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Gender Bias in Social Studies Education: Representation and Pedagogical Practices in Sociology Learning

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ABSTRACT

This study aims to analyze gender bias in social studies education by focusing on two main dimensions: representation and pedagogical practices in sociology learning. It employs a critical literature review approach by examining academic sources and educational policy reports at both global and local levels. The analysis shows that gender bias is not only reflected in unequal representation within curricula and instructional media but is also manifested in pedagogical practices, including patterns of classroom interaction, teacher expectations, and assessment mechanisms. Such bias operates subtly through the hidden curriculum, which shapes students' perceptions and learning experiences differently according to gender. In addition, local social and cultural contexts may either reinforce or mediate the reproduction of gender bias in education. These findings indicate that social studies education, particularly sociology learning, has not yet fully functioned as a space for critical reflection free from the very inequalities it seeks to examine. Therefore, a more reflective, inclusive, and critically oriented pedagogical approach is needed to promote equitable and emancipatory learning.

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INTRODUCTION

The issue of gender equality in education continues to receive global attention alongside growing awareness of the importance of social justice within educational systems. International reports indicate that although access to education for boys and girls has become increasingly equal, disparities in learning experiences, representation, and educational outcomes remain systemic and multilayered (UNESCO, 2019, 2020). These inequalities are no longer manifested solely through overt discrimination but also through subtle practices internalized within the structure of education itself. In this context, education functions not merely as a space for knowledge transmission but also as a social arena in which values, norms, and power relations—including gender relations—are continuously produced and reproduced.

Global institutions such as the OECD and the World Bank emphasize that education plays a strategic role in advancing gender equality through policy, curriculum, and pedagogical practices (OECD, 2015; World Bank, 2018). At the same time, however, education may also reproduce such inequalities when the values embedded within it are not critically examined. Gender inequality in education, as demonstrated by various studies, affects not only access and participation but also the formation of different learning experiences for male and female students, which ultimately influences life choices, self-confidence, and social mobility (Brückner, 2020). The practical consequences of such bias may extend into broader social domains, including limited opportunities for women in particular fields and the reproduction of traditional gender roles in society (Population Education, 2025).

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From a critical perspective, education cannot be understood as a neutral space. Curriculum, teaching methods, and classroom interactions are part of ideological processes that reflect power structures within society. Apple (2004) argues that curriculum is an ideological instrument that transmits not only knowledge but also particular values and interests. In line with this view, Arnot (2002) shows that education contributes to the reproduction of gender constructions through institutional practices that often remain unrecognized. Thus, gender bias in education is not merely an individual problem but part of a broader structure that shapes ways of thinking and acting within social contexts.

In practice, gender bias in education often appears in subtle yet consequential forms. Sadker and Sadker (1994) found that male students tend to receive more attention and greater opportunities to participate in class than female students. This not only creates inequality in classroom interaction but also shapes students' self-perceptions of their abilities. This finding is supported by Bassi et al. (2016), who demonstrate that bias in teaching practices may contribute to differences in learning outcomes between boys and girls. In the context of social studies and sociology learning, this condition becomes particularly problematic because these subjects are intended to develop critical awareness of social structures, including gender inequality itself.

Classroom social interaction constitutes an important space in which gender bias is produced and reproduced. Krupnick (1985) shows that patterns of classroom interaction tend to provide greater space for male students to participate, while female students are more often positioned passively. Aries (1976) further notes that gender-based group dynamics reveal differences in communication patterns, which in turn influence the distribution of power within social interaction. From a structural perspective, Kanter (1977) explains that inequality in the distribution of roles and power within a social system, including the classroom, produces unequal opportunities and influence among individuals. Accordingly, gender bias in education occurs not only at the individual level but also within broader structures of social interaction.

A number of studies have examined gender bias in education from various perspectives. Graves et al. (2017) show that gender bias in the classroom may occur both consciously and unconsciously and has significant effects on students' learning outcomes. Nikolakaki et al. (2020) identify bias in academic evaluation that influences assessments of students' abilities based on gender. Mwakabenga (2021) highlights that pedagogical practices often reproduce gender inequality through teaching methods and classroom interaction. In the context of sociology learning, Ulayya (2025) shows that gender representation in teacher–student interaction still reflects biased tendencies. Wang (2022) also emphasizes that teachers' gender-based bias toward students can directly affect academic performance.

Although these studies make important contributions to understanding gender bias in education, most of them still tend to separate the analysis of representation from the analysis of pedagogical practice. In fact, these two dimensions are interrelated and form an integrated process within education. Moreover, studies that integrate global perspectives with local contexts remain limited, particularly in relation to social studies and sociology learning in Indonesia. This gap indicates the need for a more comprehensive approach that views gender bias not as a partial phenomenon but as part of a complex and multidimensional educational system.

Theoretically, gender is understood as a social construction shaped through cultural practices, language, and social institutions (Butler, 1990). Connell (2009) emphasizes that gender relations cannot be separated from power structures that produce social hierarchies. In educational contexts, this construction is reflected in various practices that differentiate learning experiences according to gender. Francis and Skelton (2005) show that differences in academic achievement are influenced not only by individual ability but also by social constructions of gender that shape expectations and treatment within education. Weiner (1994) further argues that educational systems often reinforce gender stereotypes through curriculum and pedagogical practices.

In response to these conditions, critical pedagogy offers an approach that positions education as a space for social transformation. Freire (1970) emphasizes the importance of critical consciousness in the educational process as a means of liberating individuals from oppressive structures. Giroux (2011) extends this idea by framing education as a space for the formation

of social and political awareness that enables individuals to understand and challenge existing inequalities. In this context, sociology learning has strategic potential to develop students' critical awareness of social issues, including gender.

Language and representation also play an important role in shaping understandings of gender in education. Sunderland (2000) shows that language use in learning may either reinforce or challenge gender stereotypes. In the digital era, this dimension has become increasingly complex with the emergence of technology-based instructional media. Gezici and Saygin (2022) demonstrate that gender bias is also present in educational audiovisual content, which can influence students' perceptions of gender roles. This suggests that the analysis of gender bias in education must include not only direct classroom interaction but also representation in instructional media.

Based on the foregoing discussion, this study aims to analyze gender bias in social studies education by integrating two main dimensions: representation and pedagogical practices in sociology learning. Using a critical literature review approach, this study seeks to examine comprehensively how gender bias is produced, reproduced, and operates within the educational system, as well as its implications for more equitable and inclusive learning. This approach is expected to offer both theoretical and practical contributions to the development of social studies education that is more responsive to gender issues, while also strengthening the role of education as an emancipatory space for social transformation.

METHOD

This study employed a critical literature review approach to analyze gender bias in social studies education, with a particular focus on two main dimensions: representation and pedagogical practices in sociology learning. This approach was selected because the problem under investigation is not merely empirical, but also conceptual and structural. It therefore requires a cross-perspective synthesis capable of connecting theory, research findings, and educational policy frameworks in a comprehensive manner. Within this framework, the literature review is not positioned simply as a compilation of existing knowledge, but as a critical analytical process for identifying patterns, contradictions, and tendencies in the production of knowledge concerning gender bias in education.

The data sources consisted of relevant academic literature, including scholarly journal articles, theoretical books, and reports issued by international institutions with recognized authority in education and gender equality. Reports from UNESCO and the World Bank were used as important references to understand global policy frameworks and structural dynamics in education that influence pedagogical practices (UNESCO, 2015; World Bank, 2018). The use of these sources was not intended to generalize global conditions directly to local contexts, but rather to provide a comparative framework that enables a more reflective analysis of the position of social studies education within broader educational dynamics. Thus, this study seeks to maintain a balance between global perspectives and sensitivity to local contexts.

The literature was selected purposively by considering three main criteria: substantive relevance to the theme of gender bias in education, source credibility, and conceptual or empirical contribution to the development of the analysis. This approach enabled the study to avoid arbitrary selection bias while ensuring that each source used had a clear argumentative function in constructing the analytical framework. In this context, the literature was not treated as a singular and unquestionable authority, but as discourse that must be read reflectively and contextually.

Data analysis was conducted through several interrelated stages. The first stage was data reduction, which involved screening the literature to ensure its alignment with the focus of the study. At this stage, not only topical relevance but also analytical depth and methodological relevance were considered. The second stage was thematic categorization, in which the selected literature was grouped into two main domains: (1) gender representation in education, including curriculum, language, and instructional media; and (2) pedagogical practices, including classroom interaction, teaching strategies, and assessment. This categorization was not intended to rigidly separate the two dimensions, but rather to serve as an analytical device for understanding the relationship between them.

The third stage was interpretive-critical analysis, which constituted the core of this study. At this stage, the literature was examined in depth by relating existing findings to the theoretical framework employed. The analysis positioned each finding within broader social and educational contexts, thereby allowing the identification of patterns of gender bias that are not always explicitly visible. This approach also made it possible to identify tensions between normative discourses on gender equality and actual practices in educational settings.

To strengthen analytical validity, this study applied source triangulation by comparing findings from different types of literature and research contexts. This triangulation was important to avoid the dominance of a single perspective and to ensure that the conclusions were grounded in diverse and robust sources. In addition, this study used empirical studies as analytical illustrations, such as research on classroom interaction that reveals tendencies of gender bias in communication between teachers and students (Khasanah, 2015). The use of such studies was not intended for generalization, but as a concrete example that helps bridge theoretical analysis and the realities of educational practice.

Methodologically, this study sought to maintain a reflective rather than normative analytical position. It did not assume that all educational practices are inherently biased, nor that gender bias occurs only in one particular direction. Instead, the study was based on the assumption that gender bias is a complex and contextual phenomenon that may emerge in various forms, both explicit and implicit. Accordingly, the approach used in this study aimed not only to identify bias but also to understand the social and pedagogical mechanisms that enable such bias to emerge and persist.

Through this methodological approach, the study is expected to produce an analysis that is not merely descriptive, but also critical and argumentative in explaining how gender bias operates in social studies education. Furthermore, this method enables the integration of global policy frameworks, theoretical perspectives, and empirical realities, thereby providing a strong foundation for developing sociology learning practices that are more inclusive, reflective, and responsive to gender issues.

RESULTS AND DISCUSSION

Representation Bias in Social Studies Education

Gender bias in social studies education does not emerge only in pedagogical practice; it is also fundamentally embedded in the representation of knowledge conveyed through curricula, textbooks, and instructional media. Such representation functions as a symbolic medium that shapes how students understand social reality, including how they interpret the roles and positions of men and women in society. Accordingly, representation bias is not neutral, but forms part of an ideological process that produces and reproduces structures of social inequality.

From a curricular perspective, Apple (2004) argues that the knowledge taught in schools results from social selection that reflects particular interests and power relations. Curriculum does not merely transmit facts; it also constructs narratives about who is considered important in history, the economy, and social life. In this context, gender bias often appears through unequal representation, in which women's contributions are underrepresented or positioned as subordinate. As a result, students may indirectly internalize the view that men are more dominant in various domains of social life.

This finding is consistent with the classic analysis of Sadker and Sadker (1994), which shows that textbooks and instructional materials tend to portray men as primary actors in various fields, while women are more frequently represented in domestic or secondary roles. This pattern of representation not only restricts students' social imagination but also reinforces gender stereotypes already embedded in society. In the long term, it may influence students' academic and professional aspirations, particularly among female students, who may feel insufficiently represented in formal educational narratives.

From the perspective of global education policy, the OECD (2015) emphasizes that representation bias in instructional materials is one factor contributing to gender inequality in educational outcomes. Unequal representation may affect students' perceptions of their abilities and social roles, thereby reinforcing differences in choices of study fields and career

pathways. In other words, representation bias is not merely symbolic; it has concrete implications for the distribution of opportunities in society.

In modern learning contexts, representation bias has also been transformed through digital media. Gezici and Saygin (2022) show that educational audiovisual content, including instructional videos, often continues to reproduce gender stereotypes through the visualization of roles, narratives, and characters presented. This indicates that the digitalization of education does not automatically eliminate gender bias; rather, it may become a new medium that extends the reproduction of such bias in more subtle and concealed forms.

Viewed more critically, representation bias in social studies education can be understood as part of the hidden curriculum, namely values and norms that are not explicitly taught but are internalized through the learning process. In this sense, students do not merely learn social concepts; they also absorb implicit messages about gender hierarchies considered "normal" within society. This process often takes place unconsciously, both among teachers and students, making such bias difficult to identify and critique.

Nevertheless, it is important to note that gender representation in education is not always homogeneous or entirely biased. In some contexts, efforts have been made to present more inclusive and equitable representations. Therefore, the analysis of representation bias must be conducted contextually by considering variations in curricula, teaching practices, and the social dynamics underlying them. This approach is necessary to avoid excessive generalization and maintain analytical objectivity.

Thus, representation bias in social studies education can be understood as a complex and multidimensional phenomenon involving the interaction among curriculum, instructional media, and broader social structures. This bias affects not only how knowledge is conveyed, but also how students understand and position themselves within social structures. Therefore, efforts to reduce gender bias in education must begin with critical reflection on the representations used in the learning process.

Bias in Pedagogical Practices in Social Studies Education

If representation bias operates at the symbolic level, gender bias in pedagogical practice appears directly within the dynamics of classroom interaction. At this level, bias is no longer merely implicit in texts or media, but is manifested in pedagogical actions, communication patterns, and assessment mechanisms that concretely shape students' learning experiences. Therefore, analyzing pedagogical practice is essential for understanding how gender bias is not only represented but also enacted within the educational process.

One of the most visible forms of this bias can be found in patterns of interaction between teachers and students. Krupnick (1985) shows that teachers tend to provide more attention, questions, and feedback to male students than to female students. This pattern is not always consciously recognized by teachers, yet it has significant effects on classroom participation. Male students become more active and confident in expressing their opinions, whereas female students are more often positioned passively. Over time, this condition may shape differences in academic self-confidence and communication skills.

This finding is reinforced by contemporary research indicating that gender bias in pedagogical practice is often unconscious. Graves et al. (2017) identify that teachers, despite intending to act fairly, may still display certain preferences in classroom interaction based on internalized gender stereotypes. This suggests that gender bias is not merely a matter of individual attitude, but is also related to broader cognitive and social structures.

In addition to classroom interaction, bias also appears in academic assessment. Nikolakaki et al. (2020) show that student evaluation may be influenced by gendered perceptions, whereby the performance of male and female students is assessed differently despite comparable quality. This phenomenon is further supported by Wang (2022), who found that teachers' expectations of students' abilities based on gender can directly influence learning outcomes. In this context, assessment no longer functions solely as an objective measurement tool, but becomes part of a mechanism that may reproduce inequality.

Bias in pedagogical practice is also evident in the teaching strategies employed. Mwakabenga (2021) shows that teaching methods lacking gender sensitivity tend to reinforce the dominance of certain groups in the classroom. For instance, discussion-based methods without

inclusive facilitation may allow more vocal students—who in many cases are male—to dominate the conversation. Consequently, participation becomes uneven, and students' learning experiences become unequal.

In the context of sociology learning, this condition is paradoxical. On the one hand, sociology as a discipline aims to develop critical awareness of social structures and inequalities, including gender inequality. On the other hand, its pedagogical practices may reproduce the very inequalities it seeks to critique. This reveals a gap between the normative aims of education and actual pedagogical practices in the field. In other words, sociology learning has not yet fully become a space for critical reflection free from the biases it is intended to interrogate.

Furthermore, bias in pedagogical practice is not always unidirectional or consistently harmful to only one group. In some contexts, male students may also experience pressure to meet certain expectations, such as appearing dominant or competitive, which ultimately limits their self-expression. Therefore, gender bias needs to be understood as a complex and dynamic phenomenon that affects different groups in different ways. This approach is important to maintain analytical objectivity and avoid simplification.

Taken as a whole, gender bias in pedagogical practice results from the interaction of individual, pedagogical, and structural factors. Teachers, as key actors in the learning process, play an important role, but they also operate within an educational system that carries particular values and norms. Thus, efforts to reduce bias cannot focus solely on changing individual behavior; they also require broader reflection on educational structures and practices.

By understanding how gender bias operates in pedagogical practice, it becomes clear that social studies education—particularly sociology learning—requires a more reflective and inclusive pedagogical approach. Without such efforts, education risks not only failing to address gender inequality but also indirectly reinforcing it through everyday classroom practices.

Social Interaction and Gender Relations in Learning

Gender bias in pedagogical practice cannot be fully understood without examining how it operates within the structure of social interaction in the classroom. The classroom is not merely a pedagogical space, but also a social arena in which power relations, identities, and social positions are continuously negotiated. In this context, interactions among students, as well as between teachers and students, become the primary medium through which gender norms and expectations are produced and reproduced.

Aries (1976) shows that, within group dynamics, gender-based interactions display different patterns in terms of participation, communication style, and role distribution. Men tend to be more dominant in group conversations, more frequently take initiative, and display more competitive communication patterns. By contrast, women more often demonstrate cooperative and supportive communication patterns, but receive less space to lead discussions. These patterns are not natural; rather, they are the result of social constructions formed through prolonged processes of socialization.

In the context of social studies and sociology learning, such interactional patterns have significant implications. Classroom discussion, which should function as a space for critical dialogue, may instead become a site for reproducing inequality if it is not facilitated inclusively. More dominant students gain greater opportunities to develop argumentative skills, while less engaged students become increasingly marginalized. Thus, classroom social interaction affects not only the learning process but also the formation of unequal opportunity structures among students.

Kanter (1977) provides a structural perspective that strengthens this analysis through the concept of power distribution within organizations. According to Kanter, inequality in the representation of a group within a social structure affects that group's position and influence in interaction. In the classroom, if prevailing norms tend to grant greater legitimacy to particular communication styles—such as those that are more aggressive or competitive—students who do not conform to these norms will occupy a less advantaged position. This indicates that gender bias is not only related to individuals, but also to the social structures that frame interaction.

Gender relations in classroom interaction also cannot be separated from the role of the teacher as facilitator. Teachers occupy a strategic position in regulating interactional dynamics, whether through the distribution of speaking opportunities, the ways they respond to students' answers, or the management of discussion. However, as discussed earlier, teachers are not entirely free from the influence of internalized social norms. Therefore, classroom interaction often reflects the reproduction of broader social values, including those related to gender.

It should be emphasized that classroom social interaction does not always produce the same forms of inequality across contexts. Variations may occur depending on school culture, students' backgrounds, and the pedagogical approaches employed. In some situations, female students may show high levels of participation and even dominate discussion, while in other contexts, male students may experience pressure to maintain a dominant image that ultimately restricts their self-expression. Thus, gender relations in classroom interaction are dynamic and contextual, requiring analysis that is sensitive to such variation.

By understanding social interaction as a space for producing gender relations, it becomes clear that bias in education lies not only in learning content or the methods used, but also in how relationships among individuals are formed and enacted. In this regard, sociology learning has strategic potential not only to reflect social reality, but also to intervene in it through pedagogical practices that are more conscious of existing power relations.

Therefore, the analysis of gender bias in social studies education needs to treat social interaction as an inseparable dimension of pedagogical practice. Without an understanding of this dimension, efforts to create inclusive learning risk remaining superficial, failing to address the deeper structures of relations. In other words, educational change requires not only curriculum or methodological revision, but also transformation in the ways social interaction is constructed in the classroom.

Gender Bias in the Context of Social Studies Education in Indonesia

The analysis of gender bias in education cannot be separated from the social and cultural contexts in which educational practices take place. In Indonesia, gender dynamics in social studies education and sociology learning have distinctive characteristics because they are intertwined with local cultural values, social structures, and evolving educational policies. Therefore, it is important to situate global findings within a local framework so that the analysis is not abstract, but contextual and relevant.

One issue that reflects the relationship between education and social structure is the phenomenon of early marriage, which remains a challenge in many regions. A study conducted by Ningsih (2020) shows that early marriage affects not only social and health aspects but also has direct implications for educational continuity, particularly among girls. In this context, gender bias in education occurs not only in the classroom but is also reinforced by social structures that restrict women's access to and participation in education. This indicates that education and society exist in a reciprocal relationship, in which social values shape educational practices, and vice versa.

Furthermore, the implementation of policies related to the prevention of early marriage also shows how social and cultural factors influence the effectiveness of education as an agent of change. Ningsih et al. (2024) reveal that although formal regulations support the prevention of early marriage, their implementation continues to face challenges related to cultural norms and public understanding. In this context, social studies education has a strategic role in developing students' critical awareness of the social issues they encounter, including their understanding of gender relations and their effects on social life.

In the realm of pedagogical practice, the role of teachers is a key factor in shaping inclusive learning experiences. Ningsih and Apriawan (2022) show that teachers play a significant role in increasing students' learning motivation in sociology education. However, this role also carries the consequence that teachers become central actors in determining whether learning will be inclusive or will instead reproduce existing biases. The ways teachers manage interaction, provide feedback, and build the classroom atmosphere strongly determine the distribution of student participation, including in relation to gender.

On the other hand, curriculum implementation is also an important factor in shaping students' learning experiences. Ningsih and Maulida (2019) show that curriculum implementation, particularly in thematic learning, plays a role in shaping students' character. However, if the curriculum does not explicitly integrate a gender perspective, there is a possibility that the values taught may instead reflect biases already present in society. In this context, gender bias may appear implicitly through learning materials, case examples, and instructional approaches.

Taken as a whole, gender bias in social studies education in Indonesia cannot be understood as an isolated phenomenon, but rather as part of a broader social system. Cultural factors, policies, and pedagogical practices interact with one another in shaping students' learning experiences. This indicates that efforts to create more equitable education cannot be pursued only through classroom-level change, but require a more comprehensive approach involving multiple dimensions of the educational system.

Nevertheless, it is important to avoid an overly deterministic view of local contexts. Although various challenges remain, the Indonesian context also demonstrates potential for developing more inclusive educational practices. Local values, when critically interpreted, can serve as resources for constructing a more contextual understanding of gender equality. Thus, social studies education functions not only as a reflection of social reality, but also as a transformative space that enables students to understand and change existing social conditions.

By integrating local context into the analysis, this study shows that gender bias in social studies education is a complex and layered phenomenon. Such bias emerges not only in representation and pedagogical practice, but is also connected to broader social structures. Therefore, the approach used to understand and address gender bias must be multidimensional, taking into account the interaction among global, local, and pedagogical factors.

Pedagogical Implications: Toward Inclusive and Emancipatory Sociology Learning

Findings on gender bias in representation, pedagogical practices, and social interaction indicate that social studies education, particularly sociology learning, can no longer be understood as a neutral process. Rather, it needs to be positioned as a reflective and transformational space that consciously intervenes in social inequality, including gender inequality. In this context, pedagogical implications are important for directing how learning can be developed in a more inclusive, critical, and responsive manner in relation to complex social realities.

One of the main foundations for formulating pedagogical implications is critical pedagogy. Freire (1970) emphasizes that education should not merely transmit knowledge, but should also build critical consciousness, or conscientization, that enables learners to understand and challenge oppressive structures. In the context of gender bias, this means that sociology learning needs to be designed as a dialogic space that allows students to reflect on their experiences, question existing social norms, and develop more equitable perspectives.

In line with this view, Giroux (2011) argues that education functions as a cultural practice that shapes individuals' social and political consciousness. Therefore, teachers do not merely serve as transmitters of subject matter, but also as facilitators who guide the learning process toward the formation of critical understanding of social reality. In this context, teachers need sensitivity to gender issues, whether in selecting materials, managing discussions, or building inclusive classroom interactions.

In practice, the development of gender-responsive learning can be carried out through several strategies. First, at the level of representation, teachers need to critically reflect on the instructional materials they use. This includes efforts to present more balanced representations of men and women and to avoid reproducing gender stereotypes in case examples or learning narratives. Second, at the level of practice, teachers need to ensure that participation in the classroom is distributed fairly, for example by providing equal opportunities for all students to express opinions and engage in discussion.

In addition, it is important to develop student-centered learning approaches that attend to the diversity of students' needs and backgrounds. Ningsih (2025) shows that innovation in differentiated instruction can serve as one strategy for creating more inclusive learning experiences. This approach enables teachers to adjust methods, materials, and assessments

according to students' characteristics, so that every individual has equal opportunities to develop.

Strengthening motivation and self-regulation is also an important part of creating equitable learning. Ningsih and Anggraini (2025) emphasize that the integration of self-regulated learning and intrinsic motivation can improve students' academic achievement. In the context of gender, this approach can help reduce gaps that arise from differences in self-confidence or social expectations imposed on male and female students.

At the same time, family and social environments also play an important role in shaping students' learning experiences. Ningsih and Apriawan (2022) show that family support contributes to children's interest in learning. This suggests that efforts to create inclusive learning are not solely the responsibility of schools, but also require the involvement of the broader social environment. Thus, the pedagogical approach developed needs to consider the interconnection among schools, families, and communities.

However, it is important to emphasize that integrating a gender perspective into learning should not be carried out normatively or dogmatically. Inclusive learning does not mean replacing one form of domination with another, but rather opening a dialogic space in which diverse perspectives can emerge and be critically considered. In this context, teachers need to act as mediators who maintain a balance between the transmission of values and the development of students' critical thinking.

Thus, the pedagogical implications of this study show that sociology learning has strategic potential to become an emancipatory space for social transformation. However, this potential can be realized only when educators possess reflective awareness of the biases that may occur in pedagogical practice. Therefore, the future development of social studies education needs to be directed toward systematic efforts to build learning that is not only informative, but also transformative in addressing social issues, including gender.

CONCLUSION

This study shows that gender bias in social studies education cannot be understood as a single and isolated phenomenon, but rather as the result of complex interactions among knowledge representation, pedagogical practices, and broader social structures. At the level of representation, bias emerges through curricular narratives and instructional materials that implicitly reproduce gender hierarchies. Meanwhile, at the level of practice, bias is manifested in patterns of interaction, expectations, and evaluation that shape students' learning experiences unequally. These two dimensions are intertwined and reinforced by the dynamics of social interaction in the classroom, which reflect power relations in society.

From a theoretical perspective, these findings affirm that gender is a social construction continuously produced through institutional practices, including education. Gender relations are shaped not only through discourse, but also through everyday pedagogical actions in the classroom. Therefore, gender bias in education cannot be reduced to an individual issue; it must be understood as part of a broader social system that shapes ways of thinking, interacting, and learning.

In the Indonesian local context, gender bias in social studies education is closely connected to social and cultural structures. Factors such as social norms, educational policy, and pedagogical practice contribute to shaping diverse student learning experiences. This indicates that efforts to create more equitable education require a contextual and multidimensional approach that focuses not only on classroom-level change, but also on the transformation of broader social structures.

Thus, sociology learning has strategic potential to become a space for emancipatory reflection and social transformation. However, this potential can be realized only through critical awareness of the biases that may occur in educational processes. Therefore, the future development of social studies education should be directed toward the reflective integration of gender perspectives into representation, pedagogical practice, and social interaction, thereby creating learning experiences that are more equitable, inclusive, and meaningful for all students.

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