

TAFSIR MAQASIDI OF SURA AL-FURQAN (25): 74 IN RELATION TO THE EMERGENCE OF THE KID INFLUENCER

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Abstract:

It is normal for the popularity of the parents to affect the popularity of the child in the age of information and communication technologies. However, many Indonesian popular personalities actually purposefully incorporate their kids in their job because the kids have many admirers who genuinely appreciate them. Whether we are aware of it or not, the digital era has an influence on the term influencer's rise in a range of age groups, including youngsters. Influencers play a common role in the digital world, but influencers are also held in high regard by young people (kids). The use of Kid influencers frequently serves as a means of subsistence and promotes the use of child exploitation. In order to analyze sura Al-Furqan [25]: 74 and find *maqasid* and moral notions, this study uses library research and *Tafsir Maqasidi*. *Tafsir Maqasidi* is used since it falls under the contemporary category and has applications for solving current issues. According to this study, sura Al-Furqan [25]:74 is not merely a lofty ideal; it must be put into practice by parents in a variety of roles toward their children. This verse also contains *maqasid* aspects that lead to *hifz nafs* and *hifz nasl*.

Keywords: Exploitation, Kid Influencer, Child, Sura Al-Furqan [25]: 74.

Tafsir Maqasidi dari Surah Al-Furqan (25): 74 dan Kaitannya dengan Munculnya Influencer Anak

Abstrak:

*Di tengah maraknya kemajuan teknologi informasi dan komunikasi, tidak jarang kepopuleran orang tua berdampak pada kepopuleran sang anak. Namun, tidak sedikit beberapa publik figur Indonesia justru sengaja melibatkan sang anak untuk ikut terjun di dunia pekerjaan mereka, dengan alasan banyaknya fans yang begitu menyukai sang anak. Sadar ataupun tidak sadar, dunia digital berimbas pada munculnya istilah influencer dalam berbagai lini usia tak terkecuali anak kecil. 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 praktik eksploitasi anak. kajian ini menggunakan library research dengan menggunakan Tafsir Maqasidi guna menginterpretasi surah Al-Furqon [25]:74 mencari maqasid dan ide moral yang terkandung di dalamnya. Penggunaan Tafsir Maqasidi diterapkan karena pembacaannya termasuk dalam kategori kontemporer dan mampu diterapkan untuk menjawab problematika kekinian. Kajian ini menghasilkan bahwa surah Al-Furqon [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 *hifz nafs* dan *hifz nasl*.*

Kata Kunci: Eksploitasi, Kid Influencer, Anak, surah Al-Furqan [25]: 74.

تفسير مقاصدي لسورة الفرقان (٥٢) الآية ٤٧؛ فيما يتعلق بظهور المؤثرين الأطفال لمواقع التواصل الاجتماعي
ملخص

في خضم التقدم السريع لتكنولوجيا المعلومات والاتصالات، لا يندر أن يكون لشعبية الآباء تأثير على شعبية أطفالهم. ومع ذلك، قام عدد غير قليل من الشخصيات العامة الإندونيسية بإشراك أطفالهم عمداً في الانضمام إلى عالم مهنتهم، وذلك لسبب أن العديد من المعجبين يحبون أطفالهم حقاً. بوعي أو بغير وعي، كان للعالم الرقمي تأثير على ظهور مصطلح «المؤثر» في مختلف الفئات العمرية، بما في ذلك الأطفال الصغار. لا يؤدي مؤثرو مواقع التواصل الاجتماعي دوراً عادياً في العالم الرقمي فحسب، بل تم تطبيق السلطة التي يمتلكونها في وسط الأطفال أيضاً. غالباً ما تصبح ممارسة المؤثرين الأطفال مصدر رزق وتؤدي إلى ممارسات استغلال الأطفال. تستخدم هذه الدراسة البحث المكتبي باستخدام منهج التفسير المقاصدي لتفسير سورة الفرقان/٥٢: ٤٧ بحثاً عن المقاصد العامة والأفكار الأخلاقية الواردة فيها. استخدم هذا المنهج المقاصدي لأن قراءته تدخل في الفئة المعاصرة ويمكن تطبيقها للإجابة على المشاكل الراهنة. ونتج عن هذه الدراسة أن سورة الفرقون/٥٢: ٤٧ ليس مجرد آمال فارغة وعقيمة بل تحتاج إلى التطبيق بأدوار مختلفة من الوالدين إلى الطفل. وهذه الآية تحتوي على عناصر المقاصد المتعلقة بحفظ النفس وحفظ النسل.

الكلمات المفتاحية: الاستغلال، المؤثرون الأطفال، الأطفال، سورة الفرقان/٥٢: ٤٧.

Introduction

It is impossible to dispute how quickly technology is progressing right now, especially given how the COVID-19 epidemic is accelerating this progress. Every level of society will undoubtedly need to use more innovation as a result of this epidemic in order to live. The sophisticated technology of today is used for this. It is clear that the majority of professional fields rely on technological advancements for both the soul of society and the profit of technological facilities. Finally, the profession is changing. It is susceptible to all elements. Influencer is one of the careers that people today adore. An influencer is someone who has the power, capacity, and ability to persuade others in the virtual media universe to act morally, according to Khoniq Nur Afiah's essays published on Mubadalah.id. Additionally, the vessel is accessible via current social media. (Khoniq Nur Afifah 2021) Ridwan Kamil categorizes influencers in contrast to Afiah, claiming that an influencer moves to become an intermediary in disseminating accurate and beneficial information. The three categories are digital personalities, religious leaders, and community leaders. (Mata Najwa 2021)

There have been numerous studies that employ Kid influencers as their subject of study. The author's research on Kid influencers is classified into two groups based on its impact on product sales and research connected to the law. An article by Adi Saptia Sudirna, which reveals the first category, states that the conception and tenets of kid influencers cannot be separated from the perspective of history, legislation, legal status, legal competence, and of course the legal tenets relating to kid influencers themselves (Sudirna 2020). Coupled with Febria Gupita's assertion that Indonesian laws and regulations have not taken into account child influences because they only cover broad issues relating to kids, child labor, and child safety as found in the Labor Law, Human Rights Law, etc. (Gupita 2022). The second category, meanwhile, is evident from an article by Coates and Boyland that discusses the extent of the influence of Kid influencers in promoting unhealthy food, which has a detrimental effect on children's diets and healthy eating habits (A. Coates and Boyland 2021b). Because the author adopts the standpoint of the *maqashid* Al-Qur'an with the support of the verse sura al-Furqan [25]: 74, the research indicated before and this research are distinct from one another.

In today's world, it is common practice to use kids as laborers to maintain the household budget. Furthermore, kids start to play the lead roles in the online entertainment of various audiences. (A. Coates and Boyland 2021) On the other hand, the presence of these behaviors creates a constrained environment in which kids can be inventive, creative, and even

want privacy.(Attwood and Elton 2003) This is because cameras that are set up to be published constantly spotlight all children's activities. There is little doubt that such behavior has a significant impact on children's future survival. It is not surprising that children express their rage because of unchecked emotions or psychological issues. No parent wants these effects to occur to their child, so how do kid influences on children's psychology work? Does that constitute child exploitation? And how does the Qur'an describe the perfect child who is good and what parents want?

From the explanation above, there is room for agreement in the discussion on the subject of child exploitation that departs from the interpretation of the sura Al-Furqan [25]:74, where the explanation is not revealed in depth in the interpretation of the sura Al-Furqan [25]:74 in the books of commentary, as well as in research on it. Up to this point, the study of the sura Al-Furqan [25]:74 has not specifically touched on the phenomenon of kid influencers. Various previous studies that were included in the recording of scientific treasures were carried out, for example, 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 for this article will draw from old dictionaries, the Qur'an, or other works on the subject. In terms of presenting and assessing the problem of child exploitation, this essay seeks to reframe how the Qur'an addresses the question of whether or not kid influencers constitute child exploitation. Then what is the psychological impact of children caused by being 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. What the author intends to say about sura Al-Furqan [25]:74 is:

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

With the above explanation, I will focus on the reinterpretation of sura Al-Furqan [25]:74 here, which is to find a solution to child exploitation in the kid influencer phenomenon by using Abdul Mustaqim's *Tafsir Maqasidi* method. (A. Mustaqim 2019; Prof. Dr. H. A. Mustaqim 2019) Here, there are three main reasons for using *Tafsir Maqasidi*: *first*, *Tafsir Maqasidi* is considered the most contemporary in the interpretation of the Qur'an, especially in Indonesia. (Fadilah 2019) *Second*, the *Tafsir Maqasidi* method can be used to explain legal, social, scientific, theological, and other verses. (Prof. Dr. H. A. Mustaqim 2019)

The third reason for using *Tafsir Maqasidi* in this article is Abdul Mustaqim's argumentation of the methods it uses, namely (1) *Tafsir Maqasidi* is a "biological child" of Islamic civilization, (2) it has a set of sophisticated methods, so that it not only understands the Qur'an contextually but also integrates and interconnects with other sciences, (3) *Tafsir Maqasidi* can be a philosophy of interpretation, which serves to dynamize the interpretation of the Qur'an, and criticize interpretive products that do not pay attention to the maqashid dimension of the Qur'an. (4) *Maqasidi* Interpretation can be a mediator between traditional and liberal groups because *Maqasidi* Interpretation has a close relationship with *Maqashid Sharia* which is the biological child even the biological child of Muslim civilization (Prof. Dr. H. A. Mustaqim 2019). The topic of child exploitation in the phenomena of Kid influencers will be covered by the *Tafsir Maqasidi* method. The topic of child influencers, which is pervasive in the current digital age, will be addressed in this article.

The prayer in the verse above is one that a servant says in order to have a spouse and children who obey Allah SWT. (Hamka 1989). It is indicated by several dictions in the verse, namely *hab*, *azwajina*, *dzurriyatina*, *qurrata a'yun* which indirectly have the aim of preserving offspring which are not only in the form of humans who are able to breathe but also benefit parents, religion and the state because of the essence of the word *qurrata a'yun* does not only mean jewel of the heart but according to regional regulations (containing religious and government rules) (Hamka 1989). until useful individuals were finally made to preserve humankind on this planet.

Kid Influencer as A Current Phenomenon

Recent years have seen a significant increase in changes in human activities due to the advent of digital-based technologies. Especially when using the advanced technologies that have become available for transportation and communication, among others when humanity is faced with the Covid-19 epidemic. This kind of behavior affects many aspects of life (Ayşen AKKOR GÜL, Dilek ERTÜRK, and Elmer 2020). Changes in human existence due to technology have given rise to a number of rituals, behaviors, and events that are not common in face-to-face (offline) interactions (Hackett et al. 2015). The three biggest changes in people's lives today, according to Ozlem Kalan, are in the fields of education, economy, and industry. From an economic perspective, for example, people who used to freely make purchases and sales are now using digital-based payments (transactions types) (Ayşen AKKOR GÜL, Dilek ERTÜRK, and Elmer 2020).

A new concept called “influencer” is offered by the heavily utilized digital era. This phrase was created based on the fact that the majority of Indonesians utilize the internet; in March 2021, there were 212.35 million internet users in Indonesia, placing it third in Asia for the number of Internet users (Viva Budy Kusnandar 2019). Influencers generally have three important roles. The roles are “to inform”, “persuade”, and “entertain” (Sugiharto et al. 2018). The purpose of “to inform” is connected to the emergence of e-commerce, which tries to educate the public about a product to pique their interest in purchasing the goods being sold. With the help of persuasion, an influencer tries to persuade viewers (the audience) to share his opinions or to accept his sentiments and actions when viewed from the audience’s perspective. The final job is “to entertain,” which helps to amuse so that the created content is compelling and the message to be spread from the product or brand can be accepted by the general public properly and sensibly. According to Walter J. Ong, the characteristics of oral communication on the understanding side include agonistically toned, close to the human lifeworld, conservative or traditionalist, empathic and participatory, homeostatic, and situational behavior (Walter J. Ong 2002).

Influencers, with their varied powers, have a tremendous influence. Following closely behind are the number of followers and likes, which are, of course, based on demands rather than followers. Content is created as creatively as possible to satisfy followers’ needs (Marwick and Boyd 2011). In addition, the meaning of the word “influencer” has changed as a result of the term’s alteration. The involvement of young people who either become influencers or are already well-known under the name “kid influencer” represents the expansion. Influencer cilik, or child influencers, are a still-popular phenomena because youngsters may amuse online users with their pure innocence. Jonathan Attwood thinks that the possibility of children becoming influencers is actually much more intriguing and even has the potential to be significant than the existing of influencers (Attwood and Elton 2003).

Not only adult and senior influencers have a place in the internet world, Kid influencers also provide color in the world of social media, even among those aged between 1 to 13 years old. Indonesia, for example, gave birth to Kid influencers including Rafathar, Eri Claire Fujie, Jean Nathanio, Maliq Alyandra Datu, and Zjoske. Fennema’s Kid influencers received mixed responses from netizens, including accepting them as content lovers rather than child influencers, but not a few also regretted this behavior to parents who made their children a part of making money. However, according to Influencer Marketing Benchmark Report 21, by 2021 the

influencer marketing industry has the potential to grow to \$13.8 billion (Werner Geysler 2021). This number is not just a number. Of course, some parents are taking advantage of the current digitalization by accumulating a portion of their coffers rather than making big investments.

Kid influencers can also take use of this chance to entice, educate, and persuade viewers in the media by seeing the digital advertising environment as seen by consumers. According to Coates, marketing is frequently integrated into interesting and entertaining media material on social media, which actively encourages kids to share their experiences as influencers (A. E. Coates et al. 2019). Child psychologists appear to have considerable concerns about the engagement of young people who end up having influence over others, both negatively and favorably. Asrini Mahdia claims in her work that when producing material, kids learn useful skills by doing it themselves and learning from their many mistakes (Mahdia 2018).

The kid influencer phenomenon is something that not only happens in the motherland but has happened all around the world. A decent child's income from images and videos shared on social media does not negate the fact that there is a cost involved. The threat that lurks behind the fame and the money of young influencers is psycho-social, and their privacy is open to public scrutiny (Narasi Newsroom 2021) How not, humans essentially develop from two factors, namely: fitrah and nature. Fitrah is the nature that has been given by Allah SWT to all humans, while nature is like the environment, nutrition, stimulation, and others. The stimulation and personal experience of the child 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 as quoted from *nu.or.id* that children's activities posted on social media have the potential to threaten children's safety and mental health. So, the role of parents is needed to fill the void with good and wise things so as to give birth to good and wise children as well (A. Mustaqim 2019b).

The Meaning of Sura Al-Furqan [25]: 74 According to Interpretation Tradition

What is commonly done in a discussion is an explanation of the understanding of sura Al-Furqan [25]: 74 through the path of the mufassirs who have attempted to write works in the form of books of interpretation. After that, the reinterpretation will be analyzed. sura Al-Furqan [25]:74 by applying the method of *Tafsir Maqasidi*. However, there are at least two important reasons to be conveyed regarding the exposure of *ijtihad* in the form of interpretation. *First*, this refers to the understanding of sura Al-

Furqan [25]:74 which is not single, but experiences diversity and development. This is because the understanding of 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*). Secondly, this point also represents that diversity and development, as well as interpretation shows 'the distance of an understanding, namely one understanding with another understanding. With the reasons above, the articles that carry the capital of a reinterpretation will be better understood after going through the exposure of various interpretations in sura Al-Furqan [25]:74.

Ath-Thabari in his commentary *Jami' Al-Bayan* explains in this verse that the prayer uttered is a hope that implies peace between family members for what they do. However, the differences between the *mufasssirs* cited by Ath-Thabari when defining *qurratul a'yun*, can be found in at least two perceptions from the compilation of existing narrations. First, the obedience of family members reflects tranquility. Ahmad bin Al-Miqdam, Al Fadl bin Ishak, Ibn Abdul A'la, Ibn Aun, and others, are groups that fall into this understanding. Secondly, being a leader who is exemplified by the previous people. This group includes Ibn Zayd, Ibn Basysyar, Al-Hasan, and others (Al-Thabari 2005) On the other hand, Ibn Abbas (d. 647 AD) in his commentary, stressed that the essence of calm in the household is seen by the existence of *at-tasabug fil khairat* (contestation in goodness) both related to the *ukhrawi* and *duniawi*.

Az-Zamaksyari (d. 538 AD) suggests that the *Qurratu A'yun* lafadz in this verse has a broad connotation in his commentary *Al-Kasyaf*. The implication is that spouses who can bring harmony, joy, and serenity into the household are given *dzurriyah* (descendants) by Allah (Al-Zamaksyari 1998). According to Al-Qurtubi (d. 1273 AD), it is normal for a servant to request the presence of a devout wife, husband, and children. The phrase "*dzurriyah tayyibah*" (asking for excellent offspring) is used in this verse. While at the lafadz *Quratul A'yun* Qurtubi mentions the Prophet SAW's *hadith* in which it is said to seek for blessings, increase riches, and have more children (Al-Qurthubi n.d.). The devoted wife's obedience to her husband in order to bring about peace is an example of this benefit. Additionally, as stated in *Qurratul a'yun* Ibn Abbas's verse, "Make from us a leader who can give guidance and be firm in his piety," the kid is prepared to be the future generation (Abdullah bin Abbas n.d.).

In his tafsir, Lubabut Tafsir min Ibn Kathir, Ibn Kathir (d. 1353 CE), also explains that this verse comes from a narration by Ibn Juraij about a man who was reprimanded by Miqdad bin al-Aswad for not mentioning a companion apart from his virtues. As a result, this verse was revealed partly

to extinguish a man's hopes and prayers after he was reprimanded by Miqdad because on the other hand, the family being talked about had a good attitude.¹ Ibn Kathir sees that having good offspring will be part of a great investment in this world and the hereafter. The presence of a good baby becomes an unbroken *jariyah*.² Jalalain in his interpretation only focuses on one's hope to have a partner and leader in goodness. (Al-Mahalli n.d.)

According to Hamka's reading of this verse from Al-Azhar, contentment in a family is not solely dependent on material possessions like money, houses, and other aesthetically pleasing structures. However, the husband and wife's harmony, the wife's loyalty to her husband, the children's maturity and ability to deal with challenges in life, and the children themselves. The tranquility in the family ark will undoubtedly be affected by this type of family, but it does not seem like hell on earth (Hamka 1989). In his interpretation of this passage, Wahbah Az-Zuhaili places a greater emphasis on outcomes than on asking for the blessing of a devout spouse and offspring. Additionally, the ideal family will prioritize Allah's worship, and this example might serve as advice for others. This good family's presence will bring rich rewards and a prestigious position (Wahbah az-Zuhaili 2016). Additionally, M. Quraish Shihab is a feature of Ibad Ar-Rahman that stresses the community's morality, admirable behavior, and mild speech (Shihab 2005).

Above and beyond the differences in interpretation of sura Al-Furqan [25]:74, the author discovers two fundamental understandings that should be emphasized: (1) spouses and children who are comforted by religious and social observances, and (2) regarding children being prepared to be leaders (successors) in the future. Through the word *qurratul a'yun*, the interpreter offers a predominate interpretation of what is meant by wishes and prayers for the presence of a partner and child that brings calmness and serenity of mind, with an emphasis on *ukhrawi* and *duniawi* obedience. The spouse and child are not given as much attention while preparing the child who will be the leader as only the outcomes or achievements are. This confirms the writer's initial hypothesis that commenters have not discussed the procession case, children's rights, or the difficulties in accomplishing these objectives. When that wish comes true, it will undoubtedly have an

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

2 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)

impact on a generation of strong, dependable leaders. Consequently, a thorough study based on current knowledge is needed. In addition, the Tafsir Maqasidi approach will be used to reinterpret sura Al-Furqan [25]: 74 in order to address the growing problem of child exploitation.

Tafsir Maqasidi and The Understanding of Sura Al-Furqan [25]:74

*Tafsir Maqasidi*³ developed by Abdul Mustaqim⁴ is a method that has existed long before, both in substance and terms. (Umayyah 2016) However, various existing *Tafsir Maqasidi*, as expressed by Abdul Mustaqim, have two shortcomings. *First*, the *Tafsir Maqasidi* tends to be dominated by the discussion of *maqashidi shari'ah*. *Second*, the scope studied by the *Tafsir Maqasidi* still mostly focused on *Fiqh*. Consequently, Abdul Mustaqim reconstructed the *Tafsir Maqasidi*. (Prof. Dr. H. A. Mustaqim 2019) Among Abdul Mustaqim's thoughts that make his *Tafsir Maqasidi* method unique is that the method is not limited to verses of law (*Fiqh*), but also other verses such as social, science, theology, and others. Thus, it can be said that Abdul Mustaqim's version of *Tafsir Maqasidi* includes a comprehensive method and is mature enough to be applied in understanding the Qur'an compared to its predecessor *Tafsir Maqasidi*. (Prof. Dr. H. A. Mustaqim 2019)

The principles of applying *Tafsir Maqasidi* can be simplified into four: (1) Seeking and applying *maslahat*. (2) Analysis of the Qur'anic text by paying attention to thematic studies. (3) Context analysis which includes the context of revelation (micro and macro) and the current context (*mufasssir*). (4) Paying attention to social-humanities and science disciplines. Implementing the benefit by looking at what Imam al-Juwaini called *al 'ismah* (safeguarding) which is carried out on five things, namely *hifd aql* (safeguarding the intellect), *hifd nasl* (safeguarding offspring), *hifd ad-din* (maintenance of religion), *hifd mal* (maintenance of wealth), and

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

4 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'anic Science and Tafsir study program IIQ An-Nur (2005-2010), secretary of the Aqidah and Philosophy study program of Postgraduate UIN Sunan Kalijaga (2008-2011), chairman of the Qur'anic Science and Tafsir study program of the Ushuluddin and Islamic Thought faculty of UIN Sunan Kalijaga Yogyakarta (2015-2020), and caretaker of the Al-Qur'anic Science Student Boarding School (LSQ) Al-Rahmah Yogyakarta (2012-present), recently he was appointed director of Postgraduate UIN Sunan Kalijaga Yogyakarta, and others..

hifđ nafs (maintenance of life) and refined by Abdul Mustaqim, with two *hifz* namely *hifz bi'ah* and *hifđ al-daulah* (Prof. Dr. H. A. Mustaqim 2019).

The steps of the *Tafsir Maqasidi* method begins with analyzing the text of the Qur'an by paying attention to thematic studies. Although specifically this paper focuses on the *lafaz qurratul a'yun* in sura Al-Furqan [25]: 74, to achieve a deep and comprehensive understanding of it, it is necessary to discuss the integrity of the verse sura Al-Furqan [25]:74 which has a perfect unity of meaning (Fath 2010). Sura Al-Furqan [25]: 74 talks about prayer and the hope of having a spouse and offspring. The word *azwaj* is the first element in the prayer, which means that a woman and a man have one goal, which is to have a good partner. The word *azwaj* is then followed by the word *dzurriyah*, which means the offspring of a couple.

The term *dzurriyah* is mentioned 32 times in the Qur'an which means seed, child, grandchild, and others. The term child does not only use the word *dzurriyah* but there are other terms such as *walad*, *ibn*, *bint*, *hafadah*, *al-tifl*, *al-ghulam*. (Casmini 2017) Ibn Manzur in his book, *Lisanul Arab*, defines the word *dzurriyah* as meaning seeds (*dzurrah*), this word comes from *dzara'a* which means a seed that will become a sturdy tree according to the owner's attention. (Ibnu Mandzur 2009) Furthermore, linguists define the term *dzurriyah* with the meaning of descent.⁵

Furthermore, the term *qurratul a'yun* has a very varied meaning. But previously, the author found three verses that speak with the term *qurratul a'yun*, namely sura Al-Furqan [25]: 74, sura Al-Qashash [28]: 9, and sura Ash-Sajdah [32]: 32: 17. *Qurratul a'yun* linguistically means the apple of the eye and the beloved. On the one hand, it is often interpreted as the beloved. *Al-Qurrah* has an initial meaning of cold, coolness, and *Al-Ainu* is the eye. However, according to Abbas, *qurratul a'yun* means obedient offspring (Munawir 2997). The term *qurratul a'yun* is also interpreted as an effort to form family members who are equal, and harmonious. In other words, no one is considered low or high in the family, nor is there absolute authority in determining a decision. This means that all elements complement each other to discuss everything in the family. (Ismail 2013) However, as far as the author's research goes, *qurratul a'yun* has experienced two extensions of meaning, namely (1) *Qurratul a'yun* is defined as a child, (2). *Qurratul a'yun* is defined as an 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 life problems and various influences that will hinder their maturity and quality (Shofiyah

5 Most references define it with "descendants" See More at (Al-Ashfahani 2017)

2017). The next meaning is oriented towards the image that children who are devoted to their parents will be included in the category of heavenly angels who pick up anyone, including their parents in heaven.

Furthermore, at the end of the verse sura Al-Furqan [25]:74 says *wa ja'alna li al-muttaqina imama* can be understood that the chain that starts from the selection of a good partner, it will have implications for good offspring which from the offspring will produce pious leaders. The phrase *wa ja'alna* is understood from the existing group (us), produced by someone who leads in the future. As for thematically, understanding sura Al-Furqan [25]:74 is drawn to a conclusion based on the interpretations of the *mufassir* mentioned earlier. Here, sura Al-Furqan [25]:74 is understood as a verse on the formation of ideal children's character (shalih) and the important role of parents in the formation of children. Furthermore, the discussion about children and parents can also be found in Abdul Mustaqim's study in his book entitled *Quranic Parenting* (2019) (A. Mustaqim 2019b), where Mustaqim discusses successful tips on children's education that parents should do.

Furthermore, in terms of the context of the revelation, sura Al-Furqan [25]:74 was revealed when Miqdad Al-Aswad scolded someone who praised the family of *sahabat* and compared it to his current situation. Someone said, "How fortunate these two (couples) are, both of them have seen Rasulullah, may we be able to see what they saw." The comparison made by the person made Miqdad furious but the Prophet admonished him not to scold the person. From here then Allah revealed sura Al-Furqan [25]:74 (Katsir 2004). The explanation of the context of the revelation provides an understanding that a servant is not blamed if he hopes to be given an ideal partner and offspring. Of course, seeing and paying attention to good spouses and offspring will be a reference for many people. Furthermore, the behavior of *tasabuaq fi al-kahirat* (competing in goodness) is part of sustenance in goodness not only for individuals but also for those around us (Ziauddin Sardar 2014).

The following is an explanation of sura Al-Furqan [25]:74 based on the terms used, thematic verses, and reading the context of interpretation. This verse provides an understanding that an ideal, good, and coveted child requires various elements and elements that must be fulfilled. This great ideal cannot be achieved by walking alone but requires the involvement of many parties, especially fathers and mothers because they are considered the closest people to their children. Exploitation of children is a serious issue that Generation Z must face because it will affect the development of children in the future, both cognitive and psychological development

(Palupi and Irawan 2020). Such exploitation can make the victim anxious, lose confidence, feel helpless, traumatized, or maybe even in the future will do the same thing that the child did when he received this treatment from his parents. More or less things that happen to children will be stored in memory and it will affect their mental health (Yuniarti 2013). Thus, sura Al-Furqan [25]:74, which is understood as a request through prayer and hope alone to have great but empty ideals, is actually an ideal that can be realized for married couples towards their children.

Maqashid of Sura Al-Furqan [25]:74: A Reinterpretation

The discussion that has been described above is related to the interpretation of sura Al-Furqan [25]: 74 about the ideal partner and child. This tradition of interpretation shows the diversity of understanding that occurs among the *mufassir*. In the diversity that occurs, there is a common thread that shows that sura Al-Furqan [25]: 74 is closely related to the challenges of child exploitation in the kid influencer phenomenon that is being discussed by scholars lately. The understanding based on the tafsir product is then interpreted through the Tafsir Maqasidi method so that an understanding of sura Al-Furqan [25]:74 that is broader and more comprehensive. However, this understanding is incomplete, it is still necessary to find the *maqashid* of the verse. What *maqashid* is contained in sura Al-Furqan [25]:74, about how the impact of kid influencers on children's psychology? is it included in child exploitation? and what is the ideal, good, and desirable child for parents in the Qur'an?

In the written text, the terms found in sura Al-Furqan [25]: 74 contains general meanings. Here, there are two important notes in the meaning contained in sura Al-Furqan [25]: 74. *First*, sura Al-Furqan [25]:74 is more accurately understood as prayers and ideals that are empty and hollow if not balanced with parents' *ijtihad* in shaping children'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). In the formation process, parents will also face various challenges, namely they must also have good character in order to form good children's character. This understanding is implied literally in the verse that the first mention is a request to be given a partner who is *qurratul a'yun*.

After improving themselves as parents, they continue with their role 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 that occur in Indonesia. There are still many criminal cases committed

by children. Launching from Sindonews, crimes committed by children have increased every year to reach 11,116 children in Indonesia. 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 from the external aspect from the condition of the child's clothing, food and shelter. While 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 sura Al-Furqan [25]: 74 implies that Kid influencers can become "leader" figures for netizens. Today's technological advancements make one's space wider and easier to access. Many influencers use social media, such as YouTube, Twitter, Instagram, and so on as a method to share information and experiences (Adi 2019) although not a few also provide positive and negative comments from netizens. Ultimately, the little influencers here can be leaders or examples in everyday life provided that what they do is educational.

The Qur'anic *maqashid* that can be found in the verse is that the duty of self-improvement does not only apply to children, but continues for anyone, even in adulthood. The concept even applies in the family room. Before parents have a role in producing a quality generation, parents also have a duty to improve themselves first. This illustrates the inseparable relationship between parents and children. The development of a child'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* is that quality children can be role models for others, which in the current context is also found in many children's influencers who are polite and can be exemplified by their life lessons. For this reason, there is a need for restrictions on matters relating to children. The reason is that a child's world should be a world of play, not a world of earning a living or a world of working for family needs, but that does not mean not being trained to learn (earn) a living (Adi Saptia Sudirna 2020).

It can be understood that the exploitation of children through the kid influencer phenomenon will violate Islamic law in the form of *hifz nafs* (self-preservation) if it does not pay attention to the rights of children. On the other hand, when we discuss about children's right also to keep living as human or *hifz nasl*. The reason is that children are an integral part of society, the weakest in their ability to protect themselves and thus easily become objects of all forms and manifestations of violence (Saeed 2016). Finally,

children who are the regeneration that is expected to be of high quality will have their future jeopardized because of the indifference of the parents themselves.

Conclusion

After the explanation of sura Al-Furqan [25]: 74 above, there are several understandings that can be generated. Through the approach of *Tafsir Maqasidi*, the author can find out that sura Al-Furqan [25]:74 gives a message for parents to create regeneration that is not only alive and breathing but also beneficial to the scope of life and the creatures in it. This process is what is meant in *Tafsir Maqasidi* with existence (*hifz nasl*). With these demands, parents can form the next generation by always *muhasabah* themselves. The reason is, parents must form a quality regeneration. With the task of improving oneself first, it can be an example for the children. Furthermore, the child can be an example for others and that is what is desired in building a healthy family physically or mentally. According to sura Al-Furqan [25]:74, by taking the proper precautions, it is possible to stop the present kid influencer phenomenon from exploiting youngsters. Parents still have a duty to take into account the rights of children. Without caution, it will harm the child's future, which is the reason. In the case of child influencers, this implies the existence of Islamic law in the form of *hifz nafs* and *hifz nasl*.

The shift in parenting that has grown more rapid in recent cycles has, in the end, resulted in a lot of digital exploitation of children. Therefore, it is crucial for parents to put children's rights first in today's and tomorrow's increasingly technologically advanced world. To put it another way, parents should prioritize their children's rights rather than exploit their existence for selfish economic gain. This will allow parents' actions toward their children to be justified. But in order for it to be taken into account for this research, there is undoubtedly a need for more extensive and significant conversation with other experts.

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