

# HOW TO DEVELOP LOVE FOR HIJAB AMONGST CHILDREN

SHELLA MONICA, M.Pd.

Islamic Institute Al Azhaar Lubuklinggau

alazharselamonica@gmail.com

---

## Abstrak

---

**Keywords:**  
Hijab, Children,  
Love, The Use,  
Advantages

*The most visible forms of Muslim self-identity is hijab that worn by Muslim women. Hijab brings with it a burden that most Muslim children are aware of. Hence, as parents it is importance, as well as the burder of hijab so that they are fully prepared to lead their lives on the Path of Allah (SWT). Therefore, the overarching objective of this papaer was to educate the readers the ways in developing love for hijab amongst children. This paper begins with an overview of the use and the advantages of hijab for women, then ends by presenting some easy steps that can be followed by parents especially mother in educating their children to wear hijab as young as possible.*

---

## INTRODUCTION

Hijab is known as a term that is used to describe the attire of muslim woman. It is commanded by Allah and clearly stated in Quran that is muslim women are needed to dress modesly. In the other words, modest becomes islamic dress that is consisting not only for covering the head, the bosom and the neck, but also including the overall dress which is supposed be loose and long. In line with this Rahman, Fung and Yeo (2016) in their study found out that Islmic dress code including hijab, niqab or burqa are habitually known by the people all over the world as religious identity. Hijab is a commandment from Allah (SWT). As clearly stated on Al – Ahzab verse 33:59.

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَرْوِّجُنَّ وَأَجْعَلُ وَبَنَاتِكَ وَنِسَاءً ۚ أَلَمْؤْمِنِينَ ۚ نَ يُدِينُنِي ۚ نَ عَلَيَّ ۚ هُنَّ مِّن ۚ  
جَلَابِي ۚ هُنَّ ۚ ط ۚ ذُ لِكَ أَدْنَىٰ ۚ نَ يُعْرَفُنَّ ۚ نَ فَلَا يُؤْذِينَ ۚ نَ ط ۚ وَكَانَ اللَّهُ  
عَفُوًّا رَّحِيمًا

The surah above can be translated as “O Prophet, enjoin your wives and your daughters and the believing women, to draw a part of their outer coverings around them. It is

*likelier that they will be recognised and not molested. Allah is Most Forgiving, Most Merciful” (Qur’an, 33:59)*

As clearly stated on Al Ahzab verse 33:59 that our prophet (Muhammad) was commanded by Allah to enjoin his wives and his daughters then inform the believing women, to show the modesty by letting down a part of their outer that covering around them. Then those women will be recognised as muslim and not molested. This surah shows that Allah is Most Forgiving, Most Meciful. Responding that surah, all scholars agree that hijab or Jilbab means as a large sheet that is drawing close or wrapping up, or it means as letting something down from above. According to Stowasser (1997) the meaning and the type of hijab varies depend on different cultures and time periods. For examples, in many country, for muslim women, hijab menas niqob that is interchangeably identified with headscarf that is considering as a garment that does not only covering the wearer’s identity in this case it is interpreted covering the wearer face.

Taylor et al., (2014) in their study found that mostly muslim women have to start to wear hijab appropreately when they reach puberty or after getting marriage (Zuhur, 1992). Considering this, Masson (2014) points out that the wearer mostly wants to wear hijab because it is both intergrated and connected to her hearth, emotional and experiences. Then, a study about Islamic dress from Egypt and Yemen written by Jackson and Monk found that hijab represents not only the choice of clothing (for fashion), but also considered as the way or the choice in showing the modesty. Therefore, wearing hijab brings some meanings and those meanings are variend depending on the hijab style, size, geographic and situational contexts of the wearer, the wearers’ motives and also the viewers’ interpretations. However, it has been agreed by the wearer that hijab is the way to connects us with our Creator. Considering this, Arshad (2018) states that the meaning of hijab is not only to display modesty of the wearer that is reflected on how she dressing, but also to give the wearers a physical reminder of modesty in their actions and behaviour. Thus, if someone has the right reasons in wearing hijab, that is, becomes the way to get closer or connected to Allah (SWT), it may become a symbol of God consciousness which is known as the most important part for muslim.

Moreover, Feinberg, Mataro, and Burroughs (1992) point out that it is hard to determine all aspects of an individual characteristic through what they wear. Hence, it can be concluded that hijab’ meanings could not be communicated effectively, if there is no a clear or incomplete signal, especially without a appropriate understanding and agreement.. Nevertheless, hijab has a important part in the muslim lives. Considering this, hijab can not

only make the wearer get closer to their creator, but also build a connection to the other wearers. The muslim women around the world can transcend their languages and cultures and be able to recognize each other through hijab. Hijab is truly such a wonderful concept within Islam that we have to know.

Considering above explanation, since the contemporary world has become so globalised, it is inevitable that muslim will be living in an increasingly in multi-cultural and multi-faith society. It can be concluded that the great challenge is how muslim (especially women) can live with each other whilst upholding respect and being respected at the same time. For children, what they see in their environment, can be what will they do next. Society play important role in their growth. As muslim, we have to teach our children as young as possible about the concept of Islam. It should be parental responsibility in training or educating their children based on the provision of Islam. Additionally, the significant role for that Islam played in educating the children should be the root of concern for all stakeholders in the community. Parents have to educate children as young as possible, then it can be started by teaching them or communicating about hijab as it is known as muslim identity. It can be done by training them to wear hijab when they go out with family or friends, then make them understand the meaning of hijab for muslim women by building good communication, and the last, the parents especially mother have to be the role model or good example of how to wear hijab appropriately. Those steps may be the best solution to avoid the children of the negative impact of globalization as well as prepared them to lead on the path of Allah (SWT).

### **THE USE AND THE ADVANTAGES OF HIJAB**

Nowadays, the hijab serves symbolize for certain characteristics within the muslim community all over the world, moreover it becomes a great deal of stereotypes among the non-muslim community as well. Wearing hijab truly gives such a benefit for muslim women. According to Siraj, (2011), and Taylor et al., (2014) by wearing hijab and dressing modestly, muslim women can automatically subvert and police the male gaze, avoid or resist sexual objections, as well as gain the respect from society. Thus, modesty always becomes the common reasons why most of Muslim women who are living on western societies finally choose to wear hijab.

Moreover, Rahman, Fung and Yeo (2016) on their research that focused on discussing the meaning of hijab for the people on Canada point out that hijab is nowadays known as *Identification and public safety*. Niqab or hijab now is recognized as part of apparel items; similar to face masks, bandanas, hoodies, protective head masks, balaclavas and sunglasses,

hijab is used to conceal the personal identity of the wearer, moreover it protects the wearers from cool weather and create private space. What makes those clothing items different than niqab and burqa is some commenters repeatedly stated that the people perceptions toward hijab depend on the situations in which face covering items used. Therefore, it is reasonable if the symbolic meaning of veiling could be said neither stagnant nor absolute, however it will give the transition due to socio cultural contexts or changing situations. So it can be conclude that people may perceive an identical material that is good or artefact differently in some situations. Second comment is for *body protection and modesty*. Apart from the religious reasons, some muslim posters on those study expressed their speculation towards the reasons of wearing hijab that some of them state that the choice of wearing hijab was to improve their personal protection and safety. Additionally, dressing modestly is the best solution to get respect from the others and avoid them from molestation. Ideally, there should be no doubt in wearing the hijab, since it has become an obligation and also provides many benefits for the wearer in this case is muslim women.

Additionally, Arshad (2018) point out that there is the assumption within muslim community that the one who wear hijab have been a perfect muslim. Then, they think that all mistakes they have will be scrutinized by wearing hijab. Of course this wrong assumption will bring negative impact to the hijab wearer. Unfortunately, some Muslim women who wear hijab to eventually leave their hijab, or those women who do not wear hijab and then justify it by telling themselves that they are not good enough muslim so they are not supposed to wear hijab. Considering this, as parents, it is important to let our young women understand that hijab will not make you perfect, nor will you need to be perfect to wear hijab. In fact, it should be understood that hijab is such kind a journey towards our God, not just as the destination. Reflecting this, hijab therefore hopefully is not just considered as a piece of cloth, but more than it, it is a dress code which dictates modesty not only in physical appearance but also in the overall conduct towards the wearer to other people (Arshad, 2018).

### **CHILDREN SEE CHILDREN DO**

Parents play a vital role as their first and important teachers. Young children will pay attention to the world around them in every waking moment. They watch how their parents act, caregivers talk, eat, reach to situation and interact with other people. Parents are their children very first teacher. Somehow, parents are not only their only teacher, however, young children's interactions with family, babysitters, friends and even what they observe on television is teaching children much more that what we may realize.

*Remember, children will watch and learn from adult every day. Thus, please take in mind that every walking hour the children is learning something. They do imitation or even over imitation, in which they will copy everything an adults (parents) shows to them, not just steps that lead to some outcome then appears to be a universal human activity. Considering this, scientists have found this odd effect where young children will do imitation or copy everything what they see from the environment, even if there are no clear or obvious reasons why those actions would be inappropriate (Nauert, 2019). Therefore, the parents have to be aware of what they will say and do in front of their children as well as pay more attention in what you want children to learn and begin to set them on the path to school and life success.*

*Moreover, according to Philips (2018) the goal of raising a muslim kids should be more special or different from the goals or the purposes of raising kids in general. For example, the society tend to teach the children for particular purpose such as to be a clever kid, good on computer, speak bilingual languages and so on, whereas the Islamic society have to teach the children not only be good or success in dunya, but also have some purposes that is related to what they believe or stated in quran. In the other words, Muslim parents have to keep in mind that the goal in raising their children should be to raise righteous Muslim. The ultimate message that sent across here is raising Muslim kid must in line or accordance with true Islamic culture, and as they should be raised righteous muslims. Somehow, parents should have high goals and expectations from their children live. Then we all agree that Paradise will always be the highest goal for us, and the true Muslim will do everything to reach it.*

Unfortunately, the fact today is that people's main focus is just *dunya* and that is given precedence. Parents just put all their energy into it at the expense of their children and their religion. Ideally as muslim parents, we have concern on children growth, because children can be our key to *jannah*. Therefore, Rahman, Fung and Yeo (2016) emphasize that muslim parents have to teach the children how to live Islam, act in accordance with the Qur'an and the *aqeedah*. Even it is not easy, but does it is not easy, but does not mean it is impossible. Of course, some preparation and tips are needed. First, lets create the good habit that hopefully be imitated by the children, the ultimate steps that have to do for those who want raise muslim kids is teach them about taqwa and piety first, because taqwa and piety is the key that can safe them and allow them to the path of Allah (SWT).

Next, parents have to be *good examples*. The fact says that for muslim kid parents are of good examples. Philips (2018) states the taqwa (religiousity) and character play an important role in the bringing up of Muslim children. thus, logically how can parent can tell

their children to do the good things or activities while they themselves never do it. So in the other words, in line with what we discuss in this paper, to develop love for hijab amongst children, mother has to love hijab first as well as wear hijab appropriately and habitually at home or when go out, then the children will follow.

## **HOW TO LOVE HIJAB**

As mentioned at previous explanations, some steps and tricks are need in developing a love for hijab in Muslim kids. First, ensure that they know what hijab means for a muslim woman as well as what qur'an said about it. It can be started by articulate why muslim woman should wear hijab, story of hijab when it is firstly commanded to our prophet wives, or even the advantages or benefits when they wear hijab, try to communicate those reasons to the children in smooth way with attractive and interactive communication. Moreover, kids will imitate what their mother do so if their mother wear hijab, they tend will want to wear it too. As long as what mentioned before, Taylor, Ayoub, and Moussa (2014) also argue that it is equally important that muslim children understand *why* they wear it. Their reasons for wearing hijab will provide them with motivation to continue wearing it regardless of what those around them think or say. However, Often, Muslim children begin to wear hijab but they leave it during their youth. Why ? it might be caused that they do not spiritually attached to it. For them, it is just a piece of aparel items that they are required to wear. In this case, parents fail to communicate the spiritual componet of hijab to their young children. Through communicating the spiritual dimension of hijab, wearing hijab stays and becomes a priority for Muslim children.

Moreover, according to Kiel and Kalomiris (2015), parents have a significant impact on children's achievement of emotional understanding and emotional regulation skills during childhood. Children will learn by observing the communication models that their parents exhibit in the environment, emotion regulation through direct dialogue, providing a model and reactions that parents display as a response to their children's emotions.

Considering this, it can be concluded that having good communication is the key, do direct dialogue and control the emotion during communication are good tips that have to followed in educating the children about hijab. In addition, a mother must be the role model for her children so if mother love hijab, the children will love it too. But to built that feeling, it requires a knowledge and strategy. So if we succesfully educate the children about hijab, it will spiritually significance or attached to our lives, then it provides the children with an awareness through which love for hijab can be born. By considering the explanation above,

Alam (2019) presents some tips that can be followed by parents especially a mother who wants to give and show the very best support for their young ladies in their life in wearing hijab. The list are presented below:

*Make du'a.*

Du'a is the weapon for every Muslim. As suggested that as often as possible, ask Allah (SWT) to enable your children to have righteous lives, including all of the requisites of how to dress and behavior in Islam. Allah (SWT) says there is a guarantee that parent's dua for his/her child will not go unanswered.

*Start conversation about hijab from a very young age, and keep it positive.*

Communication is the key, ensure that the children understand why muslim women have to wear hijab. Inform the children that modesty and behavior are for the sake of Allah (SWT) then to love and obey Him for earning His rewards.

*Do not oversimplify hijab by making it all about men's desires!*

In many cases, so many people tell their daughters a version of, "lets cover your beauty so that you will not tempt men." Responding to this case, the parents ought to make children understand that the female and male are *both*, they are commanded to be modest. The difference is Men must lower their gaze and dress then act appropriately, while Women, in addition to striving towards modest behavior, they are required to cover their body and hair with the veil that is thick and loose. They should perform this act of worship to obey and please Allah (SWT). Thus, with this proactive mindset, the female is taking ownership of her worship. The young ladies never feel that they are forced, threatened, or frightened in wearing hijab. It is between her and her Creator. It is an investment, *Insha'Allah*.

*If you are a mother, aunt, or grandmother, wear your hijab with pride, knowledge, and optimism.*

Now and then, let young ladies in your life understand why muslim women wear hijab and how eager you are as a muslim in earning Allah's blessings. Lets be confident and dress appropriately with self-care. Young ladies can be modest while still looking good. Of course, since we live together with non muslim people or the other people with different perspectives towards hijab, our children will pick up negative comments when they start wearing hijab a version of "this hijab makes you look old/fat/old-fashioned" so makes them focus on the positive attached to them, in addition they will understand by wearing modest clothes that compliment your skin and eye color, absolutely will give some benefits to you, give you energy and make you comfortable and happy.

*Enable your young Muslimah to spend time with friends who also wear hijab.*

Creating good environment is the best support. Most teens and pre-teens will very care about what their friends think and are influenced by them. Ensure that the people around them or the people they spend the most time with are good examples in supporting them in wearing hijab. Next, allowing them to join Islamic school or course can be the best decision. This way might require some effort on your part. Your daughter might not currently have many friends who support her, so you could arrange for her to meet good muslim friends by joining her through Muslim youth group, mosque activities, hopefully by having a strong muslim friends, it can give a positive impact on your daughter.

## **CONCLUSION**

As presented in this article, hijab has come to symbolize a muslim women as long as it is stated in the Qur'an at Al – Ahzab verse 33:59. Wearing hijab is not only used as the way to connects us with our Creator, but also for the wearer, it brings such advantages. By donning hijab and dressing modestly, the women can subvert and police the male gaze, them resist sexual objectification, as well as to gain respect from others. Additionally, it is the responsibility for the parent to care and upbringing their children that are clearly mentioned in several verses of the Quran, as well as in the Hadeeth. However, kids are a trust that is given to the parents that will be held accountable for this trust on the Day of Judgment. Parents are essential religious teaching of their children. Considering this, parents have to educate their children about islam as young as possible especially the hijab command because it is known as muslim identity. Since children have labile emotion, educate children can not be easy, there are some techniques or tips that parents can follow as mentioned on the above explanation, it can be summarized that the parents have to make good communication, create good environment then try to be a good example for their children of how to wear hijab appropriately in islam. Finally, the most important thing that the parent have to do is please don't forget to pray du'a to Allah everyday in every moment, may Allah (SWT) to enable us and our children to live righteous lives, including all of requisites of Islamic dress and behavior.

## **REFERENCES**

Alam, E, L. 2019. *How to get your daughter to wear hijab in 12 steps*. Retrieved from <https://aboutislam.net/family-life/moms-dads/get-daughter-wear-hijab-12-steps/>



- Arshad, A. 2018. *How to develop love for hijab in muslim kids*. Retrieved from <https://blog.uaalim.com/develop-love-hijab-muslim-kids/>
- Feinberg, R. A., Mataro, L., & Burroughs, W. J. 1992. *Clothing and social identity*. *Clothing and Textiles Research Journal*, 11, 18–23
- Jackson, K. E., & Monk-Turner, E. 2015. The meaning of hijab: voices of muslim women in egypt and yemen. *Journal of International Women's Studies*, 16, 30–48.
- Kiel, E. J. & Kalomiris, A.E. 2015. Current themes in understanding children's emotion regulation as developing from within the parent–child relationship. *Current Opinion in Psychology*. 3, 11–16.
- Mansson, M, A. (2014). Emotional geographies of veiling: The meanings of the hijab for five Palestinian American Muslim women. *Gender, Place and Culture*, 21, 683–700.
- Nauert, R (2019). *Modeling behavior for children has long-lasting effects*. Retrieved from <https://psychcentral.com/news/2018/05/27/modeling-behavior-for-children-has-long-lasting-effects/14139.html>
- Philips, A 2018. *7 habits of sucessfully raising muslim children*. Retrieved from <https://blog.islamiconlineuniversity.com/transcripts/7-habits-of-successfully-raising-muslim-children/>
- Rahman, O., Fung, B., & Yeo, A. 2016. Exploring the Meanings of hijab through Online Comments in Canada. *Journal of Intercultural communication research*. 2(3), 214–232.
- Siraj, A. 2011. Meanings of modesty and the hijab amongst Muslim women in Glasgow, Scotland. *Gender, Place and Culture*, 18, 716–731.
- Stowasser, B. 1997. The hijab: How a curtain became an institution and a cultural symbol. In A. Afsaruddin (Ed.), *Humanism, culture, and language in the near east: Studies in honor of Georg Krotokk* (pp. 87–104). Winona Lake, IN: Eisenbrauns.
- Taylor, J., Ayoub, S., & Moussa, F. 2014. The hijab in public schools. *Religion & Education*, 41, 16–30.
- O'Neill, B., Gidengil, E., Côté, C., & Young, L. 2014. Freedom of religion, women's agency and banning the face veil. *The role of feminist beliefs in shaping women's opinion*. *Ethnic and Racial Studies*, 19(11), 1–16.
- Zuhur, S. 1992. *Revealing reveiling: Islamist gender ideology in contemporary Egypt*. Albany: State University of New York Press