

REINTERPRETATION QS. AL-FURQAN [25]:74 ON CHILDREN EXPLOITATION IN THE KID INFLUENCER PHENOMENON

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Abstract

The Coronavirus Disease pandemic or known as Covid-19 has succeeded in changing the lines of people's lives. Life, which is usually done easily by people, has changed with the transformation of behavior towards digitalization. The digital world has an impact on the emergence of the term influencer which has three important roles, namely to inform, persuade, and entertain. Influencers not only have an ordinary role in the digital world but the authority possessed by influencers is also practiced among children. The practice of kid influencers is often a source of sustenance and leads to the practice of exploiting children. this study uses library research using Tafsir Maqashidi to reinterpret the QS. Al-Furqan [25]:74 looks for maqasid and the moral ideas contained in it. This study resulted that QS. Al-Furqan [25]:74 is not just an empty and empty ideal but needs to be practiced with various roles from parents to the baby and this verse contains an element of maqasid leading to the hifs nafs.

Keywords: *Hamka, Tafsir al-Azhar, Leadership, Munasabah.*

Abstrak

Pandemi Coronavirus Disease atau dikenal Covid-19 telah berhasil mengubah lini kehidupan bermasyarakat. Kehidupan yang biasanya interaksi masyarakat dilakukan dengan mudahnya, berubah dengan adanya transformasi perilaku menuju digitalisasi. Dunia digital berimbas pada munculnya istilah influencer yang memiliki tiga peran penting yakni to inform, to persuade, dan to entertainment. Influencer tidak hanya memiliki peran biasa dalam dunia digital, otoritas yang dimiliki influencer dipraktekan juga pada kalangan anak (kid). Praktek kid influencer kerap kali menjadi sumber rezeki dan memunculkan pada praktek eksploitasi anak. kajian ini menggunakan library research dengan menggunakan Tafsir Maqashidi guna mereinterpretasi QS. Al-Furqan [25]:74 mencari maqasid dan ide moral yang terkandung di dalamnya. Kajian ini menghasilkan bahwa QS. Al-Furqan [25]:74 bukan hanya sebagai cita-cita kosong belaka dan hampa namun perlu dipraktekan dengan berbagai peran dari orang tua terhadap sang buah hati dan ayat ini mengandung unsur maqasid mengarah pada hifs nafs.

Kata Kunci: *Hamka, Tafsir al-Azhar, Kepemimpinan, Munasabah.*

Introduction

Technological advances there are developing at this time cannot be denied anymore so rapidly, not to mention that progress is supported by the Corona Virus Disease pandemic or known as Covid-19. The pandemic, certainly triggers all levels of society to increase their creativity to survive by utilizing the sophistication of today's technology. It is proven that with technological facilities and to prioritize the benefit of the soul of the community, the majority of the professional sector depends on technological developments. The profession was finally developed and able to be touched by all elements. One of the professions that are trending today is Influencers. Khoniq Nur Afiah in her writings published on Mubadalah.id defines an influencer as someone who has the capacity, authority, and capability to influence and invite others in the virtual media universe to goodness. The container is also through existing social media.(Khoniq

Nur Afifah 2021) In contrast to Afiah, Ridwan Kamil¹ gives a categorization of influencers, he tells that an influencer moves to become an intermediary in conveying good and correct information. The three categories are community leaders, religious leaders, and digital figures. (Mata Najwa 2021)

Apart from that, social media as a forum for conveying information is known to be effective in transferring information to the public. Of course, this is used by influencers to make money and educate people in various ways. Call it Youtube, Twitter, TikTok, Instagram, and many more. But what if children are involved to provide some kind of education, as well as entertainment? Call it Ryan, a seven-year-old child who suddenly became famous because he often appeared on youtube in the Ryan Toys Review account. (Nicoll and Nansen 2018) Which shows the scene of opening a box containing toys (unboxing). Meanwhile, in Indonesia, so many parents make their children kid influencers, for example, Rafathar the son of Raffi Ahmad and Nagita, Kirana and Rumaysaa children of Retno Hening Palupi, Elisheva and Elleya, children of Rensia Sanvira, and many more that fill the walls of social media. (Firmansyah 2020)

Trends like this are rife among people now who take advantage of children to earn money to support the economy in the family. Not only that, children are the main actors who entertain various circles of the virtual world. (A. Coates and Boyland 2021) On the other hand, the existence of these behaviors provides a narrow space for children to be creative, innovate, seek identity, and even privacy. (Attwood and Elton 2003) This is because all children's activities are always highlighted by cameras that are ready to be published. Such behavior certainly has a huge effect on the survival of children in the future, it is not surprising if children vent their anger because emotions are not controlled and the child's psychology will be disturbed. Even though there are no parents who want these impacts to happen to their children, what is the impact of kid influencers on child psychology? does it fall under child exploitation? and how is the ideal, good, and desired child by the parents in the Qur'an?

From the explanation above, there is room for common ground in the discussion on the issue of child exploitation that departs from the interpretation of the QS. Al-Furqon [25]:74, where the explanation is not revealed in depth the interpretation of the QS. Al-Furqon [25]:74 in the books of commentary, as well as in research on it, so far the study of the QS. Al-Furqon [25]:74 has not specifically touched on the discourse on child exploitation, let alone responded to the phenomenon of kid influencers. Various previous studies included in the recording of scientific treasures such as those conducted by Teguh Abadan Amin (2017), (Teguh Abadah Amin 2017) Emi Asih (2012), (Emi Asih 2012) Siti Maryam (2019), (Maryam 2019) Ipah Hatipah, Rumba Triana, Syaeful Rokim (2018), (Hatipah, Triana, and Rokim 2018) and so on.

While the secondary sources of this article will use classical dictionaries, commentaries, or other literature related to the theme. As for describing and analyzing the issue of child exploitation, this article is intended to provide a re-understanding of how the Qur'an responds to the phenomenon of kid influencers, is it part of child exploitation or not? Then how is the psychological impact of children that occurs from children who become kid influencers? From these two questions, this article not only presents a new interpretation but also places the Qur'an as a holy book that will always be relevant across time and space, including concerning the development of the child himself. As for the editor of QS. Al-Furqon [25]:74 what the author means are:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

With the explanation above, I will focus on the reinterpretation of QS. Al-Furqon [25]:74 here is looking for a solution to child exploitation in the phenomenon of kid influencers by using the *Tafsir Maqashidi* method from Abdul Mustaqim. (A. Mustaqim 2019a; P. D. H. A. Mustaqim 2019) Here, there are three main reasons for using *Tafsir Maqashidi*: first, *Tafsir Maqashidi* is

¹ A charismatic and respected governor of West Java province, leads by following the millennial style. He was born in Bandung on October 4, 1971. The full details can be seen (Nurdiyansa 2022)

considered the most contemporary in the interpretation of the Qur'an, especially in Indonesia. (Fadilah 2019) *Second*, the *Tafsir Maqashidi* method can be used to explain legal, social, scientific, theological, and other verses. (P. D. H. A. Mustaqim 2019)

The third reason for using *Tafsir Maqashidi* in this article is Abdul Mustaqim's argument for his method, namely (1) *Tafsir Maqashidi* is the biological child of Islamic civilization, (2) has a sophisticated set of methods, so it does not only understand *Al-Maqashidi*. The Qur'an contextualizes the understanding of the Qur'an but also integrates and interconnects with other sciences, including the sciences and social-humanities, psychology, (3) *Tafsir Maqashidi* can become the philosophy of *Al-Tafsir*, which functions to dynamize the interpretation of the Qur'an. Qur'an, and criticize products that do not pay attention to the *maqashid* dimension of the Qur'an. (4) *Tafsir Maqashidi* can mediate between traditional and liberal groups because *Tafsir Maqashidi* has a close relationship with *Maqashid Sharia* which is a close and even the biological child of Muslim civilization. (P. D. H. A. Mustaqim 2019) The *Tafsir Maqashidi* method will discuss the issue of child exploitation in the phenomenon of kid influencers. This article will show offer a solution to the phenomenon of kid influencers that is rampant in this digital era

Results and Discussion

Kid Influencer As a Current Phenomenon

The development of digital-based technology is increasingly experiencing drastic changes in human activities lately. Especially when humans are faced with the Covid-19 pandemic by utilizing the sophistication of technology that already exists in movement and communication, among others. Behavior like this has an impact on many lines of life. (Ayşen AKKOR GÜL, Dilek ERTÜRK, and Elmer 2020) This digital-based transformation of human life gives rise to various rituals, activities, and phenomena that are rarely found in life-based face-to-face (offline). (Hackett et al. 2015) Ozlem Kalan stated that the significant transformations in people's lives today include: education, the economy, and industry. From an economic point of view, for example, people who initially made buying and selling transactions freely, are now using digital-based payments (types of transactions). (Ayşen AKKOR GÜL, Dilek ERTÜRK, and Elmer 2020)

The digital era that is intensively carried out also provides a new term, namely "influencer".² This term was developed based on the use of the internet by the majority of Indonesian people, it was recorded that in March 2021 Indonesian internet users reached 212.35 million people, this number placed Indonesia in third place with the most Internet users in Asia. (Viva Budy Kusnandar 2019) Influencers generally have three important roles. The roles are "to inform", "persuade", and "entertain". (Sugiharto et al. 2018) The function "to inform" is related to the existence of e-commerce which aims to inform the audience about a product so that they are interested in buying the products offered. With the existence of persuading, an influencer tries to convince viewers (audience) to accept his views or ask them to accept his feelings and behavior from the audience's point of view. The last role is "to entertain", which serves to entertain so that the content produced is persuasive and the message to be conveyed from the product or brand can be well and wisely received by the public. Walter J. Ong asserts that the behavior like the influencer above is included in the oral characteristics on the understanding side, while the characteristics are agonistically toned, close to the human lifeworld, conservative or traditionalist, empathic and participatory, homeostatic, and situational. (Walter J. Ong 2002)

Influencers with their various authorities have an extraordinary impact, followed by the number of followers and likes of course based on requests rather than followers, content is produced as creatively as possible to fulfill the desires of followers. (Marwick and Boyd 2011) Furthermore, the term influencer underwent a transformation, where the meaning of influencer underwent an expansion. The expansion is in the form of the involvement of children who

² An influencer is someone who has an influence in people's lives, whose function is to educate people about positive things through content that is spread on their social media walls. Influencers are certainly followed by many followers on social media (Twitter, Instagram, Youtube, etc.). See more at (Maulana, Manulang, and Salsabila 2020)

become influencers or are currently famous with the term "kid influencer". Influencer *cilik* or kid influencers are a phenomenon that is still warm, this is because children with all their innocence can entertain netizens. In fact, according to Jonathan Attwood, the existence of children becoming influencers is much more interesting and even able to play an important role than influencers. (Attwood and Elton 2003)

Not only are adult and senior influencers who have a place in the internet world, but kid influencers also give their color in the world of social media even among those ranging from 1 to 13 years. Indonesia, for example, gave birth to young influencers including Rafathar, Eri Claire Fujie, Jean Nathanio, Maliq Alyandra Datu, and Zjoske. Fennema kid influencers get varied responses from netizens, including accepting them as content connoisseurs rather than kid influencers, but not a few also regret this behavior to parents who make their children a part of looking for money. However, based on the influencer Marketing Benchmark Report 21, by 2021 the influencer marketing industry has the potential to grow to reach \$13.8 billion. (Werner Geysler 2021) This number is not just a number. Of course, some parents take advantage of today's digitalization by collecting part of their coffers money rather than a big investment.

Furthermore, looking at the digital advertising environment by customers, kid influencers may seize this opportunity to entertain, inform, and convince viewers in the media. Coates said that in social media, marketing is usually embedded in engaging and entertaining media content, which actively encourages children to share their experiences of being an influencer. (A. E. Coates et al. 2019) The involvement of children who become influencers seems to be a serious concern for child psychologists, not only harming children but also having a positive impact on children. Asrini Mahdia in her writing states that when creating content, children learn positive things by practicing directly, learning from mistakes that are rife. (Mahdia 2018)

Here, the kid influencer phenomenon occurs not only in the motherland but has occurred in various parts of the world. The income of a decent child through photos and videos spread across the world of social media does not mean that there is no price to be paid. Behind the popularity and promising income of kid influencers, the danger that lurks them is Psycho-Social, their privacy is in public consumption. (Narasi Newsroom 2021) How not, humans are essentially developed from two factors, namely: nature and nature. Nature is a fitrah that has been given by Allah SWT for all humans, while nature is like the environment, nutrition, stimulation, and others. Stimulation and the child's personal experience will be recorded, so if the recording is negative, it will produce a bad recording as well. This is also in line with what Anita Wahid said, quoted by nu.or.id that children's activities posted on social media have the potential to threaten the safety and mental health of the child. then the role of parents is needed to fill the void of the child with good and wise things so that they give birth to good and wise children as well. (A. Mustaqim 2019b)

Meaning Of Qs. Al-Furqon [25]:74 In The Tradition Of Interpretation.

A common thing to do in a discussion is an explanation of the understanding of the QS. Al-Furqon [25]:74 through the path of the commentators who have endeavored to write works in the form of books of interpretation. After that, a reinterpretation analysis will be held. QS Al-Furqon [25]:74 by applying the *Tafsir Maqashidi* method, but there are at least two important reasons to convey regarding the exposure of *ijtihad* in the form of these interpretations. *First*, this point refers to the understanding of QS. Al-Furqon [25]:74 which is not singular, but achieves diversity and development. This is because understanding a verse of the Qur'an will continue to develop and take place in human life along with the development of time (*al-Zaman*) and place (*al-Makan*). *Second*, this point also represents that variety and development, and interpretation show the 'far closer distance of an understanding, namely one understanding with another understanding. with the above reasons, articles that carry the capital of a reinterpretation will be better understood and understood after going through the exposure of various interpretations in the QS. Al-Furqon [25]:74

Ath-Tabari in his commentary Jami 'Al-Bayan explains in this verse that the prayer that is said represents a hope that has implications for peace between family members for what they do. However, the difference between the *al-Mubaddis* quoted by At-Tabari when defining *qurratul a'yun*, the author finds at least two perceptions from the compilation of existing narrations. First, the obedience of family members reflects calm. Ahmad bin Al-Miqdam, Al Fadl bin Ishak, Ibn Abdul A'la, Ibn Aun, and others, are groups that fall into the understanding group. Second, become leaders who have been imitated by previous people. This group of understanding they are Ibn Zaid, Ibn Basysyar, Al-Hasan, and others.(Al-Thabari 2005, 435) On the other hand, Ibn Abbas (d. 647 AD) in his commentary, emphasized that the essence of tranquility in the family is seen by the existence of *at-tasabuh fil khairat* (contestation in goodness) both related to the *ukbrami* and *duniawi*.

Az-Zamaksyari (d. 538 AD) in his commentary Al-Kasyaf suggests that the *Qurratul Ayun* lafadz in this verse has a broad meaning. The meaning is that Allah gives *dzurriyah* (descendants) to partners whose presence can provide tranquility, joy, and peace in the family.(Al-Zamakhshari 1998) Al-Qurtubi (d. 1273 AD) explains that it is natural for a servant to ask for the presence of a pious wife or spouse and children. The word *dzurriyah* in this verse indicates a request for good offspring (*dzurriyyah tayyibah*). While in the lafadz *Qurratul Ayun* Qurtubi cites the hadith of the Prophet SAW which talks about increasing wealth and children and asking for blessings in it.(Al-Qurthubi n.d.) This blessing can be seen in the obedient wife's obedience to her husband so that peace will be obtained. Furthermore, the child is prepared to be the next generation as part of *Qurratul a'yun* Ibn Abbas in this case saying "Make from us a leader who can give guidance and be firm in his piety.(Abdullah bin Abbas n.d.)

Ibn Katsir (d. 1353 AD) in his commentary, *Lubabul Tafsir min Ibn Katsir*, also conveys that this verse departs from a narration narrated by Ibn Juraij about the story of a person who was scolded by Miqdad bin al-Aswad because someone did not talk about a partner. except for his goodness. So this verse was revealed as a part to ward off the hopes and prayers of a man who was scolded by Miqdad because, on the other hand, the family that someone was talking about had a good spirit.³ Ibn Katsir saw that having good offspring would be part of a big investment in this world and the hereafter. The presence of a good baby becomes an unbroken *jariyah*.⁴ Jalalain in his interpretation only focuses on one's hope to have a partner and leader in goodness.(Al-Mahalli n.d., 359)

Hamka in his interpretation of Al-Azhar sees this verse from the perspective of a socio-society, happiness in the family is not only about wealth, houses, beautiful buildings, and otherworldly facilities. However, the wife's loyalty, supports the wife to her husband, the harmony of the couple, and children who are devoted, knowledgeable, faithful, and mature with their ability to solve life's problems. A family like this will certainly have implications for peace in the household and not seem like the hell of a life. (Hamka 1989) Wahbah Az-Zuhaili in his interpretation of this verse is more focused on results than praying for someone to bestow a pious spouse and children. Furthermore, the ideal family will focus on worshipping Allah and this example can be guidance for others. The presence of this good family will get abundant rewards and a noble position.(Wahbah az-Zuhaili 2016) Furthermore, M. Quraish Shihab is one of the characteristics of Ibad Ar-Rahman which prioritizes the point of morality, commendable behavior, and gentle speech to the community. (Shihab 2005)

So far, above the diversity in the interpretation of the QS. Al-Furqon [25]:74, in which the author finds two core understandings that need to be underlined: (1) spouses and children who are reassured by religious and social observances, and (2) regarding children being prepared to become

³ Ibn Kathir claims that this atsar chain is authentic but is not quoted by some other commentators. See more at (Katsir 2004, 134)

⁴ Ibn Kathir in his commentary clearly quotes the authentic Muslim hadith narrated by Abu Hurairah about three broken practices except for three important practices including the prayer of a pious child see more at (Katsir 2004, 136)

leaders (successors) in future. The interpreter provides a dominant interpretation of understanding hopes and prayers for the presence of a partner and baby that provides coolness, and peace of mind with an emphasis on ukhrawi and worldly obedience through the expression *qurratul a'yun*. Meanwhile, in terms of preparing the child who will be the leader, the focus is only on the results or achievements rather than the spouse and child. So this strengthens the author's initial assumption that the commentators have not mentioned the procession case, children's rights, and the challenges to achieving this goal. When that hope is achieved, of course, it will have implications for a solid, supportive, and strong lead generation. Therefore, in-depth analysis is needed through existing understanding. Next, there will be a reinterpretation process, that QS Al-Furqon [25]:74 to answer the issue of child exploitation which is increasingly widespread by using the *Tafsir Maqashidi* approach.

Tafsir Maqashidi and Understanding Of Qs. Al-Furqon [25]:74.

Tafsir Maqashidi⁵ developed by Abdul Mustaqim⁶ is a method that has existed long before, both in substance and as a term. (Umayyah 2016) However, the various *Tafsir Maqashidi* that already exist, as well as Abdul Mustaqim's anxiety, have two shortcomings. *First*, the *Tafsir Maqashidi* tends to be dominated by the discussion of *maqashidi shari'ah*. *Second*, the scope studied by the *Tafsir Maqashidi* still revolves around *Fiqh*. Thus, Abdul Mustaqim reconstructed the *Tafsir Maqashidi*. (P. D. H. A. Mustaqim 2019) Among the words of Abdul Mustaqim that make his *Tafsir Maqashidi* method unique is that the method is not limited to legal verses (*Fiqh*), but also other verses such as social, scientific, theological, and others. Thus, it can be said that Abdul Mustaqim's version of *Tafsir Maqashidi* includes a comprehensive and mature enough method to be applied in understanding the Qur'an compared to its predecessor *maqashidi* interpretation. (P. D. H. A. Mustaqim 2019, 41)

The principles of implementing *Tafsir Maqashidi* can be simplified into four: (1) Seeking and applying for benefits. (2) Analysis of the text of the Qur'an by paying attention to thematic studies. (3) Context analysis which includes the context of revelation (micro and macro) and the current context (reviewer). (4) Paying attention to the social-humanities and science disciplines. Applying for benefit by looking at mentioned by Imam al-Juwaini called the term *al 'ishmah* (guarding) which is carried out on five things, namely *hifd aql* (preservation of reason), *hifd nasl* (preservation of offspring), *hifd ad-din* (preservation of religion), *hifd mal* (preservation of hara), and *hifd nafs* (preservation of life) and perfected by Abdul Mustaqim, with two *hifd* namely *hifd bi'ah* and *hifd al-daulah*. (P. D. H. A. Mustaqim 2019, 40-41)

As with the steps, the *Tafsir Maqashidi* method begins with analyzing the text of the Qur'an by paying attention to thematic studies. Here, although the specifics of this study focus on the lafadz *qurratul a'yun* in QS. Al-Furqon [25]:74. However, to achieve a deep and comprehensive understanding, it is necessary to discuss the integrity of the verse of the QS. Al-Furqon [25]:74 which has a perfect unity of meaning. (Fath 2010) QS. Al-Furqon [25]:74 talks about prayer and hope for having a partner and offspring. The word *azwaj* becomes the first element in prayer, meaning that a woman and a man have one goal with a good partner. The word *azwaj* after that is then followed by the word *dzurriyah* fruit rather than the relationship of a couple.

The term *dzurriyah* the author finds 32 times mentioned in the Qur'an has the meaning of seeds, children, grandchildren, and others. The term child does not only use the word *dzurriyah* but

⁵ The term Maqashidi itself is actually inseparable from the discussion of Maqashid Syari'ah which has been popular among scholars. There have been very many scholars who have focused on Maqashid Shari'ah discussions, such as: (Al-Syathibi 1920; Asyur 2016; Jaser Auda 2008) and many others

⁶ Abdul Mustaqim, born December 4, 1972, is a Professor of Ulum Al-Qur'an at UIN Sunan Kalijaga Yogyakarta. He has held several important positions such as chairman of the Qur'an and Tafsir IIQ An-Nur (2005-2010) study program, secretary of the Aqidah and Postgraduate Philosophy study program at UIN Sunan Kalijaga (2008-2011), head of the Al-Science study program. -The Qur'an and Tafsir faculty of Ushuluddin and Islamic Thought UIN Sunan Kalijaga Yogyakarta (2015-2020), and the caretaker of the Al-Rahmah Qur'an Studies Student Islamic Boarding School (LSQ) Yogyakarta (2012-present), he was recently appointed as director Postgraduate at UIN Sunan Kalijaga Yogyakarta, and others.

there are other terms such as *walad*, *ibn*, *bint*, *hafadah*, *al-tijl*, *al-ghulam*. (Casmuni 2017) Ibn Manzur in his book *Lisanul Arabic* defines the word *dzurriyah* has meaning seeds (*dzurrah*), this word comes from *dzara'a* which means a seed that will become a sturdy tree according to the attention of its owner. (Ibnu Mandzur 2009) Furthermore, linguists further define the term *dzurriyah* with the meaning of descent.⁷

Furthermore, the term *qurratul a'yun* has a very varied meanings. But before that, the author found three verses that spoke with the term *qurratul a'yun*, namely QS. Al-Furqon [25]:74, QS. Al-Qasas [28]: 9, and QS. Ash-Sajdah [32]: 17. *Qurratul a'yun* is viewed linguistically means as the apple of the eye, beloved, and lover. On the one hand, it is often interpreted as eye conditioning. *Al-Qurra* the initial word means cold, coolness, and *Al-Ainu*, namely the eye. But according to Abbas that *qurratul a'yun* falls the meaning of descendants who obedience. (Munawir 2007) The term *qurratul a'yun* is also interpreted as an effort to form family members who are parallel, harmonious, and harmonious. In other words, no one is looked down upon or high in the family, nor is there absolute authority in determining a decision. That is, all elements complement each other to discuss all matters in the family. (Ismail 2013) However, as far as the author's search that *qurratul a'yun* has experienced two expansions of meaning, namely (1). *Qurratul a'yun* is interpreted as a child, (2). *Qurratul a'yun* means the Angel of Heaven. (Helena Safitri 2019) The first meaning focuses more on the fulfillment of children's rights in terms of education, needs, economy, affection, and others. The other side that parents must fulfill for their children is to protect them from various problems of life and various influences that will hinder their maturity and quality. (Shofiyah 2017) The next meaning is oriented to the picture that children who are devoted to their parents will enter the heavenly angels who pick up anyone, including their parents in heaven.

Next, at the end of the verse QS. Al-Furqon [25]:74 it is said that *wa ja'alna li al-muttaqina imama* which can be understood that when something good is a chain starting from the selection of a partner, it will have implications for good offspring from which offspring will produce a pious leader. The expression *wa ja'alna* is understood from the existing (us) group, produced by someone who leads the future. As for thematically, understanding QS. Al-Furqon [25]:74 is drawn to a conclusion based on the interpretations of the previously mentioned interpreters. Here, QS. Al-Furqon [25]:74 is understood as the verse of forming the ideal character of children (*shalih*) and the important role of parents in the formation of children. Furthermore, discussions about children and parents can also be found in Abdul Mustaqim's study in his book, *Quranic Parenting* (2019), (A. Mustaqim 2019b) where Mustaqim discusses successful tips about children's education that should be carried out by parents.

Furthermore, in terms of the context of the revelation, QS. Al-Furqon [25]:74 was revealed when Miqdad Al-Aswad scolded someone who praised the family of a friend and compared it with his current situation. One said, "It is very fortunate for these two (couples), both of whom have seen the Messenger of Allah, we hope that we can see what they see." The comparison made by that person caused Miqdad to be furious but his anger was reprimanded by the Messenger of Allah so as not to scold the person. From here then Allah sent down the QS. Al-Furqon [25]:74. (Katsir 2004) Exposure to the context of the revelation gives an understanding that a servant is not blamed for hoping to be given an ideal partner and offspring, of course, seeing and paying attention to a good spouse and offspring will be a reference and reference for many people. Furthermore, the behavior of *tasabuh fi al-kabirat* (contestation in goodness) is part of sustenance in goodness which is not only for individuals but also for those around us and us. (Ziauddin Sardar 2014, 214)

Here, is an explanation of QS. Al-Furqon [25]:74 in terms of the terms used, thematic verses, to the reading of the context of the interpretation, it gives an understanding that an ideal, good, and desirable child requires various elements and elements that must be fulfilled. This big goal cannot be achieved by walking alone but requires the involvement of many parties, especially

⁷ Many dominant references define it by "descendants" See More at (Al-Ashfahani 2017)

fathers and mothers because they are considered the closest people to their children. The exploitation of children is a serious matter that Generation Z must deal with because exploitation will affect the development of children in the future. Both cognitive and psychological development. (Palupi and Irawan 2020) The exploitation can make the victim anxious, lose confidence, feel helpless, traumatized, or maybe even in the future will do the same thing as the child did when he got it. More or fewer things that happen to the child will be stored in memory and it will affect the mental health of the child. (Yuniarti 2013) Thus, QS. Al-Furqon [25]:74 which is understood as a request through prayer and mere hope has big and empty ideals, but this verse is an ideal that can be realized for the audience of married couples to their children.

Maqashid QS. Al-Furqon [25]:74: a Reinterpretation

The discussion that has been described above is related to the interpretation of QS. Al-Furqon [25]:74 about the ideal spouse and children. This interpretation tradition shows the diversity of understanding that occurs among commentators. In the diversity that occurs, there is a common thread that shows that QS. Al-Furqon [25]:74 is closely related to the challenge of child exploitation in the kid influencer phenomenon which has been hotly discussed by scholars recently. The understanding based on the interpretation products is then interpreted through the *Tafsir Maqashidi* method so that the QS understanding appears. QS. Al-Furqon [25]:74 which is broader and comprehensive. However, this understanding is not complete, it is still necessary to find *maqashid* from the verse. What *maqashid* is contained in the QS. Al-Furqon [25]:74, about how the impact of kid influencers on child psychology? does it fall under child exploitation? and what is the ideal, good, and desirable child by the parents in the Qur'an?

In the written text, the terms are contained in the QS. Al-Furqon [25]:74 contains a general understanding. Here, there are two important notes in the understanding contained in the QS. Al-Furqon [25]:74. *First*, QS. Al-Furqon [25]:74 is more accurately understood as empty and empty prayers and ideals if they are not balanced with the *ijtihad* of parents in shaping the child's character. The role of the family environment is very influential in shaping the best generation of children, through expertise and patience to provide an education system. (Hulukati, Wenny 2015) The formation process will also experience various challenges for parents. Towards the formation of children's character, in QS. Al-Furqon [25]:74 also implies that parents also must have good character. It is implied from the literal verse that the first thing mentioned is a request to be given a partner who is *qurratul a'yun*.

After the task of improving themselves for parents, then continue with the role of parents in the formation of children who are *qurratul a'yun*. In the process, parents will face several challenges that are not easy. This can be seen from the cases in Indonesia. We still find many criminal cases committed by children. Launching from Sindonews. that crimes involving children each year have increased to reach 11,116 children in Indonesia involved in criminal cases. Therefore, parents must be more vigilant in educating their children. Several aspects need to be considered by parents, not only covering the outer but also the inner child. We can see the challenges in terms of *dhahir* from the condition of the child's clothing, food, and shelter. Meanwhile, from the inner aspect, we can see how psychological and spiritual. Therefore, the presence of the kid influencer phenomenon needs to be reconsidered by parents, because it is related to the rights of children both physically and mentally.

The second point of understanding QS. Al-Furqan [25]: 74 is implying that kid influencers can become imam figures for existing netizens. Today's technological advances make one's step space wider and easier to access. Many influencers use social media, such as YouTube, Twitter, Instagram, etc. as a method of sharing information and experiences, (Adi 2019) although not a few of them have caused positive comments. and negative from netizens. In the end, the kid influencers here can become priests or examples in everyday life with a note that what they do is educational.

The *maqashid* of the Qur'an that can be found in the verse is that the task of improving oneself does not only apply to children but continues for anyone, even at a young age. The concept even then applies in the family room. Before parents have a role in producing a quality generation, parents also have the task of improving themselves first. Here illustrates the existence of an inseparable relationship between parents and children. The reason is, the development of children's character will be influenced by the family which is positioned as the smallest social group in society. (Dyah Satya Yoga, Ni Wayan Suarmini 2015)

In addition, another *maqashid* found is that a quality child can be an imam or an example for others, and in today's context we can find many polite kid influencers who can be learned from in their life journey. This requires restrictions on matters relating to the child. The reason is that the world of children should be the world of play, not the world of earning a living or the world of working for family needs, but that does not mean that they are not trained to learn (looking for) a living. (Adi Saptia Sudirna 2020) It can be understood that the exploitation of children through the phenomenon of kid influencers will violate Islamic law in the form of *hifz nafs* (self-preservation) if they do not pay attention to children's rights. The reason is that children are an integral part of the community, the weakest in their ability to protect themselves become objects of all forms and manifestations of violence. (Saeed 2016) Finally, the children who will become qualified regeneration will be threatened with their future by the ignorance of the parents themselves.

Conclusion

After an explanation of QS. Al-Furqan [25]:74 above, then there are some understanding results obtained. By using this Tafsir Maqashidi approach, the writer can know that QS. Al-Furqan [25]:74 gives a message for parents to always check themselves by always trying to improve themselves. The reason is, parents must form quality regeneration. With the task of improving yourself first, it can be an example for the baby. Furthermore, the child can be an example for others and that is what is desired in building a healthy family. From QS. Al-Furqan [25]:74 highlights that the exploitation of children through the phenomenon of today's kid influencers can be done by taking the right steps. Children's rights remain an obligation that must be considered by parents. The reason is, without vigilance, it will damage the future of children. This is where the implied existence of Islamic law in the form of *hifd nafs* (self-preservation) is in the case of kid influencers.

In the end, there is indeed a lot of digital exploitation of children, this is due to a shift in parenting transformation that is increasingly instantaneous in these several time cycles. Thus, as parents today, and in the future, it is important to prioritize children's rights in the development of an increasingly digitally sophisticated world. In other words, parents should not exploit the existence of children for the sake of mere economic desires, but children must be placed as a revelation from Allah by giving priority to their rights so that the behavior of parents towards their children can be accounted for. However, this research certainly needs further discussion which is more intense and important for dialogue with other researchers so that it can be taken into consideration for this research.

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