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Moral Education Methods for Mentally Disabled Children at SLB Rela Bhakti I Gamping, Sleman, Yogyakarta

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ABSTRACT

This study examines the implementation and effectiveness of various methods for moral education among intellectually disabled students at SLB Rela Bhakti I Gamping Sleman, a special education school in Yogyakarta, Indonesia. The study aims to evaluate specific teaching methods and their impact on students' moral and social development. A qualitative research design was employed, using observations, semi-structured interviews with teachers, and document analysis to gather data. Nine teaching methods were identified and analyzed: lectures, role modeling, habituation, demonstrations, direct practice, thematic learning, group discussions, field trips, and peer learning. These methods were examined for their adaptability and effectiveness in addressing the unique challenges faced by intellectually disabled students. The findings reveal significant improvements in students' social behaviors, empathy, and moral decision-making. Methods such as role modeling and habituation were particularly effective in reinforcing positive behaviors, while thematic learning and field trips provided practical applications of moral concepts. Despite these successes, challenges such as resource limitations, diverse student needs, and inconsistent parental involvement were identified as barriers to implementation. This study contributes to the growing field of inclusive education by offering actionable insights into the integration of moral education for intellectually disabled students. The findings underscore the importance of collaborative efforts among educators, families, and policymakers to create supportive learning environments. Future research should explore long-term impacts and the potential of emerging technologies to enhance engagement and accessibility in moral education.

Keywords

inclusive education; intellectually disabled students; moral education; social development; teaching methods

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INTRODUCTION

Education is a fundamental human right that transcends socio-economic, physical, and cognitive boundaries. It serves as the cornerstone of personal development, fostering intellectual, emotional, and social growth. Among its many facets, moral education holds a pivotal role in shaping values, attitudes, and behaviors aligned with ethical and societal norms. This is particularly important for individuals with intellectual disabilities, a population characterized by below-average cognitive abilities and adaptive skill deficits. Providing equitable and effective education to these individuals requires a nuanced understanding of their needs and tailored pedagogical strategies. Recent studies underscore the significance of inclusive education practices, which not only enhance the cognitive and emotional well-being of students with disabilities but also contribute to a more empathetic and integrated society (Juherna et al., 2020; Sormin & Kumalasari, 2019).

Intellectual disabilities, commonly referred to as tunagrahita in Indonesian, present unique challenges for educators. Children with intellectual disabilities often exhibit impairments in mental, linguistic, motor, emotional, and social capacities (Cuza & Ungurean, 2021; Gnanavel et al., 2022; Sappok et al., 2022). These limitations necessitate innovative teaching methods that can effectively convey abstract concepts, such as moral values, in accessible and relatable ways. While the integration of these students into the broader education system has been advocated in numerous studies, gaps remain in understanding how specific moral education methods impact their personal and social development. Addressing this issue is not merely a pedagogical challenge but a moral imperative, given the universal principles of equity and dignity in education.

The primary research problem revolves around identifying and implementing effective methods for imparting moral education to intellectually disabled students. While general solutions involve adapting curricula, teaching materials, and classroom environments to the needs of such students, these measures often fall short in addressing the unique cognitive and emotional requirements of moral education. Previous research highlights the importance of combining theoretical instruction with practical, real-world applications to ensure comprehension and retention among intellectually disabled learners (Alfassi et al., 2009; Knight et al., 2018; Shelton et al., 2019). However, the effectiveness of these approaches varies, necessitating a more in-depth exploration of context-specific strategies.

Existing literature points to various general strategies for moral education, including storytelling, direct practice, and experiential learning. For example, previous studies identified storytelling as an effective method for engaging students emotionally while conveying moral lessons (Anggrainy, 2022; Kengatharan et al., 2023; Techaraungrong,

2019). Similarly, the use of role-playing and thematic discussions has been shown to enhance understanding and application of moral concepts among intellectually disabled students (Ishartiwi et al., 2022; Jaffer et al., 2023; Nugroho et al., 2021). These strategies often rely on the active participation of students, allowing them to internalize values through experiential learning. Nonetheless, these approaches often lack standardization and adaptability to specific educational settings.

Studies specific to Indonesia have contributed valuable insights into the educational needs of intellectually disabled children. Rochmah & Sa'diyah (2017) highlighted the role of adaptive curricula in aligning moral education with the cognitive abilities of these students. Similarly, Hasanah (2019) emphasized the significance of combining traditional methods, such as lectures, with interactive techniques, including Q&A sessions and practical exercises. Despite these advancements, most studies focus on theoretical frameworks or isolated interventions, leaving a significant gap in evidence-based practices tailored to Indonesian educational contexts. This underscores the need for comprehensive research that integrates multiple methods and evaluates their effectiveness in real-world settings.

The literature relevant to this study converges on the necessity of a holistic and context-sensitive approach to moral education for intellectually disabled students. For instance, Mumpuniarti (2007) advocated for a gradual and methodical approach, emphasizing demonstration and field trips to bridge abstract concepts with tangible experiences. Similarly, Rochmah & Sa'diyah (2017) proposed leveraging peer interactions to foster social skills and moral development. However, these studies often overlook the practical constraints faced by educators, such as limited resources and institutional support. Consequently, there is a pressing need to examine how these methods can be adapted and applied in resource-constrained environments like SLB Rela Bhakti I Gamping Sleman.

This study aims to address these gaps by evaluating the moral education methods employed at SLB Rela Bhakti I Gamping Sleman, a special school for intellectually disabled children in Yogyakarta, Indonesia. The study's novelty lies in its comprehensive analysis of nine distinct teaching methods, ranging from traditional lectures to thematic and experiential learning approaches. By examining their implementation and outcomes, the research seeks to provide actionable insights for educators and policymakers. The scope of the study is intentionally focused on the intersection of moral education and intellectual disabilities, offering a detailed exploration of strategies that enhance both personal and social development among students. This focus is justified by the critical need to extend the benefits of moral education to all individuals, irrespective of cognitive abilities, and to contribute to the broader goal of inclusive and equitable education.

LITERATURE REVIEW

The Importance of Moral Education for Intellectually Disabled Children

Moral education plays a critical role in the character development and social integration of children with intellectual disabilities. These individuals often face cognitive and social challenges that make conventional teaching methods less effective. Recent studies emphasize the need for tailored pedagogical approaches that cater to their unique needs. Urbaningkrum et al. (2022) demonstrate that using storytelling through animated videos significantly enhances comprehension of moral education among intellectually disabled children. Such methods capture students' attention through engaging visual media, fostering both interest and retention. Similarly, Amilia et al. (2022) argue for strong methodological foundations in moral education to adapt effectively to the specific needs of this demographic.

Role of Habituation in Moral Education

Habituation emerges as another pivotal method for teaching morals to children with intellectual disabilities. By embedding positive behaviors into daily routines, habituation helps these children internalize ethical values through repetition. Pujianti & Surana (2023) highlight that families and educational institutions play a vital role in reinforcing these behaviors consistently. Moreover, Harimulyo et al. (2021) stress the importance of exemplary role models, such as parents and teachers, in demonstrating the moral values they wish to instill. Through consistent examples, children develop an implicit understanding of the values expected of them, making habituation a cornerstone of effective moral education (Damayanti & Irniasari, 2020; Hassine, 2022).

Interactive and Play-Based Approaches

Given the cognitive and emotional limitations of intellectually disabled children, interactive and play-based learning approaches have proven effective in moral education. Tibo et al. (2022) advocate for the use of educational games, which create an engaging and enjoyable learning environment while imparting moral lessons. These games also foster social interaction, helping children develop essential interpersonal skills. By integrating moral concepts into play, educators can make abstract ideas more accessible and relatable to children, thus enhancing their overall learning experience (Behnamnia et al., 2020; Bleazby, 2020).

The Role of Family in Moral Education

Family involvement is critical in building the moral foundation of children with intellectual disabilities. Families serve as the primary environment for instilling ethical values. This early exposure to moral education at home sets the groundwork for further development in school and other settings (Astrachan et al., 2020; Saputri & Marzuki,

2021; Susilo, 2020). Corroborating this, many findings note that families who actively participate in moral education through structured activities and reinforcement strategies help their children internalize positive values (Ariani et al., 2022; Sudiami et al., 2019; Widiyono, 2022). Parental engagement not only complements formal education but also ensures consistency across different aspects of a child's life.

Teachers as Facilitators of Moral Development

Teachers play an essential role in implementing moral education programs within formal education systems. Mulyana et al. (2022) emphasizes that educators must create supportive and inclusive learning environments tailored to the needs of intellectually disabled children. To achieve this, teachers should employ diverse methods, such as storytelling, role-playing, and discussions, to convey moral values effectively. Previous studies also suggest that storytelling, in particular, is a powerful tool for instilling positive character traits, as it allows children to connect with moral lessons through relatable narratives (Aura et al., 2021; Hosny et al., 2020; McGuire et al., 2019).

Integration of Technology in Moral Education

The use of technology, particularly interactive media, has revolutionized moral education for intellectually disabled children. Firda & Pamungkas (2022) argue that tools such as animated videos, digital games, and visual aids make learning more engaging and comprehensible. Similarly, Constantika et al. (2022) demonstrate the effectiveness of animated videos in teaching health and moral concepts to intellectually disabled students. By presenting information in visually appealing and easy-to-understand formats, technology not only captures attention but also facilitates deeper understanding.

Collaborative Efforts in Moral Education

Effective moral education requires collaboration among schools, families, and communities. Many findings underscore the importance of involving all stakeholders in creating a cohesive and supportive environment for children with intellectual disabilities (Anaby et al., 2019; Carnemolla et al., 2021; Maciver et al., 2019). Community-based programs that engage parents, teachers, and local organizations can provide additional resources and support for moral education initiatives (Hamdi et al., 2022; Mukarromah, 2022). Such partnerships ensure that children receive consistent messages about ethical behavior across different contexts, reinforcing their moral development.

Addressing Gaps in Current Literature

While significant progress has been made in understanding and implementing moral education for intellectually disabled children, gaps remain in integrating these

approaches holistically. Many studies focus on individual methods or isolated interventions without examining their combined effectiveness or scalability in resource-constrained environments. For example, while previous studies highlight the success of animated storytelling (Aura et al., 2021; Kengatharan et al., 2023; Techaraungrong, 2019; Urbaningkrum et al., 2022), further research is needed to evaluate its long-term impact and adaptability across various educational settings. Similarly, while habituation and play-based learning have demonstrated effectiveness, their integration with family and community efforts remains underexplored.

METHOD

This study adopts a qualitative field research design, utilizing a phenomenological approach to explore the methods of moral education for intellectually disabled students at SLB Rela Bhakti I Gamping Sleman. The phenomenological framework allows the study to delve into the lived experiences of participants—teachers and students—uncovering the depth and nuances of moral education within this specific educational context. This approach is particularly suited to examining the effectiveness of various teaching methods in fostering moral values among students with unique cognitive and social needs.

The study was conducted at SLB Rela Bhakti I Gamping Sleman, a special school for intellectually disabled children located in Yogyakarta, Indonesia. The choice of this site is informed by its focus on providing tailored educational experiences to children with cognitive challenges. The participants include teachers who play an active role in implementing moral education and students categorized as having mild intellectual disabilities. The selection of mild intellectual disabilities as the focal group reflects their relative capability to engage with structured educational interventions compared to those with more severe cognitive impairments.

The research employs a triangulation of data collection methods to enhance validity and reliability. The primary techniques include observations, semi-structured interviews, and document analysis.

1. **Observation**: Direct observation was conducted to gain insights into classroom dynamics, teaching methodologies, and student responses during moral education sessions. This method provides real-time data on how teaching strategies are applied and their immediate impact on students' behavior and understanding.

2. **Interviews**: Semi-structured interviews with teachers serve as a primary source of qualitative data, offering perspectives on the rationale, challenges, and perceived effectiveness of various moral education methods. Open-ended

questions were designed to encourage in-depth responses while allowing flexibility to explore emerging themes.

3. **Document Analysis**: Supporting materials, including lesson plans, activity schedules, and institutional guidelines, were analyzed to contextualize the findings from observations and interviews. This method ensures a comprehensive understanding of the pedagogical framework employed at the school.

A purposive sampling strategy was used to select participants who could provide relevant and detailed insights into the study objectives. Teachers with significant experience in moral education and students regularly involved in these programs were chosen. This sampling approach ensures the collection of rich, targeted data that aligns with the research questions. Ethical guidelines were strictly adhered to throughout the research process. Informed consent was obtained from all participants, including guardians for the students, ensuring they were aware of the study's objectives and their rights to confidentiality and voluntary participation. Anonymity was maintained to protect participants' identities, and all data was securely stored to prevent unauthorized access.

The data was analyzed using thematic analysis, a method well-suited for identifying, analyzing, and interpreting patterns within qualitative data. The process involved the following steps:

1. **Familiarization**: Data from observations, interviews, and document analysis were thoroughly reviewed to identify initial impressions and recurring themes.
2. **Coding**: Significant statements, phrases, and behaviors were coded systematically to organize data into meaningful categories.
3. **Theme Development**: Codes were grouped into broader themes that encapsulate the core findings of the study. Themes were refined to ensure they accurately represent the data and answer the research questions.
4. **Interpretation**: The themes were interpreted in relation to existing literature and theoretical frameworks, drawing connections to the study's objectives and providing a comprehensive understanding of the methods used in moral education.

RESULTS

Overview of the Research Context

The study was conducted at SLB Rela Bhakti I Gamping Sleman, an educational institution dedicated to students with intellectual disabilities in Yogyakarta, Indonesia. The school provides tailored programs to address the unique needs of these students, particularly in moral education. The results of this study reflect the experiences of

teachers and students in implementing and engaging with various moral education methods. The findings were derived through thematic analysis of observation, interviews, and document analysis.

Identified Methods of Moral Education

The research identified nine distinct methods utilized at SLB Rela Bhakti I Gamping Sleman to teach moral education. Each method is tailored to meet the cognitive and emotional needs of intellectually disabled students, emphasizing experiential and interactive learning approaches.

1. **Lectures**: Teachers employ lectures to introduce foundational concepts of morality, such as respect, honesty, and responsibility. This method provides a structured framework for students to understand basic moral principles. Observations revealed that teachers often simplify the language and use real-life examples to make the lessons accessible. While effective for delivering theoretical knowledge, this method requires supplementation with practical activities to reinforce understanding.

   "Kelas 3 SD, secara langsung itu semisal, yang saya ajar ada 5 dan kebutuhannya berbeda, jadi saya harus mengajar satu persatu, itu terus saya kumpulkan, saya kasih teori dulu bersama nanti praktik, saya praktik dulu nanti diikuti anak, pelan-pelan begitu."

   "For example, in the 3rd grade of elementary school, I teach 5 people directly and their needs are different, so I have to teach them one by one, then I collect them, I give them the theory first, then practice, I practice first, then the children follow, slowly like that." (D. Yunianti, personal communication, June 12, 2020)

2. **Role Modeling**: Role modeling emerged as a key strategy, with teachers and staff serving as living examples of moral behavior. By consistently demonstrating ethical actions, such as politeness, patience, and fairness, educators create an environment that subtly reinforces desired values. Teachers reported that students tend to imitate behaviors they observe in their role models, highlighting the efficacy of this approach.

3. **Habituation**: Habituation involves embedding moral values into daily routines. For instance, students are guided to greet their peers and teachers politely, maintain cleanliness, and follow classroom rules. The repetitive nature of these activities helps students internalize the values being taught. Interviews with teachers highlighted that habituation also builds discipline and consistency, which are critical for long-term character development.

4. **Demonstrations**: Demonstrations are used to provide concrete examples of moral behavior. For instance, teachers might demonstrate how to resolve conflicts amicably or assist classmates in need. Students are encouraged to

observe and replicate these actions, which aids in bridging the gap between abstract moral concepts and tangible behaviors.

5. **Direct Practice**: Direct practice involves students actively participating in moral exercises. Role-playing scenarios, such as apologizing for mistakes or helping a peer, enable students to apply their knowledge in controlled settings. This method not only reinforces theoretical concepts but also builds confidence in handling real-life situations.

"Kalau materi tidak bisa, karena anak-anak langsung suka ke praktiknya kalau untuk mendengarkan itu tidak bisa tenang."

"If it's material, it's not possible, because the children like to go straight to practice, but if it's listening, they can't be calm" (Venti, personal communication, April 13, 2020)

6. **Thematic Learning**: Moral values are incorporated into broader thematic lessons that span multiple subjects. For example, a lesson on environmental care might include discussions about responsibility, empathy, and respect for nature. This integrated approach ensures that moral education is not confined to a single subject but permeates the entire curriculum.

"…kemarin anak saya yang autis itu mengambil minuman kelasnya Bu Tris, diambil diminum, saya langsung ngomong sama Zaki, tapi Zaki itu tidak bisa berbicara, tapi paham apa yang dikatakan gurunya "Zaki, itu bukan punyanya Zaki, bukan haknya Zaki, itu punya Bu Tris, besok lagi tidak seperti itu". Jadi sudah, dia paham."

"…yesterday my autistic child took Mrs. Tris's class drink, took it and drank it, I immediately spoke to Zaki, but Zaki couldn't speak, but he understood what his teacher said, "Zaki, that's not Zaki's, it's not Zaki's right, that's Mrs. Tris's, it won't be like that again tomorrow". So, he understands" (Venti, personal communication, April 13, 2020).

7. **Group Discussions**: Group discussions provide a platform for students to express their thoughts and engage with moral dilemmas. Teachers guide these discussions to foster critical thinking and empathy. Students reported feeling more engaged when their opinions were valued, demonstrating the importance of interactive learning environments.

"…diskusinya SLB tanya jawabnya itu, siswa bisa menanyakan yang kecil saja itu bisa menjadi satu diskusi".

"…the discussion at the SLB is a question and answer session, students can ask small questions that can become a discussion" (Retno, personal communication, April 13, 2020).

8. **Field Trips**: Experiential learning through field trips allows students to observe and practice moral values in real-world contexts. Visits to museums, places of worship, or community centers offer opportunities for students to interact with diverse environments and reinforce lessons learned in the classroom.

"Kita paling hanya menggunakan gambar saja, kalau anak-anak yang diajak nonton video film malah kurang suka kurang tertarik, agak susah juga ternyata. Jadi kehidupan nyata seperti bertanam mereka senang, mengunjungi industri apa lebih senang dari pada nonton, responsnya kurang".

"We mostly only use pictures, if the children who are invited to watch video films are less interested, it turns out it's quite difficult. So real life like farming they enjoy, visiting any industry is more enjoyable than watching, the response is lacking" (Retno, personal communication, April 13, 2020).

9. **Peer Learning**: Peer learning leverages interactions among students to promote mutual understanding and collaboration. Activities that encourage teamwork and shared responsibilities help students develop social ethics. Teachers noted that this method also fosters inclusivity and reduces feelings of isolation among students.

Impacts of Moral Education Methods

The implementation of these methods has had a significant impact on the personal and social development of students at SLB Rela Bhakti I Gamping Sleman. Key outcomes include:

1. **Improved Social Behavior**: Students demonstrated noticeable improvements in their interactions with peers and teachers. Behaviors such as greeting others politely, helping classmates, and resolving conflicts peacefully were frequently observed. Teachers attributed these changes to the consistent application of habituation and role modeling.

2. **Enhanced Responsibility**: Activities like maintaining cleanliness and adhering to class rules fostered a sense of responsibility among students. Teachers noted that students became more proactive in completing tasks and following routines without constant supervision.

3. **Increased Empathy**: Group discussions and direct practice exercises helped students develop empathy by encouraging them to consider others' feelings and perspectives. This was particularly evident during role-playing activities, where students demonstrated understanding and compassion.

4. **Development of Moral Decision-Making**: Through thematic learning and field trips, students were exposed to real-life scenarios that required moral decision-making. Teachers reported that students gradually became more confident in making ethical choices, reflecting the practical application of their lessons.

5. **Strengthened Community Integration**: Field trips and peer learning activities enhanced students' ability to interact with the wider community. These experiences helped bridge the gap between the classroom and the external environment, equipping students with the skills needed to navigate societal norms.

Challenges in Implementation

Despite the positive outcomes, the study identified several challenges faced by educators in implementing moral education methods:

1. **Resource Constraints**: Limited access to teaching materials and financial resources hindered the full realization of certain methods, such as thematic learning and field trips. Teachers often had to rely on personal creativity and improvisation to compensate for these limitations.

   "Faktor fasilitas juga mendukung tapi karena di sekolah swasta jadi sarana prasarananya juga kurang, kalau di negerikan lengkap."

   "Facilities also support but because it is a private school, the facilities and infrastructure are also lacking, if it is in a state school it is complete" (Ririn, personal communication, June 11, 2020).

   "Tidak, ya banyak ya, untuk pengalaman anak itu seperti kerangka manusia itu tidak ada, tenaganya itu super, dinding itu hancur, papan tulis bisa turun sendiri".

   "No, yes there are many, for the child's experience it is like the human skeleton is not there, the strength is super, the walls are destroyed, the blackboard can go down by itself" (D. Yunanti, June 12, 2020).

   "...dan sarana prasarananya kurang".

   "...and the facilities and infrastructure are lacking" (Eli, personal communication, June 12, 2020).

   "Kalau sarpras itu belum begitu komplit, tapi untuk standar itu sudah. Tapi semisal untuk bela diri itu belum ada, wastafel juga harus memenuhi. Anak tunagrahita kan pembiasaan, kalau dihubungkan kondisi ini untuk selalu cuci tangan".

   "If the infrastructure is not that complete, but for the standard it is. But for example for self-defense it is not there, the sink must also meet. Children with intellectual disabilities are accustomed, if connected to this condition to always wash their hands" (Yuli, personal communication, June 10, 2020).

2. **Diverse Student Needs**: The varying levels of cognitive and emotional abilities among students posed challenges in designing universally effective strategies. Teachers emphasized the need for individualized approaches to address these differences.

"Mungkin faktor pendukung itu kondisi anaknya, moodnya anak, pas semangat-semangatnya dia itu enak untuk mengajar, tapi kalau pas anak baru bosan pengennya mata pelajaran lain itu yang membuat sulit. Semisal pas hari Senin ada PAI, tapi tidak mau, ya sudah kita ikuti keinginan mereka kalau berhitung kita ajak keluar saja, bosan di kelas kita ajak keluar saja. Penghambatnya juga pas anaknya nggak mood itu tadi, tidak semangat atau pengennya main sesuatu".

"Maybe the supporting factor is the child's condition, the child's mood, when they are enthusiastic it is easy to teach, but when the child is bored they want other subjects that makes it difficult. For example, if there is Islamic Religious Education on Monday, but they don't want to, then we follow their wishes, if they are doing arithmetic we just invite them to go out, if they are bored in class we just invite them to go out. The obstacle is also when the child is not in the mood, not enthusiastic or wants to play something" (Arif, personal communication, June 10, 2020).

3. **Teacher Workload**: The intensive nature of moral education, coupled with the need for constant supervision and engagement, added to the workload of teachers. This often led to fatigue and limited their ability to explore innovative teaching methods.

"...jujur tidak setiap saat saya tidak membuat RPP, karena apalagi SLB, jadwal kan kadang jadwal tinggal jadwal (dijadwalkan), kadang sedang mendadak ada perubahan apa begitu, dan itu tidak sekali dua kali, kalau di SLB itu sering".

"...to be honest, I don't always make lesson plans, because especially in SLB, sometimes the schedule is just a schedule (scheduled), sometimes there are sudden changes or something, and it's not just once or twice, in SLB it's often" (Retno, personal communication, April 13, 2020).

"Ingin saya itu kalau pelajaran agama itu dipegang guru agamanya. Ada tapi guru agama dipegang guru kelas juga, masa ya agama sih saya tidak berani".

"I wish that religious studies were taught by religious teachers. There are some, but religious studies are taught by the class teacher too, I don't dare to teach religion" (Ririn, personal communication, June 11, 2020).

4. **Parental Involvement**: While parental support is critical for reinforcing moral education at home, some teachers reported difficulties in engaging parents consistently. This gap limited the continuity of lessons beyond the classroom.

"Kadang orang tuanya itu kita cerita orang tuanya tidak merespons tapi menyalahkan orang lain. Susahnya itu dia tidak bisa berkomunikasi dan orang tuanya itu kalau dikasih tahu itu tidak merespons".

"Sometimes we tell the parents that their parents don't respond but blame others. The difficulty is that they can't communicate and their parents don't respond when told" (Ely, personal communication, June 12, 2020).

"Ada orang tua yang tidak merespons juga".

"There are parents who don't respond either" (Ririn, personal communication, June 11, 2020).

Strategies for Overcoming Challenges

To address these challenges, the school implemented several strategies:

1. **Collaborative Planning**: Teachers collaborated to share resources and ideas, reducing individual workloads and enhancing the quality of lessons. Joint efforts also facilitated the development of more inclusive teaching strategies.

   "Faktor pendukungnya menurut saya sendiri antara kerja sama dengan muridnya, kolaborasi anak itu harus tetap terjaga, meskipun itu tadi agak, itu tetap dari gurunya harus sabar dalam menghadapi anak".

   "The supporting factors in my opinion are cooperation with the students, the child's collaboration must be maintained, even though it was a bit, the teacher must still be patient in dealing with the child" (Venti, personal communication, April 13, 2020).

   "....kadang teman-temannya juga membantu".

   "... sometimes his friends also help" (Ely, personal communication, Jun 12, 2020).

2. **Community Partnerships**: Partnerships with local organizations and community groups provided additional resources and support for activities like field trips. These collaborations also enriched the students' learning experiences by exposing them to diverse perspectives.

3. **Parental Engagement Programs**: The school organized workshops and meetings to involve parents in the educational process. These initiatives helped bridge the gap between school and home, ensuring a more cohesive approach to moral education.

   "Kita kan juga sering berkomunikasi dengan keluarga, semisal tidak ke rumah, orang tua kan antar jemput, otomatis setiap hari kita ketemu. Kalau ada permasalahan kita ungkapkan".

   "We also often communicate with our family, for example, when we are not at home, our parents will pick us up and drop us off, so we automatically meet every day. If there is a problem, we express it" (Yuli, personal communication, June 10, 2020).

The results of this study highlight the effectiveness of diverse methods in imparting moral education to intellectually disabled students. By combining traditional teaching

techniques with interactive and experiential approaches, SLB Rela Bhakti I Gamping Sleman has successfully fostered significant improvements in students' personal and social behaviors. However, the findings also underscore the importance of addressing resource limitations, diversifying strategies to accommodate varied student needs, and strengthening parental involvement to sustain and enhance these outcomes. This study provides valuable insights for educators and policymakers seeking to develop inclusive and impactful moral education programs.

DISCUSSION

Theoretical Implications of Moral Education Methods

The findings of this study underscore the critical role of diverse and context-sensitive teaching methods in imparting moral education to intellectually disabled students. By examining the application and impact of nine distinct approaches, the study provides valuable insights into the theoretical underpinnings of inclusive education. Central to these findings is the notion that intellectually disabled students benefit most from experiential and interactive learning, as these methods align closely with their cognitive and emotional needs. This supports prior research emphasizing that education for such students must move beyond theoretical knowledge, incorporating tangible experiences that reinforce moral concepts (Amilia et al., 2022; Urbaningkrum et al., 2022).

The role modeling and habituation methods, for example, align with Bandura's social learning theory, which posits that individuals learn behaviors through observation and imitation (Krcmar, 2019; Manik et al., 2022). The success of these methods in the SLB Rela Bhakti I Gamping Sleman context suggests that consistent exposure to positive behaviors in a structured environment facilitates moral development among students. This highlights the importance of creating supportive educational spaces where teachers and peers actively exemplify ethical conduct.

Practical Implications for Educators

The practical application of these methods offers critical lessons for educators working with intellectually disabled students. The study demonstrates that integrating multiple strategies—such as lectures for foundational knowledge, demonstrations for concrete understanding, and direct practice for experiential learning—enhances the overall effectiveness of moral education programs. Such an integrative approach enables teachers to address the varied learning styles and developmental levels present in classrooms, providing a more inclusive educational experience.

The thematic learning approach deserves special attention, as it integrates moral concepts across the curriculum, making lessons more relevant and engaging for students. This aligns with interdisciplinary teaching strategies, which have been shown

to foster deeper comprehension and retention (Pujianti & Surana, 2023). By embedding moral values into broader themes, educators at SLB Rela Bhakti effectively ensure that moral education is not perceived as a standalone subject but as a core component of holistic development.

Impact on Students' Personal and Social Development

The outcomes observed in this study—improved social behavior, enhanced responsibility, and increased empathy—highlight the transformative potential of moral education for intellectually disabled students. These findings align with existing literature that underscores the link between moral education and the development of adaptive social skills (Tibo et al., 2022). For instance, role-playing exercises and group discussions not only reinforced theoretical concepts but also provided students with opportunities to practice empathy and ethical decision-making in a safe and supportive setting.

The peer learning approach also emerged as a powerful tool for fostering collaboration and mutual understanding (Bernstein, 2022; Bhat et al., 2022). By encouraging interactions among students, this method facilitated the development of social ethics and reduced feelings of isolation. This resonates with the broader educational philosophy of inclusive learning environments, where diversity is leveraged as a strength rather than a challenge.

Addressing Challenges in Implementation

Despite the effectiveness of these methods, several challenges were identified that could hinder their full potential. Resource constraints, for instance, were a recurring theme, limiting the scope and depth of certain activities such as field trips and thematic learning. This underscores the need for innovative solutions, such as leveraging community partnerships and low-cost teaching materials, to bridge these gaps. Collaborative efforts with local organizations, as demonstrated in this study, can provide valuable resources and enrich the learning experience for students.

Another significant challenge was the diverse needs of students, which required individualized approaches. While this highlights the importance of teacher adaptability, it also points to the necessity of professional development programs that equip educators with the skills to address a wide range of cognitive and emotional abilities (Dolev & Leshem, 2017; Loughland, 2019; Malm, 2009). Such training could include strategies for differentiating instruction, managing classroom dynamics, and fostering inclusive practices.

Parental involvement, or the lack thereof, was another barrier identified in the study. Given the critical role of families in reinforcing moral education, schools must prioritize strategies to engage parents effectively. Workshops, regular communication, and

collaborative goal-setting can help align school and home environments, ensuring consistency in the messages received by students (Azad et al., 2021; Bos et al., 1999; Ivy et al., 2021).

Implications for Policy and Practice

The findings of this study have significant implications for educational policy and practice, particularly in the context of inclusive education. Policymakers must recognize the unique needs of intellectually disabled students and allocate resources accordingly to support their moral and social development. This includes funding for specialized training programs, teaching materials, and infrastructure improvements to create more inclusive and supportive learning environments.

At the institutional level, schools should adopt a holistic approach to moral education, integrating various methods to cater to diverse learning needs. This requires a shift in mindset, viewing moral education not as an ancillary subject but as a core component of the curriculum. Additionally, schools should establish mechanisms for continuous evaluation and feedback, enabling educators to refine their methods and address emerging challenges effectively.

CONCLUSION

This study investigated the effectiveness of various methods for teaching moral education to intellectually disabled students at SLB Rela Bhakti I Gamping Sleman. Nine distinct teaching methods, including lectures, role modeling, habituation, demonstrations, direct practice, thematic learning, group discussions, field trips, and peer learning, were examined. The findings highlight the transformative potential of these methods, with observed improvements in students' social behavior, sense of responsibility, empathy, and moral decision-making.

The results underscore the importance of a multifaceted approach to moral education that integrates theoretical knowledge with practical application. Effective strategies, such as role modeling and habituation, are rooted in established educational theories, such as Bandura's social learning theory. However, challenges like resource limitations, diverse student needs, and inconsistent parental involvement reveal areas requiring further attention. This study contributes to the existing body of knowledge by providing a comprehensive analysis of moral education practices tailored to intellectually disabled students, bridging theoretical frameworks with real-world applications.

The implications extend to educators, policymakers, and families, emphasizing the need for collaborative and systemic support to sustain and enhance these educational practices. By identifying gaps and proposing actionable strategies, this research lays

the foundation for improved moral education that fosters inclusivity and ethical growth in diverse educational contexts.

Limitations of the Study

While this study offers valuable insights, it is not without limitations. First, the findings are context-specific, focusing exclusively on SLB Rela Bhakti I Gamping Sleman, which may limit their generalizability to other educational institutions or regions. Variations in resources, cultural norms, and institutional priorities could influence the applicability of the identified teaching methods elsewhere.

Second, the study primarily employed qualitative methods, such as interviews and observations, which may introduce subjective interpretations despite efforts to maintain objectivity. Quantitative data, such as performance metrics or longitudinal behavioral assessments, could have provided a more robust analysis of the methods' effectiveness.

Third, the study relied heavily on teacher and student feedback, potentially overlooking the perspectives of parents, administrators, or other stakeholders. While teacher insights are invaluable, a broader range of viewpoints would enhance the comprehensiveness of the findings.

Lastly, the study did not explore the long-term impacts of moral education on students' behavior and social integration. The absence of follow-up data limits the understanding of how these methods influence students' development over time.

Addressing these limitations in future research could strengthen the reliability and applicability of the findings, offering deeper insights into the nuances of moral education for intellectually disabled students.

Recommendations for Future Research

Future research should address the limitations of this study to further advance the understanding of moral education for intellectually disabled students. First, comparative studies across multiple educational institutions and cultural settings are needed to evaluate the transferability of these teaching methods and identify context-specific adaptations.

Second, incorporating quantitative methods, such as pre-and post-intervention assessments, could provide measurable evidence of the impact of different moral education strategies. This would complement qualitative findings and offer a more holistic evaluation.

Third, engaging diverse stakeholders, including parents, administrators, and community members, would provide a broader perspective on the challenges and opportunities in implementing moral education. Their input could reveal additional factors influencing the success of these programs and inform more inclusive strategies.

Finally, longitudinal studies are crucial to understanding the long-term effects of moral education on students' personal and social development. Tracking students over extended periods would offer insights into how these methods shape their ethical decision-making, social integration, and overall well-being.

Additionally, future research should explore the role of emerging technologies, such as digital learning tools and gamified platforms, in enhancing engagement and accessibility for intellectually disabled students. These avenues hold promise for transforming moral education in resource-constrained environments.

Author Contributions

Conceptualization: I.F.M. & A.D.; Data curation: I.F.M. & A.D.; Formal analysis: I.F.M. & A.D.; Funding acquisition: I.F.M. & A.D.; Investigation: I.F.M. & A.D.; Methodology: I.F.M. & A.D.; Project administration: I.F.M. & A.D.; Resources: I.F.M. & A.D.; Software: I.F.M. & A.D.; Supervision: I.F.M. & A.D.; Validation: I.F.M. & A.D.; Visualization: I.F.M. & A.D.; Writing – original draft: I.F.M. & A.D.; Writing – review & editing: I.F.M. & A.D. All the authors have read and agreed to the published version of the manuscript.

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Institutional Review Board Statement

This study was approved by the Program Studi Ilmu Agama Islam (S2), Universitas Islam Indonesia, Yogyakarta, Indonesia.

Informed Consent Statement

Informed consent was obtained from all subjects involved in the study before answering the interview.

Data Availability Statement

The data presented in this study are available upon request from the corresponding author. The data are not publicly available because of the institution's policies.

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Conflicts of Interest

The authors declare that they have no conflicts of interest.

Declaration of Generative AI and AI-Assisted Technologies in the Writing Process

During the preparation of this work the authors used ChatGPT, DeepL, Grammarly, and PaperPal in order to translate from Bahasa Indonesia into American English, and to improve clarity of the language and readability of the article. After using these tools, the authors reviewed and edited the content as needed and take full responsibility for the content of the published article.

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