings also demonstrate that husbands’ PMO behavior may negatively affect marital life through emotional disconnection, loss of trust, reduced sexual satisfaction, feelings of betrayal, sexual disengagement, and negative body image among wives. These consequences indicate that PMO behavior should not be understood solely as an individual sexual habit, but also as a relational issue that may weaken intimacy, psychological security, and family stability.

From the perspective of Islamic law, the components of PMO must be assessed carefully according to their respective legal characteristics. Pornographic exposure is contrary to the obligation to guard the gaze and avoid prohibited sexual stimulation, while masturbation is generally regarded as prohibited by the majority of Islamic jurists, although limited exceptions are recognized in certain legal opinions. Persistent PMO behavior may also conflict with the objectives of *maqashid al-shariah*, particularly *hifzh al-din*, *hifzh al-'aql*, and *hifzh al-nasl*, when it weakens religious commitment, self-control, marital rights, and family integrity. Therefore, the response to PMO behavior should combine preventive, rehabilitative, relational, and spiritual approaches through digital self-regulation, improved marital communication, psychological support, sincere repentance, and sustained religious practices. This integrated approach is essential for restoring individual well-being and strengthening marital harmony.

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