

The legal framework of *sharenting* practices from a contemporary fiqh perspective: A *Maqasid al-Shari'ah* analysis of children's privacy protection in the digital age

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Abstract: The rapid development of digital technology and social media has given rise to *sharenting*, a parenting practice involving the sharing of children's photographs, videos, and personal information through digital platforms. Although *sharenting* may support documentation, parenting communication, and social interaction, it also creates risks related to children's privacy, digital footprints, personal data, and online safety. This study examines the legal construction of *sharenting* from the perspective of contemporary Islamic jurisprudence through the framework of *Maqāṣid al-Sharī'ah*. This study employs qualitative library research using normative and analytical approaches. The normative approach is used to examine *sharenting* based on Islamic legal principles derived from the Qur'an, Hadith, classical and contemporary Islamic jurisprudence, and relevant legal regulations, while the analytical approach is used to examine the benefits, risks, and legal implications of *sharenting* through the objectives of *Maqāṣid al-Shari'ah*. The findings indicate that the legal status of *sharenting* is contextual and depends on the balance between its benefits and potential harms. *Sharenting* is permissible (*mubāh*) when it provides a legitimate benefit, is proportionate, and does not compromise children's privacy, dignity, safety, or future interests. It may become disliked (*makrūh*) when disclosure is excessive and lacks meaningful benefit, and prohibited (*ḥarām*) when it causes or is highly likely to cause significant harm to the child. These findings imply that Muslim parents should assess the purpose, content, sensitivity, audience, and potential consequences of children's information before sharing it online, while prioritizing the child's best interests and protection under *Maqāṣid al-Shari'ah*.

Keywords: *Sharenting*, Contemporary *fiqh*, *Maqasid al-Shari'ah*, Digital parenting, Child protection

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Introduction

The rapid expansion of information and communication technology has transformed patterns of social interaction, including the ways families communicate and parents perform their caregiving responsibilities (Rahimah et al., 2025). This transformation is particularly evident in the growing use of social media as a space for sharing personal experiences, family activities, and everyday moments. In Indonesia, the scale of social media use illustrates the significance of this digital environment. DataReportal reported approximately 143 million active social media user identities in Indonesia in January 2025, equivalent to 50.2% of the country's total population. Although this figure represents social media user identities rather than necessarily unique individuals, it indicates the extensive penetration of social media into everyday social life (Kemp, 2025). Within this context, social media platforms such as Instagram, TikTok, Facebook, and YouTube have increasingly become public spaces in which individuals can document and share aspects of family life with potentially large audiences.

One practice that has emerged from this development is *sharenting*, a term derived from the combination of *sharing* and *parenting*. It refers to parents' practice of sharing information, photographs,

videos, and other content involving their children on social media (Tosuntaş & Griffiths, 2024; Hidayati et al., 2023). *Sharenting* may serve several purposes, including documenting children's growth, sharing parenting experiences, maintaining social connections, obtaining parenting information, and participating in online communities (Merry & Bakhtiar, 2025). For some parents, children's presence in social media content is also understood as an expression of affection, pride, gratitude, or family identity. In certain contexts, children's digital presence may further become part of commercially oriented family content (Nurphi et al., 2026). Thus, *sharenting* should not be understood solely as a practice of information sharing but also as a form of contemporary digital parenting shaped by social, emotional, relational, and economic considerations.

Despite these potential benefits, *sharenting* also raises concerns regarding children's privacy, autonomy, safety, and long-term digital identity. A systematic review of 61 empirical studies by Tosuntaş & Griffiths (2024) identified children's privacy, digital vulnerability, data gathering, cyberbullying, and legal implications among the central concerns discussed in the existing literature. Gatto et al (2024) further noted that sharing children's images and personal information on social media may expose them to privacy violations and other forms of digital vulnerability. Similarly, Gotwald et al (2024), based on a survey of 326 parents of children aged 15 years or younger, found that 60% of respondents perceived *sharenting* as beneficial, while 75% expressed varying degrees of concern regarding privacy. These findings demonstrate that parental motivations for sharing children's content coexist with concerns about the consequences of such practices. The problem becomes more complex because children may have limited capacity to understand or consent to the dissemination of their personal information, while content shared during childhood may remain accessible and contribute to a persistent digital footprint (Gotwald et al. (2024). Consequently, *sharenting* involves a tension between parents' interests in sharing family experiences and children's interests in privacy, dignity, security, and future autonomy.

From an Islamic perspective, this tension can be examined through the principle of parental responsibility for protecting children (Syafira et al., 2022). Children are entrusted to their parents as an *amanah*, which entails responsibilities that extend beyond physical care to include the protection of their dignity, safety, and well-being (Berg et al., 2024). Qur'an 66:6 instructs believers to protect themselves and their families from harm (Elitaliya et al., 2025). Classical Qur'anic interpretation, including the interpretation attributed to Ibn Kathir, connects this command with the responsibility to guide and protect one's family through obedience to Allah and avoidance of wrongdoing. Although the verse does not specifically address social media or digital privacy, its ethical principle of familial protection can provide a normative starting point for examining contemporary parental practices. In the digital context, this principle may be extended through *ijtihad* to consider whether particular forms of parental online disclosure protect or potentially expose children to harm.

The use of *ijtihad* in this context is relevant because *sharenting* is a contemporary practice that does not have a direct and specific formulation in classical *fiqh*. Nevertheless, the absence of an explicit classical ruling does not mean that the practice is beyond Islamic legal analysis. Contemporary Islamic legal reasoning can examine new practices by connecting their characteristics and consequences with established principles of Islamic law. In this study, the *Maqāṣid al-Sharī'ah* approach is selected because it provides a framework for assessing not only the formal characteristics of an action but also its consequences for human welfare and harm. This approach is particularly relevant to *sharenting*, where the same act of sharing may generate benefits for parents while simultaneously creating risks for children. The assessment therefore requires consideration of both *maṣlaḥah* and *mafsadah* rather than a purely formal judgment concerning the act of posting content online.

Within the framework commonly associated with al-Shāṭibī, *Maqāṣid al-Sharī'ah* emphasizes the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). These objectives provide analytical dimensions for examining the potential

consequences of *sharenting*. The disclosure of children's identities, locations, routines, or other sensitive information, for example, may raise concerns related to physical safety and psychological well-being and can therefore be examined in relation to *hifz al-nafs* and *hifz al-'aql*. Similarly, the exposure of children to humiliating, stigmatizing, or psychologically harmful content may affect their dignity and personal development. Meanwhile, *hifz al-nasl* is relevant not simply because children constitute the next generation, but because Islamic law places importance on the protection and proper development of offspring. Digital practices that expose children to exploitation, inappropriate public exposure, or persistent digital records may therefore be examined in relation to the protection of children's interests, dignity, identity, and developmental well-being. Where children's content is monetized or commercially exploited, the issue may additionally be considered through *hifz al-māl*, particularly when the economic interests generated from such content affect the child's rights or interests.

Existing studies have established that *sharenting* is a multidimensional phenomenon involving parental motivations, children's privacy, digital identity, social interaction, and potential risks. Tosuntas & Griffiths (2024), through a systematic review of 61 empirical studies, demonstrated that the literature has primarily developed around six themes: The characteristics of *sharenting*, children's privacy, professional *sharenting*, children's perspectives, factors affecting *sharenting*, and social media dilemmas. Gotwald et al (2024) further demonstrated the coexistence of perceived benefits and privacy concerns among parents who engage in *sharenting*. Other recent studies have also examined *sharenting* from psychological, communication, child-protection, and digital-ethics perspectives. However, these approaches do not fully explain how the practice can be legally assessed within contemporary Islamic jurisprudence by systematically connecting children's digital privacy and protection with the objectives of Islamic law.

A more specifically Islamic legal study by Saputra Pulungan (2026) examined excessive parental *sharenting* from the perspective of *Maqāṣid al-Sharī'ah*, particularly in relation to child protection. This study provides an important foundation for understanding the connection between *sharenting* and Islamic legal objectives. However, the present study seeks to extend the discussion by examining *sharenting* more broadly as a contemporary digital-parenting practice and by developing a contextual legal construction based on the balance between *maṣlaḥah* and *mafsadah*. Rather than focusing only on excessive *sharenting*, this study considers the practice along a continuum, including its motivations, potential benefits, potential harms, and implications for children's rights and well-being. The research therefore positions *Maqāṣid al-Sharī'ah* not merely as a framework for identifying harm but as an analytical basis for formulating a contextual Islamic legal assessment of parental digital disclosure.

Based on this gap, this study examines *sharenting* from the perspective of contemporary Islamic jurisprudence through the framework of *Maqāṣid al-Sharī'ah*. Specifically, the study addresses three questions, (1) how can *sharenting* be understood within the context of contemporary digital parenting and Islamic principles of parental responsibility, (2) what forms of *maṣlaḥah* and *mafsadah* may arise from parents' disclosure of children's information on social media, and (3) how can an Islamic legal construction of *sharenting* be formulated through the objectives of *Maqāṣid al-Sharī'ah*? By addressing these questions, the study contributes to the development of contemporary Islamic legal discourse concerning digital parenting and provides a normative framework for Muslim parents to consider children's dignity, privacy, safety, and welfare when sharing family-related content online.

Method

This study employs a qualitative normative legal research design through library research to examine *sharenting* from the perspective of contemporary Islamic jurisprudence (*fiqh*) using the framework of *Maqāṣid al-Sharī'ah*. This design was selected because the study examines Islamic legal norms, principles, doctrines, and scholarly arguments concerning parental responsibility, children's rights, privacy, and child protection in the digital era rather than empirical behavior. The study applies

two complementary approaches: a normative-juridical approach to examine relevant Islamic legal principles and a *Maqāṣid al-Sharī'ah* approach to assess the *maṣlaḥah* (benefits) and *mafsadah* (harms) arising from *sharenting* (Negara, 2023; Wulandari, 2026).

The research materials were selected purposively according to their relevance to the research questions. Primary materials consisted of the Qur'an, relevant Hadith, classical Islamic legal works, and authoritative works on *Maqāṣid al-Sharī'ah*, particularly al-Shāṭibī's *al-Muwāfaqāt*, which was treated as a primary theoretical and legal-philosophical source. Secondary materials included peer-reviewed journal articles, academic books, contemporary Islamic jurisprudence, legal scholarship, and studies on *sharenting*, children's rights, digital privacy, child protection, and digital ethics. Contemporary sources published between 2022 and 2026 were prioritized, while older classical works were retained when they provided foundational legal principles. Sources in Arabic, English, and Indonesian were included when they provided substantive and academically relevant discussion; sources that merely mentioned *sharenting* or lacked sufficient academic authority were excluded.

Data were collected through document analysis. Relevant sources were identified based on the research questions and inclusion criteria, critically read, and extracted according to five analytical categories: (1) the nature and purposes of *sharenting*; (2) potential *maṣlaḥah*; (3) potential *mafsadah*; (4) Islamic principles of parental responsibility and child protection; and (5) relevant objectives of *Maqāṣid al-Sharī'ah*. The data were then compared across classical Islamic sources and contemporary scholarship. Analysis employed a descriptive-analytical and normative-interpretive method: the characteristics and consequences of *sharenting* were first described, then compared with relevant Islamic legal principles. The identified benefits and harms were subsequently assessed according to their relevance to *Maqāṣid al-Sharī'ah*, particularly *ḥifẓ al-naḥs*, *ḥifẓ al-'aql*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl*. The analysis culminated in normative legal reasoning to formulate a contextual legal construction of *sharenting* based on the balance between parental interests, children's rights, *maṣlaḥah*, and *mafsadah*.

The validity of the analysis was maintained through source triangulation, cross-source comparison, and methodological consistency. Arguments from primary Islamic sources were compared with findings from contemporary peer-reviewed scholarship and relevant legal literature. Differences among sources were considered during the analysis, and conclusions were not based on a single reference. Consistency was maintained between the research questions, source selection, analytical categories, *Maqāṣid al-Sharī'ah* framework, and formulation of legal conclusions.

Results and Discussion

Sharenting as a Contemporary Digital Parenting Phenomenon

Based on the literature examined in this study, *sharenting* can be understood as a form of digital parenting in which parents share information, photographs, videos, or experiences involving their children through social media and other digital platforms (Conti et al., 2024; Dwiarsianti, 2022). The term combines *sharing* and *parenting* and describes a practice that has become increasingly embedded in contemporary family life (Dwiarsianti, 2022; Tosuntaş & Griffiths, 2024). Importantly, *sharenting* does not necessarily involve unrestricted public disclosure. The audience may range from close family members and friends to broader social media audiences, depending on the platform, account settings, and parents' sharing practices. A systematic review of 61 empirical studies confirms that *sharenting* encompasses diverse forms of parental sharing and has been examined in relation to its characteristics, children's privacy, professional *sharenting*, children's perspectives, influencing factors, and social media dilemmas (Tosuntaş & Griffiths, 2024). Thus, *sharenting* is better understood as a multidimensional digital-parenting practice rather than simply as the public exposure of children's lives.

The literature further indicates that parental sharing generally serves several purposes (Ganda Gunawan, 2023; Kamil et al., 2026). These include documenting children's growth and important family

moments, maintaining social connections, obtaining parenting support, sharing educational experiences, and, in some cases, generating economic value through family-oriented content (Gatto et al., 2024; Tosuntaş & Griffiths, 2024). Gotwald et al (2024) , based on a survey of 326 parents of children aged 15 years or younger, found that 60% of respondents perceived *sharenting* as beneficial, while 75% expressed varying degrees of concern about privacy. These findings indicate that *sharenting* contains a dual dimension: parents may perceive digital sharing as beneficial for family communication, memory preservation, and social participation, while simultaneously recognizing potential privacy and safety concerns. Gatto et al (2024) similarly noted that parents often share children's content with positive intentions, including documenting development and seeking social or educational support, although the potential risks of online disclosure may not always be fully considered.

Based on the comparison of these studies, this research identifies three broad orientations of *sharenting*: documentary sharenting, which involves recording children's milestones and family experiences, informational sharenting, which involves sharing parenting, educational, or child-related experiences for informational or supportive purposes (Adawiah & Rachmawati, 2021), and commercial sharenting, in which children's presence becomes part of monetized family-oriented content (Nurphi et al., 2026; Sitorus et al., 2025). These categories are not mutually exclusive and are analytically distinguished according to the primary purpose of the content identified in the literature. Within these orientations, the degree of disclosure may vary from limited sharing with selected audiences to extensive disclosure of children's personal information (Saputra Pulungan et al, 2026). The literature therefore suggests that the legal and ethical significance of *sharenting* cannot be determined solely by the act of sharing itself. Rather, it depends on the purpose of sharing, the type and sensitivity of information disclosed, the intended audience, and the potential consequences for the child (Gatto et al., 2024; Gotwald et al., 2024; Tosuntaş & Griffiths, 2024). This distinction provides the analytical basis for the subsequent *Maqāṣid al-Sharī'ah* assessment of the potential *maṣlahah* and *mafsadah* of *sharenting*.

Children's Privacy Rights in an Islamic Perspective

Although the concept of privacy is not explicitly articulated using modern legal terminology, Islamic teachings have long emphasized the protection of personal space, dignity, and individual honor. The Qur'an prohibits entering another person's home without permission, as stated in Surah An-Nur (24:27). This prohibition reflects Islam's recognition of every individual's right to a private sphere that must be respected by others (Imran Sinaga et al., 2025). In addition, Islam prohibits *tajassus*, the act of spying on or seeking out the faults and private affairs of others, as mentioned in Surah Al-Hujurat (49:12). This prohibition demonstrates that safeguarding personal confidentiality and human dignity constitutes an important ethical principle governing social relationships in Islam (Muhammad et al., 2026). These principles provide a normative basis for examining privacy in contemporary digital environments, where personal information can be disclosed beyond its original social context.

From the perspective of *Maqāṣid al-Sharī'ah*, the analysis places children's privacy primarily within the objective of *ḥifẓ al-nasl* (protection of progeny). The protection of *nasl* encompasses not only the continuity of human generations but also the protection and welfare of children as members of the future generation. In the context of child protection, the *Maqāṣid al-Sharī'ah* framework has been used to emphasize the preservation of children's welfare and protection from practices that may threaten their development and future interests. Therefore, children's digital privacy can be understood as part of the broader responsibility to protect the dignity, identity, and future welfare of the child. The objectives of *ḥifẓ al-nafs* (protection of life) and *ḥifẓ al-'aql* (protection of intellect) further complement this framework when digital exposure creates potential risks to children's safety or psychological development.

Islam also positions children as an *amanah* (trust) entrusted by Allah SWT to their parents. The concept of *amanah* emphasizes that the parent-child relationship is not one of absolute ownership but

rather one of responsibility for which parents will ultimately be accountable before Allah SWT (Romadi et al., 2025). The Qur'an instructs believers to protect themselves and their families from harm, as stated in Surah At-Tahrim (66:6). This command implies that parents have a religious obligation to safeguard their children from forms of danger that may affect their physical, psychological, social, and moral well-being (Muflihah & Barni, 2025). In this regard, parental responsibility extends to decisions concerning children's participation in digital environments, including the disclosure of information about them.

Within the context of *sharenting*, the principle of *amanah* requires parents to carefully consider the consequences of information disclosed about their children. Parental authority in raising children should not be interpreted as granting unrestricted control over children's personal information. Instead, children's rights to privacy, dignity, and personal protection remain important considerations throughout the parenting process (Permanasari & Sirait, 2021). Previous research similarly indicates that children's privacy may be affected by parental decisions to create and distribute content about them before they are able to understand or control their digital presence (Setiawan & Fatmawati, 2024). Therefore, responsible parenting in the digital era extends beyond providing physical care and education to include consideration of children's digital identities and future autonomy.

The analysis further identifies digital identity as an important dimension of children's privacy. Personal data, photographs, videos, location information, and daily activities can become components of an individual's digital identity when shared through digital platforms (Putri et al., 2026). Previous research has shown that children's digital identities may begin to develop through parental sharing before children are capable of understanding the implications of an online presence or exercising meaningful control over their personal information (Setiawan & Fatmawati, 2024). This finding strengthens the *Maqāṣid al-Sharī'ah* perspective because the protection of children's digital identity is connected not only to privacy but also to the preservation of the child's dignity and future interests under *ḥifẓ al-nasl*.

The analysis also shows that the persistence of digital footprints creates a potential *mafsadah* that needs to be considered in parental sharing decisions. Information that appears harmless during childhood may remain accessible, reproduced, or encountered by wider audiences at later stages of the child's life. Previous research has associated children's digital exposure with potential risks including embarrassment, discrimination, cyberbullying, identity theft, and other forms of digital exploitation (Ilysia & Muhammad, 2022). Recent research on *sharenting* likewise emphasizes that parents may have positive intentions when sharing children's content while not always fully considering the potential consequences of online disclosure (Gatto et al., 2024). These risks should not be understood as inevitable consequences of every *sharenting* practice; rather, they become relevant when the nature, sensitivity, extent, or audience of disclosure increases the child's vulnerability.

Accordingly, the findings of this analysis indicate that children's privacy in *sharenting* should be assessed through the balance between *maṣlaḥah* and *mafsadah*. Sharing children's content may provide legitimate benefits, including documenting family experiences, maintaining social connections, or providing parenting information. However, such benefits do not automatically justify every form of disclosure. When sharing involves sensitive personal information or creates foreseeable risks to the child's dignity, safety, psychological development, or future autonomy, the potential *mafsadah* requires greater consideration. This approach positions children's digital privacy within *ḥifẓ al-nasl*, supported by *ḥifẓ al-nafs* and *ḥifẓ al-'aql*, and provides the normative basis for evaluating whether particular forms of *sharenting* serve or undermine the protection of children's interests.

Potential Harms of *Sharenting* from the Perspective of Contemporary Islamic Jurisprudence

The analysis of the literature identifies several potential harms associated with *sharenting*, particularly when children's personal information is disclosed beyond the context and audience originally intended by parents. Although digital sharing may provide social and familial benefits, previous research has shown that parental sharing also raises concerns regarding children's privacy,

autonomy, and long-term digital identity (Ganda Gunawan, 2023). A systematic review of 61 empirical studies similarly identified children's privacy, professional *sharenting*, children's perspectives, influencing factors, and social media dilemmas as major themes in *sharenting* research (Tosuntaş & Griffiths, 2024). These findings indicate that the legal significance of *sharenting* cannot be determined solely from the act of sharing or the parent's intention but must also consider the potential consequences for the child.

In Islamic jurisprudence, this consequence-oriented assessment is reflected in the theory of *ma'ālāt al-aḥ'āl*, which considers the foreseeable consequences of an action in determining its legal implications (Nur et al., 2024). Earlier Islamic legal scholarship likewise explains that *ma'ālāt al-aḥ'āl* is relevant to contemporary *fiqh* because an action may need to be evaluated according to the benefits or harms that are expected to result from it (Basri & Ismail, 2019). This principle is reinforced by the legal maxim *al-ḍarar yuzāl* (harm must be eliminated) and the principle that preventing harm takes precedence over attaining benefit (*dar'u al-maḥ'sid muqaddam 'alā jalb al-maḥ'salih*) (Sabrina Az Zahra Putri et al., 2025). Recent research also demonstrates the application of *al-ḍarar yuzāl* in evaluating risks arising from digital practices within a *Maqāṣid al-Sharī'ah* framework (Rahman et al., 2026). Therefore, even when *sharenting* is motivated by affection, documentation, education, or social connection, its potential harms remain relevant to contemporary Islamic legal assessment.

One potential concern identified in the literature and in Muslim discussions of digital parenting is exposure to *'ayn* (the evil eye) (Rifaah Bulu' & Amir Patha, 2023). In Islamic tradition, *'ayn* is recognized as a possible harm associated with envious or excessive admiration, as reflected in the Prophetic statement that the evil eye is real. However, this concept should be treated carefully in a contemporary legal analysis because the existence of *'ayn* does not establish that every public photograph of a child will cause harm. Rather, it represents a potential religiously recognized risk that may support a precautionary approach when parents expose children excessively in public digital spaces. Accordingly, the principle of precaution may be reflected through limiting unnecessary exposure while maintaining the traditional practice of seeking Allah's protection through prayer and supplication (Mufida & Nahar, 2023).

A second potential harm concerns children's exposure to negative reactions and cyberbullying. Cyberbullying is not an outcome created by *sharenting* itself; rather, parental disclosure may provide information, images, or personal characteristics that can subsequently become available to wider online audiences and potentially be used in negative interactions. Research on *sharenting* has found that parents frequently share children's photographs without involving children in the decision, while also identifying risky online behaviors associated with parental sharing (Amon et al., 2022). In addition, research on adolescents' experiences with *sharenting* has shown that parental posts can affect children's feelings about their online identity and may become a source of frustration or embarrassment (Blum-Ross & Livingstone, 2017). Thus, the relevant legal concern is not that *sharenting* inevitably causes cyberbullying, but that unnecessary disclosure may increase children's exposure to negative online reactions.

The potential psychological consequences of such exposure should also be considered. Negative comments or unwanted circulation of children's photographs may affect how children perceive themselves and how they are perceived by others. Recent research on *sharenting* emphasizes that children's privacy, autonomy, and digital identity are interconnected concerns, particularly because children may have limited control over digital content created about them by their parents (Akay, 2026). The possibility of embarrassment, social discomfort, anxiety, or other psychological effects therefore becomes relevant when assessing the *mafsadah* associated with excessive disclosure. From an Islamic perspective, conduct that foreseeably produces harm to a child's psychological and social well-being should be evaluated in light of the principle of preventing harm (Fadillah & Husaini, 2026).

Another potential harm identified in the analysis is commercial exploitation. The expansion of the digital economy has created forms of family-oriented content in which children may become central elements of monetized social media activities. Such practices include the use of children's images, activities, and personal stories to attract audiences, followers, advertising opportunities, or commercial partnerships (Ananing & Endah, 2026). Recent legal research similarly identifies commercial *sharenting* as a practice in which parents share children's images and data for financial profit and highlights the need to protect children's interests within this commercial environment (Shui & Jiang, 2025). This development demonstrates that the legal problem is not simply the presence of children in online content but the possibility that their personal lives become a commercial resource without adequate consideration of their interests.

The principal concern arises when economic interests begin to outweigh the best interests of the child. Many children lack the capacity to understand that their daily activities are being publicly distributed and monetized for financial gain. As a result, they may gradually lose control over their own digital identities and personal narratives (Sianturi et al., 2026). This concern is consistent with research emphasizing that children should be considered active rights-holders in decisions concerning their digital identities rather than merely subjects of parental content (Tosuntaş & Griffiths, 2024). From the perspective of contemporary Islamic jurisprudence, exploitation fundamentally contradicts the principles of justice and protection of vulnerable individuals. Islam recognizes children as individuals who deserve protection rather than instruments for fulfilling the economic interests of adults (Habibi & Akbar Tanjung, 2025). Accordingly, commercial practices involving children should be evaluated according to whether the economic benefits obtained by parents or other parties are proportionate to the potential *mafsadah* experienced by the child.

Beyond psychological harm and commercial exploitation, the analysis identifies digital security and misuse of personal information as another important area of concern. Information such as children's full names, schools, residential locations, daily routines, or frequently visited places may contribute to the construction of detailed digital profiles (Hidayati et al., 2023). Previous research has shown that parental sharing can contribute to the creation of children's digital identities and that this process is associated with concerns about digital kidnapping and identity theft (Berg et al., 2024). Photographs and videos may also be reproduced or used outside the context originally intended by parents, creating risks that are difficult for parents to control once content has entered the digital environment (Setiawan & Fatmawati, 2024). In some cases, photographs originally shared by parents have subsequently appeared on websites involved in child exploitation without parental knowledge or consent (Permanasari & Sirait, 2021).

These findings demonstrate that the potential *mafsadah* of *sharenting* is closely related to the extent and nature of disclosure, rather than to the mere act of posting content about children. The greater the amount of sensitive information disclosed and the wider the potential audience, the greater the possibility that children may lose control over information concerning themselves. This interpretation is consistent with recent research showing that parental privacy concerns are associated with decisions about how much information parents disclose about their children online. Therefore, parents' responsibility should include assessing the sensitivity of the information, the intended audience, the possibility of redistribution, and the potential consequences before publishing content about their children.

Another important finding concerns children's limited ability to determine how their own digital identities are constructed. Most young children featured in *sharenting* practices cannot provide fully informed consent regarding the publication of their personal information. Previous research has shown that parents frequently make decisions concerning children's online visibility before children are capable of exercising meaningful control over their digital presence (Amon et al., 2022). The creation of a digital identity during childhood may consequently precede the child's ability to understand the long-term

implications of such exposure (Setiawan & Fatmawati, 2024). This concern is further reinforced by research showing that children's digital footprints can become part of their social and performative identities from an early age (Berg et al., 2024).

Within Islamic teachings, preserving human honor (*al-'ird*) constitutes an important dimension of protecting human dignity (Husnul & Muhammad, 2026). Parents are therefore responsible not only for meeting their children's physical needs but also for safeguarding their dignity, reputation, and future interests (Dian et al., 2025). Public disclosure of information that may jeopardize children's future well-being should consequently be examined against the protective objectives of Islamic law (Heriandi & Rahmad, 2026). In the framework of *Maqāṣid al-Sharī'ah*, this concern strengthens the relevance of *ḥifẓ al-nasl*, because protecting the next generation includes protecting children's dignity, identity, and future welfare. Where disclosure creates risks to psychological well-being or safety, *ḥifẓ al-nafs* and *ḥifẓ al-'aql* also become relevant considerations.

Taken together, the analysis identifies four interconnected areas of potential *mafsadah* in *sharenting*: exposure to inappropriate or excessive public visibility, psychological and social risks, commercial exploitation, and misuse of children's personal information. These risks are consistent with the broader *sharenting* literature, which characterizes the practice as a multidimensional phenomenon involving privacy, children's perspectives, professional and commercial practices, and social media dilemmas (Tosuntaş & Griffiths, 2024). However, the present analysis extends the existing discussion by interpreting these risks through the Islamic legal concepts of *ma'ālāt al-af'āl*, *maṣlahah*, *mafsadah*, and the relevant *Maqāṣid al-Sharī'ah* objectives.

Accordingly, the legal assessment of *sharenting* should not focus exclusively on parents' good intentions or the social benefits derived from sharing family experiences. The relevant question is whether the particular form of disclosure produces a reasonable and legitimate benefit while avoiding disproportionate harm to the child. The legal maxim *al-darar yuzāl* establishes the obligation to prevent and eliminate harm, while *dar'u al-mafāsidi muqaddam 'alā jalb al-maṣāliḥ* provides a basis for prioritizing the prevention of significant harm over secondary benefits (Sabrina Az Zahra Putri et al., 2025; Rahman et al., 2026). Thus, *sharenting* should be evaluated contextually according to its purpose, content, audience, degree of disclosure, and foreseeable consequences. This consequence-based assessment provides the foundation for the subsequent application of *Maqāṣid al-Sharī'ah* in determining when *sharenting* may serve *maṣlahah* and when it may constitute a form of *mafsadah* requiring restriction or prevention.

Maqāṣid al-Sharī'ah Analysis of Sharenting Practices

The analysis indicates that *sharenting* cannot be assessed through a single legal category because its benefits and potential harms vary according to the purpose, content, audience, and consequences of disclosure. *Maqāṣid al-Sharī'ah* provides an appropriate framework for this assessment because Islamic law seeks to realize human welfare (*maṣlahah*) and prevent harm (*mafsadah*), particularly through the protection of the essential objectives of Islamic law (Afdhal et al., 2026). This consequence-oriented approach is also consistent with the principle of *ma'ālāt al-af'āl*, which requires consideration of the consequences of an action in contemporary legal reasoning (Nur et al., 2024). Accordingly, *sharenting* is examined in relation to the five essential objectives of Islamic law: *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-'aql*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl*.

From the perspective of *ḥifẓ al-dīn*, *sharenting* may generate *maṣlahah* when social media is used to share children's religious education, Qur'anic learning, or participation in Islamic activities, thereby disseminating positive religious values within the family and wider community (Kamila & Shahira, 2024). However, such practices require ethical limitations when children's religious activities become primarily a means of gaining social recognition or parental self-promotion. The concern is particularly relevant to *riyā'*, where religious or family-related displays may shift from expressions of gratitude

toward seeking public validation (Saputra Pulungan et al., 2026). Excessive exposure may also conflict with the Islamic value of modesty (*al-hayā'*) (Syukri et al., 2025). Thus, *sharenting* may support *ḥifẓ al-dīn* when its purpose and manner remain consistent with Islamic ethics and avoid unnecessary exposure.

The objective of *ḥifẓ al-nafs* is particularly relevant to children's physical and psychological safety. Previous research has identified the disclosure of children's identities, schools, locations, and daily routines as potential sources of digital security risks (Saputra Pulungan, 2026). Mental and psychological well-being also forms part of contemporary understandings of *ḥifẓ al-nafs*, particularly when digital exposure creates vulnerability to harassment, negative comments, or other harmful interactions (Putra et al., 2026; Aan et al., 2026). Therefore, the *maqāṣid* assessment does not treat every instance of *sharenting* as harmful; rather, the relevant issue is whether the particular disclosure creates a foreseeable threat to the child's safety or well-being.

The analysis also connects *sharenting* with *ḥifẓ al-ʿaql*, particularly through the protection of children's psychological and emotional development. Contemporary interpretations of *ḥifẓ al-ʿaql* extend beyond the prohibition of substances that impair reasoning to include the protection of mental health and human development (Zen, 2024; Hasan Alfarisi, 2025). Continuous exposure to public evaluation may affect children's identity formation and personal space, particularly when their private experiences are permanently documented online (Rosyidah & Prima, 2026). Content that humiliates or exposes children's weaknesses may further create psychological consequences (Iskandar & Salamah, 2025), while previous research has documented psychological effects associated with cyberbullying among adolescents (Harinsa Putri & Ina Savira 2022). Accordingly, *sharenting* that unnecessarily exposes children to humiliation, persistent social pressure, or harmful digital interactions may conflict with the objective of protecting their psychological development.

The strongest connection, however, is found in *ḥifẓ al-nasl*, because children constitute the generation whose dignity, identity, and future welfare are directly affected by parental digital practices. Contemporary *maqāṣid* scholarship has expanded the protection of *nasl* beyond biological continuity toward the protection of the welfare, honor, identity, and dignity of future generations (Alwan Subaki & Khafid, 2025). This broader understanding is particularly relevant to *sharenting*: every photograph, video, personal detail, or narrative disclosed by parents may contribute to the construction of a child's digital identity before the child is capable of determining that identity independently. Research on children's digital identity confirms that *sharenting* is one of the principal mechanisms through which parents create children's online identities, while also identifying risks such as digital kidnapping and identity theft (Berg et al., 2024).

The relationship between digital identity and *ḥifẓ al-nasl* can therefore be explained through the concept of intergenerational protection. *Nasl* concerns not merely the existence of future generations but their preservation and welfare as human beings whose dignity and interests must be protected. When parents disclose information that may permanently shape how a child is represented, recognized, or judged in the future, the consequences extend beyond the child's present condition to the child's future social identity and welfare. Recent research on *sharenting* similarly identifies children's privacy, autonomy, consent, and digital identity as interconnected concerns in contemporary parental sharing practices (Akay, 2026). Therefore, protecting children's digital identities can be regarded as part of *ḥifẓ al-nasl* because it protects the dignity, autonomy, and future interests of the next generation rather than merely protecting data as an abstract form of property.

This interpretation is further supported by the contemporary application of *Maqāṣid al-Sharīʿah* to digital privacy. Recent normative research argues that principles of *amanah*, justice, consent, purpose limitation, and prevention of harm provide an Islamic ethical basis for protecting personal data in digital environments (Wicaksana et al., 2026). In the context of *sharenting*, these principles mean that parental authority over children's digital content should be exercised as a responsibility rather than as unrestricted ownership. This finding is consistent with the earlier analysis of *amanah* and children's privacy in this

study and reinforces the position that children's interests provide an important normative limit on parental discretion.

The objective of *ḥifẓ al-māl* becomes relevant when children's photographs, personal information, and daily activities acquire economic value through digital platforms. Personal data increasingly possesses economic value in the digital economy (Bagenda et al., 2025), while children's images and personal information may be incorporated into advertising, family influencing, and other monetization strategies (Sitorus et al., 2025). Family-content monetization may consequently turn children into sources of economic benefit (Siti & Ahludin, 2025). Such practices do not automatically violate *ḥifẓ al-māl*, because Islam does not prohibit legitimate economic activity; however, economic benefits should not be obtained by disregarding children's rights and interests (Sumarni & Eny, 2025; Futri et al., 2026). The relevant *maqāṣid* question is therefore whether economic benefit is obtained through a fair and responsible use of children's digital presence or through practices that transfer disproportionate risks to the child.

Based on the five objectives, this analysis finds that *sharenting* should be evaluated contextually rather than absolutely. Its potential *maṣlaḥah* includes family documentation, religious and educational communication, social connection, and legitimate economic activity, while its potential *mafsadah* includes threats to children's safety, psychological well-being, privacy, dignity, digital identity, and future interests (Ananing & Endah, 2026). These findings are consistent with broader *sharenting* research identifying children's privacy, children's perspectives, professional *sharenting*, and social media dilemmas as central concerns in the literature (Tosuntaş & Griffiths, 2024).

Accordingly, the *Maqāṣid al-Sharī'ah* analysis establishes that the primary consideration in *sharenting* should be the protection of the child's interests. The stronger the potential threat to children's safety, psychological development, dignity, digital identity, or future welfare, the stronger the *maqāṣid*-based justification for restricting the relevant practice. Conversely, where disclosure serves a legitimate benefit, involves proportionate information, and does not create significant foreseeable harm, the practice may remain permissible. Thus, the legal assessment of *sharenting* should be based not merely on whether parents have authority to share content but on whether the particular practice realizes *maṣlaḥah* while preventing *mafsadah* in accordance with the objectives of Islamic law.

The Legal Construction of Sharenting from the Perspective of Contemporary Islamic Jurisprudence

Islamic law is fundamentally adaptive to changing circumstances, provided that such developments remain consistent with the objectives of the Sharia (Prayiani & Hasibuan, 2026). *Sharenting* is a contemporary issue that is not explicitly addressed in classical Islamic jurisprudential sources because it emerged from the development of modern digital technology. Therefore, determining its legal status requires an *ijtihād*-based approach that is not limited to textual interpretation but also considers its broader social consequences (Rifaldy, 2025).

According to a general principle of Islamic jurisprudence, the original ruling in matters of social transactions is permissibility (*al-aṣl fī al-mu'āmalāt al-ibāḥah*) unless there is specific evidence indicating prohibition (Habel, 2023). Accordingly, *sharenting* cannot automatically be classified as prohibited merely because it involves the use of social media or the publication of children's photographs. Nevertheless, such permissibility is conditional and may change depending on the degree of benefit and harm generated by the practice (Habel, 2023). In this context, the framework of *Maqāṣid al-Sharī'ah* serves as an important instrument for determining the legal boundaries of *sharenting* in a more proportionate manner.

Sharenting may be classified as *mubāḥ* when it is practiced within reasonable limits and is intended to promote legitimate benefits. This category includes posts that are documentary, educational, or informative in nature and do not compromise children's rights. For example, parents may share

selected moments from their children's lives as an expression of gratitude, a form of family documentation, or a means of disseminating beneficial parenting experiences.

Such permissibility is based on the absence of elements that contradict Islamic principles. The child is not exploited, the information disclosed is not sensitive, the post does not create a significant risk of harm, and the activity is not motivated by *riyā'* or the pursuit of public admiration. In addition, the published content must continue to protect the child's *'awrah*, dignity, honor, and status as an individual whose rights must be safeguarded.

From the perspective of *Maqāṣid al-Sharī'ah*, proportionate *sharenting* may support social welfare by disseminating useful information, strengthening family relationships, and functioning as a medium of education or Islamic propagation (Rifaah Bulu' & Amir Patha, 2023). Therefore, as long as the benefits outweigh the potential harms, the legal status of *sharenting* remains within the category of *mubāḥ*.

The legal status of *sharenting* may shift from *mubāḥ* to *makrūh* when it is conducted excessively without producing clear or meaningful benefits (Aprilia et al., 2023). This category is generally associated with *oversharenting*, namely the repeated disclosure of nearly every aspect of a child's daily life on social media without adequate consideration of the child's needs and interests. Under such circumstances, the harm may not yet reach a level that requires an absolute prohibition, but the practice already demonstrates tendencies that are inconsistent with the Islamic principle of precaution. Examples include routinely uploading children's daily activities, excessively exposing their private lives, or using children's content primarily to obtain social recognition and digital validation (Saputra Pulungan et al., 2026).

Furthermore, excessive behavior (*isrāf*) and the persistent pursuit of social recognition are discouraged in Islam because they may shift an individual's orientation from public welfare toward personal gratification (Faidza & Mansur, 2025). Accordingly, although excessive *sharenting* may not immediately cause identifiable harm, it should still be avoided because it is inconsistent with the principle of moderation (*wasatiyyah*), which constitutes an important characteristic of Islamic teachings.

Sharenting may become *ḥarām* when it clearly causes, or presents a strong likelihood of causing, harm to children. Under these circumstances, the protection of children's rights must take precedence over parents' interests in sharing information through social media. Forms of *sharenting* that may fall within this prohibited category include uploading photographs or videos that expose children's *'awrah*, humiliating them before the public, disclosing personal information that may threaten their safety, and publishing content that could damage their future reputation or well-being. Similarly, using children solely as instruments for obtaining financial gain without considering their best interests constitutes a practice that should be prohibited (Abdillah, 2021).

The Indonesian Ulema Council (*Majelis Ulama Indonesia* or MUI) has not issued a specific fatwa that directly regulates *sharenting* as a distinct term. However, the general practice of sharing children's content on social media may be assessed under MUI Fatwa No. 24 of 2017 concerning the Law and Guidelines for Social Interaction through Social Media. The fatwa states that Muslims are prohibited from using social media to disclose the faults or disgrace of others, disseminate pornographic materials, or distribute any content forbidden under Islamic law (Khoirul Ngarifin & Sutopo, 2025). The prohibition is grounded in several Islamic legal principles. First, the maxim *lā ḍarar wa lā ḍirār* prohibits actions that cause harm to oneself or others. Second, the maxim *al-ḍarar yuzāl* requires that all forms of harm be removed (Ahnaz Alamudi et al., 2024). Third, parents are obligated to preserve the trust granted by Allah SWT in the form of their children and descendants (Syafira et al., 2022).

From the perspective of *Maqāṣid al-Sharī'ah*, *sharenting* that endangers children's physical safety, mental health, dignity, or economic rights contradicts the objectives of protecting life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). Accordingly, such

practices cannot be justified even when they are carried out for entertainment, popularity, or economic benefit.

In addition to considering benefits and harms that have already occurred, Islamic jurisprudence also recognizes the principle of *sadd al-dharī'ah*, namely blocking the means that may lead to harm or prohibited outcomes. Ibn Qayyim al-Jawziyyah defined *al-dharī'ah* as anything that serves as a means or pathway toward a particular objective. According to Ibn Qayyim, the legal status of a means follows the legal status of the end to which it leads. When a means leads to benefit, it may be opened through *fath al-dharī'ah*. Conversely, when it leads to harm or prohibited conduct, it must be blocked through *sadd al-dharī'ah*.

In the context of social media, digital activities involving the disclosure of disgrace, the circulation of harmful content, or the reposting of materials that demean others may become means leading to backbiting (*ghībah*) and other harmful conduct. Such activities should therefore be prevented as an application of *sadd al-dharī'ah* (Hidayat et al., 2026). This principle is particularly relevant to *sharenting* because many of its risks remain potential in nature and may only become apparent over the long term.

In *sharenting* practices, a post that initially appears harmless may provide an entry point for cybercrime, data misuse, online harassment, identity theft, or child exploitation in the future. Islamic law therefore considers not only consequences that have already occurred but also harms that can reasonably be anticipated and prevented (Astarina, 2026). The application of *sadd al-dharī'ah* requires parents to exercise caution before publishing information about their children. Each post should be evaluated through several fundamental questions: Is the information genuinely necessary to publish? Could it endanger the child in the future? Would the child feel comfortable if the information remained accessible when they reached adulthood? Such considerations represent a form of moral responsibility consistent with the objectives of Islamic law in protecting future generations.

Based on the preceding Islamic legal and *maqāṣid* analyses, several ethical principles may serve as guidelines for Muslim parents engaging in *sharenting*. First, the best interests of the child must constitute the primary consideration in every post (Ananda Sabina Zahira, 2025). Second, parents are obligated to protect children's privacy and sensitive personal information (Gordianus & Cahyo, 2025). Third, published content must not degrade children's dignity or cause them embarrassment (Dian et al., 2025). Fourth, parents must consider the long-term implications of the digital footprints they create on behalf of their children (Fatmawati, 2024). Fifth, *sharenting* must be practiced proportionately and should not involve excessive exposure (Sitorus et al., 2025).

These principles establish the legal boundary of *sharenting* in Islamic jurisprudence: the practice remains permissible when it provides a legitimate benefit without violating children's privacy, dignity, safety, or future interests; it becomes discouraged when disclosure is excessive and lacks meaningful benefit; and it may become prohibited when it causes, or is highly likely to cause, significant harm to the child. Thus, the legal construction of *sharenting* is determined not by the use of social media itself but by the purpose, content, degree of disclosure, and foreseeable consequences of the practice within the framework of *Maqāṣid al-Sharī'ah*.

Conclusion

The findings demonstrate that *sharenting* in contemporary Islamic jurisprudence cannot be assigned a single legal status because its ruling depends on the purpose, degree of disclosure, potential benefits, and foreseeable consequences for children. The analysis identifies three legal categories: *sharenting* is classified as *mubāḥ* when it provides a legitimate benefit, is practiced proportionately, and does not compromise children's privacy, dignity, safety, or rights; it may become *makrūh* when disclosure is excessive and lacks meaningful benefit; and it may become *ḥarām* when it causes, or presents a strong likelihood of causing, significant harm to children.

The *Maqāṣid al-Sharī'ah* analysis further demonstrates that children's protection is primarily connected to the objectives of preserving life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). In particular, *ḥifẓ al-nasl* provides a normative basis for protecting children's privacy, dignity, digital identity, and future welfare as members of the next generation. The principle of *amanah* further limits parental authority: parents are entrusted with the care and protection of children and therefore cannot treat their children's personal information as unrestricted parental property. Consequently, parental authority to share content must be exercised according to the child's best interests and the obligation to prevent foreseeable harm.

These findings establish that the legal assessment of *sharenting* should be contextual rather than based solely on the act of sharing itself. The decisive considerations are the legitimacy of the purpose, sensitivity of the information disclosed, extent of audience exposure, potential benefits, and foreseeable risks to the child. This framework provides a contemporary Islamic legal basis for distinguishing permissible digital parenting practices from excessive or harmful forms of *sharenting*, while maintaining children's rights, dignity, safety, and future welfare as the primary considerations.

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