

ONLINE PROSTITUTION PHENOMENON AMONG MILLENNIALS: ECONOMIC, LIFESTYLE, AND ISLAMIC EDUCATION ROLES

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Abstract

This study investigates the profile of clients engaging in online prostitution, specifically focusing on their age distribution, and examines the implications of these findings in relation to Islamic religious education. The research employs qualitative fieldwork conducted in Yogyakarta, Indonesia, involving interviews with online sex workers who provide insights into their clientele. Findings reveal a diverse age range among clients, including adolescents, university students, and working adults, which underscores the widespread accessibility and normalization of online prostitution across societal segments. Economic pressures, sexual fulfillment needs, lifestyle aspirations, and social environmental influences are identified as contributing factors to both participation in and consumption of online sex work. The study highlights the urgent need to integrate comprehensive Islamic-based sexual education as a preventive and corrective measure to address the moral and social challenges posed by this phenomenon. Strengthening family, community, and educational roles is essential to foster self-control, spiritual awareness, and resilience among youth to counteract the rise of risky sexual behaviors facilitated by digital media.

Keywords: *online prostitution; Islamic education; sexual behavior; prevention*

A. Introduction

In September 2024, the Indonesian online community was once again shocked by a scandal involving a teacher and his student (Nawu, 2024), along with a rise in prostitution cases among young people. These incidents have further added to the growing list of sexual violations in Indonesia. However,

the reality is that a significant portion of Indonesian society is reluctant to discuss sexual issues, as they are viewed as taboo (Nadya, 2024). Consequently, the topic of sex education seems to be neglected both at the family and school levels (Marbun & Stevanus, 2019). Parents tend to believe that children will learn about these matters on their own as they grow up (Nugrahani et al., 2024). In the context of Islamic education, the concept of sexual education is not that simple. This is because sexual issues are a phase that everyone experiences as a marker of entering adulthood (Suramto et al., 2024) and are related to dignity in human relationships (Anam et al., 2024).

Amid the belief that sex is a taboo topic to discuss (Salri Theresia et al., 2024) the Indonesian government has made efforts to block various pornography sites. However, the use of browsers and VPNs to access pornographic content has only increased, significantly impacting sexual behavior among adolescents (Amir et al., 2022). Furthermore, one commonly used browser, Chrome, allows users to simply change their DNS settings to access blocked sites. Therefore, sex is not limited to physical contact but also includes sexual content on social media (Sciberras & Tanner, 2024).

Data from the National Population and Family Planning Board (BKKBN) indicates that many children first engage in sexual relations at the age of 14 (Shanti, 2021). Form research conducted by Silalahi reveals that sexual understanding among university students is very low (Silalahi et al., 2024). Furthermore, a study by Suparmi in Aima and Erwandi shows that adolescents tend to be vulnerable to negative peer influences (Aima & Erwandi, 2024). One of the consequences is that dating, which is increasingly common among teenagers, opens the door to zina or free sex (Putri et al., 2022). At the same time, the rise of online prostitution has transformed traditional views on sex work, making it more accessible (Mudjiyanto et al., 2024). With the emergence of various dating apps, which have become well-known spaces for online prostitution transaction (Agustien, 2024), referred to colloquially as Mi chat or green apps. Observations in this study conducted in Yogyakarta found that accessing online prostitution is surprisingly easy, with prices ranging from IDR. 200,000.00 to IDR. 800,000.00.

This information makes the case for sex education even stronger. It should no longer be seen as taboo but as necessary (Rosmawiah et al., 2024) and should be taught even in elementary school. The goal of sex education for children is not to teach the art of sexual intercourse between men and women, but to help them understand themselves and the functions of their bodies. It aims to prevent them from falling into sexual deviations, unhealthy relationships, and negative consequences (Suramto et al., 2024). As Lehtonen et al say, sexual education can be done in a number of ways, such as by taking into account the different types of family backgrounds, tailoring education to each person's needs, making sure that students have access to correct information about sexual deviations and interactions with people of the opposite sex, and giving students safety and protection from adults (Lehtonen et al., 2024). Meanwhile, in the view of Islam sexual deviations are referred to as zina, and the proposed solution is to strengthen religious, moral, and ethical education, along with healthy sexual education (Agustian et al., 2024; Yusufi et al., 2024)

This study aims to highlight the importance of the factors contributing to the rise of online prostitution, as well as to emphasize the need for sex education amid the challenges of easy access to such practices. The research begins with the awareness that sex has become a commodity, and there are complex social, economic, and psychological factors that drive individuals into the world of prostitution. It is hoped that this study will provide data supporting the integration of comprehensive sex education into the curriculum of Islamic educational. In this way, the research can not only address urgent issues related to sexual but also contribute to the development of a healthier and more informed generation. The success of this integration will have a positive impact on society as a whole, encouraging the necessary changes in perspectives on sexuality and individual protection.

B. Method

This study employs a fieldwork method to examine phenomena occurring in the surrounding environment through the collection of empirical data, which allows for personal interaction between the researcher and the research subjects (Mahy et al., 2024). In this research, the principle of fieldwork known as "researching there" is applied, requiring the researcher to conduct brief studies in the field, where most of the data is obtained through direct interviews. The collected data is then analyzed with additional information from various literature sources. The research is conducted in Yogyakarta, and informants were randomly selected through an application used for Open BO services, namely MiChat, which is referred to as the "green application." With this approach, the study aims to provide deeper insights into the phenomena being investigated.

Tabel 1: Resource data

No	Initials	Age	Length of service
1	T	28 P	2 years
2	AS	21 MHS	1 year
3	D	20 P	2 years
4	CA	25 IRT	2 years
5	DHA	22 MHS	1 year
6	CYA	30 IRT	2 years

The data presented in the table provides an initial overview of the general characteristics of several participants in the study. It is evident that all participants are women, with a diverse age range from 20 to 30 years. The abbreviations used after the age, such as "P," "MHS," and "IRT," indicate the social status or roles of the participants. "P" stands for "Worker," "MHS" stands for "Student," and "IRT" is an abbreviation for "Housewife." This indicates that the participants in this study come from various social and economic backgrounds. The duration of employment for each participant is relatively consistent, lasting approximately 1 to 2 years. This suggests that the researcher has conducted observations or collected data from participants who have been in the online prostitution environment for a considerable period

C. Result and Discussion

1. Result

a. Factors Leading to Engagement in Online Prostitution

The factors driving an individual to engage in online prostitution are not solely limited to economic needs. While the aspect of fulfilling financial requirements often serves as the primary reason, there are several other factors that also play a role in this decision. One such factor is the desire to satisfy sexual urges, which, in some cases, becomes a strong motivation for individuals to participate in this practice. Additionally, lifestyle choices play a significant role, where the urge to live luxuriously or to conform to certain social trends can influence a person's decision. Some individuals may feel that their status, such as having lost their virginity or being widowed, also compels them to enter the world of prostitution. The combination of these factors creates a complex dynamic in understanding the reasons behind online prostitution. Several factors contributing to involvement in online prostitution, as obtained from informants, are as follows:

Economic Factors

One of the external factors contributing to the prevalence of involvement in online prostitution is economic issues (Flora, 2022; Setiawan et al., 2023). These economic challenges can arise from various sources, such as job loss, insufficient wages, mounting debt, or unexpected expenses (Rakhmah & Putra, 2024). This is further corroborated by six informants, five of whom acknowledged that economic necessity was the primary reason for their involvement in prostitution. As stated by D, "I chose to engage in this for economic fulfillment." Similarly, T, CYA, and CA reported that online prostitution has become their only source of income.

According to the statistical data from the Poverty Profile of D.I. Yogyakarta, as of March 2024, the poverty rate in Yogyakarta is 10.83% (*Profil Kemiskinan Di D.I. Yogyakarta Maret 2024*, 2024).

Table 2: Number of poor people and poverty line of D.I. Yogyakarta

Year	Poor people (Thousand people)	Poverty Line for Poor Households (IDR/household/month)
March 2023	448,47	2.475.455
March 2024	445,55	2.710.967

Source : (Profil Kemiskinan Di D.I. Yogyakarta Maret 2024, 2024)

The data clearly shows a decrease in the number of individuals living in poverty within a year, accompanied by an increase in the minimum expenditure standard for the poverty line. According to this data, it is interpreted that households with an income or expenditure below IDR. 2,710,967 fall into the category of poverty. In contrast, the 2024 Provincial Minimum Wage (UMP) in Yogyakarta is set at IDR. 2,264,080. Consequently, individuals who do not earn an adequate income may resort to alternative means to meet their needs, one of which is through prostitution.

Economic pressure compels individuals to sell themselves (Triwardana & Afandi, 2024). The majority of informants reported that they left their previous jobs because their earnings were insufficient to meet daily needs, subsequently turning to prostitution, which is perceived as a quicker way to generate income, with potential earnings of up to IDR. 8,000,000 within a month. As stated by informant T, prior to entering online prostitution, they had worked in a retail position; however, their income was inadequate to cover basic necessities.

Economic factors are also closely related to divorce. Cases of marital breakdown due to prostitution or infidelity, wherein individuals seek sexual satisfaction outside of their legitimate spouses, are frequently encountered (Tiara et al., 2024). The impact of divorce can lead to significant emotional and psychological turmoil in life, particularly for women who often find themselves in difficult financial situations post-divorce (Robiatussoleha et al., 2024). Consequently, divorce is often cited as a reason for women to enter the world of prostitution (Setiawan et al., 2023). The urgent need for financial stability, coupled with the dual role of being a single parent, can compel women to meet their needs through various means. In some cases, this desperation drives them to engage in high-risk activities, including

prostitution, as a way to generate quick income. This sentiment is expressed by informants CA and CYA, who stated, "I work like this after the divorce to support my child and family".

Sexual Fulfillment

Biological needs are a natural aspect inherent to all human beings and are described as psychic energy that drives human behavior (Penmardianto & Putra, 2021). An increase in sexual libido is a natural occurrence during the genital phase (Ramadhani & Nurwati, 2023). However, this libido can also be influenced by various factors, such as viewing pornography or having previously engaged in sexual relations. To fulfill these needs, individuals sometimes seek experiences outside of marriage, which contributes to the prevalence of prostitution (Mudjiyanto et al., 2024).

Based on interviews conducted with AS, CA, and CYA, it was revealed that one of the reasons they entered the world of prostitution is to fulfill their sexual needs. Among the three informants, two of them, CA and CYA, are widows. The loss of a partner can lead to changes in sexual behavior in pursuit of satisfaction. Both CA and CYA articulated that their entry into prostitution is not solely about financial needs but also about regaining their sexual satisfaction after losing their partners.

Interestingly, CA and CYA acknowledged that they "lost their virginity after marriage," indicating that their sexual experiences were traditionally framed within the context of marriage. In contrast, AS, a single university student, confessed to "losing her virginity to her boyfriend at the age of 19." Having had sexual experiences motivated AS to fulfill her sexual needs through prostitution while also achieving financial gain.

Additionally, T stated that her involvement in prostitution was not driven by sexual needs but rather by losing her virginity to her boyfriend at the age of 22, leading her to feel there was nothing left to protect. Rather than viewing her body solely as a source of sexual gratification without financial returns, T, from this perspective, felt justified in entering the world of

prostitution as a means to achieve financial stability now that she was no longer a virgin.

From these cases, it is evident that there are complex motivations that can drive individuals to engage in sex work. The combination of losing virginity, seeking sexual fulfillment, and pursuing financial stability underscores the importance of understanding the diverse and intricate motivations that lead individuals to participate in sex work.

Lifestyle

Discussing lifestyle is a trend that continues to evolve over time. For some individuals, the desire for an exceptional lifestyle exists, but they may lack the financial support to realize it. A lifestyle characterized by wearing high-end branded clothing, owning the latest smartphone, using beauty products, and driving an impressive vehicle, as well as engaging in nightlife activities, undoubtedly incurs significant costs. Consequently, some individuals attempt to fulfill these desires through various means, including prostitution. This is supported by research from Darmasari and Gusnita, which indicates that lifestyle aspirations are a contributing factor to the rise of online prostitution (Darmasari & Gusnita, 2024).

Data gathered through interviews revealed that among six informants, two admitted to engaging in online prostitution to satisfy their lifestyle desires. It is noteworthy that both individuals are university students. For instance, AS stated, "I entered online prostitution to cover my expenses for going to nightclubs." Meanwhile, DHA admitted to seeking funds for various personal needs, such as makeup and other personal items. Both individuals acknowledged that their tuition and housing costs are covered by their parents.

Living away from their parents, resulting in a lack of direct supervision, leads them to feel free to engage in prostitution activities (Bahrudin & Amanda, 2022; Wirandi & Syamsuddin, 2022). The allure of financial independence, the desire for social acceptance, and the wish to enhance their appearance are contributing factors (Dharma et al., 2023).

Social Environments

The influence of social environments undoubtedly plays a significant role in the rising prevalence of online prostitution (Wirandi & Syamsuddin, 2022). Social interactions often expose individuals to various lifestyle choices, including those that may be deemed unconventional or risky. This exposure can normalize behaviors such as engaging in online prostitution, particularly among individuals seeking validation or acceptance within their social groups.

This study revealed that three informants learned about online prostitution through their peers. For example, informants CYA and T indicated that they obtained information about local online prostitution venues from a friend. This highlights the crucial role those interpersonal relationships play in disseminating such information, as individuals often rely on their social networks to discover new opportunities or experiences that they might not encounter otherwise.

Perhaps the most concerning testimony came from informant D, who disclosed that their involvement in online prostitution was prompted by a relative who opened a venue for such activities. This underscores the complexity of social influences, as familial relationships can also contribute to the normalization of prostitution within certain contexts. Consequently, the interplay between social relationships and the decision to engage in online prostitution necessitates further investigation, as it reveals the multifaceted nature of this phenomenon.

b. Rates and Services of Online Prostitution

In contrast, engaging in "Open BO" yields significantly higher earnings, with T noting that they could earn gross daily revenues ranging from approximately IDR. 600,000 to IDR. 1,000,000. Similarly, informant CA indicated that they could earn between IDR. 450,000 and IDR. 2,000,000 in a single day. The rates offered for short time (ST) and long time (LT) services are detailed in the following table:

Table 3: Rate IDR Open BO service

No	Initials	Rate ST/ IDR	Rate LT/IDR
1	T	>=250	>=800.000
2	AS	>=300	No serve
3	D	>=300	No serve
4	CA	>=400	>= 1.250.000
5	DHA	>=300	>= 1.000.000
6	CYA	>=250	>= 800.000

The term "gross income" is used because the earnings they generate in a single day are reduced by a rental fee of approximately IDR. 90,000 per client paid to the establishment owner. Additionally, there are deductions for contributions to a community or association, which are subsequently collected monthly by a designated party acting as a protector of their workplace.

Based on the data presented, certain groups have commodified sex, involving actors, venue providers, and protectors. This data represents only a small fragment of the broader issue of sex commodification, wherein, in the current era, women's bodies are treated as commodities on a much larger scale.

Interviews with informants reveal a variety of services offered in online prostitution activities:

Table 4: Online Prostitution Service

No	Serve	Mean	rate IDR
1	HJ (Hand Job)	Sexual activity with hands	>=150
2	BJ (blow job)	Sexual activity with mouth (oral sex)	>=200
3	ML(Making love)	sexual intercourse	>=250
4	Pick a mango	Forms of massage that stimulate the partner	>=250

No	Serve	Mean	rate IDR
5	BM (Boddy Massage)	A full body massage with the aim of stimulation followed by other sexual services	>= 350
6	VCS	Sex video call, which is a video call that displays body organs such as genitals	>= 100 for 20 minutes
7	VD	Personal videos refer to the act of selling private videos with sexual content or transactions involving pornographic videos.	>=50 for 15 videos

The list of services outlined above explicitly offers sexual services at various rates. The popular term "pijat plus-plus" is often used to refer to such services, which involve intimate physical contact. The abbreviations, such as HJ, BJ, ML, and BM, found in the list are commonly understood as shorthand in the context of prostitution, each representing a specific type of sexual service. Depending on the selected service type, the pricing structure presents a hierarchy of costs. Direct physical contact services typically carry a higher price compared to virtual services like sex video calls. This suggests a differential valuation assigned to various forms of sexual exploitation.

c. Age Distribution of Online Prostitution Customers

Data from informants indicates that the majority of their clients are from school-aged youth to college students.

Table 5: BO Customer Age Range

Answer (age range)	respondents
18-20	6
21-30	6
31-40	6

>40	6
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Table 6: Open BO Customer Percentage

Answer	respondents
HIGH SCHOOL	
10%	1
20%	1
College student	
30%	2
40%	4
Worker	
40%	3
50%	3

All informants acknowledge serving clients across various age groups, as shown in the two tables above. Two informants reported having served high school students, constituting approximately 10-20% of their total clientele. Furthermore, all informants indicated that they have received university student clients, accounting for 30-40% of their overall customer base, while the remaining clientele consists of working individuals. This situation is particularly distressing, as the data indicates that approximately 40-50% of students have ordered prostitution services.

2. Discussion

a. Sex as a Commodity

The phenomenon of sex commodification in contemporary capitalist societies has become increasingly evident (Horley & Clarke, 2016), where

sexuality is no longer merely a fulfillment of biological desires but has transformed into an economic commodity traded across various industries, including entertainment, media, and online prostitution (Rianto, 2016; Suryanto, 2024). This commodification is manifested in the proliferation of adult entertainment, dating applications, and even mainstream media, where sexual content is frequently employed to capture attention and generate revenue. This situation creates an intersection of economic, social, and cultural factors, provoking debates surrounding legality, morality, and rights.

Sexual commodities may include services such as video call sex (VCS), video girls, cover girls, promo girls, perfect girls, television entertainment, and others (Hasna, 2023; Hermawan, 2022; Rianto, 2016). From the perspective of anti-pornography feminism, pornography fundamentally depicts acts of violence against women (Hasna, 2023). Similarly, to the commodification of the female body. However, unfortunately, some women choose to commodify their bodies, citing personal agency and choice (Fairchild, 2015).

Online prostitution represents one of the most extreme forms of sexual commodification. It has emerged as a result of economic, social, and cultural factors and has become increasingly accessible due to advancements in digital technology and social media. Initially, prostitution was conducted in hotels, brothels, or official and covert locations; however, it has now shifted to online platforms and chat applications that facilitate transactions more easily and target all layers of society through various disguises, services, and locations such as massage parlors, boarding houses, hotels, homestays, and other venues. This practice not only involves adults but also increasingly targets adolescents and students.

The proliferation of online prostitution is a complex sexual phenomenon influenced by multiple factors, particularly economic and sexual needs. From a psychological perspective, this phenomenon can be explained through Abraham Maslow's hierarchy of needs theory, which

positions physiological needs—including food, clothing, and sex—as the foundational base of human needs (Maslow, 1991). In this context, prostitution can be understood as a commercial tool that fulfills these basic needs. Similarly, Sigmund Freud’s psychoanalytic theory posits that human behavior is heavily influenced by unconscious drives, with libido, or sexual drive, serving as one of the primary forces motivating human actions (Fuadi Fikri et al., 2023).

Other factors, such as the fulfillment of sexual needs, lifestyle choices, and social interactions, influence the prevalence of prostitution in addition to poverty. It is undeniable that individuals who have engaged in sexual relations may possess a desire to fulfill these needs. This drive is what compels some informants to engage in prostitution (Kalsum & Harianto, 2018; Ulfiah & Hannah, 2018). This phenomenon is observable in the cases of AS, CA, and CYA. Accordingly, online prostitution should be understood not merely as a reaction to economic pressures but also as an expression of profound psychological needs.

This phenomenon cannot be solely explained through the lens of patriarchal culture that positions men as the sole exploiters of women. The reality is far more complex, as women consciously leverage their sexual appeal as a strategic asset to quickly gain financial benefits. (Darmasari & Gusnita, 2024). Within this context, there exists a reciprocal relationship of exploitation: men derive satisfaction from their libido-driven desires by exploiting women, while women achieve financial fulfillment by exploiting male lust.

Although prostitution is legally categorized as an illegal act in Indonesia, there is a significant gap in law enforcement regarding this phenomenon. Women, as service providers, are often regarded as the culpable party, whereas men, as clients, tend to be perceived as engaging in behavior that is normal or acceptable (Kusumawati & Rochaeti, 2019). This injustice is a serious concern given that both parties are involved in violating moral norms. The situation is exacerbated by the presence of venue operators who appear to be beyond the reach of the law, as well as the extensive

support of social media platforms in advertising prostitution services, such as Mi Chat. Without effective and comprehensive intervention, cases of prostitution are likely to continue increasing, in accordance with the economic principle of supply and demand.

b. The Impact of Online Prostitution on Adolescents and Islamic Education role.

The impact of this phenomenon is highly significant on the younger generation, particularly students. Research data indicate that among service providers, there are two female university students, while approximately 40-50% of clients come from the student population. This is deeply concerning, considering that the youth aged 13 to 25 are still in the pre-adult developmental stage (Wardani, 2016) and generally lack mature self-control. At this stage, adolescents are vulnerable to risky behaviors due to ongoing individuation and identity formation processes (Vision et al., 2024).

From a biopsychosocial perspective, adolescent sexual behavior results from a complex interaction of biological, psychological, and social factors that influence one another (Widiharto & Rakhmawati, 2020). Biologically, puberty is marked by increased sexual hormones that trigger physical and neurobiological changes (Omari et al., 2025), including the reorganization of neural systems responsible for motivation and exploratory sensations. This heightens sexual drive and the tendency for sexual behavior exploration among students as a response to biological pressures.

Psychologically, according to Erikson, adolescents are in the stage of identity versus role confusion, wherein they seek to develop and consolidate their sense of self, including sexual orientation and expression (Wardani, 2016). During this stage, individuals actively explore values, goals, and social roles to form a coherent and meaningful identity, often experimenting through trial and error to gain social recognition, including through sexual behavior (Alifia Izzani et al., 2024; Mulyanita & Octarina, 2024).

Social factors such as family norms, peer groups, and social media influences play crucial roles in shaping adolescent sexual behavior (Habriani

& Mahendra, 2025). Early-established family norms provide foundational values and boundaries that affect adolescents' decision-making regarding sexuality. However, peer influence often predominates, potentially encouraging positive activities but also promoting risky sexual behaviors through the exchange of unhealthy information, including discussions about pornography and introduce the ways and places of prostitution (Utari et al., 2024), as observed in cases like CYA, T, and D.

Massive social media exposure with easy access further shapes adolescent sexual norms and perceptions. Platforms such as Instagram, Facebook, and various applications enable adolescents to access diverse content, including pornography and advertisements for sexual services, which can trigger curiosity and the desire to engage in risky sexual behavior (Mudjiyanto et al., 2024). Exposure to such content not only affects attitudes and values but may also lead to addiction and impair brain functions involved in decision-making, potentially promoting deviant sexual behavior and involvement in online prostitution (Nadrowski, 2024).

Economic factors also contribute, as the affordable rates for these services-starting from approximately IDR 200,000-facilitate adolescent access to online prostitution. This situation is exacerbated by inadequate sexual education and insufficient supervision from the surrounding environment, making adolescents vulnerable to engaging in risky sexual behaviors that can negatively impact their physical and psychological health (Bahari, 2023).

Furthermore, the widespread commodification of sexuality contributes to the construction of a subjective social reality. In this context, an unconscious acceptance develops within their mindset that sexual elements are normal and that treating sexuality/the body as a commodity is commonplace. Consequently, they become less attentive to the objective social reality, which regards prostitution as contradictory to prevailing rules and moral standards.

Addressing the phenomenon of online prostitution and sex commodification requires a holistic approach encompassing biological, psychological, and social aspects. Effective interventions should include

comprehensive sex education, strengthening self-control, family support, as well as social media regulation and fair law enforcement.

The social reality is significantly affected by the increasing prevalence of online prostitution and sexual commodification, necessitating an approach that is not only conceptual but also practical. In this context, Islamic education plays a crucial role as both a preventive and curative effort. Through the teaching of strong moral and ethical values, Islamic education can shape individuals' character by fostering spiritual awareness, self-control, and an understanding of the importance of preserving personal and familial honor.

Human beings continuously evolve and interact with their environment, which includes specific cultures and social structures (social reality), including sexuality, wherein humans are capable of engaging in almost all aspects (Beger & Luckmann, 1991). In this regard, Islamic education must be capable of constructing social reality both objectively and subjectively beginning with education provided by parents.

Parents play a critical role in transmitting religious, moral, and ethical values through three stages: value transformation, value transaction, and pre-internalization (Muhaimin, 2012). During value transformation, parents verbally introduce appropriate sexual behaviors. In the value transaction stage, parents engage in open, comfortable, two-way communication about sex with their children, free from embarrassment or taboo. The pre-internalization stage requires parents to ensure their behaviors are consistent with the values taught to their children.

At the community level, it is essential to instill the understanding that youth development is not solely the responsibility of parents but a shared collective responsibility. Communities have a strategic role in creating safe, healthy, and positive environments for adolescent growth. This can be achieved by fostering a culture of care and environmental supervision, motivating community members to guide and protect the development of the younger generation.

Ultimately, Islamic education must serve as an effective, rational, and meaningful institutional driver – not merely as an agent of doctrine but as a proactive agent of prevention. Furthermore, Islamic education should be capable of cultivating well-rounded individuals who are able to overcome social obstacles.

D. Conclusion

The phenomenon of online prostitution in Indonesia represents a multifaceted social issue driven by economic hardship, sexual needs, lifestyle ambitions, and social influences. The clientele includes not only adults but also a significant proportion of students and adolescents, highlighting the urgency of addressing this issue at early developmental stages. The ease of access to online platforms and affordable service prices exacerbates the risk of widespread engagement in such activities. Islamic education plays a crucial role as both a preventive and rehabilitative framework by embedding strong moral and ethical values, promoting spiritual awareness and self-control. To effectively combat the proliferation of online prostitution, collaborative efforts involving families, educational institutions, communities, and regulatory authorities are necessary to build a safe, supportive environment conducive to healthy youth development.

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