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The Construction of Symbolic Reality of Hijab in Early Childhood in Shaping Religious Identity (*Analysis of Hijab Recognition Practices from Berger's Social Construction Perspective*)

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Abstract

This study seeks to uncover how the hijab is constructed as a social reality in early childhood and its consequences for the formation of authentic religious identity. The findings may recommend a hijab education approach that pays attention to children's cognitive development. Using a descriptive approach and a qualitative model, this research involves reading, recording, analyzing, and organizing data from various sources, including online journals and articles. Based on the theoretical analysis of Peter L. Berger, the construction of the meaning of hijab in early childhood is formed through three dialectical stages: (1) Externalization, in which children imitate their parents or religious environment without deep understanding, making hijab part of daily interaction; (2) Objectivism, when hijab turns into a "social fact" through habituation in school, praise, or community pressure so that it is considered an inevitable norm; and (3) Internalization, namely the cultivation of the value of hijab as self-identity, even though in early childhood it is more imitative than critical awareness. This process reveals that hijab for children is not merely a religious obligation, but a complex social construct that risks separating symbolic practices from spiritual meanings if they rely solely on objectification without substantial understanding. Therefore, the hijab education approach needs to prioritize children's cognitive development and the cultivation of Islamic ethical values first, so that internalization is authentic—not just mechanical adherence to social norms.

Keywords: Early Childhood, Hijab, Peter L. Berger, Religious Identity, Social Construction

Introduction

The veil is an important cultural and religious symbol for Muslim women. The hijab is more than just a head covering, it symbolizes simplicity, modesty, and adherence to Islamic values ¹. For many women, the hijab is also part of their identity in the global society. In addition, wearing the hijab is often used as a form of resistance to the pressure of society that tries to regulate women's appearance ². In a world that often objectifies women, the hijab firmly suggests that women have the right to decide how to express themselves. In many cases, the hijab is also a symbol of strength and determination, especially for those who insist on wearing it despite discrimination or negative stereotypes. By wearing the hijab, many Muslim women feel more connected to their cultural and spiritual roots, while also feeling proud of their faith ³.

Wearing the hijab can pose a variety of social challenges, including discrimination and pressure to conform to societal expectations. In some countries, hijab-wearing women often face prejudice in the workplace, school, or public spaces, ranging from negative views to formal bans. In addition, they must navigate the difference in expectations between religious and secular environments, such as when interacting in a professional world that may lack understanding of the values behind the hijab ⁴. On the other hand, within the Muslim community itself, there is sometimes pressure to meet certain standards in wearing the hijab, both in terms of style and meaning. Despite this, many Muslim women choose to wear hijab as a form of affirmation of faith and identity. They continue to fight against stereotypes, proving that the hijab does not hinder their contribution to society, but rather enriches cultural diversity ⁵.

The decision to introduce the concept of the main hijab to children is often influenced by the religious beliefs of parents as well as the cultural norms of the surrounding society. For many Muslim families, teaching hijab from an early age is part of educating the values of politeness, Islamic identity, and obedience to religious teachings. However, this process also requires a wise approach so that the child understands its meaning without feeling forced ⁶.

The social construction of hijab in early childhood needs to be studied through the theoretical perspective of Peter Berg because the introduction of hijab in early childhood is still often seen as only a religious and cultural practice without understanding the complex dialectical process behind it. This study will uncover how the value of hijab is externalized by parents and educators, objectified through interactions in schools, and then internalized by children as a reality that is taken for granted. These findings can serve as a basis for designing a more critical approach to religious education while reducing the identity conflicts that may arise when children are confronted with the diversity of societal values. In the context of global issues that are full of intolerance and stereotypes towards religious symbols, this research is also relevant to understanding the roots of inclusive religious identity formed since childhood.

Theoretical Framework

According to Peter L. Berger in his book on the *Social Construction Of Reality*, further developed by Thomas Lackmann in the book *The Reality Construction of Reality* (1966). They state that reality is not fixed or natural but is socially constructed through human interaction. The theory encompasses three important processes which include; externalization, objectification, and internalization. First, externalization or externalization is intended for humans to create meanings, norms, values, and institutions through social interaction. For example, language, law, religion, and culture as human products are externalized into the social world. Second, objectivation is a social product created by humans such as laws or customs, then considered as something objectivist that is separate from its creator. For example, money was created by humans but is now considered something real and has objective value. Another example is social norms such as the need to respect parents as an existing truth, even though they are built socially. Third, internalization or *internalization* That is, individuals learn and accept reality that has been objectified as something natural. The process is carried out through socialization in the family, media, education, and others. For example, a child learns that "stealing is wrong" he does not naturally know, but is taught by Society. ⁷.

Berger's Construction Theory



Some of the implications for Peter L. Berger's theory include: first, reality is a social product meaning that what people consider "real" is shaped by social consensus. Second, the role of institutions, such as religion, the State, and the economy, maintains reality with the legitimacy of the social order. Third, social change means that because reality is built, it can be changed if there is a new agreement. For example, in the application of religion, according to Berger, human beliefs are not something "given" from God, but human construction which is then considered sacred. Another

¹ H Çaksen and F Çaksen, "Retracted Article: Hijab Protects Adolescent Girls and Women from Sexual Harassment," *Journal of Pediatric Neurology*, 2023, <https://doi.org/10.1055/s-0043-1769481>.

² Y Y Haddad, "The Post-9/11 Hijab as Icon," in *Sociology of Religion: A Quarterly Review*, vol. 68, 2007, 253–67, <https://doi.org/10.1093/socrel/68.3.253>.

³ H Rumaney and S Sriram, "Not Without My Hijab: Experiences of Veiled Muslim Women in India," *Human Arenas* 6, no. 1 (2023): 1–24, <https://doi.org/10.1007/s42087-021-00193-3>.

⁴ A L Najjaj, "Feminisms and the Hijāb: Not Mutually Exclusive," *Social Sciences* 6, no. 3 (2017), <https://doi.org/10.3390/socsci6030080>.

⁵ A Cherni, "What Means Wearing the 'Hijāb' Today: Usages and Symbolic Transactions," *Pensee Plurielle* 33–34, no. 2–3 (2013): 257–74, <https://doi.org/10.3917/pp.033-034.0257>.

⁶ M F Shaughnessy and K Kleyn, "The Importance of Early Childhood Education," in *Handbook of Early Childhood Education*, 2012, 1–8, <https://www.scopus.com/inward/record.uri?eid=2-s2.0->

84896419394&partnerID=40&md5=67c72693363ef0951fb6e32382895b8b.

⁷ L Peter and Thomas Lackmann Berger, *The Social Construction of Reality*, Great Britain, vol., 1967, <https://doi.org/10.33019/society.v4i1.32>.

example of gender application, such as "women must be gentle" is the result of social construction, not biological nature⁸

Methods

This paper is a qualitative descriptive research with a Literature approach. Qualitative research is a process *inquiry* (question/investigation) about the understanding of a thing to obtain data, information, text, and the views of respondents who use various methodologies in a social or humanitarian problem or phenomenon⁹. Sugiono explained that this type of research method is based on the philosophy of postpositivism, which is used to research scientific conditions where the researcher himself is the instrument, data collection techniques, and qualitative analysis that emphasizes more on meaning. Data and information were obtained through browsing the Library in the form of books, documents, and related research results. The data and information are analyzed using qualitative descriptive analysis with the Reality Construction approach, Peter L. Berger then interprets it so that a conclusion can be drawn.

Results

Headscarf; Identity Symbols

The hijab, or veil, has evolved beyond just a religious or cultural symbol in Indonesia to a significant political statement. As the world's largest Muslim-majority country, Indonesia has witnessed the hijab become a powerful force in its political landscape, influencing public policy and debate. Over the past few decades, the hijab has become a symbol of identity, Islamic piety, and political affiliation, with various political actors using it for various purposes¹⁰.

In the political field, the hijab is increasingly associated with religious conservatism and Islamic movements. Political parties, especially Islamist ones, have used the hijab to bolster their credibility and attract a large base of religiously conservative voters. The rise of conservative Muslim voices has led to discussions about the role of Islam in public life, including issues such as education and gender roles. Political candidates often highlight their commitment to Islamic values, which may include

supporting women's right to wear the hijab in public spaces, as a way to connect with religious voters¹¹.

The government's policies around the hijab also reflect the political tug-of-war between secular and Islamic values. In some areas of Indonesia, particularly in Aceh, the hijab has been legally required for women in public institutions, which shows the growing influence of Islamism on local politics. Meanwhile, in more cosmopolitan areas such as Jakarta, there is more debate about individual rights and religious freedom. Therefore, the use of the hijab politically has strengthened religious divisions in the country, influencing election results and policy formulation that serves both conservative and liberal constituencies¹².

In addition, the hijab phenomenon has raised questions about the relationship between religious freedom, women's rights, and state authority. The debate over the hijab has sparked political activism, with various groups supporting or opposing the practice. The role of the state in regulating religious symbols and dress remains a sensitive issue, creating a complex dynamic between political interests and religious freedom guaranteed by the Indonesian constitution.

The hijab phenomenon in Indonesia has a major impact on the social economy, shaping the lives of individual women and broader social dynamics. Although the hijab is a religious and cultural symbol for many Indonesian women, its influence goes far beyond personal choice, influencing employment, gender relations, and education¹³.

The existing social reality cannot be separated from the social construction produced by humans as social beings. Activities carried out by humans can undergo a habituation process. Repeated and continuously repeated activities will become a pattern that then becomes a habit by a person, it is normal to say that the habitual action is maintained because it has benefits for individuals and benefits others. Habits that occur in the social environment cannot be separated from the institutionalization process. The institutions that are formed are required to be able to carry out their mandate as a forum for social construction in the community. For example, the institutions that have currently been formed are educational institutions where educational institutions have become the main choice for humans as social creatures who always want to acquire knowledge by not changing the reality that exists in daily life. Educational institutions are also a benchmark for human beings to acquire knowledge and social interaction.

In the world of education, especially elementary school education, social interaction is expected to be able to help students find their identity. Not only being a social creature but also being able to play the role of a social creature and adjust to its environment. A religious environment with the habit of wearing hijab from an early age will affect the social construction that occurs in children,

⁸ Berger.

⁹ Samsu. S, *Metode Penelitian: Teori Dan Aplikasi Penelitian Kualitatif, Kuantitatif, Mixed Methods, Serta Research & Development*, Diterbitkan Oleh: Pusat Studi Agama Dan Kemasyarakatan (PUSAKA), 2021; MSi. Prof. Dr. Suryana, "Metodologi Penelitian: Metodologi Penelitian Model Praktis Penelitian Kuantitatif Dan Kualitatif," *Universitas Pendidikan Indonesia*, 2012, 1–243, <https://doi.org/10.1007/s13398-014-0173-7.2>; I Made Tegeh, "Penelitian Pengembangan (Research & Development)," *Jurnal Pendidikan*, 2020, 49, https://id.wikipedia.org/wiki/Kuliah_online; Noeng Muhadjir, "Metodologi Penelitian Kualitatif," *Rake Sarasin*, 1996, 1–145.

¹⁰ Afrida Arinal Muna, "Religious Expression of Hijrah Celebrity: Accommodating Protest and Political Economy of Public Piety," *Islam Realitas: Journal of Islamic and Social Studies* 6, no. 1 (2020): 90–99.

¹¹ Muhammad Arman Al Jufri, "Tren Berjilbab Kalangan Muda Muslimah Urban Di Yogyakarta: Tinjauan Antropologi Islam Talal Asad," *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 4, no. 1 (2022): 15–37.

¹² Rizky Hafiz Chaniago et al., "Women and Hijab in the Arms of Media, Popular Culture, and Globalization," *I-Pop: International Journal of Indonesian Popular Culture and Communication* 3, no. 1 (2022): 1–10.

¹³ Chaniago et al.

therefore it is necessary for children to understand what is happening in their environment.

Religious learning with the habit of wearing hijab like a student is applied, it is expected to be able to help children learn according to their abilities and cannot be separated from the construction theory applied by Peter L. Berger, namely Externalization (society is a human product), Objectification (humans are objective reality), and Internalization (humans are social products). These three theories are social construction concepts that can be applied to religious learning and hijab. Religious learning with the habit of wearing hijab for girls will become a reality that children meet to gain knowledge not only to form their social character but children will become social actors and adjust to the environment.

The reality that exists in the children's environment today is meaningful and undergoing changes. In addition to forming character, it also forms self-concept. According to Blumer, in addition to the concept of the self, there is a meaning that becomes sociological humanist. Discussion of meaning in the theory of interactionism. Blumer focuses on three main premises involving meaning, namely: First, people act towards something based on the meanings that something has for them. Second, the meaning is obtained from the results of social interactions carried out with others. Third, the meaning is perfected during the process of social interaction. This shows how important social construction is the habit of wearing hijab from an early age for girls that occurs in a child's environment so that children can interact with their socials.

On the one hand, the hijab is a marker of religious identity and an affirmation of Muslim piety. Thus, the hijab serves as a tool of social solidarity among Muslim women, helping them build a sense of community. In an increasingly globalized society, where Muslim identity is often politicized, the hijab offers a way for women to assert their cultural and religious heritage while facing the challenges of modernity ¹⁴.

In terms of work and education, the hijab has empowered and created challenges for women. Many women view the hijab as a means of asserting their religious autonomy and rights in the workplace and educational institutions. However, the decision to wear the hijab can also encounter obstacles in more secular settings, where wearing the hijab can be seen as a barrier to professional advancement or social integration. This social division can have an economic impact, as women may feel excluded from certain professional sectors or limited in their career opportunities because of their religious dress ¹⁵.

Furthermore, the rise of the hijab as a mainstream fashion item has turned it into an important part of the Indonesian consumer market. Fashion brands, both local and international, are increasingly targeting Muslim women with fashionable hijabs and modest clothing, creating a niche market that blends religion and style. This has a positive impact on the economy, creating jobs, promoting local industries, and creating new business opportunities

in the fashion and retail sectors. Indonesia's "modest fashion" industry is booming, with hijab-wearing women contributing to the country's fashion economic growth ¹⁶.

Hybridization of hijab

The phenomenon of the Hijab in Indonesia has evolved from a mere religious symbol to a significant cultural and fashion trend, reflecting the fusion of traditional Islamic values with global and local influences. This transformation has not only changed the way Indonesian women view the hijab but also created a hybrid culture, where cultural and religious practices blend with modern global trends. This shift is evident in the way the hijab is worn, marketed, and displayed in local and international settings.

Historically, the hijab was seen as a religious garment that symbolized modesty in Islam. However, over the years, especially in the last two decades, its role has evolved beyond mere religious obligations. In Indonesia, the hijab has become a symbol of choice and personal empowerment, reflecting the balance between religious observance and modern identity.

This blend of modesty and modernity creates a hybrid culture, where hijab is no longer just about religion but also about personal expression and fashion. Women now wear the hijab in a variety of styles, embracing global fashion trends while adhering to Islamic principles of modesty. This blend of the old and the new, sacred and secular highlights the adaptive nature of culture in the face of globalization.

The increasing trend of fashionable hijabs is the main driver in the hybridization process. Indonesian hijab fashion is a blend of local traditions and global fashion influences, resulting in a unique fashion niche known as polite fashion. Brands and designers in Indonesia have successfully blended international fashion trends into hijab styles, creating modern, stylish, and innovative designs that cater to both local and global markets.

Hybridization in Fashion can be found in the combination of modest clothing with contemporary cuts, colors, and fabrics indicating the seamless integration of global fashion into a specific cultural context. For example, hijab brands such as Zoya, Shafira, and Dian Pelangi blend traditional Indonesian motifs with contemporary international styles, reflecting a new identity for modern Muslim women and firmly rooted in religious values.

The Hijab phenomenon in Indonesia is a prime example of how traditional cultural and religious practices can evolve into a hybrid culture that blends local traditions with global influence. The hijab has transcended its religious roots and become a statement of identity, empowerment, and modernity. Today, hijab is a major component of the modest fashion industry, influenced by global fashion trends and Indonesian cultural norms.

This hybridization of the hijab has had a profound impact on the way Indonesian women express themselves, empowering them to wear the hijab as a religious symbol as well as a fashion statement. Although the commercialization of the hijab has raised concerns about its authenticity, it also reflects the adaptability of cultural practices in a globalized world. Therefore, the hijab phenomenon represents a blend of traditional values with contemporary expressions, which creates a new cultural identity that resonates both locally and globally.

¹⁶ (Mass, 2021)

¹⁴ Al Jufri, "Tren Berjilbab Kalangan Muda Muslimah Urban Di Yogyakarta: Tinjauan Antropologi Islam Talal Asad."

¹⁵ E Estuningrum and Romi Ulinuha, "Budaya Berjilbab Sebagai Sebuah Fenomena Agama Di Ruang Publik [Culture Of Hijab As A Religious Phenomenon In Public Space]," *Al-Ihtiram: Multidisciplinary Journal of Counseling and Social Research* 2, no. 2 (2023).

Discussion

The Construction of the Symbolic Reality of Hijab in Early Childhood in Shaping Religious Identity

The application of hijab in early childhood is an interesting social phenomenon to be studied through the lens of Peter L. Berger's social construction theory. In Muslim societies, particularly in Indonesia, this practice has become a kind of widely accepted norm, although it is the result of complex social processes. Berger explains that social reality is constructed through three dialectical stages: externalization, objectification, and internalization. The process of externalization is seen when parents, as primary socialization agents, begin to introduce the concept of hijab to their daughters from a very early age. This introduction is often not accompanied by an in-depth philosophical explanation, but rather as part of a daily routine such as wearing a shirt or veil when going out of the house. Religious family environments tend to view this practice as a form of religious education from an early age, where children are taught to become familiar with Islamic values before reaching the age of puberty. However, it should be noted that the child's understanding of the hijab at this stage is still very simple and more imitative than mature religious awareness¹⁷.

The process of externalizing the values of hijab does not occur in a social vacuum but is influenced by various external factors that interact with each other. Educational institutions, especially faith-based schools, play an important role in strengthening this construction by making the hijab part of the mandatory uniform for female students, even from the kindergarten level. This kind of school policy not only affects children's perception of the hijab but also creates a kind of standard norm that must be followed. In social settings, girls who do not wear hijab are often treated differently, both subtly and overtly, which ultimately creates social pressure. Mass media and digital content also contribute to this externalization process through various visual representations that always depict the ideal Muslim woman with her hijab. Constant exposure to such images indirectly shapes the perception that the hijab is something that is natural and should exist in every Muslim woman, regardless of age¹⁸.

After going through the process of externalization, the concept of hijab then experienced objectification in social consciousness. At this stage, what was originally a social construct turns into a kind of social fact that is considered a given and unquestionable. Society began to take for granted that Muslim girls should wear the hijab from an early age, without considering the child's cognitive development aspect or the philosophical meaning behind the practice. This objectivity is reinforced by various social institutions, ranging from schools that require the hijab as a uniform, to religious communities that use it as a marker of group identity. In many cases, parents who do not wear the hijab on their

daughters often receive questions or even criticism from the surrounding environment, showing how strong the objectification of these values is in social structures. This phenomenon reflects what Berger calls "a world that is taken for granted", in which a social construct has been transformed into a kind of binding objective reality¹⁹.

The process of objectification of hijab in early childhood is also seen in the way society gives symbolic meaning to this practice. The hijab is no longer seen solely as a cover for "aurat" in the sense of fiqh but has become a symbol of one's piety, obedience, and Islamic identity. A girl who already wears a hijab is often praised as a "righteous child" or "little righteous child", while those who do not wear a hijab are unconsciously placed in a position of symbolic disadvantage. Giving this kind of meaning reinforces the objectification of hijab as something obligatory and good, without considering the possibility of other interpretations. The mass media and the Muslim fashion industry also contribute to this objectification process by producing various attractive variants of children's hijab, thus further strengthening the image of the hijab as something natural for Muslim girls²⁰.

The final stage in social construction, according to Berger, is internalization, in which those objectified values are then adopted by individuals as part of a personal belief system. In early childhood, the process of internalizing hijab occurs gradually through the mechanism of social rewards and punishment. Children who wear hijab will receive compliments, hugs, or other forms of social reward from the adults around them, while those who do not wear them may face questions or even reprimands. This kind of positive reinforcement makes children slowly associate the hijab with the feeling of acceptance and appreciation. However, it should be noted that this internalization at an early age is more mechanical and is less accompanied by a critical understanding of the true meaning of hijab.

Children wear hijab more out of a desire to please their parents or avoid social sanctions than because of a deep religious awareness²¹.

This internalization process becomes increasingly complex as children begin to enter pre-adolescence and adolescence, where their critical thinking skills begin to develop. On the one hand, they have been used to wearing hijab since childhood as part of their identity. On the other hand, they begin to question why they should continue to wear it, especially when they see peers or public figures who do not wear hijab but are still considered good Muslim women. This kind of conflict often creates tension in adolescent

¹⁹ Akhmad Mukhlis et al., "An Environmental Education Learning Model for Early Childhood : Achieving Sustainable Development" 10, no. 1 (2024): 19–35.

²⁰ Izdiyar Syifa Cahyani and Agus Khunaifi, "Maintaining Children's Mental Health: Revealing Teacher Strategies During Offline Learning for Early Childhood," *Al-Athfal: Jurnal Pendidikan Anak* 10, no. 1 (2024): 1–10, <https://doi.org/10.14421/al-athfal.2024.101-01>.

²¹ Lisda Yuni Mardiah, Sri Wulan, and Zarina Akbar, "Strategies of Kindergarten Teachers and Parents in Preparing Children's School Readiness: Academic, Social, and Emotional Perspectives," *Al-Athfal: Jurnal Pendidikan Anak* 10, no. 1 (2024): 61–71, <https://doi.org/10.14421/al-athfal.2024.101-06>.

¹⁷ Setyanto Putro et al., "Is Kiai a Transformational Leadership Model?," *Jurnal Pemberdayaan Masyarakat: Media Pemikiran Dan Dakwah Pembangunan* 6, no. 2 (2022): 137–54, <https://doi.org/10.14421/jpm.2022.062-01>.

¹⁸ Muhammad Abdul Latif, Eriqa Pratiwi, and Aldila Prameswari, "Analyzing Early Childhood Fairy Tales: Looking for Studies on the Local Wisdom of Madurese Society," *Al-Athfal: Jurnal Pendidikan Anak* 10, no. 1 (2024): 11–18, <https://doi.org/10.14421/al-athfal.2024.101-02>.

girls, between the desire to maintain the identity that has been formed since childhood and the desire to express themselves more freely. Many cases show that some teenagers end up choosing to take off the hijab they have been wearing since childhood, while others strengthen their commitment after going through a deeper search for meaning. These dynamics suggest that the internalization of values that occurs in childhood is not always permanent, but can change along with the cognitive and social development of the individual.

The application of Berger's theory in analyzing the phenomenon of hijab in early childhood reveals several fundamental problems that need serious attention. First, this practice often ignores the aspects of children's cognitive development that should be the main consideration in religious education. Early childhood cannot understand abstract concepts such as the obligation to cover the *awrah* in Islam. Second, the strong social pressure to force girls to wear the hijab from an early age can have certain psychological repercussions later in life, especially as they begin to develop a critical awareness of identity and self-confidence. Third, the objectification of hijab as something absolute and unquestionable is contrary to the spirit of Islam which emphasizes the importance of understanding (*fiqh*) before practice. In many cases, children who are forced to wear hijab from childhood grow up with a narrow understanding of religion and tend to be legalistic.

Seeing the complexity of this problem, a wiser approach is needed in introducing the concept of hijab to children. Instead of forcing the wearing of hijab from a very early age, religious education for children should emphasize more on instilling universal Islamic values such as honesty, compassion, and tolerance. The concepts of "aurat" and hijab can be introduced gradually according to the child's cognitive development, with an emphasis on the philosophical and spiritual understanding behind the practice, rather than just blind adherence to social norms. Parents and educators need to realize that children are developing individuals, not miniature adults who can immediately practice all religious obligations. With this approach, when children finally decide to wear hijab, the decision will come from deep awareness and understanding, not just following the social constructs that have been formed since childhood.

In the end, this analysis based on Peter L. Berger's theory teaches us to be more critical in looking at various religious practices that have been institutionalized in society. Hijab in early childhood, like many other religious practices, is not something given and absolute, but the result of a long process of social construction. Awareness of this is important to avoid a doctrinal approach in children's religious education, while at the same time opening up space for the development of a more substantive and not purely symbolic understanding of Islam. Thus, the practice of wearing hijab when the time comes - truly becomes an authentic expression of faith, not just adherence to socially objectified norms.

Conclusion

Based on the results of the above description, it can be found that According to Peter L. Berger, hijab in children aged 3-6 years is constructed through three dialectical stages. First; externalization. It occurs when children imitate their parents or religious environment, interpreting hijab as part of daily interaction even without deep understanding. Second; Objectification means turning the hijab into a "social fact" through habituation in school, praise, or community pressure so that it is considered an inevitable norm.

Third; Internalization is instilling the value of hijab as self-identity, even though in early childhood it is more imitative than critical awareness.

This process shows that hijab for children is not just a religious obligation, but a complex social construction. Berger warns of the risk of *objectivation* without substantial understanding, which could potentially separate symbolic practice from its spiritual meaning. Therefore, the hijab educational approach needs to consider the child's cognitive development, emphasizing Islamic ethical values before the formalism of clothing, so that internalization is authentic, not just mechanical obedience.

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