



## THE BOUNDARIES OF SHARENTING IN FAMILY VLOGS: AN ANALYSIS OF FIQH HADHANAH AND THE CHILD PROTECTION LAW

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### Keywords

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Ḥaḍānah;  
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### Abstract

*Sharenting practices on family-vlogging YouTube channels have expanded the sphere of child-rearing from the private domain of the family into the digital public sphere. This study formulates ethical boundaries for sharenting among Muslim families by integrating the Islamic jurisprudence of ḥaḍānah, maqāṣid al-sharī'ah, and the Indonesian Child Protection Law. Content analysis was conducted on 40 publicly accessible videos purposively selected from four YouTube channels published between 2024 and 2026. A total of 152 scenes were subsequently assessed through doctrinal legal analysis based on maṣlaḥat al-maḥdūn, the prevention of harm, maqāṣid al-sharī'ah, and statutory provisions concerning child protection. The study identifies three typological categories: documentary content comprising 75 scenes, emotional exposure comprising 47 scenes, and commercial content comprising 30 scenes. Documentary content carries the risk of creating a persistent and traceable digital record of children's lives, whereas emotional exposure requires particular restrictions when children's illness, fear, embarrassment, or private experiences are transformed into public narratives. Commercial content requires careful assessment of its benefits, the burden of content production imposed on children, and the availability of meaningful opportunities for children to refuse participation. This study positions the jurisprudence of ḥaḍānah as an evaluative framework, maqāṣid al-sharī'ah as an instrument for balancing risks and benefits, and the Child Protection Law as a positive legal framework. Its principal contribution lies in proposing precautionary guidelines and a pre-upload assessment mechanism without making determinations regarding specific legal violations.*

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### 1. INTRODUCTION

From the perspective of Islamic family law, children constitute a divine trust that gives rise to moral, spiritual, and legal responsibilities for parents. Allah, the Exalted, states:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

"O you who believe, protect yourselves and your families from a Fire" (Qur'an, al-Taḥrīm [66]: 6).

Ibn Kathīr explains that this verse imposes an obligation to educate, guide, and direct family members toward obedience while protecting them from causes of destruction (Kathīr, 1999a, p. 167). The responsibility of childcare encompasses children's safety, psychological development, dignity, and future well-being. Digital media have broadened the scope of this responsibility because decisions to



publish children's information may leave traces that are difficult to control once the content has been disseminated (Putri et al., 2025, p. 3143).

Documentation of children's growth and development, which was once confined to private family albums, is now disseminated to broad audiences through social media. This transformation provides parents with opportunities to share parenting experiences and obtain social support. Nevertheless, it also enables children's information to be stored, copied, and repeatedly accessed over an extended period by persons outside the family, even after the children themselves have grown older (Hidayati et al., 2023, p. 32). The practice of sharing photographs, videos, or information concerning children through digital media is commonly referred to as *sharenting* (Dwiarsianti, 2022, p. 1).

This study selects family vlogs on YouTube as its locus of analysis because their audiovisual format and serial pattern of publication provide more detailed access to children's faces, voices, emotional expressions, routines, health conditions, schools, locations, and family interactions than isolated social media posts (EBSCO, 2022). The channels were purposively selected according to three criteria: high viewership, the presence of *sharenting* practices that are representative of and commonly found in similar family vlogs, and an established record of actively uploading child-related content for more than three years. Monetized channels frequently involve children in product promotions and economically valuable content, often employing emotionally provocative clickbait titles to increase viewership. Consequently, the distinction between family documentation and commercial interests becomes increasingly blurred (Azhari et al., 2025, p. 116).

The risks associated with *sharenting* rarely arise from a single upload. Repeated publication of children's names, faces, schools, locations, and routines creates a traceable record of their lives through the accumulation of information across multiple items of content. The publication of illness, crying, fear, conflict, or personal experiences further exposes circumstances that should ordinarily remain private. Moreover, involving children in promotional activities and content production requires the economic benefits obtained by the family to be balanced against children's rights to education, play, rest, and meaningful opportunities to object.

These concerns form the basis of the present study. The documentation of children in family vlogs as an expression of parenting encounters the parental obligation to protect them. Repeated publication of children's faces, voices, routines, emotional conditions, illnesses, private spaces, and participation in monetized content creates a potentially permanent digital footprint that may adversely affect their privacy, dignity, education, rest, and overall development. Previous studies on *sharenting* have generally focused on privacy concerns and regulatory gaps. However, an evaluative standard grounded in Islamic family law that connects *ḥaḍānah* with concrete pre-publication decisions remains underdeveloped. This gap constitutes the central focus of the present study.

The Islamic jurisprudence of *ḥaḍānah* provides a normative foundation for addressing this gap. Al-Khaṭīb al-Shirbīnī, in *Mughnī al-Muḥtāj*, defines *ḥaḍānah* as the protection of a person who is not yet capable of caring for themselves, their education in matters that improve their physical and moral condition, and their protection from anything that may cause harm (Al-Shirbīnī, 1994, p. 191). Its principal objective is the realization of *maṣlaḥat al-maḥḍūn*, namely, the best interests and welfare of the child as the recipient of care.

Indonesian positive law reinforces this responsibility through Law No. 35 of 2014. Article 13(1) provides for the protection of children while under parental or other forms of care. Article 26(1) requires parents to nurture, maintain, educate, protect, and support the development of their children, while Article 76I prohibits the economic and/or sexual exploitation of children. These three provisions constitute the positive legal framework for analysing the risks associated with the publication of child-related content, although they do not specifically regulate *sharenting*.

Previous studies have examined *sharenting* from the perspectives of privacy, regulatory gaps, and *maqāṣid al-sharī'ah*. Dwiarsianti (2022), through a netnographic study of Instagram posts using the hashtag #anakku, identified the publication of children's daily activities, developmental milestones, academic achievements, and endorsement activities as practices that may disclose their identities and private lives. However, the study focused on fragmented visual content. By contrast, the present study examines YouTube family vlogs that are audiovisual, serial, and repeatedly published, thereby enabling an analysis of cumulative information disclosure and children's long-term digital footprints.

Sitorus et al. (2025) found that Indonesian regulations do not specifically govern children's digital privacy, consent to publication, or the parameters of digital exploitation within family relationships. Putri et al. (2025) similarly highlighted the need for legal protection due to the absence of specific regulations governing *sharenting*. Both studies concentrate primarily on regulatory gaps. The present study, however, begins with a normative assessment grounded in the jurisprudence of *ḥaḍānah*

and *maqāṣid al-sharī'ah* to determine protective boundaries and evaluate ongoing sharenting risks, irrespective of the completeness of existing legislative instruments.

Madani (2026) examined sharenting on TikTok through the framework of *maqāṣid al-sharī'ah* and identified several motivations, including family documentation, social validation, parenting education, and economic gain. The associated risks were analysed through the principles of *ḥifẓ al-nafs*, *ḥifẓ al-'aql*, and *ḥifẓ al-nasl*. This study provides the closest point of comparison with the present research. The distinction lies in the fact that the present study positions the jurisprudence of *ḥaḍānah* as its primary normative framework, employs *maqāṣid al-sharī'ah* as an instrument for balancing risks and benefits, and develops a typology of sharenting based on the forms of child exposure found in YouTube family vlogs.

On the basis of this review of previous scholarship, the study addresses three research questions: How can the jurisprudence of *ḥaḍānah* and the Indonesian Child Protection Law be employed as evaluative standards for sharenting? How are patterns of sharenting constructed in family vlogs? How can ethical boundaries and proportionate precautionary measures be formulated? This study integrates the jurisprudence of *ḥaḍānah* as a normative standard, *maqāṣid al-sharī'ah* as an instrument for assessing and balancing risks, and the Indonesian Child Protection Law as a positive legal framework. Its contribution lies in operationalizing the jurisprudence of *ḥaḍānah* in relation to digital publication decisions through the development of a sharenting typology and a pre-upload assessment mechanism for Muslim families.

## 2. RESEARCH METHOD

This study employed a qualitative method using a content analysis design to examine digital content. Its purpose was to identify, classify, and interpret the forms of children's involvement in family vlogs rather than merely quantify their frequency of occurrence. Qualitative content analysis enables researchers to examine audiovisual data systematically through a consistent coding framework (Schreier, 2012).

The normative dimension was analysed using a doctrinal legal method, comprising a statutory approach to Law No. 35 of 2014 and a conceptual approach to the jurisprudence of *ḥaḍānah* and *maqāṣid al-sharī'ah* as evaluative standards. The primary legal material consisted of the Indonesian Child Protection Law, while the secondary materials included classical Islamic jurisprudential literature and scholarly articles concerning *ḥaḍānah*, sharenting, children's privacy, and the commercialization of family content.

The study examined four YouTube channels: Ueno Family JAPAN, Kimbab Family, Zuni and Family, and Mazaya Amania. The dataset comprised 40 publicly accessible videos uploaded between 2024 and 2026. Each channel had operated for more than three years, had more than one million subscribers, and generated an average of at least 100,000 views per video. The selected channels also represented Muslim families situated within three different cultural contexts relevant to the study of Islamic family law and the jurisprudence of *ḥaḍānah*. This cultural diversity and variation in production scale enabled an in-depth qualitative content analysis. Data were collected through non-participant online observation by recording scenes, forms of child involvement, personal information, emotional expressions, and commercial elements. A total of 152 relevant scenes were identified.

Data analysis involved reduction, categorization, and interpretation. The scenes were selected according to their relevance to sharenting, grouped into three categories documentary content, emotional exposure, and commercial content and subsequently evaluated using the principles of *maṣlaḥat al-maḥḍūn*, *maqāṣid al-sharī'ah*, and child protection norms. Data trustworthiness was maintained through source triangulation, methodological triangulation, and an audit trail. The study relied exclusively on publicly accessible content, involved no direct interaction with children, and did not seek to determine the existence of legal violations. Instead, it aimed to formulate ethical boundaries for sharenting.

## 3. RESULT AND ANALYSIS

### The Jurisprudence of Ḥaḍānah, Maqāṣid al-Sharī'ah, and the Child Protection Law as Evaluative Standards for Sharenting

The concept of ḥaḍānah derives from the term al-ḥiḍn, which denotes an embrace, shelter, or protection. In Islamic jurisprudence, ḥaḍānah refers to the obligation to care for, educate, and protect children who are not yet capable of managing their own affairs, with the aim of realizing maṣlaḥat al-maḥḍūn, or the welfare and best interests of the child. Ibn Qudāmah emphasizes that childcare is obligatory because children are vulnerable to harm in the absence of adequate protection (Qudāmah, 1968, Vol. 8, p. 168). Its normative foundation is grounded in Qur'an, al-Taḥrīm [66]: 6, which Ibn Kathīr interprets as a command to protect one's family from destruction and moral harm (Kathīr, 1999, Vol. 8, p. 167).

Childcare encompasses the management of children's everyday needs. Al-Nawawī describes this responsibility as kafālatuhu wa tadbīr amrihi, namely, maintaining the child and managing their affairs (Al-Nawawī, 1991, Vol. 9, p. 100). This obligation includes financial maintenance, which al-Kāsānī places within the responsibility of the family (Al-Kāsānī, 1986, Vol. 4, p. 17). Childcare also includes religious education and the cultivation of proper conduct. Ibn al-Qayyim emphasizes the principle of ta'dīb al-awlād wa ta'līmuhum, through which children receive moral guidance and education from an early age. Accordingly, ḥaḍānah is not limited to physical protection but also encompasses children's intellectual, moral, and religious development (Al-Jawziyyah, 1971, p. 224).

In this study, maqāṣid al-sharī'ah is employed to assess the risks associated with publishing child-related content. The protection of religion (ḥifẓ al-dīn), life (ḥifẓ al-naḥs), intellect (ḥifẓ al-'aql), lineage (ḥifẓ al-nasl), and property (ḥifẓ al-māl) serves as a benchmark for evaluating the effects of online publications on children's safety, development, and interests (Al-Shāṭibi, 1997, p. 20). Three Islamic legal maxims further strengthen this framework. First, i'tibār ma'ālāt al-aḥ'āl requires parents to consider the possible consequences of every publication. Second, sadd al-dharī'ah provides a basis for restricting publication when it may open the way to harm. Third, the maxim daf' al-mafāsīd muqaddam 'alā jalb al-maṣāliḥ establishes that preventing harm takes precedence over obtaining benefits.

These principles find corresponding expressions in Indonesian positive law. Article 13(1) of Law No. 35 of 2014 prohibits harmful treatment of children, Article 26(1) requires parents to ensure children's growth and development, and Article 76I prohibits the exploitation of children. These provisions may be understood as manifestations of the physical, spiritual, and intellectual protection required under ḥaḍānah (Fitrotun, 2022, p. 85; Puspitasari et al., 2024, p. 319). For Indonesian Muslim families, positive law operationalizes these obligations within the framework of the state legal system (Puspitasari et al., 2024, p. 320).

From this perspective, the meaning of ḥaḍānah must be reinterpreted in response to digital transformation. Protecting children can no longer be understood solely within the boundaries of physical space but must also include the protection of their digital identities and privacy in cyberspace. When exposure through digital content interferes with children's growth and development, or when the pursuit of popularity and profit displaces the protective role of parents, such practices undermine the trust and responsibilities inherent in childcare under Islamic family law.

Table 1. An Evaluative Framework for Sharenting Based on Ḥaḍānah and Positive Law

| Dimensions of Obligations under the Jurisprudence of Ḥaḍānah | Maqāṣid al-Sharī'ah Parameters and Islamic Legal Maxims                                           | Legal Basis under the Child Protection Law                              | Objects of Digital Content Assessment                                                                                   |
|--------------------------------------------------------------|---------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------|
| Protecting the child's existence from harm and destruction   | Protection of life based on the anticipation of future consequences<br>(i'tibār ma'ālāt al-aḥ'āl) | Proactive protection against physical threats pursuant to Article 13(1) | Traceability of identity, real-time location, school information, and the accumulation of the child's digital footprint |

| Dimensions of Obligations under the Jurisprudence of <i>Ḥaḍānah</i> | <i>Maqāṣid al-Sharī'ah</i> Parameters and Islamic Legal Maxims                                                      | Legal Basis under the Child Protection Law                                                    | Objects of Digital Content Assessment                                                                                                |
|---------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------|
| Providing care and cultivating proper conduct                       | Protection of religion and intellect through the prevention of pathways leading to harm ( <i>sadd al-dharī'ah</i> ) | Prevention of harmful treatment that diminishes the child's dignity pursuant to Article 26(1) | Publication of visual content depicting illness, crying, family conflict, and private spaces                                         |
| Providing financial support without exploitation                    | Protection of lineage based on <i>sadd al-dharī'ah</i>                                                              | Strict prohibition of economic exploitation pursuant to Article 76I                           | Product promotion, algorithm-driven monetization, frequency of content production, and the duration of children's filming activities |

Typology and Evaluation of Sharenting Practices

The coding of 152 scenes resulted in three typologies of sharenting practices: documentary sharenting, emotional exposure, and commercial sharenting. A single scene could be assigned to more than one typology when it contained overlapping characteristics. The examples drawn from the four channels in the following discussion are presented solely for illustrative purposes to demonstrate the range of sharenting patterns identified. They are not intended as legal determinations or as generalizations that the named channels have committed violations of law.

Table 2. Distribution of Sharenting Practice Typologies

| Channel           | Content Characteristics                                                                            | Documentary | Emotional Exposure | Commercial | Total |
|-------------------|----------------------------------------------------------------------------------------------------|-------------|--------------------|------------|-------|
| Ueno Family JAPAN | Daily family vlogs featuring emotional narratives and intensive child involvement                  | 23          | 17                 | 5          | 45    |
| Kimbab Family     | Family vlogs involving child participation with explicit privacy limitations                       | 28          | 10                 | 1          | 39    |
| Zuni and Family   | Structured family dramas featuring play activities and promotional elements                        | 16          | 8                  | 8          | 32    |
| Mazaya Amania     | Child-oriented vlogs and entertainment content incorporating promotional and commercial activities | 8           | 12                 | 16         | 36    |
| TOTAL             |                                                                                                    | 75          | 47                 | 30         | 152   |

**Source:** Observational data from 152 scenes across 40 family vlog videos on YouTube (processed by the researcher).

Documentary Sharenting: Family Documentation and the Limits of Parental Authority to Publish

Documentary sharenting constitutes the most basic pattern of sharenting, in which children appear in learning activities, school preparation, travel, play, birthday celebrations, and domestic routines. On Zuni and Family, the video entitled “Vlog Liburan Ibu Zuni, Keysha & Sheena di Theme Park” shows the children enjoying a Ferris wheel ride with their mother (Zuni and Family, 2025, 5:28–6:37). On Kimbab Family, the video “Hari Ini Kami yang Masak, Mama Istirahat” depicts everyday interactions between Appa Jay and the children as they prepare food for their mother. When Yunji asks, “Should I just put it in?”, Appa Jay responds, “Why are you not following the instructions?” (Kimbab Family, 2025,



9:25–9:28). Such content illustrates the function of family documentation while simultaneously portraying ordinary parenting activities in everyday life.

In principle, documenting and sharing moments with family members is permissible. However, parents must carefully consider the purpose and potential consequences of their sharenting practices. As Ibn Qudāmah explains, one of the principal obligations of parents is to protect children from all forms of harm and damage in order to secure their welfare. Accordingly, every piece of information concerning a child that is published must be assessed to ensure that it does not create risks to the child's interests or safety.

The risks associated with family documentation arise when accumulated information facilitates the identification and tracing of a child's life. On Ueno Family JAPAN, the mother specifically discloses the child's full name on school equipment displayed to viewers during a sequence of daily activities (Ueno Family JAPAN, 2025, 23:16–24:25). By contrast, Kimbab Family explicitly adopts a privacy-protective approach. In the video "Curhat, Life Update," Appa Jay states that he refuses to show details of the children's bedrooms on privacy grounds (Kimbab Family, 2026, 11:14–11:16). The contrast between the practices observed on these two channels demonstrates that the principal issue within documentary sharenting lies in determining the amount and type of information that may safely be disclosed.

The analysis of this typology is grounded in the principle of *i'tibār ma'alāt al-af'āl*, which requires consideration of the reasonably foreseeable consequences of publishing information about children. Risk arises when identities and routines are repeatedly disclosed, eventually forming digital profiles that can be reconstructed by the public. This condition is also consistent with the principle of *sadd al-dharī'ah*, because such disclosure may open pathways to harm. The comparison between Ueno Family JAPAN and Kimbab Family indicates that the degree of risk is substantially determined by parental discretion in limiting the disclosure of information.

This issue relates to *ḥifz al-nafs* because of the potential dangers arising from excessive informational openness. Moreover, a digital footprint created during childhood may continue to follow children into adulthood, even though they had no meaningful role in deciding how that footprint was formed. The accumulation of uploads containing children's identities, locations, and routines may create digital profiles that can be exploited by irresponsible parties, as demonstrated by studies addressing the risks of information aggregation in the context of sharenting (Hidayati et al., 2023, p. 30).

The tension between family documentation and the right to privacy becomes particularly pronounced in family vlogs because dispersed fragments of information may prematurely construct a child's digital identity. From a legal perspective, this issue falls within the parental protection obligations stipulated in Article 13(1) and Article 26(1) of the Indonesian Child Protection Law. Family documentation is therefore ethically justifiable only insofar as its publication does not create a digital profile that enables persons outside the family to identify or trace the child's life.

#### *Emotional-Exposure Sharenting: The Obligation to Protect Children's Condition and Dignity*

The emotional-exposure typology was identified in 47 scenes across the entire corpus and included crying, fear, illness, exhaustion, conflict, and private experiences. Such information is directly connected to children's vulnerable conditions. The level of risk varied: some incidents occurred spontaneously and were deliberately retained during editing, while others were incorporated as significant elements of the narrative structure.

The principal findings were identified on Ueno Family JAPAN and Mazaya Amania. In the video "Vlog Dirumah Semua Influenza," the mother shows the thermometer reading to the camera while asking, "How high is it, how high is it, dear?" Natsuki responds, "The temperature is... 39," after which the mother says, "See, it is still high; wait here, okay..." (Ueno Family JAPAN, 2026, 15:41–16:00). The child's illness is therefore publicly disclosed through both visual representation and conversation. A similar form of exposure appears in "Sepedahan Sore Hari!! Ritsuki Ditinggal Ngumpet," in which the mother deliberately hides until the child cries, and the child's emotional response is retained in the published video (Ueno Family JAPAN, 2024, 13:00–13:29). In "Vlog – Mazaya Harus Segera Dioperasi," the child is shown in a physically weak condition following surgery (Mazaya Amania, 2024b, 10:22–11:14). These three videos demonstrate a comparable pattern: the publication of children's vulnerable conditions at a time when they are not yet capable of controlling the disclosure of their private information.

Within the jurisprudence of *ḥaḍānah*, protecting children from harm constitutes a binding obligation. Al-Shirbīnī (1994) and Al-Zuḥaylī (1985) similarly maintain that *ḥaḍānah* requires children to be protected from danger. Consequently, the publication of children's vulnerable conditions must be

assessed through the maxim *daf' al-mafāsīd muqaddam 'alā jalb al-mašālīh*, according to which the prevention of harm takes precedence over the attainment of benefit. Such publication may be justified only when it is oriented toward the child's interests, for example, by providing health education without disclosing excessive personal information. Conversely, exploiting vulnerable circumstances to increase audience engagement risks shifting the primary orientation from the child's welfare to the interests of content production.

The publication of vulnerable circumstances deprives children of control over their personal information because digital records can easily be stored, copied, and redistributed. This condition may threaten *ḥifz al-nafs* by undermining children's sense of safety and *ḥifz al-'aql* through the psychological and social consequences of enduring digital footprints. The disclosure of medical information or other private matters also increases the risk of public stigma. The more sensitive the information disclosed, the greater the potential harm to the child.

Exposing children's vulnerable moments may contribute to future psychological distress, including anxiety and cyberbullying (Sari & Pratama, 2024, pp. 96, 101), while simultaneously depriving children of autonomy over the narrative construction of their digital identities (Sitorus et al., 2025, p. 341). From a legal perspective, such practices may be inconsistent with Article 26(1) of the Indonesian Child Protection Law, which requires parents to exercise careful judgment in publishing child-related content in order to prevent harmful digital records. Where a digital footprint can be demonstrated to have caused psychological harm, Article 76C of the Child Protection Law may provide a basis for legal protection, although establishing causation would require further legal examination.

#### *Commercial Sharenting: Children's Economic Involvement and the Risk of Exploitation*

The commercial typology was identified in 30 scenes and encompassed product promotion, unboxing, brand placement, consumption appeals, and children's participation in economically valuable content. The data revealed three levels of involvement: products appearing as part of family activities; children participating in the delivery of promotional messages; and children serving as the principal element sustaining the promotional appeal.

This pattern was particularly dominant on *Mazaya Amania* and *Zuni and Family*. On *Mazaya Amania*, commercial elements appeared in an unboxing segment featuring *Fruity Tower*, in which *Mazaya* and *Daddy Mazaya* opened and consumed the product, discussed its vitamin C content, and delivered the explicit appeal, "You should try it too... you can definitely buy it at the nearest minimarket!" (*Mazaya Amania*, 2026b, 9:19). A similar promotional pattern appeared in relation to a milk product incorporated into *Mazaya's* daily routine. In this instance, the promotional appeal relied on the child's consumption habits as integrated into the content narrative rather than on the product claims themselves (*Mazaya Amania*, 2026a, 10:12–10:40).

On *Zuni and Family*, a chocolate beverage product was embedded within a structured family drama. *Keysha* and *Sheena* were portrayed as feeling weak after fasting and playing, after which they consumed the product. *Sheena* then stated, "I feel energized again, just like *K\*n Superfamily*." The product was positioned as the narrative solution to a problem constructed earlier in the story, meaning that its persuasive force depended on the child's portrayal of immediate benefit within the storyline (*Zuni and Family & LOF KUN Indonesia*, 2026, 0:00–3:20).

The commercial value of content may arise from children's involvement as product users, testimonial providers, or principal performers. Children's participation in economically valuable activities is not categorically prohibited under the jurisprudence of *ḥaḍānah*, provided that caregivers continue to guarantee the child's right to maintenance as the *maḥḍūn*, as affirmed in *Qur'an*, *al-Baqarah* [2]: 233 and in the Prophetic tradition concerning parental authority accompanied by responsibility (*Al-Bukhārī*, 1422, no. 893; *Kathīr*, 1999b, p. 633). The evaluative parameter is therefore not whether financial gain exists, but whether such involvement is managed in accordance with the child's best interests and future safety.

Normative concerns arise when the appeal of the content depends primarily on the child's expressions or performance. At this point, the child shifts from being the subject of family documentation to becoming a source of economic value. The assessment under *ḥaḍānah* consequently focuses not on the promoted product itself, but on the relationship between the economic benefits obtained by the parents and the burdens borne by the child as a participant in content production.

This assessment is operationalized through *maqāṣid al-sharī'ah*. *Ḥifz al-nasl* requires a balance between content production and the child's right to growth and development. *Ḥifz al-'aql* requires production schedules not to disrupt the child's cognitive development. *Ḥifz al-nafs* prioritizes physical

and psychological protection against fatigue and performance-based exploitation, while *ḥifẓ al-māl* concerns the economic benefits generated by the content. These four dimensions may come into conflict, as efforts to maximize financial gain risk reducing children's rights to education and rest, thereby contradicting the protection of lineage, intellect, and life.

The maxim *daḥ al-mafāsīd muqaddam 'alā jalb al-maṣāliḥ* operates as a means of assessing proportionality between financial benefits and the risks of commercial sharenting. This maxim does not impose an initial prohibition. Rather, it requires publication to be postponed or cancelled where content production is shown to harm the child's physical condition, psychological well-being, or time for healthy development. Contemporary Islamic family law discourse therefore positions the best interests of the child as the principal consideration before parents decide to upload content.

This pattern of commodification indicates that parent influencers may consciously monetize sharenting practices. Clickbait titles within the YouTube ecosystem attract audience emotions by positioning children as objects of public consumption (Azhari et al., 2025, pp. 112, 116). As a result, the caregiving function may become disrupted because domestic routines that should serve as protective spaces for children are transformed into visual assets with commercial value (Hastutik et al., 2024, p. 958). On the channels examined, the promotional appeal frequently depended heavily on children's identities and responses. Consequently, children risk being positioned more as commercial representations than as individuals entitled to care and protection.

Under Indonesian positive law, Article 26(1) of the Child Protection Law requires parents to safeguard children's growth and development, Article 11 guarantees children's rights to rest and play, and Article 76I prohibits the economic exploitation of children. This study did not identify sufficient evidence to conclude that economic exploitation had occurred on the observed channels because such a conclusion would require data on the distribution of benefits and the actual effects on the children, which were unavailable. Nevertheless, these three provisions remain relevant as an evaluative framework because content whose economic value depends on children's participation requires stricter supervision.

#### *Publication Orientation and the Normalization of Children's Presence on Family Channels*

The three typologies reveal two cross-category patterns. First, the channels construct a sense of communal intimacy with their audiences. Kimbab Family refers to viewers as its "online family," Ueno Family JAPAN uses the greeting "bestie," and Mazaya Amania refers to its audience as "Mazayers." These forms of address position children's development as part of an ongoing relationship between creator families and their audiences. Second, children sustain the continuity of channel narratives through appearances involving school, play, illness, fear, promotion, unboxing, and public performances.

Several observations also reveal aspects of the production process. Mazaya, for example, expressed fatigue after filming and difficulty repeating lines during recording (Mazaya Amania, 2024a, 5:15–9:40). This study does not draw conclusions regarding the creators' subjective motives because it did not employ interviews. Nevertheless, audience intimacy may increase pressure to maintain children's visibility. This observation is consistent with Fauziah et al. (2021), who associate sharenting with the desire to share parenting information and obtain social recognition, as well as Dwarsianti (2022), who demonstrates that child-related publication develops through categories of posts that collectively construct children's digital footprints.

Such audience intimacy is not inherently problematic. However, it becomes a risk factor when the need to maintain the continuity and attractiveness of the channel narrative displaces children's privacy, peace, and overall development.

#### **Precautionary Boundaries and Pre-Upload Assessment**

The risks associated with sharenting are determined by the accumulation of information, the degree of children's vulnerability, and the structure of their involvement, rather than merely by their presence in digital content. In the absence of clear boundaries, family documentation may develop into the commodification of children's privacy. The jurisprudence of *ḥaḍānah* therefore serves as the primary normative framework through which parental conduct in digital spaces is directed by *maṣlaḥat al-maḥdūn*. This principle limits parental authority by requiring caregivers to prevent the traceability of children's identities, protect their dignity from becoming an object of public consumption, and avoid imposing production burdens solely to maintain the continuity of a digital channel.

The normative foundation of *ḥaḍānah* is operationalized through three sequential legal principles. First, *i'tibār ma'ālāt al-af'āl* requires parents to anticipate the foreseeable risks of publication



before uploading content. Second, *daf' al-mafāsīd muqaddam 'alā jalb al-maṣāliḥ* functions as a determining principle that requires an upload to be postponed, restricted, or cancelled when the risks to the child outweigh its potential benefits, particularly where economic motives or audience engagement conflict with the child's safety. Third, *sadd al-dharī'ah* translates the results of this assessment into concrete preventive measures.

The following Precautionary Spectrum provides an operational expression of these three principles. It integrates the dimensions of *maqāṣid al-sharī'ah* as a framework for weighing levels of risk and the Indonesian Child Protection Law as the basis of positive law. This matrix is specifically designed to assess the appropriateness of each individual upload rather than to evaluate a channel as a whole.

Table 3. Pre-Upload Assessment Matrix for Sharenting Practices

| Action Category                   | Content Risk Indicators                                                                                                                    | Required Action                                                                                                   | Basis of Legitimacy                                                                                                 |
|-----------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|
| Proportionate Publication         | Limited information disclosure, the child is not in a vulnerable condition, and the child's needs for play and education remain protected. | Proceed with publication after filtering private information.                                                     | <i>Maṣlahat al-maḥḍūn</i> ; Article 26(1) of the Indonesian Child Protection Law.                                   |
| Publication Requiring Adjustment  | Partial disclosure of identity, emotional content, or promotional elements that can still be reduced.                                      | Apply <i>sadd al-dharī'ah</i> by anonymizing information, removing sensitive scenes, or restricting the audience. | <i>I'tibār ma'ālāt al-aḥqāl</i> ; Articles 13(1) and 26(1) of the Indonesian Child Protection Law.                  |
| Restriction of Publication        | Extensive accumulation of a digital profile, exposure of vulnerable conditions, or reduction of the child's rest time.                     | Apply <i>daf' al-mafāsīd</i> by withholding publication or retaining the content as a private archive.            | <i>Ḥifẓ al-naḥs</i> and <i>ḥifẓ al-'aql</i> ; Articles 11, 13(1), and 26(1) of the Indonesian Child Protection Law. |
| Suspension and Further Assessment | Strong indications of economic exploitation, psychological distress, or disruption of the child's growth and development.                  | Suspend publication and conduct further legal assessment where there are indications of a violation.              | <i>Ḥifẓ al-naḥs</i> ; Articles 1(16), 76C, and 76I of the Indonesian Child Protection Law.                          |

This instrument serves as an ethical boundary for parents engaging in sharenting practices. As an operational guide grounded in *ḥaḍānah*, the following five pre-upload assessment questions are derived from the three typologies identified in this study:

1. Does the content disclose the child's name, school, location, or routine in a manner that could enable identification by strangers?
2. Is the child portrayed in a vulnerable condition, such as illness, fear, embarrassment, or fatigue, that may compromise their dignity?
3. Does the economic purpose of the content interfere with the child's rights to education, play, and adequate rest?
4. Do potential long-term risks, such as stigma or a harmful digital footprint, outweigh the benefits of publication?
5. Has the child been given a meaningful opportunity to consent, particularly upon reaching the age of *tamyīz*, when they are developmentally capable of distinguishing between what is beneficial and harmful?

This instrument ensures that publication decisions remain subject to the responsibilities inherent in *ḥaḍānah* and prioritizes the prevention of harm before its consequences become difficult to remedy.

#### 4. CONCLUSION

This study evaluates the ethical boundaries of sharenting among Muslim families by positioning the jurisprudence of *ḥaḍānah* as its primary normative framework. Parental authority is constrained by *maṣlahat al-maḥḍūn*, the prevention of harm, and the obligation to provide maintenance. These principles are further refined through *maqāṣid al-sharī'ah* and grounded in Articles 13(1), 26(1), and 76I of the Indonesian Child Protection Law. The ethical boundaries are assessed through three typologies. Documentary sharenting remains proportionate as long as personal information is carefully filtered, but becomes risky when accumulated uploads enable the child's identity and daily life to be

traced. Emotional-exposure sharenting requires strict limitations when illness, fear, embarrassment, or other vulnerable conditions are made central to the content narrative. Commercial sharenting necessitates an assessment of production burdens, the distribution of economic benefits, and children's rights to education, rest, and refusal.

The principal contribution of this study is the development of a precautionary spectrum and a pre-upload assessment mechanism that distinguishes between publication that is proportionate, requires modification, should be restricted, or must be suspended pending further evaluation. These findings are preventive in nature and do not constitute legal judgments against any particular channel. As a practical follow-up, the Indonesian Child Protection Commission and policymakers may adopt the proposed typology and pre-upload assessment as guidelines for commercial sharenting by formulating child-friendly content-production policies based on indicators of publication and monetization eligibility. Future research should test this instrument through interviews with parents and children to verify the validity of their consent and to measure the less visible burdens associated with children's participation in publicly distributed content.

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