

Dramaturgy in Sharenting Practices: The Role of Parents in Constructing the Ideal Family Identity on Social Media

Dramaturgi Pada Praktik Sharenting: Peran Orang Tua dalam Membangun Identitas Keluarga Ideal di Sosial Media

Yuanita Dwi Hapsari¹, Ghina Reftantia², Gunawan³, Triana Rahmawati⁴, Hendris⁵

^{1,2,3} Universitas Sriwijaya, ⁴Universitas Sebelas Maret, ⁵Asian Demographic Research Institute, Shanghai University

yuanitadwihapsari@fisip.unsri.ac.id^{1*}, ghinareftantia@fisip.unsri.ac.id², gunawan@fisip.unsri.ac.id³, trianarahmawati@staff.uns.ac.id⁴, hendris@shu.edu.cn⁵

Article Information	Abstract
<p>History: Received: 17 September 2025 Revised: 26 October 2025 Accepted: 30 November 2025 Approved: 1 December 2025</p> <p>Keywords sharenting, digital privacy, dramaturgy, children's identity</p> <p>Kata Kunci sharenting, privasi digital, dramaturgi, identitas anak</p>	<p>The development of digital media has given rise to the phenomenon of sharenting, namely the practice of parents sharing their children's lives on social media. This activity is not merely an expression of affection but also a social practice that involves identity construction, privacy negotiation, and the potential commodification of children. This study analyzes sharenting through Erving Goffman's dramaturgical perspective, viewing parents as actors who present an ideal family image on the frontstage while concealing realities in the backstage. The research employs a qualitative approach with a library research strategy, utilizing scholarly articles, academic books, and policy reports. The findings reveal that sharenting serves as a tool of impression management but also generates serious risks such as blurred private-public boundaries, the permanence of digital footprints, the potential for cyberbullying, and commercial exploitation of children. Therefore, sharenting must be understood as a complex phenomenon that demands ethical awareness, clear regulations, and critical reflection from both parents and policymakers.</p> <p>Abstrak <i>Perkembangan media digital memunculkan fenomena sharenting, yakni praktik orang tua membagikan kehidupan anak di media sosial. Aktivitas ini bukan sekadar ekspresi kasih sayang, tetapi juga praktik sosial yang melibatkan konstruksi identitas, negosiasi privasi, dan potensi komodifikasi anak. Penelitian ini menganalisis sharenting melalui perspektif dramaturgi Erving Goffman, dengan melihat orang tua sebagai aktor yang menampilkan citra keluarga ideal di panggung depan sekaligus menyembunyikan realitas di panggung belakang. Metode yang digunakan adalah pendekatan kualitatif dengan studi pustaka, memanfaatkan artikel ilmiah, buku akademik, dan laporan kebijakan. Hasil kajian menunjukkan bahwa sharenting berfungsi sebagai sarana manajemen kesan, tetapi juga menimbulkan risiko serius seperti kaburnya batas privat-publik, permanensi jejak digital, potensi cyberbullying, serta eksploitasi komersial anak. Karena itu, sharenting perlu dipahami sebagai fenomena kompleks yang menuntut kesadaran etis, regulasi yang jelas, dan refleksi kritis dari orang tua maupun pemangku kebijakan.</i></p>



Copyright © 2025 Yuanita Dwi Hapsari, Ghina Reftantia, Gunawan, Triana Rahmawati, Hendris

1. Introduction

The development of digital technology has brought significant changes in the ways individuals communicate, interact, and construct social identities. Social media, as one of the main products of technological advancement, has now become a new public sphere filled with practices of self-representation (Fitrianti & Hanaf, 2025; Franzia, 2018; Indainanto & Nasution, 2020; Kakiay, 2025; Salsabila & Nur, 2025). Platforms such as Instagram, Facebook, TikTok, and YouTube not only enable interpersonal interactions but also serve as mediums for image construction, both personal and collective. Identities that were once built primarily through face-to-face interactions are now also constructed in a digital world that is visual, instantaneous, and widely accessible (Alqiva & Gautama, 2021; Azizah, 2023; M. R. Firdaus & Zulfiningrum, 2022; Putri, 2016).

Within the family sphere, social media plays a crucial role in shaping collective identity. Many families use digital platforms to showcase their daily lives as an idealized representation of household harmony and success (Heuvelman et al., 2025; Nazmi et al., 2025; W. A. N. Sari & Harianto, 2023). Posts about family vacations, birthday celebrations, or even simple moments such as dining together are often curated to project the image of a happy, cohesive, and prosperous family. This practice illustrates that social media functions not only as a means of communication but also as a display window through which families construct and present their

collective identities to the public. From this representational practice emerges the phenomenon of sharenting, in which children's lives are incorporated as an essential part of the narrative of the ideal family portrayed on social media.

The act of parents sharing their children's lives on social media is known as sharenting, a term derived from the combination of sharing and parenting. This practice has become increasingly common alongside the growing use of social media among young families (Dwiarsianti, 2022; Hastutik et al., 2024; Maulidiyah, 2024). Regular sharing often transforms photos of children, birthday moments, learning activities, and even everyday routines into content. Sharenting is viewed as a manifestation of love and pride, as well as a means to chronicle children's development. On the other hand, it raises ethical and sociological debates regarding privacy, children's autonomy, and its impact on their identity formation in the future. The question of how far parents have the right to expose their children's lives has become an important discourse in contemporary studies on family, media, and identity.

Previous studies have largely highlighted the impacts of sharenting, such as the risks of digital security, child exploitation, and issues related to the digital footprint that will shape children's identities in adulthood (Algamar & Ampri, 2022; Hidayati et al., 2023; Permanasari & Sirait, 2021; Puspita & Edvra, 2022b; G. L. Sari, 2024). However, research that explores the social and sociological motivations

behind sharenting remains relatively limited. Understanding these motivations is crucial to viewing sharenting as a technical activity of content sharing and a socially meaningful practice. In other words, sharenting can be understood as an arena where parents present themselves, negotiate identities, and construct an ideal family image per prevailing social norms and expectations.

Erving Goffman's dramaturgical theory can be the primary analytical framework for analyzing this phenomenon. According to Goffman, social life can be understood as a theatrical stage where individuals act as performers presenting themselves to an audience (Goffman, 1959; Ritzer, 2012). Goffman's dramaturgical approach also allows sharenting to be seen as a personal activity and a social practice shaped by broader norms, values, and social pressures. In today's digital society, the construction of family identity through sharenting is also tied to social capital. The popularity of posts about children often brings social recognition through likes, positive comments, and increased followers. This further strengthens parents' motivation to continue sharing as part of social performance. In addition, an economic dimension emerges, where some parents position their children as "brand ambassadors" in endorsement practices or commercial advertising (Hastutik et al., 2024; Sandika & Hapsari, 2025). Thus, sharenting functions not only as personal expression but also as an economic strategy and a representation of social status.

Based on the above, this study seeks to fill the gap in sharenting research, particularly from a dramaturgical perspective. While previous studies have mainly emphasized the impacts of sharenting on children, this research instead focuses on the sociological motivations and self-representation practices of parents. It aims to answer the question: how do parents perform as actors on social media to construct the image of an ideal family? Using Goffman's dramaturgical theory, this study will explore the strategies parents employ in managing the "frontstage" of social media and how they construct narratives of the ideal family before the public. Accordingly, this research is expected to make both theoretical and practical contributions. Theoretically, it enriches the discourse on the sociology of family by offering a dramaturgical perspective in understanding sharenting. Practically, it provides critical insights for parents, policymakers, and the wider society regarding the implications of sharenting in shaping family identity in the digital sphere.

2. Method

This study employs a qualitative approach with a library research strategy. This approach was chosen to gain an in-depth understanding of the sharenting phenomenon, including social motivations, patterns of family representation, and its ethical implications, by utilizing relevant written sources. The library method also allows for comparison with previous studies and situates the practice of sharenting within

Goffman's dramaturgical theoretical framework. Data sources consist of primary documents, such as policy reports, child protection guidelines, and official publications from institutions related to media and children, as well as secondary documents, including academic books, journal articles, theses and dissertations, and media coverage that analyzes social media, child privacy, or family image construction in digital spaces.

Data was collected systematically through searches in academic databases such as Google Scholar, Scopus, JSTOR, and institutional digital libraries. Materials were selected purposively, including only texts relevant to the research objectives and academically credible. The selection criteria emphasized topic relevance, author or publisher credibility, and contribution to the analytical framework. Data analysis was conducted using content analysis, focusing on parents' motives for engaging in sharenting, strategies of family presentation on digital platforms, and implications for children's privacy and autonomy. The interpretive stage linked findings to dramaturgical concepts, distinguishing between content displayed on the front stage (public posts) and what is kept in the back stage (private family space).

To strengthen validity and credibility, the study applied source triangulation, comparing data from different types of literature and evaluating the authority of each source based on the author's reputation and publication context. Preliminary findings were also discussed with supervisors or peers

for feedback. The final results are presented thematically and narratively to ensure a coherent argument flow and to provide conceptual contributions to sharenting studies.

3. Result and Discussion Exploring Frontstage and Backstage in Sharenting

Sharenting practices vary widely in the digital context, but generally involve the strict curation of family moments displayed to the public. As a concrete example, a mother might post a photograph capturing her daughter winning a trophy at a mathematics competition, complete with a caption expressing pride and gratitude for her child's educational success. In this example, the photo is selected, edited to look bright and professional, and published on Instagram—a platform often used to showcase achievements. The primary goal is to gain social validation for the child's success (and a reflection of the parents' success), as well as to reinforce the image of an intelligent and high-achieving family in the eyes of their social network (Verswijvel et al., 2019). This moment fully represents the ideal and structured frontstage role within Goffman's dramaturgical framework (Goffman, 1959; Ritzer, 2012). Another prominent example of sharenting is the selective sharing of intimate, everyday moments. For instance, parents might publish a boomerang video of their child laughing joyfully while playing in a park, dressed in matching and tidy clothes. This moment is presented as proof of family harmony and

authentic happiness. However, behind this seemingly spontaneous content lies a filtering process: the child might have just had a severe tantrum from refusing to change clothes or there may have been a minor dispute between siblings on the way to the park. Challenging experiences, such as difficult negotiations or emotional exhaustion, are consistently concealed and relegated to the \$backstage\$ realm. This concealment is a conscious strategy to avoid vulnerability and maintain the carefully crafted image of the ideal family (Blum-Ross & Livingstone, 2020; Kumar & Schoenebeck, 2015). At a more complex level, the practice of sharenting can shift into the commercial sphere, particularly evident in the phenomenon of kidfluencers and monetization. In this case, parents post a series of reviews for toy products or clothing used by their child, where the narrative and visuals are directed to attract endorsements or generate income from the platform. Here, the child is not merely the subject of the photo but is transformed into a monetized asset. A photo showing the child "playing" or "trying" a product is actually part of a structured performance of labor, managed by the parents as marketable content, with engagement metrics and potential revenue being the primary determinants in every publication decision (Astuti, 2022; Burroughs & Feller, 2020). This shift indicates the commodification of the child's identity, where the boundary between affective relationships and

labor relations becomes blurred (Nasanta & Wahyudi, 2024).

Within Erving Goffman's dramaturgical framework, every individual presents themselves to an audience in a certain way, which can be understood as the frontstage in the context of social media. This stage is never neutral; it is the arena where parents select, edit, and curate specific moments to showcase to the public (Goffman, 1959; Ritzer, 2012). For parents, sharing content about their children (sharenting) functions to construct and reinforce their self-image in the digital sphere. By posting moments of happiness, achievements, and everyday activities, they project themselves as caring, wise, and successful parents from harmonious families with certain principles. This practice inevitably shapes how society perceives their identities. At the same time, sharing parenting experiences can provide emotional support, validation, and appreciation from peers and extended networks on social platforms. Sharenting may also serve as a tool to manage narratives about children's identities, as parents filter the content they share to influence public opinion about their children and families. To maintain the image of ideal parents or a perfect family, only the best and most joyful moments are typically shared, while challenging or less favorable experiences remain hidden (Collett, 2005; Demozzi & Cino, 2018; Kumar & Schoenebeck, 2015; Puspita & Edvra, 2022a).

Parents often feel pride and joy in their children's accomplishments and have the desire to share meaningful family moments,

parenting experiences, and childcare tips with others. Through such sharing, they expect responses, support, or appreciation from their closest circles (Verswijvel et al., 2019). From Goffman's perspective, this practice can be understood as an impression management strategy, in which parents actively control how audiences perceive them as individuals and as families. The narrative of the ideal family displayed through sharenting emphasizes happiness, togetherness, and success, while concealing the complex realities of parenting that involve compromises and uncertainties.

Unlike the frontstage, which is filled with performances, the backstage represents a space where more authentic realities occur. Here, parents face challenges that rarely appear on social media. Domestic conflicts, disagreements about parenting styles, children's tantrums, or academic failures typically remain in the private sphere. Physical exhaustion from balancing domestic and professional work, financial pressures, or anxieties when children are ill are all part of the backstage, deliberately concealed from the public. This concealment is not incidental but rather a conscious strategy to avoid vulnerability. Parents recognize that if backstage complexities are revealed to the public, the carefully crafted image of the ideal family could be disrupted and even stigmatized (Blum-Ross & Livingstone, 2020; Holiday et al., 2022).

The process of distinguishing between what is displayed on the frontstage and what is concealed

backstage can be understood through impression management and relational privacy. Parents actively negotiate the private and public boundary by carefully selecting which information is appropriate for digital audiences. This aligns with studies on "relational privacy," which emphasize that family privacy is not fixed but rather the result of ongoing negotiation (Choi & Lewallen, 2018). For instance, when parents decide to share photos of a child's birthday celebration while concealing everyday tantrums, they are filtering to maintain consistency in the idealized narrative presented to the public. This phenomenon illustrates a dual dynamic: on the one hand, sharenting opens up space for social connectedness, but on the other hand, it reflects strategic efforts to protect the family's image, reputation, and dignity from negative audience interpretations (Blum-Ross & Livingstone, 2020).

Children as Part of the Performance

Conceptually, when parents publish photos, videos, or narratives about their children, the children become an integral part of a performance designed without their involvement or consent (Cai, 2023; Rees, 2025). In many sharenting practices, the child's position is often reduced to an actor parodied by adult decisions—selection of moments, visual framing, captions, and even the distribution of content are entirely determined by parents (Walrave et al., 2023). From an ethical and human rights perspective, this raises serious

concerns since children cannot understand or consent to the consequences of publishing their digital identities, while the impact is long-term and often permanent (Leaver, 2020; Rees, 2025). The digital footprint created from childhood is not merely temporary; the persistence of metadata, reposts, and copied content produces archives that are difficult to erase (Rees, 2025).

The consequences are multidimensional. At a practical level, these traces may affect children's future socio-economic opportunities, for example, in education or employment selection processes and in social evaluations by third parties (Cai, 2023). At a psychosocial level, photos or stories that portray children in embarrassing, infantilizing, or stereotypical ways may hinder identity formation and undermine their sense of autonomy. They may experience conflict between the public image constructed by parents and the personal identity they wish to develop independently (Leaver, 2020; Walrave et al., 2023). Furthermore, the power imbalance between parents and children in the digital sphere underscores the importance of the principle of the child's best interests as the foundation for evaluating every content-sharing decision (Rees, 2025). Uploading is not merely an act of personal expression but a decision directly affecting children's rights to privacy, data protection, and the freedom to grow without the pressure of public judgment (Cai, 2023; Leaver, 2020).

At a more problematic stage, sharenting can transform into a process of commodification: children's identities and private moments become economic assets. The phenomenon of kidfluencers and children of monetized public figures is the clearest example of this transformation, where content about children is packaged as a marketable product through endorsements, sponsorships, brand collaborations, and platform monetization. Children's life experiences become family income sources or commercial entities in this context. The boundaries between affective relationships and labor relations become blurred; once private and intimate activities are transformed into public tasks exposed for consumption, with engagement metrics and revenue as benchmarks (Astuti, 2022; Burroughs & Feller, 2020).

The commodification of children carries significant ethical and legal implications. First, there is the risk of economic exploitation: children may participate in content production without adequate compensation or contractual protection, while profits largely flow to parents or intermediaries (Fatmawati & Lewoleba, 2024; Nasanta & Wahyudi, 2024). Second, children's identities become marketable goods, where narratives, appearances, and behaviors are tailored to attract audiences or brands, threatening their personal development autonomy (Astuti, 2022; Soegiarto & Irwansyah, 2023). Third, the normalization of commercialization from an early age may have long-term impacts on self-

worth and social relations, as children learn to measure their value through likes, followers, and engagement metrics (Burroughs & Feller, 2020; S. Firdaus et al., 2023).

Structurally, market incentives and platform algorithms further encourage the intensification of these practices, as child-related content often receives high attention, generating economic pressure to produce similar material continually. In the absence of clear regulations—such as mechanisms for managing children's income, time-bound consent, or restrictions on monetizing child content—these practices may reinforce systemic exploitation. Therefore, the commodification of children is not only an individual phenomenon but also a matter of public policy, professional ethics, and platform accountability. Recommendations include ensuring children's rights protection, fair benefits distribution, and mechanisms that allow grown-up children to delete or reconstruct their digital childhood footprint (Burroughs & Feller, 2020; Fatmawati & Lewoleba, 2024).

The Impact of Sharenting on the Reconstruction of Private and Public Spheres

Sharenting has brought about a fundamental shift in the meaning of privacy, both at the individual and family levels. Before digital media became deeply embedded in everyday life, privacy was viewed as a natural right, almost automatically attached to individuals and families, as a clear "boundary" separating public and personal domains. Information that could be made

public and what would remain within the private circle was sharply distinguished. However, the rise of social media significantly altered this paradigm, as private spaces are now more easily exposed, often without the full consent or awareness of the individuals involved (Peng, 2024; Walrave et al., 2023).

In sharenting practices, parents assume the role of digital privacy gatekeepers, deciding which moments are appropriate for public sharing and which remain private. For instance, events such as birthdays, a child's first steps, or family vacations are now frequently posted on public social media accounts, rather than shared only within the nuclear family. As a result, the traditional boundary between private and public spheres becomes blurred, and privacy is no longer seen as fixed but as the outcome of ongoing social negotiation (Hidayati et al., 2023; G. L. Sari, 2024)

This negotiation process is fluid and contextual. Parents may share one type of content on Instagram while restricting another type to family WhatsApp groups. Thus, privacy depends not only on the content itself but also on the audience, the platform used, and the intention or purpose behind the post. In this sense, privacy becomes relative rather than absolute. This resonates with the notion of mediated intimacy, where personal relationships are built, maintained, and at times displayed through the publicization of aspects once considered private (Peng, 2024; G. L. Sari, 2024).

This condition raises critical questions regarding children's rights.

As the primary subjects of sharenting, children often lack control over how they are represented in digital spaces. Their identities are mediated entirely by parental decisions, frequently driven by needs for social validation, symbolic competition, or even economic interests, leading to a systematic neglect of children's rights to privacy and control over their self-image (Permanasari & Sirait, 2021; G. L. Sari, 2024). The erosion of boundaries between private and public spheres not only affects parents but also has profound consequences for children, who are the most vulnerable subjects to psychological, social, and legal impacts.

The consequences of this privacy shift extend beyond the immediate moment, carrying long-term implications for children's lives. One of the most tangible outcomes is the creation of a digital footprint from an early age; unlike previous generations, children today grow up with digital identities constructed long before they have awareness or agency. Photos, videos, and narratives about them may circulate widely even from infancy (Dwiarsianti, 2022; Tatlow-Golden, 2020).

Digital footprints can be a double-edged sword. On the one hand, they serve as a family archive of memories to be revisited in adulthood. On the other hand, the permanence of these traces carries serious risks: childhood photos once deemed cute may later be used for ridicule or cyberbullying during adolescence or adulthood. In increasingly complex social contexts,

outsiders often repurposed digital content to mock, intimidate, or demean individuals (Peng, 2024; Tatlow-Golden, 2020). The psychological impacts of such digital harassment cannot be underestimated, as they may erode self-confidence, trigger anxiety, and undermine the quality of children's social relationships in the future (S. Firdaus et al., 2023; Permanasari & Sirait, 2021).

Beyond cyberbullying risks, the issue of children's digital rights becomes increasingly salient, particularly regarding the principle of the right to be forgotten. This principle asserts that every individual has the right to request the deletion of personal data if deemed harmful or no longer relevant. In sharenting, complications arise when grown children realize that their digital identities were constructed by parental decisions made without consent. Deleting is often difficult given the permanence of digital data and the involvement of third parties such as social media platforms or companies that have monetized such data (Hapsari et al., 2025; Leaver, 2020; Peng, 2024; Permanasari & Sirait, 2021).

From Erving Goffman's dramaturgical perspective, sharenting can be understood as a form of "social performance," where parents act as performers presenting an idealized image on the front stage (Goffman, 1959). Parents construct a narrative of a happy family fit for display in digital public spaces by posting photos of children who appear neat, adorable, or accomplished. Meanwhile, the other side of family life conflicts,

exhaustion, or children's emotional struggles remains hidden in the backstage. Sharenting thus blurs the line between private and public and transforms children into part of a script they did not choose. Consequently, parental "performances" shape children's digital identities rather than their self-representation (Permanasari & Sirait, 2021; Tatlow-Golden, 2020).

The long-term implication is a transformation in the discourse of children's rights. While child protection was once focused on physical well-being, education, and health, digital rights have now emerged as a new dimension to be addressed. Children growing up with digital identities constructed on the "front stage" of their parents may face pressure to conform to social expectations already attached to them. Conversely, those whose digital identities were shaped through embarrassing representations may encounter enduring social stigma. Therefore, sharing must be done within stricter regulatory frameworks and with deeper ethical reflection to ensure it does not harm children's best interests in the future (Leaver, 2020; Tatlow-Golden, 2020).

Overall, these findings underscore three significant aspects of sharenting practices: 1) The intensification of parental identity performativity, 2) The exploitative commodification of children's identities, and 3) A fundamental shift in the concept of relational privacy. Firstly, the practice of sharenting is an intensive manifestation of impression management strategies in the digital realm. Parents do not

merely document; they consciously perform strict curation of the moments displayed on the social media frontstage. The selection of this content—which is dominated by achievements, happiness, and the image of an ideal family—is not only driven by personal pride but serves as a tool for social legitimation of their identity as successful and competent parents. The consequence of this performativity is a significant reality gap between the flawless public image and the concealed domestic challenges (backstage), such as conflicts, exhaustion, or financial difficulties. This gap indicates that sharenting is an arena of symbolic competition, where the pressure to maintain the narrative of the "happy family" is far more dominant than the need to share more authentic and vulnerable parenting experiences.

Secondly, the findings concerning the commodification of children highlight that sharenting has surpassed simple personal sharing. In the case of kidfluencers and content monetization, the identities and intimate moments of children are transformed into economic assets. Children are conceptually reduced to "actors without consent," where decisions regarding editing, framing, and content distribution are entirely determined by the parents. This creates a risk of economic exploitation and blurs the ethical boundary between affective relationships and labor relations, where a child's self-worth begins to be measured by digital metrics such as likes and engagement. Therefore, sharenting needs to be evaluated not only from a psychosocial perspective

but also from the perspective of law and children's rights, particularly regarding protection from exploitation and the autonomy of self-development.

Thirdly, this practice radically alters the understanding of family privacy, positioning it as an entity that is relative and continuously negotiated, rather than a fixed boundary. Parents act as digital privacy gatekeepers, constantly adjusting what is appropriate for the public audience and what should be restricted to a limited circle. The long-term implication is the formation of a permanent digital footprint that begins without the child's consent. This trace has the potential to affect future socio-economic opportunities, pose risks of cyberbullying, and, most importantly, impede the child's right to determine their own identity. This finding asserts that the future of today's children will be determined, in large part, by the privacy decisions made by their parents in the past, underscoring the urgency of implementing the right to be forgotten and the need for a regulatory framework that ensures the child's best interests remain the primary consideration in every decision to share digital content.

4. Conclusion

The phenomenon of sharenting demonstrates that sharing children's content on digital media is not merely a personal activity but part of broader social dynamics. From a dramaturgical perspective, parents act as stage managers who selectively present certain aspects of family life on the front stage, while

concealing others on the backstage. In this context, children become part of the constructed narrative, where their digital identities are shaped through parental decisions that often exclude the children's own voices.

The consequences of such practices are not temporary but carry long-term implications for children's rights to privacy, the formation of their digital identities, and their future social relations. Blurring boundaries between private and public spheres means that children grow up with digital footprints they did not choose, which may affect their psychological well-being, social standing, and life opportunities. Therefore, sharenting must be viewed critically—not merely as an expression of parental affection, but as a phenomenon that demands ethical awareness, social responsibility, and deep reflection to safeguard the child's best interests.

References

- Algamar, M. D., & Ampri, A. I. I. (2022). Hak Untuk Dilupakan: Penghapusan Jejak Digital Sebagai Perlindungan Selebriti Anak Dari Bahaya Deepfake. *Jurnal Yustika: Media Hukum Dan Keadilan*, 25(01), 25–39.
- Alqiva, A., & Gautama, M. I. (2021). Representasi Diri Melalui Instagram oleh Mahasiswa Jurusan Sosiologi Universitas Negeri Padang. *Jurnal Perspektif*, 4(4), 542–554.
- Astuti, I. D. (2022). Fenomena Kidfluencer dalam Beretika Media Sosial. *Martabat J. Peremp. Dan Anak*, 6(2).
- Azizah, F. N. (2023). Representasi Diri "Generasi Z" Melalui Media

- Sosial Tiktok (Studi pada Mahasiswa Ilmu Komunikasi Universitas Bhayangkara Jakarta Raya Kelas 4a2 Mata Kuliah Metode Penelitian Kualitatif). *Prosiding Konferensi Nasional Sosial Dan Politik (KONASPOL), 1*, 129–139.
- Blum-Ross, A., & Livingstone, S. (2020). "Sharenting," parent blogging, and the boundaries of the digital self. In *Self-(re)presentation now* (pp. 70–85). Routledge.
- Burroughs, B., & Feller, G. (2020). The emergence and ethics of child-created content as media industries. In *The Routledge companion to digital media and children* (pp. 217–225). Routledge.
- Cai, X. (2023). Do I have the right to share? Sharenting and psychological ownership of children's information in the US. *Journal of Children and Media, 17*(4), 579–597.
- Choi, G. Y., & Lewallen, J. (2018). "Say Instagram, kids!": examining sharenting and children's digital representations on Instagram. *Howard Journal of Communications, 29*(2), 144–164.
- Collett, J. L. (2005). What kind of mother am I? Impression management and the social construction of motherhood. *Symbolic Interaction, 28*(3), 327–347.
- Demozzi, S., & Cino, D. (2018). *Parents and children in virtual showcases. The case of Sharenting-KEY FINDINGS (REVISED)*.
- Dwiarsianti, A. (2022). Sharenting dan privasi anak: Studi Netnografi pada unggahan Instagram dengan tagar# Anakku. *Jurnal Komunikasi Global, 11*(1), 1–20.
- Fatmawati, F., & Lewoleba, K. K. (2024). Kidfluencer: Child Exploitation In Digital Space In Terms Of Child Protection Law. *Journal of Law, Politic and Humanities, 4*(4), 955–965.
- Firdaus, M. R., & Zulfiningrum, R. (2022). Representasi Citra Diri Keanu Sebagai Influencer Melalui Instagram@ keanuag. *Jurnal Heritage, 10*(2), 105–114.
- Firdaus, S., Sardin, S., & Utami, N. F. (2023). Pengaruh Media Sosial Terhadap Praktik Sharenting Yang Berujung Eksploitasi Pada Anak: The Influence of Social Media on Sharenting Practices that Lead to Child Exploitation. *Jurnal ENTITAS SOSIOLOGI, 12*(1), 15–23.
- Fitrianti, R., & Hanaf, A. A. (2025). Representasi Identitas Remaja Melalui Budaya Tren di Media Sosial. *WISSEN: Jurnal Ilmu Sosial Dan Humaniora, 3*(3), 283–297.
- Franzia, E. (2018). Personal Branding melalui media sosial. *Prosiding Seminar Nasional Pakar, 15–20*.
- Goffman, E. (1959). *The presentation of self in everyday life*. Doubleday & Company, Inc.
- Hapsari, Y. D., Reftantia, G., Fitriyani, D., Asmawati, A. Z., Isyanawulan, G., & Inayah, N. (2025). Fenomena Mom Shaming Di Indonesia Dalam Perspektif Gender: Sebuah Tinjauan Literatur. *Journal of Innovation Research and*

- Knowledge*, 4(9), 1–23.
- Hastutik, R. N., Widagdo, M. B., & Lukmanto, T. (2024). AKTIVITAS SHARENTING DAN PRAKTIK KOMODIFIKASI ANAK (Studi Netnografi pada Akun TikTok@ndhiraa07). *Interaksi Online*, 12(3), 951–975.
- Heuvelman, S. S., Betaubun, R. M. N., & Pujiati, S. (2025). Konstruksi Identitas Keluarga di Media Sosial: Analisis Sosiologi Hukum tentang Perlindungan Privasi dan Dampak Regulasi Digital. *Papsel Law Journal*, 1(2), 67–75.
- Hidayati, N., Meliani, F., & Yuliyanto, A. (2023). Sharenting Dan Perlindungan Hak Privasi Anak Di Media Sosial. *Research in Early Childhood Education and Parenting*, 4(1).
- Holiday, S., Norman, M. S., & Densley, R. L. (2022). Sharenting and the extended self: Self-representation in parents' Instagram presentations of their children. *Popular Communication*, 20(1), 1–15.
- Indainanto, Y. I., & Nasution, F. A. (2020). Representasi di media sosial sebagai pembentuk identitas budaya populer. *SEMIOTIKA: Jurnal Komunikasi*, 14(1).
- Kakiay, A. N. (2025). Representasi diri pada remaja pengguna media sosial: Kajian kualitatif interpretatif. *CARONG: Jurnal Pendidikan, Sosial Dan Humaniora*, 2(1), 93–100.
- Kumar, P., & Schoenebeck, S. (2015). The modern day baby book: Enacting good mothering and stewarding privacy on Facebook. *Proceedings of the 18th ACM Conference on Computer Supported Cooperative Work & Social Computing*, 1302–1312.
- Leaver, T. (2020). Balancing privacy. *The Routledge Companion to Digital Media and Children*, 235.
- Maulidiyah, U. M. (2024). ANALISIS PRAKTEK SHARENTING SEBAGAI UPAYA MEMENUHI KEBUTUHAN SELF ESTEEM PADA IBU MUDA. *MOTORIC*, 8(1), 735–742.
- Nasanta, E., & Wahyudi, E. (2024). JURIDICAL STUDY OF CHILDREN WHO WORK AS INFLUENCERS IN RECEIVING ENDORSEMENTS IN SOCIAL MEDIA. *JARES (Journal of Academic Research and Sciences)*, 9(1), 76–91.
- Nazmi, K., Rahmi, T., & Harahap, A. P. (2025). Keutuhan Harmoni Rumah Tangga Perspektif Hadis: Menghindari Stigma Sosial di Aplikasi Tiktok Sebagai Standar Kebahagiaan Keluarga. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 19(1), 358–375.
- Peng, Z. (2024). A privacy calculus model perspective that explains why parents sharent. *Information, Communication & Society*, 27(11), 2129–2152.
- Permanasari, A., & Sirait, Y. H. (2021). Perlindungan Hak Privasi Anak Atas Pelanggaran Sharenting Oleh Orang Tua Di Indonesia. *Jurnal Komunikasi Hukum (JKH)*, 7(2), 1024–1040.
- Puspita, B. B., & Edvra, P. A. (2022a). *Riset: literasi digital tak pengaruhi aktivitas orang tua*

- berbagi informasi anak di media sosial. *The Conversation*. <https://doi.org/https://doi.org/10.64628/AAN.htj7p3k5r>
- Puspita, B. B., & Edvra, P. A. (2022b). The relationship between mother's safety competency and the risk perception in sharenting activities. *Jurnal Komunikatif*, *11*(2), 190205.
- Putri, E. (2016). Foto diri, representasi identitas dan masyarakat tontonan di media sosial Instagram. *Jurnal Pemikiran Sosiologi*, *3*(1), 80–97.
- Rees, F. (2025). Famous at five: risk assessing digital child labour. *Information & Communications Technology Law*, 1–22.
- Ritzer, G. (2012). *Teori Sosiologi dari Klasik sampai Perkembangan Terakhir Postmodern*. Pustaka Pelajar.
- Salsabila, A. A., & Nur, H. (2025). Representasi Diri di Sosial Media: Antara Identitas Nyata dan Identitas Virtual. *PESHUM: Jurnal Pendidikan, Sosial Dan Humaniora*, *4*(4), 5601–5620.
- Sandika, A. B., & Hapsari, S. A. (2025). Representation of Sharenting in Rans Entertainment YouTube Content: (Semiotics Analysis of "Banjir Undangan TV!! Raffi Nagita Support Bakat Cipung di Dunia Entertainment, Cipung Anteng Aja."). *Makna: Jurnal Kajian Komunikasi, Bahasa, Dan Budaya*, *16*(1).
- Sari, G. L. (2024). Pelanggaran Batas Privasi Anak dalam Praktik Sharenting pada Kalangan Selebriti Indonesia. *Jurnal Indonesia: Manajemen Informatika Dan Komunikasi*, *5*(2), 1121–1130.
- Sari, W. A. N., & Harianto, S. (2023). Analisis Media Representasi Citra Diri (Studi Kasus Lesti dan Billar dalam Membangun Citra Diri Sebagai Keluarga Harmonis). *Jurnal Pemikiran Sosiologi*, *9*(2), 259–282.
- Soegiarto, A., & Irwansyah, I. (2023). Komodifikasi dalam Tayangan Anak di YouTube: Studi Kasus Ryan's World dan Super Duper Ziyen. *Scriptura*, *13*(2), 101–107.
- Tatlow-Golden, M. (2020). Children in the digital world: Privacy and autonomy in surveilled digital lives. In *Exploring Childhood and Youth* (pp. 191–205). Routledge.
- Verswijvel, K., Walrave, M., Hardies, K., & Heirman, W. (2019). Sharenting, is it a good or a bad thing? Understanding how adolescents think and feel about sharenting on social network sites. *Children and Youth Services Review*, *104*, 104401.
- Walrave, M., Robbé, S., Staes, L., & Hallam, L. (2023). Mindful sharenting: how millennial parents balance between sharing and protecting. *Frontiers in Psychology*, *14*, 1171611.