

## Strategies for teaching moral values to children with intellectual disability

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### Abstract

Moral values constitute abstract concepts, and for students with intellectual disabilities, learning moral values requires methods appropriate for their conditions and social norms. This study was carried out in order to describe the different types and strategies for teaching moral values to students with intellectual disabilities. Questionnaires were used and responses were cross-checked through focus group conversations with teachers who have exemplified best practices. The quantitative descriptive analysis was conducted by categorising the data according to the students' grade levels. The findings indicate that teachers teach moral values using a range of strategies, including the conventional stage emphasising interpersonal harmony orientation and authoritative and societal orientation, and learning contents relevant to local norms. Teachers typically employ this strategy through real-world activities, practice and repetition. In conclusion, the types and strategies for teaching moral values to students with intellectual disabilities are typified by concrete knowledge and adjustments are made according to the students' environment.

Keywords: Moral values, teaching strategies, intellectual disabilities.

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## 1. Introduction

With the rise in cases revealing moral decline, moral education has become a subject of discussion in the community. According to Tilaar, as cited by Surur (2010), moral degradation has become a symptom of contemporary society, as have students and young people who engage in immoral behaviour. Myriad of problems, such as violence, crime, fights, extramarital pregnancy, drug abuse and alcohol abuse, have become part of the reality of modern society (Susanto & Imawati, 2016). According to the Directorate of Statistics and Social Resilience (2021) in Indonesia in reporting on the national report of districts' potential, confrontations between students have surged from 0.27 in 2011 to 0.40 in 2014 and 0.65 in 2018.

In a recent report from an Indonesian broadcasting company, Kompas TV (Davina, 2021), it was reported that Dea Davina, a primary school student in South Sumatera was physically abused by her peers and then rushed to the hospital for intensive care. She suffers from paralysis as a result of severe injuries to her neck. Cahyani (2019) recently revealed that students with intellectual disability are also prone to engaging in morally inappropriate conduct, as indicated by cases of abuse among students with intellectual disability in inclusive primary school which are often demonstrated by physical abuse, such as hitting, slapping, pulling one's hair, grabbing other's belongings and scratching, as well as verbal abuse, such as mockery.

By taking the aforementioned cases of moral issues into consideration, adjustment to social environment generally relates to moral development of individuals, including those with intellectual disability. Smith et al. (2018) delineates that students with intellectual disability are characterised by lower than average cognitive functioning, as indicated by results of standard intelligence tests, inadequacies of adaptive skills including conceptual thinking, social and practical skills and needs for support to be self-reliant. Students with intellectual disability demonstrate slow recall, lower ability to generalise activities and limited motivation (Faris, 2017). As a result, these students encounter difficulties in understanding abstract concepts as explained by Masrukhi (2019), stating that learning of moral values relates to affective aspects which are inherently abstract and invisible within individual students, and therefore poses a challenge in identifying and measuring the extent to which students have acquired moral values and guiding students in classroom learning. In such conditions, learning moral values among students with intellectual disability necessitates appropriate teaching and learning strategies to acquire moral values and applying their concepts in daily life.

Research conducted by Sanchez-Romero et al. (2021) showed that a modification on physical exercise teaching and learning based on students' characteristics and needs leads to improvement in moral value acquisition among teenagers with intellectual disability: For example, (1) teachers provide instruction on implementing moral values after the completion of the learning session; (2) students are guided to reflect on and share their opinions on moral values within the games in the lesson; (3) teachers provide examples of proper behaviour in sports; and (4) teachers provide an explanation of moral values to be integrated in everyday life of the students. The previous research on teaching and learning moral values signifies the need for strategies for teaching moral values to students with intellectual disability to enable them to acquire and apply these values.

Morality, as a complete integration of moral values within individuals, encompasses moral knowing, moral feeling and moral action (Lickona, 1991). Lickona, as cited in Rokhman et al. (2014), defines moral knowing as the moral knowledge concerning what is honourable or dishonourable, right or wrong and proper or improper, while moral feeling concerns feelings such as empathy, love and others. Moral action refers to moral conduct as demonstrated in the attitude and behaviour in daily life. These three

elements of morality should be present in an individual for him/her to be considered as having proper morality as the individual will exhibit knowledge on appropriateness, willingness to embrace proper conduct and proper actions and behaviour. Piaget (2001) asserts that cognitive development changes as a child grows and this development is afforded by interactions and events in their environments in a sequence of stages, namely sensory–motor, pre-operational, concrete operational and formal operational. Kohlberg, as cited in Yilmaz et al. (2019), suggests that moral development consists of three levels with two stages for each, namely (1) pre-conventional morality, which consists of the first stage – obedience and punishment – in order to avoid punishment and the second stage – individual interests; (2) conventional morality, which consists of the third stage – interpersonal – which concerns reciprocity and expectations, and the fourth stage, which is interpersonal morality; (3) post-conventional morality, which comprises the fifth stage – social contract – and the sixth stage – universal ethical principles. Considering the notions presented by these experts, teachers must foster three facets of moral development in their students: moral knowledge, moral feelings and moral actions. Moral learning for students with intellectual disability takes cognitive and moral development into account to ensure that moral learning material is presented in an appropriate manner, namely through teaching strategies.

The implementation of learning strategies is directly tied to the method's effectiveness. Modelling is a technique that is frequently employed in teaching moral values. According to Noddings (2010), modelling has a significant influence on moral learning, and individuals can choose a role model deliberately or unconsciously, such as their parents or teachers. Teachers play a critical role in moral education because they serve as examples for students (Chang cited in Cummings et al., 2010). Faris (2017) notes that there are appropriate direct learning strategies for students with intellectual disability that can assist them in remembering concepts and processing abstract information. These strategies include using structured assignments, involving higher thinking processes through detailed explanations and guidance, breaking activities down into simpler steps, providing examples throughout each process and awarding and using learning concepts related to real-world situations to make learning more meaningful for the students. The teaching strategies for communicating abstract moral values cannot be separated from teachers modelling moral behaviour in their everyday routines pertaining to the characteristics and needs of students with intellectual disability, so that students can truly understand the types of moral values and accomplish learning outcomes that comprise moral knowledge, moral feeling and moral action.

A good practice for schools is to adjust moral education to the students' needs. Planning for learning that is practical, applicable and focuses on the development and evolution of students is critical in order to promote moral learning (Masrukhi, 2019). This must be considered by teachers because they are the most influential in educational activities (Senen et al., 2021; Tjabolo & Herwin, 2020; Wuryandani & Herwin, 2021). Additionally, the content of moral learning presented to students with intellectual disability has significant impacts on students' general abilities and life skills, as Reynolds et al. (2014) state that moral knowledge is the primary factor related to moral behaviour in everyday situations. According to Dewi and Budiarti (2019), issues surrounding moral learning for students with intellectual disability must be addressed and one of the ways to address them is through strategies for teaching moral values.

The implementation of teaching and learning of moral values in special needs schools is integrated into specific subjects such as religious education and civics and, in the process, moral values are embedded in teaching and learning. In Yogyakarta Special Region, a province which is a sultanate in Indonesia, a regulation on preserving local wisdom concerning character education has been issued as the Major's regulation Number 42 Year 2021 on Reinforcement of Character Education throughout

Education Levels. This regulation is an extension for the programmes set by the Indonesian Ministry of Education, as stated in the Regulation of the Ministry of Education Number 20 Year 2018 pertaining to Reinforcement of Character Education in Formal Education and efforts to preserve and develop noble values to implement at schools in order to educate the students with proper content for learning moral values. In Indonesia, character education is held through the integration of various subjects (Herwin & Nurhayati, 2021).

Research by Permatasari (2019) revealed five principal moral values as emphasised in government regulations: religiosity, nationalism, independence, mutual cooperation and integrity. Special needs schools as education institutions serve to implement teaching and learning of moral values according to the characteristics and needs of students through proper teaching strategies to achieve desired learning outcomes effectively and efficiently. Johansson et al. (2011) have also revealed that best practices can inform teachers on the practice of teaching moral values which later can improve understanding on pedagogy for instilling moral values in the future. Considering all the above-mentioned points, this paper aims to identify and explore effective strategies for teaching moral values to students with intellectual disability as practical examples for similar schools to adapt and to reduce moral decadence in society.

## **2. Method**

### *2.1. Types of research*

This research was aimed at exploring teaching of moral values to children with intellectual disability. A survey was employed to 118 teachers teaching in the upper classes and lower classes in inclusive primary schools across Yogyakarta (a province in Indonesia). The levels were determined based on Piaget's theory of cognitive development and facilitation of learning for students. Concerning the forms of moral values, Kohlberg's moral development theory was employed to study these students with intellectual disability. Data collection was carried out by gathering all the views of teachers as informants and conducting focus group discussion involving 30 teachers from schools appointed by the government as pilot schools for moral education and best practices. The research employed both quantitative and qualitative data.

### *2.2. Data collection methods*

Questionnaires and interview guidelines were used to collect data. The questionnaire consisted of a set of questions concerning the teacher's moral values and the types of instructional strategies he or she employed. Additionally, interviews with teachers were conducted through focus group discussions to ascertain the rationale for its application and to cross-check the questionnaire data. Additionally, this strategy was used to determine whether there were differences in how teachers in lower and upper classes approached teaching children with intellectual disability.

### *2.3. Instruments*

Questionnaires and interview guidelines were employed as data collection instruments. The questionnaire was presented in a closed format and contained statements and response options about the acquisition of moral values. Certain questionnaire items include multiple response options; this was to account for the variety of activities that teachers frequently engage in while teaching. During data collection, teachers completed questionnaires online using the Google Forms application, and focus group discussion was conducted through Zoom. This online technique was developed with the aim of adjusting to the Indonesian Ministry of Education's policy on home learning in the period of COVID-19 pandemic. The questionnaire used to collect data on the forms of moral values refers to three stages of

moral development: pre-conventional, conventional and post-conventional. The content of moral learning was then articulated in terms of moral values that were appropriate for the social interaction demands of children with intellectual disability. Meanwhile, the data on teaching strategies refer to accommodations for learning based on the concrete operational stage of cognitive development, in the form of steps taken by teachers in the inclusive primary schools which were informed by the reality of students' social lives. The interview guide utilised in the focus group discussion revealed information about the reasons and decisions made by teachers in lower and upper classes when determining the content of moral values to teach and strategies for teaching moral values to children with intellectual disability.

#### 2.4. Data analysis technique

The data analysis began with the categorisation of data into two groups based on information from teachers in the lower and upper classes. The analysis started with categorising the data according to the three stages of moral development. Meanwhile, the data on the types of strategies were grouped according to the teacher's preferred mode of instruction. Furthermore, the data were statistically analysed to determine the average value in percentage, which was then interpreted in light of the study's findings. Meanwhile, qualitative data were categorised and evaluated in terms of trends. The analysis's results are presented in the form of tables and graphs, along with a discussion of how the results were obtained. Conclusions were drawn based on the percentage of quantitative criteria met and the qualitative interpretation of meaning.

### 3. Results

This study collected data from respondents concerning the forms of moral values and strategies for teaching moral values to pupils in the lower and upper classes at inclusive primary schools. The data were obtained by providing the teacher with a range of categories from which to choose based on their respective experiences.

#### 3.1. Types of moral education

In this research, forms of moral values being investigated were based on the moral development theory of Kohlberg, which was at the conventional level. At the conventional level, moral development is divided into two stages: the third stage, which is characterised by orientation to interpersonal harmony, and the fourth stage, which is characterised by authoritative and societal orientation. Each level has aspects and sub-aspects, and in completing the questionnaire, the teachers selected one of the sub-aspects based on previous experience teaching moral values to students. Table 1 shows the types of moral values taught by teachers to students in the lower classes.

Table 1. Types of moral values taught in the lower classes

Stages	Aspects	Moral values	f	Percent
Interpersonal harmony orientation	Accord	Empathy	40	69.0
		Equality	32	55.2
		Openness/ mutual respect	46	79.3
		Positive attitude	42	72.4
		Being supportive	36	62.1
	Conformity	Expectation for peer acceptance	21	36.2
		Expectation for positive peer appreciation	42	72.4
		Trust	38	65.5
	Mutual expectations	Comfort	44	75.9
		Responsibility	42	72.4

Authoritative and societal orientation	Fulfilling duties	Commitment	30	51.7
		Responsiveness	34	58.6
		Responsibility	41	70.7
	Social norms	Beliefs in others' acceptance	47	81.0
		Beliefs in receiving appreciation from others	37	63.8
		Beliefs in receiving sanction from others	21	36.2
		Beliefs in actions of others	23	39.7

Table 1 demonstrates that openness or mutual respect had the highest percentage in teaching moral values at the stage of interpersonal harmony orientation (79.3%). The most substantial moral values in the stage of authorisation and social orientation were beliefs related to acceptance from others, with a rate of 81%. According to Table 1, teachers had a tendency to teach more moral values to pupils in the lower classes, such as openness/mutual respect and belief in acceptance from others. Furthermore, this study collected data on the forms of moral values taught by teachers to pupils in the upper classes. Table 2 shows the results of the analysis for the types of moral values taught by teachers to upper class students.

Table 2. Types of moral values taught in the upper classes

Stages	Aspects	Moral values	f	Percent	
Interpersonal harmony orientation	Interpersonal Accord	Empathy	48	82.8	
		Equality	36	62.1	
		Openness/ mutual respect	57	98.3	
	Conformity	Positive Attitude	49	84.5	
		Being Supportive	41	70.7	
		Depending on peers	2	3.4	
		Expectation for peer acceptance	50	86.2	
		Expectation for positive peer appreciation	51	87.9	
		Mutual expectations	Trust	47	81.0
			Comfort	55	94.8
	Responsibility		44	75.9	
	Authoritative and societal orientation	Fulfilling duties	Commitment	36	62.1
			Responsiveness	46	79.3
Responsibility			53	91.4	
Social norms		Beliefs in others' acceptance	51	87.9	
		Beliefs in receiving appreciation from others	37	63.8	
		Beliefs in receiving sanction from others	21	36.2	
		Beliefs in actions of others	26	44.8	

Table 2 demonstrates that openness or mutual respect had the highest percentage of moral values at the stage of interpersonal harmony orientation (98.3%). With a proportion of 91.4%, the dominant moral value at the stage of authorisation and social orientation was responsibility. These findings suggest that teachers had a tendency to teach more moral values to students in the upper classes, such as openness/mutual respect and responsibility. Therefore, there were differences in forms of moral values taught to students in the lower classes, which was beliefs in others' acceptance, compared to responsibility for students in the upper classes.

### 3.2. Strategies for teaching moral values

These teachers taught moral values to pupils in the lower and upper classes using a variety of teaching strategies. There are five types of teaching strategies employed by teachers: contextual learning,

student-centred activities, cooperation, thinking skills improvement and problem-based learning. Table 3 contains data on the teaching strategies used by teachers to teach the types of moral values to students in the lower classes.

Table 3. Strategies for teaching moral values in the lower classes

No.	Categories	f	Percent
1	Contextual learning	30	51.7
2	Student-centered activities	36	62.1
3	Cooperation	5	8.6
4	Thinking skills improvement	4	6.9
5	Problem-based learning	11	19.0

According to Table 3, the teacher's preferred moral teaching strategy, with a rate of 62.1%, was the student-centred activities. In the meantime, with a rate of 51.7%, the second most dominant moral teaching strategy was contextual learning. Thirdly, teachers used a problem-based learning strategy to teach morals at a rate of 19%. Fourthly, the teacher's moral teaching strategy is cooperation, with a rate of 8.6%. Finally, with a proportion of 6.9%, the strategy to improve thinking skills is the least frequently utilised by teachers. As illustrated in Table 3, teachers had a tendency to adopt teaching strategies such as being focused towards student-centred activities to teach moral values to students in the lower classes. Additionally, this study collected data on the teaching strategies utilised by teachers to impart moral values to upper-class pupils. The results of teaching strategies for upper-class students are summarised in Table 4.

Table 4. Strategies for teaching moral values in the upper classes

No.	Categories	f	Percent
1	Contextual learning	34	58.6
2	Student-centered activities	43	74.1
3	Cooperation	12	20.7
4	Thinking skills improvement	6	10.3
5	Problem-based learning	15	25.9

According to Table 4, the most frequently employed moral teaching strategy by teachers (74.1%) was student-centred activities. With a proportion of 58.6%, contextual learning was the second most preferred method of moral education. Thirdly, teachers adopted a problem-based learning technique to teach morals at a rate of 25.9%. Fourthly, with a proportion of 20.7%, the teacher's moral teaching strategy was cooperation. Finally, with a percentage of 10.3%, the least frequently employed teaching technique by teachers was the strategy to increase thinking skills. As shown in Table 4, teachers in the upper classes have a tendency to use teaching strategies in the form of student-centred activities to teach moral values. Thus, there are parallels between the strategies for teaching moral values employed by teachers in the lower and upper classes, namely those involving student-centred activities.

Two findings emerged from the data regarding the forms and teaching strategies employed by teachers to teach moral values. To begin, the types of moral values dominantly taught to students in lower and upper classes at the level of interpersonal harmony orientation was openness/mutual respect. However, the moral values primarily taught by teachers at the authoritative and social orientation stage were beliefs in others' acceptance in the lower classes, whereas responsibility was emphasised in the upper classes.

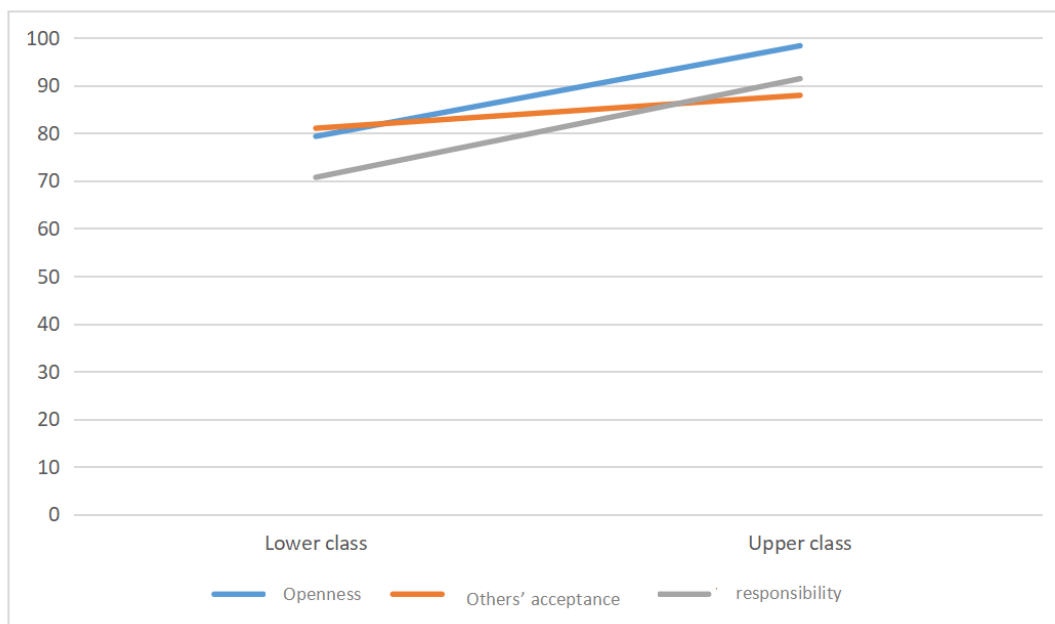


Figure 1. Types of moral values taught to students in lower and upper classes

As shown in Figure 1, the most frequently taught moral values to pupils in the lower and upper grades were those of openness and mutual respect. Additionally, there were variations in the approach in which moral values were taught to students in the lower and upper classes. Students in lower grades received more opportunities to learn the moral value of beliefs in acceptance from others, whereas students in upper grades were afforded more comprehensive learning on the moral value of responsibility. In terms of the most widely taught values based on the virtues held by society in Yogyakarta, politeness in respecting others or manners were identified. Furthermore, in the stage of authoritative and societal orientation, mutual cooperation, which is an inherent culture within communities in Yogyakarta, was also identified.

The findings from focus group discussion also corroborate those mentioned above. First, it was found that in selecting moral values to teach, they adjusted the values to those held by society in Yogyakarta. Second, the other findings concerned similarities in teaching strategies employed by teachers in teaching moral values to students in the lower and upper classes, which was teaching strategies oriented to student-centred activities.



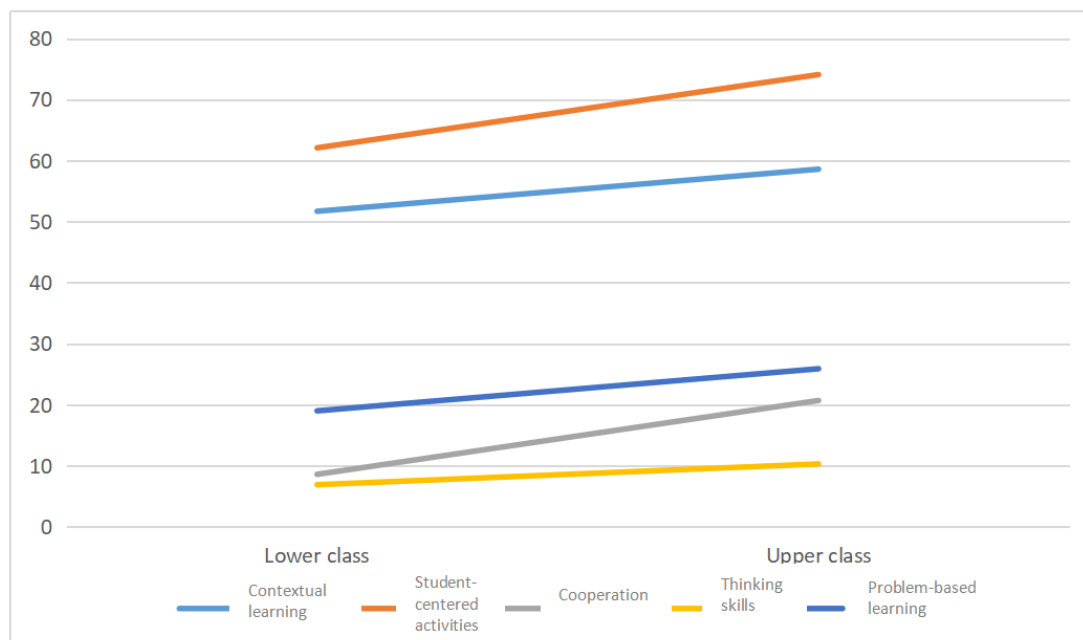


Figure 2. Graph on strategies for teaching moral values

As shown in Figure 2, teachers continued to consistently apply student-centred activities as strategies to teach moral values to students in the lower and upper grades. However, teachers rarely employed the thinking skills teaching strategy. The cooperative learning strategy rose in popularity as it progressed from the lower to the upper classes. The findings indicate a growth in the application of cooperative strategies consistent with the Yogyakarta’s value of mutual cooperation to accomplish goals. Adapting activity-based strategies for children with intellectual disability based on their characteristics was relevant in teaching moral values.

#### 4. Discussion

In this study, the most typical moral values taught by teachers based on Kohlberg’s moral development for interpersonal skills encompassed empathy and respect for others. This is in line with the objective of building individuals with noble characters such as interpersonal skills for a golden generation in Indonesia by 2045. This objective can be achieved once intellectual, spiritual and emotional abilities are integrated within individuals. The intellectual abilities comprise cognitive speed and accuracy in understanding and solving problems, as well as challenges in fulfilling duties (Manullang, 2013). The Yogyakarta’s Governor Regulation Number 66 Year 2013 covers five local moral value, such as upholding Javanese virtues and life philosophy, unity of people, rulers and the Creator, unity among people, self-confidence and pursuit of passions and being responsible, as governed in the Act Number 13 Year 2012 on Yogyakarta as a Special Region. Relevant to the local values of being noble individuals, the value of humanity needs to be upheld to create harmony (Buwono, 2019) and it signifies the importance of proper manners for individuals. In this regard, empathy and respect for others are maintained as universal moral characters which should be imparted to students in all levels of education (Dalmeri, 2014). Langdon et al. (2011) identified the relationship of empathy and cognitive disturbance which is affected by moral knowledge.

Hoffman (2000) further suggests that empathy is the primary motivation for individuals for acting morally, which is influenced by moral knowledge. Children with intellectual disability can develop

empathy based on actual experience as disabled individuals and schools can accommodate this through the curriculum (Leicester, 2002). In applying strategies for teaching moral values, teachers should take into account aspects of the cognitive, affective and skill development as learning of moral values requires not only focus on perceiving, but also being able to act based on the understanding of moral knowledge. For this to materialise in teaching and learning, concepts of moral values should be introduced by firstly understanding the need of perceiving, which is relevant to the notion of three stages of teaching moral values proposed by Ki Hajar Dewantoro, which comprise knowing, feeling and acting (Dewantara, 2009). Implementing these three stages in teaching moral values involves cognitive moral development and inculcation and, therefore, it requires analysis of learning support in terms of media, facilities and environment (Indarti, 2019; Nadzirah, 2017). Additionally, teachers should consider the aspect of character education in teaching moral concepts relating to knowledge on noble values, willingness to perform good deeds and act properly (Lickona, 1991).

This research revealed that differences in types of moral characters taught to students in lower, middle and upper classes were present. In lower grades, peer acceptance was the most dominant value, while in the middle and upper grades, peer acceptance and expectation for positive appreciation were, respectively, the most typical moral values learned at school by including aspects of surrounding environment, scope of social interaction and scope of social environment in the curriculum. To implement effective teaching and learning of moral characters, comfort needs to be established. For children with intellectual disability, comfort can be obtained from social interactions which allow them to express their sadness, happiness and wants using straightforward language (Lyons et al., 2016). In carrying out activities, responsibility is of the utmost importance for moral characters. Acceptance by others also enables students with intellectual disability to feel accepted and these results in proper social skills when interacting with others in society (Nazuoka & Ronning, 2014). Developing social skills among students with intellectual disability renders support from family and teachers imperative in order to create, develop and maintain readiness for social relationships (Harrison et al., 2021).

Models of learning for children with intellectual disability are constructed in light of human rights, medical needs, diversity, religions, community and interactions. The interactive model of children with intellectual disability enables students with intellectual disability to develop conception of social interactions (McKenzie, 2012). In practice, family should participate in providing support for children with intellectual disability to contribute to the community. Also, when all parties within the social environment offer support for these children, this would help these children to develop their competences respective to the context of interaction (Bicklen, 2000). The modelling techniques have been proven effective to improve social skills of children with intellectual disability as a result of providing real examples for them. Avioglu (2013) discovered that a 100% increase in competence occurred after children with intellectual disability observed the modelling in 4 weeks and they were able to generalise the model in different contexts of environment with a success level of 100%. Habits and examples set by teachers and adults can help these children to develop their social competence within their family and society.

Furthermore, deliberation on the competence and support system is essential in providing insight for children with intellectual disability in order to be fully engaged citizens (Bicklen, 2000). Teachers' primary method for fostering moral values in children with intellectual disability is habituation. Because the combination of constructivist and behaviourist approaches is holistic in nature, it has a beneficial effect on cognitive function and adaptive behaviour in children with intellectual disability (Algahtani, 2017). Through the engagement of families, schools and communities, habituation can be effectively facilitated in moral education for children with special needs. Habituation develops when the

environment already displays a moral pattern; if the society lacks a moral pattern, then it is required to initiate the process of establishing one (Abror et al., 2018).

The moral values selected for children with intellectual disability can be adapted to their cognitive ability and environment. To make cognitive structures more meaningful for students, they might be enhanced with information on real-world situations (Algahtani, 2017). Teachers' most commonly used teaching strategies are student-centred activities and contextual learning. It has been demonstrated that activity-based learning helps to improve the skills and behaviour of intellectually disabled children of different age groups (Ozen & Ergenekon, 2011). The teacher's examples serve as a model for children with intellectual disability to imitate. Teachers must be able to incorporate instances and pictures and, through explanation and habituation, engage higher-order thinking in intellectually disabled children (Algahtani, 2017). Giving real examples of activities that can be emulated has been shown to improve comprehension of moral concepts among children with intellectual disability. Cognitive strategies assist children with intellectual disability in developing a concept of knowledge when they are challenged in the classroom through the use of real-world situations (Algahtani, 2017).

Teachers play an important role in organising learning (Herwin et al., 2021). The teachers who participated in this study consistently employed a teaching strategy, namely problem-based learning. Cote (2009) discovered that problem-based learning can enhance students' cognitive abilities and independence through its influence on self-regulatory behaviour used to decide problem identification and provide solutions. Social skills, compassion, self-esteem and active participation are all aspects of attitudes that emerge when problem-based learning is adjusted (Belland et al., 2006). When problem-based learning is incorporated in engaging games, it improves children's self-determination, motivation and memory (Brown et al., 2013). Another advantage of problem-based learning is that it fosters peer cooperation, which is consistent with data demonstrating a rise in the use of cooperatives at the lower, middle and upper grade levels. Because children with intellectual disability require activities in groups or communities, the growth in the usage of cooperative learning is directly proportionate to grade level. Cooperative learning has been shown to increase the abilities of intellectually disabled children since they require the assistance of others (Suciarthasih & Tanumiharja, 2018). Children with intellectual disability have the opportunity to participate and express themselves freely in order to master a concept necessary to perform the desired activity or gain required skill (Ibrahim, 2017).

## 5. Conclusion

Based on the findings of this study, the manner in which moral values have been taught to students with intellectual disability encompasses stages of moral development, namely interpersonal harmony orientation and authoritative and societal orientation. The difference between teachers' teaching strategies in lower and upper classes lies in the breadth of content of learning and examples of behaviour that are tailored to the breadth of children's social interactions. The teacher's strategy selection is based on the student's stage of development of concrete operational thinking, with contextual strategies for the lower classes and activity-oriented strategies for the upper classes. In summary, the types of and strategies for teaching moral values to children with intellectual disability are adjusted to the context and social needs through the introduction of real-world examples and behavioural practices in the child's immediate environment and community surrounding the child's residence. The teachers' moral values and strategies were consistent with Yogyakarta's customary education, which aims to instil moral values in students during social interactions and in the setting of group cooperation.

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