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The Phenomenon of Family Content Creators and Its Implications for the Formation of a Maslahah Family

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ABSRACT

The rapid development of social media has given rise to the phenomenon of family content creators, referring to families who actively share their domestic lives through various digital platforms. This phenomenon offers opportunities for education, entertainment, and economic gain; however, it also raises concerns regarding family privacy, the culture of oversharing, and the potential exploitation of children. This study aims to analyze the legal ethics of the family content creator phenomenon from the perspective of Islamic Family Law and to examine its influence on the realization of a maslahah (harmonious and welfare-oriented) family. The research employs a qualitative descriptive approach using the library research method. Data were collected from books, scholarly journals, articles, and other relevant literature and analyzed through data reduction, data presentation, and conclusion drawing. The findings reveal that the activities of family content creators are fundamentally permissible in Islam, provided that they uphold the principles of maslahah, safeguard family privacy, protect children's rights, and comply with Islamic legal and ethical values. Such activities may generate positive outcomes, including educational benefits, inspiration, strengthened social relationships, and economic opportunities that contribute to the establishment of a maslahah family. Nevertheless, when carried out excessively without due consideration of Islamic ethical and legal boundaries, these activities may result in negative consequences, such as violations of privacy, child exploitation, social pressure, and the disruption of family harmony. Therefore, the use of social media within the family context should be exercised wisely, proportionately, and responsibly to ensure alignment with the objectives of family protection and welfare as prescribed in Islam.

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Introduction

The rapid advancement of information and communication technology has significantly transformed contemporary society, particularly through the emergence of social media, which enables individuals to interact, exchange information, and publicly display various aspects of

their lives in digital spaces (Cahyono, 2020). Platforms such as YouTube, Instagram, and TikTok have evolved beyond their original functions as tools for entertainment and communication, becoming spaces for documenting everyday life and constructing digital identities. Within this context, the phenomenon of family content creators has emerged, referring to families who actively produce and share digital content about their domestic lives, including parenting practices, marital relationships, household activities, and other personal experiences. This phenomenon has grown rapidly due to increasing public interest in content perceived as authentic, relatable, and capable of providing both entertainment and inspiration.

The emergence of family content creators offers numerous benefits for both content producers and society. Family-oriented content can serve as an educational medium for parenting, household management, and the cultivation of harmonious family relationships. Moreover, it creates economic opportunities through content monetization, promotional partnerships, and various forms of digital marketing (Sidik, 2023). Nevertheless, these advantages are accompanied by several critical concerns. Excessive exposure of family life may diminish personal privacy, encourage a culture of oversharing, and increase the risk of child exploitation within digital content. Many children are involved in content production without adequate consideration of the long-term consequences for their psychological development and their right to privacy. These circumstances demonstrate that family activities on social media involve not only the exercise of freedom of expression but also issues of ethics, child protection, and moral responsibility.

From the perspective of Islamic Family Law, the family constitutes a sacred institution whose dignity, privacy, and welfare (maslahah) must be safeguarded. Islam emphasizes the preservation of personal and family honor, the protection of children's rights, and the avoidance of actions that may cause harm (mafsadah) (Abdul, 2006). Consequently, the phenomenon of family content creators deserves critical examination to determine the extent to which such activities conform to the principles of Islamic Family Law and the concept of a maslahah family. The primary research questions addressed in this study concern the legal and ethical dimensions of publicly displaying family life on social media and the extent to which such activities contribute to or undermine the realization of a maslahah family.

This study aims to analyze the phenomenon of family content creators from the perspective of Islamic Family Law, with particular emphasis on the ethics of publishing family life through social media and its implications for the formation of a maslahah family. In addition, the study seeks to identify both the benefits and the risks associated with family content creation in order to provide practical guidance for Muslim families in utilizing social media wisely,

ethically, and responsibly.

Previous studies have examined various issues related to social media and family life. Reni Febriyanti (2021) investigated the legal protection of children engaged as content creators on social media and concluded that legal safeguards for children in digital environments remain inadequate. Lailatul Mufidah (2022) analyzed Instagram content as a medium for marriage education from the perspective of Maqāṣid al-Sharīʿah and found that social media can function effectively as an educational platform when managed in accordance with Islamic values. Hidayatullah et al. (2023) emphasized the importance of Islamic communication ethics in social media use to prevent privacy violations and the irresponsible dissemination of information. Similarly, Abu Yazid (2021) argued that social media activities should be directed toward preserving human dignity, protecting lineage, and promoting public welfare. Despite these contributions, studies specifically examining the phenomenon of family content creators in relation to the development of a maslahah family remain limited. This research therefore seeks to fill this gap in the existing literature.

The theoretical framework of this study is grounded in the concepts of the maslahah family, Islamic Family Law, and Maqāṣid al-Sharīʿah. A maslahah family is understood as a family that promotes the well-being and comprehensive welfare of all its members in physical, psychological, social, and spiritual dimensions. Meanwhile, Maqāṣid al-Sharīʿah serves as the principal analytical framework for evaluating the benefits (maslahah) and harms (mafsadah) arising from the activities of family content creators, particularly concerning the protection of religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), intellect (ḥifẓ al-'aql), lineage (ḥifẓ al-nasl), and property (ḥifẓ al-māl) (Auda, 2015). Through this theoretical framework, the study seeks to provide a comprehensive understanding of the ethical and legal boundaries governing the use of social media by Muslim families in the contemporary digital era.

Method

This study employs a qualitative descriptive approach using the library research method. This approach is intended to examine and analyze the phenomenon of family content creators from the perspective of Islamic Family Law and its relationship to the development of a maslahah family. The data utilized in this study consist of both primary and secondary sources. Primary data were obtained from books discussing the concepts of family content creators, social media, the maslahah family, Islamic Family Law, and Maqāṣid al-Sharīʿah. Secondary data were collected from scholarly journals, academic articles, previous research, official documents, and other relevant digital sources related to the research topic. Data were collected through document analysis and an extensive literature review by examining various sources

addressing the phenomenon of family content creators and Islamic principles governing family life. The collected data were subsequently analyzed using qualitative descriptive analysis. The analytical process consisted of three stages: data reduction, involving the selection and classification of information relevant to the research objectives; data presentation, in which the data were systematically organized to facilitate interpretation; and data interpretation based on the concepts of the maslahah family, Islamic Family Law, and Maqāṣid al-Sharīʿah. Finally, conclusions were drawn inductively by comparing different scholarly perspectives and findings from the literature, followed by identifying the forms of maslahah (benefit) and mafsadah (harm) arising from the activities of family content creators. This process enabled the study to formulate comprehensive conclusions regarding the ethical dimensions of such activities and their implications for the establishment of a maslahah family (Mestika, 2014).

Results

The phenomenon of family content creators has developed alongside the increasing use of social media across various segments of society. The emergence of digital platforms such as YouTube, TikTok, Instagram, and Facebook has provided extensive opportunities for individuals to share information, experiences, and aspects of their daily lives. Over time, social media has been utilized not only by individuals as a medium for self-expression but also by families who transform their domestic activities into digital content (Duffy et al., 2019). Family-related activities, including parenting practices, household routines, family travel, and everyday moments, are increasingly documented and shared with the public through social media platforms. This phenomenon reflects a transformation in the function of social media, which has evolved beyond a communication tool into a public space where families construct digital identities and engage with online audiences.

The findings indicate that the activities of family content creators generate various benefits for both families and society. From a social perspective, family-oriented content frequently serves as a medium for education and inspiration, particularly in relation to parenting practices, family communication, and household management. Through the experiences shared by content creators, audiences may acquire practical knowledge that can be applied in their own family lives. Furthermore, these activities create economic opportunities through content monetization, promotional partnerships, advertising, and other forms of digital entrepreneurship (Mufidah, 2022). For many families, social media has become an important source of income that contributes to improving household welfare.

Despite these benefits, this study also identifies several challenges associated with the practice of family content creation. One of the most significant concerns is the increasingly blurred

boundary between private and public spheres. Family life, which was traditionally regarded as private, has become more accessible to the public, thereby increasing the risk of misuse of personal information and compromising the privacy of family members (Hidayatullah et al., 2023). In addition, the constant demand to produce engaging content and maintain positive audience engagement often creates social pressure for content creators. Many families feel compelled to portray an idealized lifestyle in order to preserve their popularity and sustain their number of followers on social media.

The study further reveals that children's involvement in family content represents an issue requiring particular attention. Children frequently become the central focus of digital content because they are perceived as attracting greater audience engagement and increasing viewership. However, most children lack sufficient awareness of the long-term implications of disseminating their personal information online. The digital footprint established during childhood may have lasting consequences for their future social interactions, psychological well-being, and personal privacy. Consequently, protecting children's rights should constitute a fundamental ethical consideration in the activities of family content creators (Febriyanti, 2021).

From the perspective of Islamic Family Law, the findings demonstrate that the activities of family content creators are generally permissible (mubāḥ) provided that they promote maslahah (public benefit) and do not contravene the principles of Islamic law. Content that provides family education, parenting experiences, marital motivation, and Islamic values may generate significant benefits for society. Nevertheless, several ethical principles must be observed, including safeguarding family privacy, preserving the dignity and honor of family members, protecting children's rights, and ensuring that all published content reflects Islamic moral values (al-Zuḥaylī, 2002). The study further indicates that excessive disclosure of domestic life—particularly content involving family conflicts or highly personal matters—may give rise to ethical concerns and conflict with the Islamic principle of protecting family honor (ḥifẓ al-'irḍ).

Furthermore, the findings suggest that the activities of family content creators have complex implications for the realization of a maslahah family. On the one hand, such activities may strengthen family relationships through collaborative content production, enhance creativity, expand social networks, and generate additional income that supports family welfare. On the other hand, they also present substantial risks, including diminished family privacy, increased social pressure driven by the pursuit of online popularity, dependence on public validation, and the potential exploitation of children during content production. These findings suggest that social media can contribute positively to the realization of a maslahah family when utilized wisely, proportionately, and

responsibly. Conversely, excessive and unethical use of social media without due consideration of its impact on family members may result in mafsadah (harm), thereby undermining family harmony, dignity, and overall well-being.

Discussion

The rapid advancement of information and communication technology has significantly transformed patterns of social life, including family life. The emergence of social media platforms such as YouTube, TikTok, Instagram, and Facebook has extended their function beyond communication and entertainment to become new public spaces in which individuals and families can share aspects of their daily lives with wider audiences (Nasrullah, 2017). Within this context, the phenomenon of family content creators has emerged, referring to families who actively produce and disseminate digital content portraying their domestic lives. This phenomenon reflects a transformation from the private sphere to the public sphere, whereby family activities that were once considered personal have increasingly become objects of public consumption through social media.

The findings indicate that the phenomenon of family content creators is closely associated with the growth of the digital economy, which has created new opportunities for individuals and families to generate income through social media platforms. Content creation is no longer viewed merely as a means of documenting family life but has evolved into a professional activity and a significant source of household income. Content monetization, promotional collaborations, advertising, and various forms of digital partnerships have positioned social media as one of the most promising sectors of the contemporary digital economy. These developments demonstrate that technological innovation has created new opportunities for families to improve their economic well-being through the creative and productive use of digital media (Duffy et al., 2017).

From the perspective of Islamic Family Law, the activities of family content creators fall within the domain of mu'āmalāt, where the original legal ruling is permissibility (ibāḥah) unless explicit evidence establishes otherwise. This principle is consistent with the well-established Islamic legal maxim stating that all forms of social transactions are fundamentally permissible unless prohibited by the Sharīʿah. Consequently, the use of social media to share family experiences, parenting practices, or household activities cannot automatically be regarded as impermissible. On the contrary, when such content promotes education, da'wah (Islamic outreach), and the dissemination of positive values, it may serve as a means of

achieving maslahah (public benefit), thereby fulfilling the broader objectives of Islamic law (Maqāṣid al-Sharīʿah) (al-Zuḥaylī, 2002).

The study further reveals that most family-related content shared on social media focuses on parenting experiences, family education, marital communication, and various aspects of everyday domestic life. Such content possesses considerable potential to benefit society by serving as a source of practical knowledge and inspiration for other families. Within the framework of digital da'wah, social media may function as an effective platform for disseminating Islamic teachings, often reaching broader audiences than conventional methods. Through educational and inspirational content, Muslim families can contribute to fostering a positive digital culture while reinforcing Islamic values within contemporary society.

Nevertheless, the findings also demonstrate that the activities of family content creators raise several ethical concerns requiring careful consideration. One of the principal issues is the increasingly blurred boundary between private and public spheres. Family life, which is inherently private, is frequently exposed to public audiences in pursuit of greater visibility, engagement, and online popularity. From the perspective of Islamic Family Law, this development requires critical evaluation because Islam places significant emphasis on protecting family privacy and preserving human dignity. The preservation of honor (ḥifẓ al-'irḍ) constitutes one of the essential ethical values in Islamic teachings, aiming to safeguard the dignity and reputation of individuals and families from actions that may cause harm or humiliation.

Excessive disclosure of domestic life may generate various risks, including the misuse of personal information, negative public commentary, and even internal family conflict. Not every aspect of family life is appropriate for public dissemination, particularly matters involving personal issues, marital disputes, or sensitive information concerning family members. Consequently, families who actively engage with social media should develop a clear awareness of the distinction between information that may appropriately be shared with the public and information that should remain within the private sphere of family life. Such awareness constitutes an essential component of the ethical and moral responsibility expected of social media users.

Another important issue highlighted by this study concerns the involvement of children in family-generated digital content. The findings reveal that children frequently become the primary focus of online content because they are perceived as increasing audience engagement and attracting larger numbers of viewers. This phenomenon deserves particular attention because children constitute a vulnerable group that generally lacks the capacity to comprehend the long-term consequences of exposing their identities and personal activities

on the internet. From the perspective of Islamic Family Law, children are regarded as a trust (amānah) whose rights, dignity, and future must be protected. Therefore, any activity involving children should prioritize the best interests of the child above all other considerations (Febriyanti, 2021).

Child protection extends beyond meeting physical needs and encompasses psychological, social, and moral well-being. Digital footprints established during early childhood may significantly influence children's future social relationships, educational opportunities, and professional careers. Accordingly, parents bear a substantial responsibility to ensure that children's participation in digital content neither constitutes exploitation nor interferes with their healthy development or future prospects. In this regard, the welfare and best interests of children must always take precedence over economic incentives or the pursuit of online popularity.

The phenomenon of family content creators may also be examined through the concept of the maslahah family. A maslahah family is one that promotes benefit, well-being, and protection for all its members (Mufidah, 2022). This concept extends beyond the fulfillment of economic needs to encompass spiritual, moral, social, and psychological dimensions of family life. The findings of this study indicate that the activities of family content creators have the potential to support the realization of a maslahah family when conducted in a balanced, proportionate, and responsible manner. Collaborative content creation may strengthen relationships among family members, improve communication, foster creativity, and generate additional income that contributes to the overall welfare of the household.

Nevertheless, these benefits must be balanced by the family's ability to manage the risks associated with social media use. When digital activities begin to diminish the quality of family interactions, generate psychological stress, or trigger conflicts driven by the pursuit of online popularity, the realization of a maslahah family becomes increasingly difficult. The concept of a maslahah family requires a balanced fulfillment of both material and non-material needs so that all family members may experience tranquility, happiness, security, and comprehensive well-being.

A more comprehensive analysis may be undertaken through the framework of Maqāṣid al-Sharīʿah, which represents the overarching objectives of Islamic law. According to this framework, human welfare (maslahah) is achieved through the protection of five essential interests: religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), intellect (ḥifẓ al-'aql), lineage (ḥifẓ al-nasl), and property (ḥifẓ al-māl). These five objectives provide an appropriate analytical framework

for evaluating the extent to which the activities of family content creators are consistent with the objectives of Islamic law (al-Shāṭibī).

From the perspective of ḥifẓ al-dīn, social media may serve as an effective platform for da'wah and the dissemination of Islamic values when utilized to communicate educational, constructive, and morally beneficial messages. In terms of ḥifẓ al-māl, the activities of family content creators may generate legitimate economic benefits for families, provided that such activities are conducted through lawful (ḥalāl) means and remain consistent with the ethical principles of the Sharīʿah. Meanwhile, the objectives of ḥifẓ al-nafs and ḥifẓ al-'aql require that the use of social media should not jeopardize the physical or psychological well-being of family members. Social pressure, cyberbullying, and the constant expectation to present an idealized online image may pose serious threats to mental health if not managed responsibly.

Among the five essential objectives of Maqāṣid al-Sharīʿah, ḥifẓ al-nasl (the protection of lineage and future generations) bears the strongest relevance to the phenomenon of family content creators. The protection of children and future generations must remain a primary consideration in every form of family-related digital activity. Children's participation in social media content should always respect their rights to privacy, personal security, and healthy psychological development. When such participation sacrifices children's welfare for economic gain or online popularity, it clearly contradicts the objectives of Maqāṣid al-Sharīʿah.

Accordingly, the phenomenon of family content creators cannot be categorically classified as either inherently beneficial or inherently harmful. Its ethical and legal evaluation depends largely on how families utilize social media and the extent to which these activities promote the welfare (maslahah) of all family members. When social media is used responsibly by safeguarding family privacy, protecting children's rights, prioritizing educational values, and promoting the common good, the activities of family content creators can contribute positively to the realization of a maslahah family. Conversely, when such activities involve excessive self-disclosure, child exploitation, or disregard for the ethical principles governing family protection, they may generate mafsadah (harm) that conflicts with both the objectives of Islamic Family Law and the broader framework of Maqāṣid al-Sharīʿah.

Conclusion

The phenomenon of family content creators represents one of the contemporary developments in social media that enables families to share their domestic lives and daily activities with the public through digital platforms. From the perspective of Islamic Family Law, such activities are fundamentally permissible, provided that they conform to the principles of the Sharīʿah, uphold ethical standards, protect the rights of all family members,

and promote maslahah (public welfare). When conducted responsibly, family content creation can generate various benefits, including educational opportunities, inspiration, digital da'wah, the strengthening of social relationships, and improvements in family economic well-being. The findings of this study demonstrate that the activities of family content creators have significant implications for the realization of a maslahah family. Positive outcomes emerge when social media is utilized wisely to disseminate beneficial values, strengthen family relationships, and contribute positively to society. Conversely, these activities may also produce mafsadah (harm) when carried out excessively or irresponsibly, resulting in diminished family privacy, increased social pressure, and the potential exploitation of children, all of which may undermine family harmony and overall well-being. Based on the analytical framework of the maslahah family and the theory of Maqāṣid al-Sharīʿah, the activities of family content creators may be regarded as beneficial only when they contribute to the preservation of the five essential objectives of Islamic law: religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), intellect (ḥifẓ al-'aql), lineage (ḥifẓ al-nasl), and property (ḥifẓ al-māl). Accordingly, families who actively engage in digital content creation should observe clear ethical boundaries, safeguard family privacy, protect children's rights, and ensure that the content they publish consistently reflects Islamic values. By adhering to these principles, the use of social media can support, rather than undermine, the realization of a maslahah family in the digital era.

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