

Gender Awareness in Children to Fight Stereotypes through Education and Christian Religion

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ABSTRACT

Education and religion have an influence on the gender stereotypes that are accepted by both men and women. These stereotypes are internalized from childhood. Naturally, children learn the gender stereotypes that are developed continuously by adults. Children learn about the concept of gender through the learning process of modelling/social learning through the stages of cognitive development. Learning the concept of gender from the surrounding environment cannot be separated from the encouragement and assistance of concepts reached by parents, teachers and Christian values in explaining the concept of gender. This literature review writes about how gender stereotypes in the structure of society use Bourdieu's theory to find links between agent, habitus, capital and arenas that contribute to gender awareness.

Keywords: gender stereotypes; gender and education; gender and religion; Bourdieu.

1. INTRODUCTION

Discrimination against women can still be observed and felt today in Indonesia. In the essay written by Berlyanti [1], Southeast Asia is recorded to have a high gender gap, plus according to Central Bureau of Statistics (BPS) data, Indonesian women have a lower income gap than men for work. Another fact, until now women have limitations in fulfilling 30% substantive representation in the political arena [2], [3]. Education for women has been opened as much and as widely as possible by the government to improve the abilities and skills of women in the public sphere. However, it seems that in undergoing education, women must face stereotypical problems regarding their appropriateness as women in receiving education or choosing an education major.

In several studies conducted through psychological disciplines, the understanding of feminine and masculine stereotypes in adulthood has been awakened since men and women lived their childhood [4]. Education is considered to have a major contribution to the sustainability of gender discrimination that has been built up before in the family and society [5]. As a result, negative stereotypes arise through the narrowness of opportunities and opportunities between men and women when they want to determine roles in the public sphere as adults. The development of gender differences between men and women in education is inherited by teachers and parents as the more powerful people in determining the social construction of their children. Until now, stereotypes are still affirmed by millennial parents and teachers to determine the appropriateness of their children's education majors based on gender. This stereotypical experience is very influential in determining the orientation of work according to its suitability to gender and majors built since the period of education [5].

Based on Pew Research data in 2017, about 70% of the world's population is recorded with an identity as a religious believer. This can be a strategic basis for the need for a more open dialogue of gender perspectives between religions and various disciplines. Religion has a role to play in women's success in achieving equality in social structures. The value held by religion from the form of interpretation of religious texts that individuals believe can subject women to restrictions or precisely the freedom to occupy more diverse positions in social structures. According to Karl Rahner, the Church must continually open itself to the reality of the people and not just solve the gaps of the vulnerable through an abstract theological context.

The topic of gender equality is a broad discussion, but it is necessary to understand using the same perception before continuing the topic in a more specific dialogue. In the discussion of gender, there are 3 (three) theories of how gender issues will be studied: 1) the theory of nature, the concept of gender that is formed is strongly influenced by the difference in biological factors between men and women that have an impact on the social strata, roles and functions that are natural (natural, given from God) in the family and society; 2) nurture theory, the concept of gender sees the distinction of roles which an artificial construction is as a result of cultural interpretation of differences in biological factors that cause gender bias (injustice) for both men and women in various fields; and 3) equilibrium theory, the concept of gender looks at the roles and functions between men and women that provide balance in partnership relationships and equal harmony within the sphere of family and society. Stereotypes occur based on the nature of male and female identities. Traditionally, such roles and functions by culture are distinguished by views that consider the biological condition between men being synonymous with strong and women identical with weak. But the differentiation of these roles then forms a stereotypical construct that gives rise to gender bias. Stereotypes provide restrictions between men and women to freely (and responsibly) carry out equal and broader functions, roles and responsibilities in social life.

The stereotypes that exist in men and women when viewed from Bourdieu's thinking can be seen practically through the relationship of agent and arena. How can everyone observe and access the capital (capital: cultural, social, economic) available around his arena and then internalize in himself? The success and failure of women in identifying and accessing education and religion (arena/field) will bring about changes in the social structure. The individual as an agent has unbounded freedom in establishing his habitus. Habitus (whether conscious or not) will direct how the individual or agent will determine whether or not stereotypes will change in a particular arena. The great influence between habitus (habit) awakened in agents and social structures creates doxa (prejudice, stereotyped opinion) and can lead to how symbolic power (stereotypes) create *orthodoxa* (perpetuation of stereotypes) and *heterodoxa* (oppose stereotypes).

In sequence, these social data and facts show that the roles, functions, and responsibilities of women in the public sphere have not sufficiently obtained recognition and or fulfillment from existing social structures. The

study of stereotypes experienced by men and women in this literature review seeks to examine the concept of gender that develops in stereotypes in education and religion, as well as how the influence of educational psychology and Christian values can facilitate resistance to gender stereotypes.

2. METHOD

This literature review is delivered with a qualitative method to reveal the results of the literature review of research results. In the qualitative method, try to explore more objectively, deeply and comprehensively among the variables to be studied. The approach used is the hermeneutic approach. The hermeneutic approach is not only limited to studying religious texts [7]. Hermeneutics to this definition can be used to examine the meaning of social action with the offering of historical, psychological and sociological contexts. Some social action texts brought together from the literature review will be interpreted to it.

In the process of analysis, this paper will explore the stereotypes of women and their relevance between education and religion which will be explored using the theoretical basis of Bourdieu. Exploration is carried out on the agents, capitals, and arenas that make up stereotypical doxa. This is to mediate the symbolic violence that occurs in agents (both as individuals and community/structure involvement) and to understand how inter-variables a continuous contribution to the continuity of stereotypes with a tendency have to bias more experienced by women [4], [8], [9]. This paper is very restrictive in the discussion of gender stereotypes as roles, functions, and responsibilities between the male and female sexes in the realm of education and religion, not in the discussion of other "gender entities" outside this topic.

3. RESULT AND DISCUSSION

Equality of perceptions related to gender needs to be done to provide agreement between the limits of the scientific definition of gender and the interpretation of creation on religious texts as a convergence of how capital contributes to gender stereotypes. In the context of this discussion, what is agreed as gender is a product that results from social constructions that exist in society and is not natural [10]. Genders are interchangeable without having to interfere with the natural rules between men and women as God's creations and are not limited to masculine or feminine terms. This includes attributes or characters, roles and responsibilities in the public or domestic sphere, and the social strata or position of the male or female sex.

3.1 Gender Stereotypes on the Framework of Psychology as a Habitus

Gender stereotypes are beliefs about whether the attributes used, roles, functions, and responsibilities attached to individuals based on gender. According to Franzoi in Putra, stereotypes are intuitive and aim to facilitate the identification of individuals who help solve problems quickly [11]. Rice in Maryatim explains that culture tends to direct the concept of gender to the masculinity and femininity of the individual [12]. Stereotypes are individual learning processes that are the accumulation of the same information and constantly influence the individual how they should behave and determine thinking amid the dominant social structure prevailing. This means that stereotypes are built by society to generalize the events that occur. On the other hand, with the impact of the development of a broader social structure, the ease of identification makes men and women must have boundaries and discrimination that are both conscious and unconscious.

Matlin [4], through various studies in her book sorted out information on the development of learning about gender in children. Boys and girls learn together about gender types from 2 (two) important things, namely behavior and thinking concepts: 1) behavior is learned from social learning with its environment where the child obtains rewards or punishments when behaving according to the appropriateness of the sexes and mimicking the gender roles or functions of other individuals who have sex similarities; 2) the concept of thinking and analogies are obtained by children from the results of cognitive development. They will carry out the process of processing and evaluating previous information or learning to be improved based on what was obtained from other people or things.

3.1.1. Development of Gender Stereotypes in Children's Behavior

The process of internalizing behavior according to gender identity can be obtained by the child from parents, associations with peers, relatives, or other people by carrying out sex identification. According to Bandura [13] in modelling / social learning theory, individuals will learn everything by paying attention, making perceptions, and imitation repeatedly based on information obtained from their environment [14]. The stereotypical learning of gender roles from adults greatly influences children's behavior but based on research girls aged 3 years are more aware of stereotypes of gender roles than boys of the same age [8].

Children can quickly mimic what is gender stereotypical behavior in both the male and female sexes. Girls can determine their game with a tendency to follow the role of their mother, brother or fellow female friend. Girls will choose to play dolls, struggle with cookware, and play in groups with same-sex friends. While boys will tend to choose to play cars, sports games, and group play with boys. This behavior acquires the child not only from them imitating the habits of an older child or an adult, but also the rules made by their parents or teachers at school [8].

3.1.2. The Concept of Children's Understanding of Gender Stereotypes

The concept of thinking in children is strongly influenced by their cognitive development. introduce a theory about the cognitive development of the individual to learn to understand a concept. According to Piaget [15], the process of introducing concepts begins in childhood and has several stages: 1) the sensorimotor stage (birth – age 2 years), the child learns everything through movement, stimulation of his senses, and immovable objects; 2) the pre-operational stage (ages 2 – 7 years), the child begins to learn about language through pictures and words; 3) concrete operational stage (7 – 11 years), learning all the concrete things and starting to think logically about whatever is encountered; 4) the formal operational stage, (11 years and above) is in the process of developing reasoning of an abstract nature. Based on this stage of cognitive development, individuals in childhood are considered to have learned the concept of gender very well through the things introduced to it. Then, children will implement as a reproduction of the concept in social life.

Cognitive mechanisms greatly influence how the child interprets the behavior of the subject or object to be later formed in perception. Some stereotypes are firmly institutionalized in traditional families [4]. When children with short hair attributes, dressed in t-shirts, do not use earrings, parents make such a rule is for boys. In speaking, girls are asked to speak at a low volume, slowly, and pay attention to the interlocutor in order to highlight the character that being a girl it should show a meek, and polite personality. Games for girls tend to be directed or trained on wordplay or communication to improve their language skills. Women are also directed to be more sensitive to helping others with the stereotype that women must have a high social spirit and like to relent in order to show a feminine side with their generosity. Meanwhile, boys are formed with activities that explore physical and technical aspects to show an

aggressive, agile, strong and intelligent character of masculinity.

In the anthropological context, the development of children's habitus through a psychological approach leads to the internalization of the products of the social structure. The wealth of experience and learning gained from social learning and the purification of understanding the appropriateness of male and female identities with certain roles or functions. In the context of Piaget's theory, previously understood and studied perceptions can be evaluated and altered through a more complicated stage of cognitive ability that is the formal operational stage. At that stage the individual will have a schema (cognitive structure) or schemata process to perform a re-analysis on the previous information. With a new understanding, children will learn that women's work is not always assimilated as secretaries and men are not always judged by carpentry-related work. Children can be introduced to the concept of interchangeable work between men and women. The process of cognitive learning in assigning a concept to perception can last a lifetime.

Cognitively altered comprehension changes in free individuals can provide *heterodoxa* opportunities over stereotypes in women. According to Bourdieu, the habitus is a system of social action that is old but not fixed, which means it can be changed. In another section, the term habitus is a set of perceptions and conceptions that are not permanent but can last a long time [16].

In other words, stereotypes have the potential to be changed by individuals based on the capital they have in the process of learning or experience. Experience and knowledge of stereotypes formed in habitus demand a change of social structures that do not support gender equality. It is important to provide gender awareness insights to counter stereotypes as early as possible. While stereotypes have the potential to change, it will take a long time if they don't start investing in gender awareness insights in a new generation. Thus, it is necessary to disposition from teachers, gender equality practitioners, and families to accelerate gender-conscious change in children, families, and educational environments.

3.2 Education's Contribution to Gender Stereotypes

The appropriateness attached to the identities of men and women is built for generations from the moment the child is in the womb. In preparation for the birth of parents have followed a prevailing social construction

that for boys they will be institutionalized with the blue color attribute and for girls with the pink color attribute. After they are born and grown, children are introduced and see the identities of men and women with certain more specific stereotypes. For example, mothers only work at home (taking care of the house and taking care of the child) while fathers work outside the home to make a living.

3.2.1. Gender Stereotypes in Learning

When entering school age, the gender identity attached to each gender is again emphasized in schools. For example, in textbooks, the public role of women introduced is synonymous with work as a teacher or secretary and men are closely related to jobs such as technicians, policy makers, or jobs that rely on physical strength [17]. In addition, in the subject area, there is a tendency for women's achievements to be superior in the field of language and social while men in the fields of mathematics and science. This achievement is further enhanced by external motivation, namely teachers or parents who begin to generalize that women's appropriateness is in the language and social fields while men are in the fields of mathematics and science.

At a later level, women tend to be directed to the department as teachers or social workers because they are attached to the characteristics of a meek, diligent, and patient motherhood. Meanwhile, men are directed as individuals who are critical, intelligent, and calm in solving problems. Parents are quite amenable to that perception, so teachers share that perception. Teachers advise and advise girls to major in health and teaching, while boys are encouraged to study science, technology, engineering and mathematics (STEM) [5]. With such a context of parental and teacher support, women will tend to choose education and employment majors in STEM fields that are dominated by and stereotyped on male identities. Likewise, men will determine the major of further education or work that is considered cultural to have masculine value.

3.2.2. Stereotypes on Teaching Materials

Although opportunities or opportunities have been opened to women to receive higher education, the Gender Gap Index in Indonesia is still quite high, ranking 85th among 153 countries [18]. The division of gender roles in Indonesia is considered unsuccessful to be able to provide space for women. The educational curriculum used as an instrument to change gender stereotypes in the equal presence, roles, functions, and responsibilities between the two sexes has not passed through the process of reconstructing stereotypes. The

implementation of the traditional concept of gender from a prominent patriarchal culture is recorded in textbooks or books supporting children's learning up to the higher education level [19]. Textbooks show male dominance of public roles, prominent leadership characters, inherent scruples of masculinity and femininity, and unequal social strata between men and women [17]. According to several student teaching materials in Indonesia, the presence of men and women is considered quite balanced, but there is a context of gender bias between the two sexes [18].

3.2.3. The Impact of Gender Stereotypes in Education for Women

According to the Ministry of Research, Technology and Higher Education, currently the number of women who can receive higher education is increasing and more numerous than men. However, the number of women as teaching staff at the tertiary level is less than that of men [20]. These stereotypes also have an impact on the income received by women. In fact, with the same job or position, women are reported to have lower economic value. What is even more burdensome is when in the digital age women still must experience lagging the use of technology as a result of stereotypes that limit access to technology. With a female population that is comparable to that of men, these stereotypes have a detrimental impact on women with the development of a rapidly growing socioeconomic structure.

3.2.4. The Role of Educators in Gender Awareness

Education has a high influence in the development of the concept of gender in children. Especially in today's era, parents and children rarely have enough time to communicate because of busy work, demands for economic fulfillment, and children spend more time at school or with their friends. It is with this gap that educational institutions have an important role in the conceptual formation of gender both in students and in parents.

Another study in five Indian public schools found that the presence of female teachers in the classroom can reduce the gender gap without hurting male students [6]. This can increase the presence of female students with more effective teaching. In addition, female students can comfortably study, and they have an increased chance of achievement in the fields of mathematics and language. But as these students move up in class and where there is less female teacher attendance, the class experiences a gender gap that increases between 10-20%. Although female teachers make up 46% of the

total number of teachers, many of them lack experience or are less likely to complete their education.

3.2.5. Sensitization to Educators and Education Staff

In addition to the presence of female teachers, gender sensitivity is considered necessary for teachers [21]. The importance of sensitivity to primary school teachers is to increase gender awareness, eliminate stereotypes, and increase gender equality in education. Teachers can clarify findings on teaching materials that may have potential gender bias. Sensitivity at the primary education level can be a strong foundation to break the chain of gender stereotypes that not only harm women as a vulnerable group but also men who have the potential to become vulnerable parties in unexpected conditions.

Education is an arena for change and determining the capital needed in strategizing for change. The educational arena is one of the areas where cultural and social capital is designed and internalized to individuals. In the study conducted by Edgerton and Roberts education will be said to be cultural capital if the individual in it has a disposition to think and do actions. Of course, adequate skills are needed to be able to master the arena for the purpose of changing stereotypes within the structure. With more parties involved, and everyone doing it together, they are also alike to profit from the process [22]. Even so, the structure formed will also provide facilities that build habitus to be more structured.

Individuals or actors can develop habitus renewal. These updates need to be carried out consistently. Educational institutions are considered capable of providing consistency to have capital both from cultural, social and economic aspects. The 'educated' habitus that is built will influence the structure to change, and the established structure will be internalized by the individual/society. A mature strategy in identifying capital and arena will be able to give individuals to be able to master the terrain. Resistance to stereotypes will be able to be carried out by individuals who are able to assess the needs of capital and habitus needed in the targeted arena.

3.3 Educational, Gender, and Religious Development

In a study conducted by Norton and Tomal across countries, there was a finding that the values brought about by religion had an influence on the economic conditions of adherents' families and the decision-

making to invest in education in their children [6]. The results of the study show that religion can explain through considerable variation that religion affects the level of educational attainment and gender gap. That requires further investigation. In Indonesia, when families experience a difficult economy, education for boys takes precedence over girls [23]. This shows that patriarchal culture has become a system in the lives of individuals who in fact in society in Indonesia are considered to stick to religious values.

3.3.1. Gender Interpretation in Christian Religious Texts

The conception of gender in a religious point of view often breeds resistance to the pursuit of equality between men and women, although not as extreme as the prejudice against feminism as a carrier of a new ideology. This is because explicitly in the Bible it is not written "gender" at all as an identification of the patterns of social action that occurred at the time the revelation was written. However, we cannot deny the existence of an inherent habitus pattern of how male domination over women is depicted. In keeping with the inherent nature of habitus and very difficult to change, the pattern is still partially practiced in today's life. The essential thing that perpetuates the habitus that undermines equality between men and women is how religious texts are interpreted and have an impact on the context of Christians' daily lives.

During the approximately 20 centuries that Christianity was born and developed, the position of women into second-class beings has not yet shifted from the realm of patriarchal power. This is inseparable from how religion translates and interprets religious texts [24]. John Calvin affirms the interpretation of the creation story (Genesis 2:7; 21-23), women are second-class beings [25]. Theologically, the first man is defined as the owner of the second man because the second man is part of the first man. A legitimacy of subordination to the status of women who are created together and equal as the image of God (Genesis 1:27-28). The narrative that often appears in the Old Testament shows that men have power over women. Another very inherent interpretation of marginalization is that women are considered the source of original sin. This interpretation causes the position of women not to gain trust as beings equal to men [26]. The narrative of interpretation of both texts is illustrated in other books in which women are affected by subordination and restrictions on public roles.

In gender-based occupations, texts in the Old Testament tend to indicate the position of women in the domestic sphere. Although there are some women who appear as figures with inherent leadership traits or wisdom such as Deborah, Abigail, or the queen of the Land of Sheba. If you look at the background of the writing, culture greatly influences how women are treated and women's reactions to these reactions. In relation to the context of writing, the Israeli cultural background influences the perspective and style of the author's delivery. Women's obedience to men in Israel until now has only appeared in the domestic or domestic sphere [27]. This has an impact on how women who have families (either as wives or children) will make decisions to be in public spaces. Despite the fact, in Israel itself, there are not a few women involved in taking on roles in the public sphere.

The renewal and or alignment of the interpretation of religious texts as a Christian makes Jesus Christ the essence of the preaching of the Gospel (the Good News) is indispensable. Jesus showed that He is the fulfillment of the word. Jesus was the bearer of salvation for man including equality between men and women in His image. Jesus raised the important role of women in the proclamation the most prominent of which was Mary's presence as part of the revelation. In addition, Mary Magdalene gives an image of faithful and important discipleship in preaching. As Jesus sought to restore the stereotype of women that arose from the disciples (Apostles) in viewing women as the source of sin and only suitable for being in the domestic sphere. The restoration of stereotypes against women by Jesus is also evident in the story of Martha and Mary. How women and their fellow women can get involved in agreeing to the stereotypical trap that a more appropriate role of women is in the domestic sphere.

3.3.2. Gender Stereotypes in Contemporary Church Narratives

Gender stereotypes are not specifically addressed in the Catholic Church. However, in general the Church seeks to facilitate to give recognition of human equality as the image of God. Such human equality is in the narrative of human rights [24]. In Mardigan's observations, women were found to be experiencing critical gender inequality. The dominance of women can be seen in the review of previous data and facts that it seems that it has not been sufficiently able to move the Church hierarchy to determine the next step in how women can obtain a culture of capital to enrich the formation of habitus in the fight against symbolic violence. The impact of the habitus built on the educational arena that seeks to

enrich and identify capital and arenas. The framework can provide opportunities for women to master the terrain and develop liberation strategies. However, Madigan again said that the women's movement to criticize the limited dialogue with the Church was a new threat to patriarchal rule. In fact, what is highly expected is how the Church can facilitate theological renewal and change in teaching and practice to develop equal power relations between men and women to contribute to the improvement of women's role in the public sphere. The criticism was delivered by Madigan, a Catholic feminist, because the Catholic Church was judged to have not been able to mediate the power game that elites did to the 'body' of women. Women must experience discrimination even when they are children.

Reminiscent of 1963, Pope John XXIII has facilitated the encyclical *Pacem in Terris* as a space to provide church support for the rights that every human being without exception should have including women. Like the message conveyed to the world through Vatican Council II (1962-1965), that the Church should open itself to the world as a renewal of the attitudes and practices of Christian values on issues that affect people's lives. A dialogical space between religion and the profane life of the people of the world when it is most needed. The Church needs to be constantly and repeatedly involved in solving the challenges of the people by opening the boundaries between theology and social construction to establish the habitus of individuals. Not only does it stop at the abstract context of the rest of the world, but how the narrative about women needs to be restored through religion which is also realistic and contextual.

In 2019, Pope Francis sought to open a dialogue for male and female identities in the creation narrative that they are presented together, equal, and in the image of God. Through its translation in Ecclesiastical Document Series No. 115: God Created Them Male and Female, the Church through Pope Francis seeks to facilitate between how the concept of religion can bridge the need for gender equality between men and women with the educational arena. This document strongly confirms that the natural identities of men and women are both physical and psychic. How naturally the two identities can provide adherence to the essence of creation complementary to each other. In the context of family life, the Church states that children are educated by their parents according to the masculinity and femininity of their father and mother. Without neglecting the essence of creation, in masculine and feminine contexts there needs to be cautioned to reconstruct parenting that

perpetuates stereotypes that can create gender bias. Not all opinions of fit on a particular sex should use certain attributes, certain roles, or certain functions in the formation of habitus early on. In addition to family life, the Church also directs educational institutions, chaperones, and communities that pay attention to the concept of gender and its problems have the same concept of regulating the understanding between education and sexuality and Christian values.

Through Ecclesiastical Document No. 115, the Church seeks to facilitate Catholics to confirm the formation of habitus that has been attached to culture. The Church seeks to be careful to make changes as a form of concern over existing social facts. In general, the Church cannot mention that women can voice their rights freely. Moreover, the Church is targeting the gender-related side of humanity where there is a need for more open respect in the various relationships between the two as human beings. It is stated that dignity between men and women cannot be contested by certain ideologies. Herein lies the role of educators to carry out gender-sensitive teaching by considering the values of Christianity as a reference. So that in teaching it is inseparable from gender-neutral characters but still with a natural identity as stated in the story of creation, because it is the essence of Christian value in the maintenance of the faith of the people.

In the context of stereotypes of men and women, the Church tends to hold accountable for how both parties can respect each other. It appears that the dialogue space facilitated by the Church places great emphasis on the theological side, although in the discussion there is a mention that every observer of education needs to use science from other disciplines. In observing the document, it seems that the distinction between men and women seems to require a much more specific follow-up document on the gender gap.

Religion is one part of the cultural capital that has an influence on spiritual values. In research conducted by Norton and Tomal [6] in a country, the hypothesis is used that the number of Catholics decreases the educational attainment of women, especially for junior secondary education, but not by much. In the use of data in the 1900s it was found that Catholics were able to reduce the level of lower secondary education but increase higher educational attainment. As with the use of the same data for Protestants, compliance can statistically improve women's educational attainment. Although Protestants statistically lead women's educational attainment among other religions, the

average adherence of each religion is considered incapable of contributing to changing the gender gap that is generally influenced by cultural norms. The 4 (four) religions that are most likely to experience gender gaps as well as low educational attainment according to continuous observations in the study are Orthodox, Ethnic/ethnic Religions, Hinduism, and Islam. The results of this study can spur that gender stereotypes as one of the cultural values that limit children's education, have become a habitus inherent in agents and structures. The power of agents who carry out internalization cognitively and socially leads to capital that they think corresponds to the values held.

In line with Bourdieu's thinking that agents (individuals/institutions/societies) and social structures are not a form of dichotomy. Both influence each other over the legitimacy of being built, agreed upon or dismantled. Real agents have a value of freedom that is not bound by certain rules to reproduce the social structure. The Church in this context has a value that is free to determine the improvement of habitus in the application of Christian values that favor the reduction of gender inequality. Of note is that the gender gap has come a long way internalized as habitus through stereotypes in the structure of society. Stereotypes that institutionalize in social structures are recognized as symbolic violence in which women as victims of stereotypes in the educational sphere approve of the violence without feeling that they are victims of stereotypes.

3.3.3 *Doxa, Orthodoxa, and Heterodoxa*

In the concepts and findings discussed earlier, it shows that the doxa as a symbol of symbolic violence can be identified about the stereotype that men have dominance in public roles and women tend to experience the negative impact of stereotypes compared to men. The educational structure, religious values, and culture in society can be the holders of doxa, but on the other hand it is also able to provide resistance to stereotypes that occur in the educational arena.

As in the educational arena when in the family environment, parents agree that women can choose and determine their education majors freely so the family fights against doxa. Such is the *heterodoxa* of educational institutions capable of facilitating every man and woman to show achievement without having to be directed stereotypes of masculinity and femininity. But educational institutions can also be doxa holders, how the institutionalization of stereotypes still applies stereotypes through attitudes, curricula, or even

teaching materials. Religious institutions in preparing rules or support in managing gender equality through Christian values can provide changes that suppress the doxa.

4. CONCLUSION

The resistance to stereotypes is an attempt to increase gender awareness in the areas of education and religion. However, it is undeniable that the complexity of habitus in the structure of society shapes the fight to win over the stereotypes that occur. This requires a strategy through the identification of capital in the intended arena.

The manifestation between social learning and cognitive development mutually confirms the power of understanding the perception between men and women in the form of stereotypes as symbolic power. The outcome of such manifestations will determine the reconstruction of habitus and determine changes to symbolic power to drive structural change. The practical thing that is needed in social change is how to channel habitus as an important essence in changing structures in an effective way. The effective way is how habitus can be an example in each arena. Parents, teachers, or community companions can make habitus in turning stereotypes into gender-neutral roles and functions as role models or examples when these agents correctly understand the stereotypical and gender-neutral context.

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