Gender Identity Development in Early Children Through Gender Responsive Learning in The Pandemic Covid 19

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Abstract: The Covid 19 pandemic has turned everything into internet-based, including learning for early childhood. This condition becomes an obstacle and a challenge for teachers to prepare lessons that can keep children happy and excited about learning online. This study aimed to determine the development of gender identity through gender-responsive learning in Islamic Kindergarten Kab. Bekasi during the COVID 19 pandemic. This study used a qualitative descriptive research method. The population in this study is the kindergarten Islam in the district. Bekasi. The data collection technique in this research is to use observation, interview, documentation, field notes. The learning method applied is playing, telling stories in every aspect of child development. The application of gender-responsive learning in nurturing behavior development in children is applied based on moral, religious values that are well developed. The results showed that the development of gender identity in gender-responsive learning in Islamic Kindergarten Kab. Bekasi was developed based on the Permendiknas that has been implemented appropriately and well and presents a home atmosphere consisting of mothers and fathers in each class to get direct rule models in class or school.

Keywords: Gender Identity Development, Gender-Responsive, Early Childhood

Introduction

Gender differences will lead to gender inequalities both for men and especially for women in paternalistic societies. This is reflected in various sectors of life. Mansour Fakih shared the manifestations of gender inequality in the marginalization or impoverishment of women, subordination, stereotypes, violence, double burdens, and the socialization of the ideology of gender role values.

The occurrence of gender "differences" is influenced by several factors, including being formed, socialized, strengthened, and even socially or culturally constructed through religious or state teachings. Through a long process, this gender socialization was finally considered as if it were God's provisions. On the other hand, through the dialectic of social construction, gender is evolutionary and gradually influences each other's biology.

Gender bias towards all aspects of life can be stopped by fulfilling practical gender needs. These needs are short-term, and the results are easy to recognize. However, efforts to

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expose gender bias must be made, starting from the household and the individual, down to government and state policies, religious interpretations, and even the epistemology of science. For this reason, various actions to address strategic challenges such as conducting campaigns, critical education, advocacy for changing policies, reinterpreting religious discourse, and providing space for a feminist perspective epistemology to give meaning to world reality need to be implemented.

Gender in the global era is related to men's awareness, responsibility, women's empowerment, women's rights, including reproductive rights. The challenge faced is how to connect all gender concepts for everyday health and well-being goals. Gender stance needs to be translated into real action in the form of a responsible liberation movement. They are encouraging men and women to change the tradition of enlightenment, namely attitudes based on reason, nature, and humans, to obtain equality, freedom, and mutual progress, regardless of gender.

Freire (1999) criticized education, which was considered a source of virtue, as a great oppressor. Education, which is generally considered to have a general mission to educate the nation, actually plays an active role in dwarfing students because it cannot make them more humanist or more human. Education, which has been believed to have a duty to open people's minds and consciences to various false realizations that grow in society, actually participates in being the creator of false awareness itself and being a barrier to freedom in hidden ways. Said, Freire:

"Education that is truly liberating will not distance itself from the oppressed, will not treat them as disadvantaged people, and treat the oppressed to a model of the role model of the oppressors. Education that originates from the selfish interests of the oppressors (egotism cloaked in false generosity, pakni paternalism), which makes the ideologies become objects of humanitarianism, preserves and stabilizes oppression. Such education is a means of dehumanizing humans. "

According to what Suciati stated in (Merdeka daily newspaper 09 August 2006), forms of oppression in education reveal gender bias in the formal education system. For example, there are many pictures and sentence formulations in textbooks that do not reflect gender equality. A pilot's image is always a man because a pilot's job requires skills and strengths that men "only" possess. Meanwhile, the teacher teaching picture in the classroom is always female because the teacher is always identified with the task of caring for or educating.

Freire (1999) criticizes that education is a means to treat students inhumanely because education starts from the rulers' interests in another sense that education cannot be a means to humanize humans. Education should be a means to develop human nature regardless of biology and gender. School is a buffer for prevailing values and an exclamation for productive thoughts by collaborating with the needs of the times. One of the school's duties is not to allow gender injustice to occur in the false consciousness that has developed in society. On the other hand, schools must be critical and invite the community to change/expose these falsehoods and at the same time transform them into practices that are more pro-gender justice.

Schools play an essential role in changing students' mindsets, including attitudes that are considered gender-biased; therefore, it is necessary to realize gender-responsive education. "Education that is truly liberating will not distance itself from the oppressed, will not treat them

as disadvantaged people, and treat the oppressed to a model of the role model of the oppressors. Education that originates from the selfish interests of the oppressors (egotism cloaked in false generosity, pakni paternalism), which makes the ideologies become objects of humanitarianism, preserves and stabilizes oppression. Such education is a means of dehumanizing humans. "

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Schools play an essential role in changing students' mindsets, including attitudes that are considered gender-biased. Therefore, it is necessary to create gender-responsive education. In education, development plays a very strategic role and function to include gender-responsive learning. Children's learning related to gender equality must be provided from an early age. If not, students are likely to discriminate. Teachers can contribute in this matter mainly in teaching, guiding, and providing knowledge about gender to children. A teacher's role is very strategic to instill an attitude of gender equality so that when they grow up, they can be responsive to gender discrimination. Once the teacher at school touches on gender issues, children will continue to remember them until adulthood.

Literature Review
Definition of Gender
The word "Gender" comes from English. Gender means "gender" (Echols & Shadily, 2015). gender is a term to distinguish men and women in certain aspects, for example, essential characteristics and behavior, also includes differences in terms of "sex," biological sex.
Therefore, it is essential first to understand the difference between sex (sex) and gender. What is meant by gender are the biological, hormonal, and pathological differences between women and men. For example, men have a penis, testes, and sperm, while women have a vagina, breasts, ovum, and uterus (Muliati, 2005).
The definition of gender in terminology is quite a lot put forward by feminists and observers of women. Lips (2017) defines gender as cultural expectations for men and women (cultural expectations for women and men). This opinion is in line with the opinion of feminists in general, such as Lindsey (1990), who considers all the decisions of society regarding the determination of a person as a man and a woman are included in gender studies.).

Wilson (1989) defines gender as a basis for determining the differences in the contribution of men and women to culture and collective life due to which they become men and women. Showalter (1989) defines gender as more than just differences between men and women seen from the socio-cultural construction. He emphasized it as an analytic concept that can be used to explain something.

Mosses (1996) defines gender as a ranking of roles that can be likened to costumes and masks at a performance event so that other people can identify that he is feminine or masculine. Silberius (1998) explains gender as a pattern of relations between men and women, which shows social instruments invalidating and preserving relationships in the social order.

Illich (1998) defines gender by distinguishing places, times, tools, tasks, forms of speech, behavior, and perceptions of women in social culture. Although the word gender has not yet been included in the Big Indonesian Dictionary's vocabulary, the term is commonly used, especially in the office of the State Minister for the Role of Women with the spelling "gender." Gender is defined as a mental and cultural interpretation of gender differences, namely men and women. Gender

So men and women are biologically different, and each has certain biological limitations and advantages. For example, women can conceive, give birth, and breastfeed their babies, while men produce sperm. These biological differences are natural, or God-given and no one can change them.

Gender is a set of attitudes, roles, responsibilities, functions, rights, and behaviors inherent in men and women due to the formation of the culture or society in which humans live, grow, and grow (Mulia, 2003). For example, men are often depicted as strong, challenging, and mighty, while women are depicted as weak, fragile, and graceful.

In conclusion, gender is defined as a mental and cultural interpretation of gender differences, namely men and women. Gender is also commonly defined as the concept of division of labor that is considered appropriate for men and women according to situations and cultural conditions (Umar, 1999). In this regard, gender can also be formulated as a concept that refers to men and women's roles and responsibilities due to social construction that can be changed according to changing times (Mulia, 2003).

Gender is the nature and role of men and women shaped by the views and culture that develop in society (Mulia, 2003). As an example, men are generally strong, brave, aggressive, leader, intelligent, masculine. Meanwhile, women generally have the nature of being weak, whiny, diligent, obedient, shy, feminine. These characteristics and roles can be exchanged between one another, depending on the situations and conditions experienced by the two types of human beings.

So far, society's view considers that the sex differences between men and women make gender differences between the two and make women inferior to men. The birth of this gender issue, so this view is considered misleading by feminists. Now, men's character and role have been aligned with that of women, except for women's specific natural characteristics, such as childbirth and the like. Thus, the gender issue referred to is equality and equal partnerships regarding the nature and roles of men and women, shaped by the views and cultures that develop in society, nation, and state. Besides, gender is also insightful towards partiality for the weak and oppressed sex, men and women.

Gender-Responsive Education

Gender-responsive education is not making distinctions between men and women and trying to dismantle unequal stereotypes. Gender-responsive education should not be interpreted as an effort by women against men. It is not like that. However, how can women get non-natural equality? Which in the long run can improve the protection, services, and welfare of women? In line with the four agendas that focus on the government striving for gender equality—first, protecting women from violence, crime, and extreme actions. Second, improving the quality of life of women following the human development index. Third, promote and develop women in all fields, be it politically, economically, and socially. Fourth, ensure that the life order of laws and other regulations must be fair, not gender-biased, and discriminatory. If women are limited by the opportunity to get an education and are not allowed to achieve and contribute to the nation and state and men, this government program will not be possible to achieve. Gender-responsive education itself is one of the efforts to deconstruct ideology, which is to question everything, which concerns women's fate everywhere, at any level and in any form, based on critical education. This education can help women understand experiences and reject the ideologies and norms imposed on them, where the ultimate goal is to generate new ideas and values that become the basis for gender transformation (Gazali, 2018).

The characteristics of implementing a gender-responsive curriculum include: first, all students have the same opportunity to gain learning experiences as stated in the applicable curriculum; second, the learning materials are developed from various sources and are not gender-biased; and third, emphasizing equal participation of all students in the process of transmitting and transforming learning experiences in schools (Gazali, 2018).

The gender-responsive curriculum implementation model is following the essence of the educational process that humanizes students. Education is a process of developin The aspects in the learning design above, including objectives, teaching materials, learning experiences/learning strategies, and evaluation, are all designed concerning gender justice and equality principles. For example, in formulating learning objectives, the objective statement explicitly describes gender-responsive learning outcomes. In determining the subject matter, it is also considered whether the material is following students' needs in a gender-equitable manner (Dewi, 2013).

The following essential aspect in designing gender-responsive learning designs is choosing the type of learning experience provided to students. The learning experience is one aspect that is very influential on learning outcomes, both in the form of the development of attitudes, ways of thinking, and skills of students.

To design gender-responsive learning designs must also be supported by various elements of education first such as (Soedijarto, 1998):

1. Instrumental aspects of input in learning which include policies/regulations on education. Teachers, learning facilities and facilities, curriculum, resource books, and teaching media, to the learning design. Gender-responsive learning is designed and formulated with gender justice and equality (KKG), especially in terms of access, participation, control, and benefit acceptance.

2. Raw input in learning is students. The Implementing gender-responsive learning, several aspects need to be considered, such as students' values, the needs and interests of students, and the initial knowledge that students have. These aspects become a framework for consideration in analyzing, planning, implementing, and assessing gender-responsive learning.

3. Environmental input that affects learning activities is the classroom environment. Schools, surrounding communities, and family environment. Do the various environments have gender-biased traditions? If so, then these environments need to be engineered to have traditions that respect gender equality and justice. The training participants' teachers are jointly tasked with analyzing their students' potential and condition, both during the training to the mentoring implementation program (Dewi, 2013).g all the potential of students who seem to differentiate between men and women.

Research Methods

The method applied in this research is mixed-method research packaged in the form of Research and Development (R & D) with an action research approach and followed by experiments. This research is to understand and describe the phenomena that occur regarding the development of gender identities through gender-responsive learning in early childhood—sources of data obtained directly through site interactions with research subjects. This study's data were obtained through students and teachers using interview techniques, observation and documentation, and data analysis with data reduction, data display, conclusion, and verification. The research location is NIBIIS PREPRIMARY Kindergarten, located at Pondok Timur Indah housing estate, Blok D Number 13, Tambun Selatan, Bekasi Regency, West Java. The selection of this research site was based on the consideration of having educators build and prepare early childhood education. Spradley's selection of research locations paid attention to the following: 1) simple, only on a single social situation; 2) easy to do; 3) not very obvious in conducting research; 4) easy to obtain permits; 5) Activities occur repeatedly.

Findings & Discussion

Gender identity is still being discussed because gender is closely related to people whose understanding is different about the concept of gender itself. Understanding that these misunderstandings can be applied includes inviting children to do activities related to gender and trying to do the children to do and not be limited in their activities. Train children to think logically about why this can be done and explain when children are forbidden, play, and do activities like adults. Activities can be carried out by men and women, for example inviting children to wash dishes, doing farming activities, wishing. Moreover, it is very important to instill an attitude of mutual respect and respect between the sexes.

Learning that is usually carried out in early childhood is by playing while learning. Educators in delivering learning with gender equality are carried out by designing learning through planning, playing methods, and telling stories through the media in Islamic Kindergarten Kab. Bekasi. Learning is designed with a suitable and appropriate method according to Permendiknas No. 137/2014.

This research was conducted in Islamic Kindergarten Kab. Bekasi. This study aims to describe the development of gender identity in gender-responsive learning in children aged 4 -

6 years in Islamic Kindergarten Kab. Bekasi during the Covid 19 pandemic. Furthermore, we will discuss the results of observations, interviews, documentation, field notes regarding gender identity in gender-responsive learning during the Covid 19 pandemic.

Introduction to Gender in Learning for Children aged 4 - 6 years

The introduction of gender in learning is carried out based on Permendiknas 137 of 2014. Learning is compiled based on the RKH in its preparation by displaying themes with learning indicators through four stages, namely the footing consisting of playing environment, initial activities, core activities, closing activities, and developing children's abilities from developmental aspects through zoom meetings. However, there are still deficiencies and obstacles due to the limited readiness of parents at home in preparing their children to learn so that when the assessment includes learning objectives, core and essential competencies, learning rarities, and learning outcomes, learning materials, assessment instruments for gender recognition in learning did not work out to the maximum. Gender identity is still being discussed because gender is closely related to people whose understanding is different about the concept of gender itself. Understanding that these misunderstandings can be applied includes inviting children to do activities related to gender and trying to do the children to do and not be limited in their activities. Train children to think logically about why this can be done and explain when children are forbidden, play, and do activities like adults. Activities can be carried out by men and women, for example inviting children to wash dishes, doing farming activities, wishing. Furthermore, it is essential to instill an attitude of mutual respect and respect between the sexes.

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Implementation of Gender Introduction in Learning for children aged 4 - 6 years in Islamic Kindergarten Bekasi District West Java, Indonesia.

Gender recognition in learning in Islamic Kindergarten Kab. Bekasi is carried out by pre-learning, early learning, core learning, and closing learning with zoom meetings. The learning consists of four steps, namely the steps of the playing environment, initial activities, core activities, and closing activities, and developing children's abilities from developmental aspects.

Implementation of Gender by Learning Play Methods in children aged 4 - 6 years in Islamic Kindergarten Kab. Bekasi

The playing method is used in learning in children in Islamic Kindergarten Kab. Bekasi is carried out an approach using media, strategies, and exciting methods so that children can easily understand and can do it well. Through play, it is easy for children to accept, understand, and understand learning with gender—examples of role-playing with a family or playing jump rope and so on at ho

Application of Gender with Storytelling Method Learning in children aged 4 - 6 years in Islamic Kindergarten Kab. Bekasi

The gender in the storytelling method for men and women is depicted with almost the same stereotypical gender patterns. In storytelling, women are usually depicted as more passive, dependent, and have limited space. Besides, men are described as more assertive and action-oriented than women. In the media, men are always depicted as aggressive, assertive, tolerant, and socially minded. Meanwhile, women are depicted as weak working people, primarily as housewives and caring for children. Research shows that gender role stereotypes are shown to influence gender development and children's behavior.

Implementation of Gender with Learning Exploration Methods in children aged 4 - 6 years in Islamic Kindergarten Bekasi District West Java Indonesia

Learning with the application of gender in exploring children can understand what is conveyed by educators and when carrying out various activities, children can do well even though there are still things that are lacking. For example, in the application of developing gross motoric aspects of girls can do it. For example, children can play rope, both boys and girls, still do it together without any differences. In delivering the material, each child can do nothing to differentiate it. In activities, children try to find new and creative things in arguing and critical thinking.

The Application of Gender Identity in Learning Through Various Aspects of Development

The application of gender identity through various development. Including gross and motor aspects, cognitive aspects, social and emotional, artistic, religious, moral, and language aspects. All of this in the delivery of the material is carried out with various activities that can develop and apply the child's full potential.

In children's motoric aspects, the application of gender in learning material is conveyed with various activities, for example, gross motor skills, in which children are given activities to play ball, creeping, climbing using ropes, and others. Meanwhile, from the delicate motoric aspect, children are given activities in the form of creativity by embroidering/sewing, drawing according to their wishes, making collages (sticking). These activities gender roles already exist and have already been implemented. The learning is applied to children regardless of their gender. In this case, the application of gender already exists.

Cognitive learning development is a development that aims to develop children's thinking skills, develop mathematical logic skills that can solve problems with various alternatives, develop scientific abilities and think scientifically. Lessons that need to be avoided are those that are discriminatory which can affect children. An example that is not gender-biased is "the mother cooks in the kitchen, the father sweeps in the yard."

Learning in the language is intended so that children can respond and hear simple messages, express thoughts through simple language, clearly and precisely. For example, "the mother goes to the market, the father goes to the office or vice versa.

Learning art can be done to aim that children can create something according to their imagination, develop sensitivity, and appreciate the work and creativity. The method that can be done is by doing the children's story method of playing music, playing roles that sometimes men play in mothers, playing dolls and other toys.

The development of learning and behavior is the development of moral, religious, social, and emotional. Values Learning with the application of gender is applied with an unbiased behavior development material approach. The development of moral and religious values or positive values can be implemented with the development and habituation of positive attitudes and behaviors in the school environment and the surrounding environment in everyday life, embedded from an early age and hopefully carried over to a lifetime.

Emotional, social learning is the development of children who can self-actualize, feel, and appreciate them. Through social interaction leads to the cultivation and application of reciprocity and self-confidence. The activities carried out are by facilitating girls to become leaders to lead the line in a row, prohibiting boys from crying when experiencing pain and when fighting with their friends.

Based on research conducted in Islamic Kindergarten Kab. Bekasi regarding the implementation of gender in the learning care of children aged 4 - 6 years during the Covid 19 pandemic, it can be concluded that the development of gender identity through gender-responsive learning in early childhood by paying attention to Permendiknas No. telling stories, and the application of learning with aspects of development in Islamic Kindergarten Kab. Bekasi precisely and well by using the zoom meeting. However, there were still deficiencies in the lesson planning that had not included gender. Besides, the understanding of gender itself needs to be improved. The special attention for early childhood educators and education personnel and parents and caregivers, both in their environment, school environment, and the surrounding environment. This attention can affect the development of attitudes, personality, behavior so that children can develop appropriately according to values and norms and there is a balance between boys and girls.

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