



Strategies in Education Christian Morals for Children with Intellectual Disabilities A Guide for Parents

Emy Magdalena*, Ezra Tari

Institut Agama Kristen Negeri (IAKN) Kupang, Indonesia

*em1_magdalena@yahoo.co.id

Abstract

Christian moral education strategies for children with intellectual disabilities play an important role in the formation of solid character and spiritual values. This guide is designed to assist parents in effectively implementing the principles of Christian moral education at home. The main focus of these strategies is on developing a loving environment, a deep understanding of the child's special needs, and the use of creative and adaptive learning methods. Parents are encouraged to incorporate Bible stories, prayer, and other spiritual activities in the child's daily routine. In addition, the importance of parental example in applying Christian values is also emphasized, as children tend to learn through observation and imitation. Involving children in church communities and social activities can help them feel a sense of community and strengthen their sense of spiritual identity. An emphasis on patience, understanding, and emotional support is essential in dealing with the challenges that arise in this moral education process. The guide also includes practical tips for dealing with difficult behavior, as well as ways to motivate children to continue learning and growing in their Christian faith. With a loving and inclusive approach, it is hoped that children with intellectual disabilities can develop strong Christian morals and grow into individuals of integrity and faith. This guide aims to provide comprehensive support and guidance for parents, so that they can be effective primary educators of their children on their spiritual and moral journey.

Keywords: Education Strategy; Moral Christian; Intellectual Disabilities

Introduction

One of the health concerns that has drawn a lot of attention in different nations is intellectual impairment. Children with intellectual disability are becoming more common in Indonesia. According to basic health research (Rikesda) published in 2018, there was a rise in the occurrence of Down syndrome, a kind of intellectual impairment, with rates rising from 0.12% in 2010 to 0.13% in 2013 to 0.21% in 2018. This rise corresponds to the rise in the number of households raising kids with intellectual disability (Anidi and Anlianna, 2022). The fundamental, social, emotional, spiritual, and educational needs of children with intellectual disabilities such as those caused by Down syndrome, intellectual impairment, and delayed learning must be satisfied just like those of other children.

In their social surroundings, they must play, study, and engage in social activities with all the other kids. Children with intellectual impairments experience a variety of learning problems as they work toward satisfying their needs. Some kids develop at a somewhat slower rate than kids without disabilities when it comes to learning. A tiny percentage have severe and complex impairments and make extremely sluggish progress, while some have rather significant learning challenges (Buckley, 2000). Because of this learning barrier, it is still vital to recognize and teach them the many Christian moral ideals that are beneficial in their social interactions. They still have the right to an education.

Children with intellectual impairments who struggle to engage with others and adjust to their social surroundings benefit greatly from Christian moral education. The personalities of kids with intellectual challenges vary. Not every youngster with an intellectual disability is viewed by others as calm and amiable. Conversely, individuals have challenges in social life and adaptation, including a reduced capacity to follow laws, a diminished capacity to form and sustain relationships, and a susceptibility to exploitation Wahyuningsih (2018) Children who have intellectual challenges also frequently struggle with emotional and behavioral issues. As stated by Sari and Rahayu (Ramadhani and Rahmandani (2019), Youngsters with modest intellectual impairments frequently use a coping mechanism to control their emotions.

This tactic manifests as escape-avoidance behaviors like pranking friends, sobbing, being silent, and searching for justifications, as well as self-control actions like pinching, becoming furious, punching, and slamming. Naturally, these actions may hinder children with intellectual impairments from interacting and communicating with others. These behaviors that hinder the process of communication and interaction need to be paid attention and handled early because they not only have a negative impact on children with disabilities but also have an impact on parents and those around them. For children with intellectual disabilities, they can be ostracized by those around them because they are considered a danger to others Komariah (2015) As a result, they are unable to interact well and are less able to actively participate in various activities within groups and communities.

As for parents, the challenges faced in raising children with intellectual disabilities can be in the form of economic struggles, children's health care, emotional relationships that are always strained, sadness at seeing the child's condition, being excluded from the family and community, and challenges in educating children (Whittingger, 2011). One form of education that parents need to consider and carry out is religious education, especially the cultivation of Christian morals for children with intellectual disabilities. This Christian moral education is believed to help children with disabilities to have effective *coping* strategies so that the behaviors that appear are more acceptable in the group and the wider social environment.

Several studies have been conducted related to Christian religious education for children with intellectual disabilities or children with special needs. Study conducted by Situmorang, Sijabat and Turnip (2023); Situmorang et al., (2023) Discussing the importance of Christian religious education for children with intellectual disabilities (tuna grahita) carried out by teachers at school. In this paper, it is stated that teachers need to prepare special strategies in teaching Christianity for children with special needs. This strategy includes teachers' capabilities in recognizing the strengths and weaknesses of children, the ability to recognize the learning situations that children need, and the ability to collaborate with parents to achieve the expected educational goals.

In addition, the educational principles applied must be based on love and service to others. Another research on Christian religious education (CRE) for children with special needs was conducted by Simamora et al who stated that the best form of education for children with disabilities is Christian religious education. One of the reasons is because PAK teaches every child to know himself, love the Creator and fellow humans. In this study, various strategies that can be carried out by teachers to teach Christianity to children are also stated through stories, questions and answers, lectures, and singing (Simamora et al., 2023). Other research has also shown that religion has a positive influence on effective *coping* mechanisms for people with physical and mental health problems, which has an effect on psychological and physical well-being.

These positive outcomes are achieved through increased hope, gratitude, optimism, compassion, increased perceived control, increased social support, and having meaning in life (Park, 2007; Whittingger, 2011). A close relationship between a person and God can also help that person manage difficult emotions such as anger, guilt or shame. By managing negative emotions, both by parents and children, the process of instilling Christian morals will be easier to implement. Based on the above description, it is clear that the problem of education for children with intellectual disabilities is an important issue in training children to be better able to communicate and interact with their social environment. However, these studies highlight more of the role of teachers in providing religious education, values and in building the character of children with special needs and pay less attention to the educational context in the environment where parents play an important role in raising children.

Therefore, the author feels the need to conduct a study on the role of parents in educating children about Christian morality which based on the results of previous research has a positive impact on the character of children with intellectual disabilities. Christian moral education is one way to train children to show reasonable behavior that is acceptable to groups and communities. With the Christian morals held by these children, they can actively participate in daily activities independently. In this paper, it will be described about children with intellectual disabilities with their various problems, the role of parents in Christian moral education and strategies in instilling Christian morals in children.

Method

The research technique used in this study is the literature analysis method, which is qualitative in nature. To ensure the validity and reliability of the research findings, a literature review is a type of research that gathers data and information from a variety of literary sources, including books, the Bible, articles, journals, documents, magazines, and other scholarly manuscripts, both in print and online. The research draws upon a variety of literary sources, including studies on intellectual impairments, disability theology, Christian moral principles, and particular approaches to moral education for children with exceptional needs. The research technique used in this study is the literature analysis method, which is qualitative in nature. To ensure the validity and reliability of the research findings, a literature review is a type of research that gathers data and information from a variety of literary sources, including books, the Bible, articles, journals, documents, magazines, and other scholarly manuscripts, both in print and online. The research draws upon a variety of literary sources, including studies on intellectual impairments, disability theology, Christian moral principles, and particular approaches to moral education for children with exceptional needs (Darmalaksana, 2020).

Results and Discussion

1. Christian Moral Education

Morality is a pattern of behavior that is reasonable or should be done daily or behavior that should be done by humans. This morality is universal and is related to the good and bad of human character or behavior or the separation between right and wrong. Morality also concerns accepted roles and standards of human behavior or actions that are in accordance with the general behavior accepted in society. Meanwhile, moral education is an action or deed that is carried out in shaping children's character towards better and proper behavior in daily life (Listari, 2021). This moral education often receives less attention because it emphasizes more on the affective realm rather than cognitive and psychomotor.

In fact, this affective aspect has a very important role in a person's adaptation process. Teachers and students of Christian Religious Education should approach pluralism from a biblical perspective (Arifianto et al., 2021). It is significant for the normalization of life (Silalahi et al., 2023). According to Okora Mijah (2017), The sources of Christian morality education for child development come from:

- a. Bible The Bible is the source and basis of one's faith and a very important reference point for Christian morality.
- b. Moral Catechism is the science and art of teaching about faith and religious aspects to a certain group of people regarding the moral truth of Christianity so that they can practice it in their daily lives.
- c. Drama and games. Role-playing and drama in moral development is one way to reconstruct the various moral situations played by the character. From the situation played, it will give rise to a discussion to draw moral lessons that are unconsciously internalized by the audience, especially children and role actors.
- d. Story Telling; through Bible stories, children can pick up on the moral message in them.
- e. Music; Through music, children can be joyful with others. Interpret the words in the song that teach the child about the desired moral goal.

Christian morality is unique in that it is based on the person of Jesus Christ which is sourced from the Bible. Speaking of the moral life of Kirsten can be illustrated by the apostle Paul's statement in Galatians 2:20 that I live but no longer I myself live, but Christ who lives in me, and must be understood as the work of the Holy Spirit in our lives. This means that we cannot talk about Christian morals without talking about Jesus, because He is the source of Christian moral identity. Thomas Aquinas in his *Summa Theologiae*, mentioned that there are 7 moral or ethical values in Christianity, namely wisdom, justice, simplicity, fortitude, faith, hope, and mercy (Harrington, D. J. Keenan, 2023).

Meanwhile, the apostle Paul gives advice to live in love in accordance with Christian moral values as contained in Romans 12:9-18 which describes several forms of attitudes and good deeds, namely loving one another, taking the lead in giving respect, joy, perseverance, patience, helping each other, having empathy, being of the same mind in living together, not avenging evil for evil, and living in peace with everyone. Christian morality can be said to be distinctive, especially placing generosity as a very important dimension. This morality is not just a moral exhortation to love those who love us, but we also radically love those who are our enemies (Luke 6:27-28; Luke 6:35). We love our neighbor because God loved us first. By loving our fellow man, who is God's own image, we show our love for God. Another Christian moral value is forgiveness.

Forgiveness means not letting our inner wounds, disappointments, or even experiences of violence leave us in despair and hatred. A person who is able to forgive means to understand that there is enough power of love to overcome problems. The practice of forgiveness in the spiritual aspect can reduce negative emotions, make the mind more peaceful, and improve the quality of daily life. Forgiving oneself can lead to repentance, sanctification and return to a relationship with God (Brémault-Phillips et al., 2022). This means that forgiveness can open and repair relationships with oneself, with others, and with God. Another Christian moral value is charity, which is willing to give to people in need as a way to seek happiness.

Living in close association with God means that Christians are called to have love, joy, peace, patience, kindness, faithfulness, meekness, self-control as the fruits of the Spirit (Galatians 5:22-23) which are the virtues of Christ. Christianity teaches that happiness means God's presence in the lives of believers, making them always give thanks and realize God's goodness. By giving to others done with joy in the Lord, we can feel

happiness. In addition, the value of living in friendship and community can also be categorized as Christian moral values. We appreciate our friends, appreciate the good things they do for us and acknowledge how much we need others in this life is fundamental to the Christian life. Moral life is a partnership, communal and a joint effort because we will know about these moral values when we are in communion with others (Wadell, 2016).

Friendship and community are integral elements of a Christian way of life because we grow in goodness. We know happiness only by spending time with the people around us. This moral value helps us to stay tested in the face of various challenges in life. Therefore, the Christian moral life requires the church as a community in which its members must help each other to gain a better understanding and manage constructive attitudes, habits and practices. The instillation of the above Christian moral values is not only carried out in the community or congregation but more importantly instilled by parents in Christian religious education in the family. The family is the most central social environment in teaching its members moral values and preparing children to grow in the true knowledge of Jesus Christ and the good values He taught. The application of the values of kindness in Christian teachings certainly has a positive impact on the interaction and association of every believer, including children with intellectual disabilities.

2. Children With Intellectual Disabilities

The term intellectual disability is a descriptive concept that is used today to describe a group of people who experience intellectual disability. The terminology used before was stupid, weak-minded person, mental deficiency, mental disability, mental retardation, and mental subnormality. And now it is intellectual disability and is used in disability theology (Harshaw, 2016). In the Law of the Republic of Indonesia Number 8 of 2016 concerning persons with disabilities, it is explained that people with intellectual disabilities are impaired thinking function because the level of intelligence is below average, including slow learning, grahita disability and Down syndrome (Undang-Undang Republik Indonesia Nomor 8 Tahun 2016 Tentang Penyandang Disabilitas, 2016) People with intellectual disabilities focus on three main criteria, namely the existence of dysfunction or cognitive impairment indicated by an IQ below 70, the individual's inability to perform adaptive functions to his or her social environment, and the condition is identified or appears when the individual is not yet 18 years old (Kristiyanti, 2019).

According to Belanger and Caron, a person is said to have an intellectual isability if they meet the following three criteria (Bélanger and Caron, 2018):

- a. Deficits in intellectual functioning such as reasoning, problem-solving, planning, abstract thinking, assessment, academic learning and learning from experience, and are confirmed through clinical assessment and individualized standardized intelligence testing.
- b. Deficits in adaptive functioning result in failure to meet developmental and socio-cultural standards for personal independence and social responsibility. Without continuous support, this adaptive deficit can hinder the functioning of daily activities such as communication, social participation, and independence within their social environment such as home, school, workplace or community.
- c. The onset of intellectual and adaptive deficits during the development period.

There are several characteristics or signs of children with intellectual disabilities Tanasyah and Missa (2022) Among others:

- a. There are three types of children with intellectual disabilities, namely mild (able to educate), medium (able to train), and severe (able to take care of).

- b. Flat face, far apart from the eyes, tight nose, open mouth, big tongue.
- c. Small/large/flat head.
- d. Unable to take care of themselves according to their age or all have to be helped by others.
- e. Delayed or unable to speak/language development.
- f. Lack or inability to adapt to the environment.
- g. Frequent saliva (fluid) from the mouth.

It is further stated that there are two types of intellectual disability diagnoses:

a. Clinical Diagnosis

This diagnosis categorizes people with intellectual disabilities into *Down Syndrome*, *Traumatic Brain Injury*, Autism, Dementia, Learning Disabilities, Dyslexia, Attention deficit disorder, and dyscalculia.

b. Functional Diagnosis

Functional diagnosis focuses more on the abilities and challenges faced by people with intellectual disabilities which include deficits or difficulties in problem-solving, attention, reading, linguistics, verbal, visual and mathematical comprehension.

The causes of intellectual disability can be in the form of genetic and non-genetic or environmental causes. Genetic cause means that the disability is inherited from the genetics of the parents of the child. Meanwhile, non-genetic causes can be in the form of prenatal infections, alcohol or drug abuse during the mother's pregnancy, and infections that occur during postnatal or after birth such as nutritional problems, and brain inflammation. Another cause is sociocultural problems that can hinder the development of children's brain function. Intellectual disability is a permanent condition because it requires special treatment for children and support for families throughout the life of children with intellectual disabilities. These needs may be related to the need for independence in mobility, communication, physical care, special education, job opportunities and even certain medical care when needed (Kishore et al., 2019).

Children with intellectual disabilities live with a series of obstacles in motor skills, social functioning, communication, and in independently managing daily activities. These children tend to have poor health and difficulty in walking or communicating (Williams et al., 2021). This obstacle in social functioning affects children's participation in their social life, both at home, in the neighborhood, at school, and even in the wider community. Involvement among kids who rely more on others to take care of their personal needs and kids who have modest communication impairments (Williams et al., 2021). For example, children's participation in sports, art, recreation and other activities in the wider community. The behavior displayed by children with intellectual disabilities often has an impact on the condition of the child, family and people around them.

For example, aggressive behavior can result in self-harm or others, becoming a victim of violence, being isolated from the community, receiving inappropriate care and care, or even being abandoned by family (Emerson, 2001). In order for the expected negative impacts to not occur, it is necessary to intervene against unacceptable behaviors in the social environment of children and families. Children with intellectual disabilities experienced improvements in their motor skills and overall quality of life as a result of participation in physical education programs (Özkan and Kale, 2023). One form of support and handling that can be done to help children with intellectual disabilities is the instillation of values and morals that apply in society. For this reason, it is necessary to instill Christian morals for children with intellectual disabilities in order to prepare them to adapt and interact in a wider social environment.

3. Challenges in Moral Education for Children with Intellectual Disabilities

Christian upbringing and moral education for children with disabilities is a very challenging task and a great responsibility. According to Raina et al., parenting children with intellectual disabilities has a higher level of difficulty than caring for non-disabled or elderly parents (Fitriyah, 2020). In parenting children with intellectual disabilities, parents often experience various difficulties for several reasons:

- a. Cessation of mental development or incomplete mental development of children during the developmental period. This condition can be observed through the existence of skill barriers during the development period so that children find it difficult to communicate, work, build relationships with others, and even find it difficult to relax (Mustikawati & Fitriyah, 2020).
- b. There are barriers to independence or *daily living* activities such as eating, drinking, *toileting*, and mobility.

In addition, there are several challenges faced in providing education for people with disabilities Ntawigaya (2021) Among others:

- a. System and policy challenges. This challenge is related to the identification of disability based on medical models. This model sees people with disabilities as abnormal creatures.
- b. Social challenges are in the form of social stigma and pessimistic attitudes of parents towards people with disabilities, socioeconomic status of poor families.
- c. Challenges of the learning and teaching environment. This challenge is related to the lack of special skill capacity from teachers or parents in educating children with special needs and limited awareness of teaching for people with disabilities.

In addition to challenges in terms of teaching, challenges are also found in the application of moral values that have been taught, including (Yudiman et al., 2020):

- a. Cultural conflicts and Christian teachings related to people with disabilities that occur in family members that result in inconsistent teaching given to children.
- b. The busyness of work and the daily pressure of life experienced by parents
- c. The influence of the child's social environment and peers makes it difficult for parents to apply Christian moral values that have been taught to their children.

Various challenges faced by parents can be overcome by implementing special strategies or methods according to the challenges experienced. Teens' quality of life will be impacted if they are unable to develop self-acceptance (Martini and Asli, 2023). This can be in the form of giving special time for children's moral education through a variety of creative and fun activities for them, opening up communication spaces between all family members in supporting moral teaching for children with intellectual disabilities, and can involve children to participate in family worship or other prayer groups. The point is that children with intellectual disabilities are not isolated and excluded from their social interactions. In addition, there are special strategies in children's moral education in accordance with the learning needs and challenges faced by children, which will be discussed in the next subsection.

4. The Role of Parents in Christian Moral Education

The family is often considered a very influential social institution in socializing children. The family is the smallest unit in a society that plays a specific role in contributing to the fulfillment of the basic needs of the community and helping to inform the children within the family about the social and cultural rules in which they live. Although there is a theory that explains that school is a very important place to shape children's future, many studies state that families still have a strong emotional system that shapes and determines the individual's subsequent life. The family is the first educational

environment because in the family every individual or a child receives education or guidance for the first time. It can be said that the family is the main environment, because most of the life of an individual or child is in the family, so the education received by the child in the family becomes basic knowledge about their ethics and norms.

Parents become the main educators for children to worship Allah as a manifestation of the highest value of life Roostin (2018) So the responsibility for children's education is mainly within the family. As the primary educator in the family, parents play a very important role in imparting Christian moral values to children as the basis of their spiritual life. From a theological perspective, the family describes the trinity relationship of God as the parent of His child (Israel), Christ as the bridegroom and the church as the bride, and the Holy Spirit in relation to all believers who are strengthened to live in the truth as brothers in Christ (Balswick, Balswick & Frederick, 2021). Parents are the people who play the most role in children's education because parents know the growth and development, learning styles, difficulties, and strengths of their children the most.

Peterson and Green (2009) It shows that the pattern of parenting and providing support to each family member is a very important affective role of parents, in addition to providing comfort, warmth, and a guarantee of security to all family members. Parents are affirmed in the Bible as the person responsible for educating children in the family. It is expected that all norms, moral values are instilled in children at home by parents as well as siblings. The family plays a strategic position in the moral education of children. The morality that is instilled in the home comes from the religious beliefs of the parents and is further strengthened by religious commandments in school (Lasson, 2002).

5. Moral Education Strategies for Children with Disabilities

Parents have a very important role in the education of children in the family. Various efforts are made by parents to ensure that children's education can run well. For example, by creating a constructive learning environment, implementing a special learning time for children, taking time to study with children, becoming a mentor when children are learning, providing useful equipment and technology in facilitating the learning process and even allocating funds for education, including additional education for children. According to Mijah (2017) There are two methods to teach morality to children in the family, namely through giving examples or examples (*modeling*) and commandments.

Children learn by imitating their parents' actions. But sometimes parents also teach moral values to children verbally, such as with folklore or warnings or using punishments and rewards (Mijah, 2017). In this case, parents must be consistent with the provision of punishment and rewards which can be accompanied by an explanation of the reason for the action carried out by the parents. Learning in an inclusive classroom and having a moral identity both as a person and as a classroom indicate a decrease in prejudice toward individuals with disabilities (Szumski et al., 2020). In addition, parents can also instill Christian morals through play activities and free time from children that involve direct interaction with peers or others. These activities can be in the form of playing snakes and ladders, bingo, monopoly, chess, and so on or physical activities such as playing ball, singing, dancing.

In each of these activities, the process of instilling Christian values and morals such as care, compassion, gentleness, forgiveness, patience, and joy in play can be taught to children. Modeling strategies can also be carried out using electronic media such as computers, televisions, mobile phones, tablets, radios, and various other electronic equipment (Ozkan et al., 2018). These various types of electronic media can be used in

teaching social skills and Christian values to children. For example, children can use their phones to watch videos about making love to friends and parents. Videos watched by children can be learned by children with intellectual disabilities repeatedly and can be practiced by children in their daily activities until one moral character is expected to be learned perfectly.

Brain Mohsin et al., (2011) suggests several strategies that parents can do in education for people with intellectual disabilities, namely first, parents can divide children's activities into small steps, second, do repetition for some activities 2-3 times every day. Third, to provide examples to teach very important activities, fourth, providing examples in interacting with other children fifth, learning through games (games) sixth, parents can play games with children with intellectual disabilities; seventh, giving gifts or rewards to reinforce desired behavior and eighth, parents continue to communicate with professionals to support their children's development (Mohsin et al., 2011). In learning for children with disabilities or children with special needs, it is necessary to pay attention to several general and special principles in accordance with the characteristics and needs of children, including (Tanasyah and Missa, 2022):

General principles in the education of children with disabilities

- a. Teachers or educators must always motivate children to keep their enthusiasm for learning
- b. Teachers need to understand the child's context or background so that they can understand the child deeply.
- c. Learning activities must have a clear direction or goal
- d. Learning activities should focus on social interaction.
- e. In the learning process, children must be given the opportunity to try and discover things through their observation.
- f. Using teaching strategies that can encourage children to be actively involved
- g. Train children to solve the problems they face.

Specific principles for children with intellectual disabilities

- a. Teaching with compassion, patience, sincerity, and setting examples of good behavior.
- b. Learning using concrete objects or props so that it is easier for children with intellectual disabilities to understand.
- c. The principle of habilitation is to help children realize that they have potential and rehabilitation, which is an effort to restore the child's lost or less functional abilities.

By paying attention to the principles in teaching children with special needs, parents who play an active role in the moral education of children with intellectual disabilities can apply the strategies learned more effectively. For all young people with special educational needs and disabilities to receive an effective education, essential special education strategies and approaches must coexist with those from inclusive education (Kauffman and Hornby, 2020). Strategies that can be used by parents in teaching children with intellectual disabilities are to use the principles of behavior modification. This method aims to improve adaptive behavior and reduce excessive maladaptive behavior in daily life.

There are several techniques that can be used in this method, including modelling techniques (giving examples of behaviors to be learned), remedial teaching (providing repetition of behaviors that need to be improved), play therapy, positive reinforcement (applause, thumbs up, smiles, praise, or giving gifts) (Lubis et al., 2023). These various learning techniques for children with intellectual disabilities can be practiced by parents in teaching Christian morals to children. Parents can give examples (modeling) about greeting others, being friendly and caring for others. Parents can use repetition techniques to reinforce positive and learned behaviors because parents understand that children with

disabilities have memory limitations. These children have the ability to remember short-term, therefore repetition will be very beneficial to expand their memory. With the application of appropriate strategies and techniques in Christian moral education for children with intellectual disabilities, it is hoped that children will have more effective adoption and communication skills. Friendly, generous, patient, caring behavior for the surrounding environment can make children with intellectual disabilities acceptable to their environment and can even actively participate in every life activity optimally.

Conclusion

Children with intellectual disabilities have difficulty communicating and adapting to their social environment which is perceived negatively in the way they follow the social norms that apply in society. For this reason, Christian religious and moral education is an effective way to instill normative behavior patterns so that they can behave more acceptable to their social environment. Christian moral education is the duty and responsibility of parents who are the first and foremost educators for every child. In this Christian moral teaching, parents can apply several effective strategies or methods, including story telling, games, modeling, positive reinforcement, play therapy, and remedial teaching. The application of Christian moral learning strategies can also use technological tools such as mobile phones, tablets, computers, and television. With more adaptive behavior, children with intellectual disabilities are more receptive in their daily interactions with others and can actively participate in various life activities according to their abilities.

References

- Anidi, & Anlianna. (2022). Permasalahan Anak Disabilitas Intelektual dan Disabilitas Mental di Sekolah. *Arus Jurnal Pendidikan*, 2(3), 233–243.
- Arifianto, Y. A., Triposa, R., & Saptorini, S. (2021). Christian Perspective On The Tolerance Of Christian Religious Education Teachers And Students In The Era Of Disruption. *KURIOS (Jurnal Teologi Dan Pendidikan Agama Kristen)*, 7(2), 381-391.
- Balswick, J. O., Balswick, J. K., & Frederick, T. V. (2021). *The family: A Christian Perspective On The Contemporary Home*. Baker Academic.
- Bélanger, S. A., & Caron, J. (2018). Evaluation Of The Child With Global Developmental Delay And Intellectual Disability. *Paediatrics and Child Health (Canada)*, 23(6), 403-410.
- Brémault-Phillips, S., Cherwick, T., Smith-MacDonald, L. A., Huh, J., & Vermetten, E. (2022). Forgiveness: A Key Component of Healing From Moral Injury? *Frontiers in Psychiatry*, 13(7), 1–7.
- Buckley, S. (2000). Living With Down Syndrome. In *Down Syndrome Education Online - Issues And Information*. (Issue January 2000).
- Darmalaksana, W. (2020). Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan. *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*.
- Emerson, E. (2001). *Challenging Behaviour: Analysis And Intervention In People With Severe Intellectual Disabilities*. Cambridge University Press.
- Fitriyah, A. (2020). Ibu Dan Politik Pengasuhan Anak Penyandang Disabilitas Intelektual. *UIN Sunan Kalijaga INKLUSI: Journal of Disability Studies*, 7(1), 71-96.
- Harrington, D. J., & Keenan, J. (2023). *Paul And Virtue Ethics: Building Bridges Between New Testament Studies And Moral Theology*. Rowman & Littlefield.

- Harshaw, J. (2016). *God Beyond Words: Christian Theology And The Spiritual Experiences Of People With Profound Intellectual Disabilities*. Jessica Kingsley Publishers.
- Kauffman, J. M., & Hornby, G. (2020). Inclusive Vision Versus Special Education Reality. *Education Sciences*, 10(9), 258.
- Kishore, M. T., Udipi, G. A., & Seshadri, S. P. (2019). Clinical Practice Guidelines For Assessment And Management Of Intellectual Disability. *Indian Journal Of Psychiatry*, 61(2), 194-210.
- Komariah, Y. (2015). Implementasi Terapi Keluarga Strategis Dan Teknik Token Ekonomi Terhadap Perilaku Agresif Penyandang Disabilitas Intelektual Di Kabupaten Bandung Barat. *Jurnal Ilmiah Pekerjaan Sosial*, 14(2).
- Kristiyanti, E. (2019). Article Model Penyelenggaraan Pendidikan Inklusif bagi Penyandang Disabilitas Intelektual: Studi Kasus di DKI Jakarta. *Indonesian Journal of Religion and Society*, 1(1), 67-79.
- Listari, L. (2021). Dekadensi Moral Remaja (Upaya Pembinaan Moral Oleh Keluarga Dan Sekolah). *Jurnal Pendidikan Sosiologi Dan Humaniora*, 12(1), 7-12.
- Lubis, R., Syafitri, N., Maylinda, R. N., Alyani, N., Anda, R., Zulfiyanti, N., & Surbakti, O. Z. (2023). Pendekatan Behavioristik untuk Anak Disabilitas Intelektual Sedang. 7(2), 1626–1638.
- Martini, N. L. A., & Asli, L. (2023). Fostering Self-acceptance in Adolescents Through Regular Practice of Surya Namaskara Yoga. *International Journal of Multidisciplinary Sciences*, 1(3), 333–345.
- Mijah, S. E. (2017). Role of Parents in Moral Development of Their Children Through Christian Morality. *Journal Of Moral Education In Africa*, 2(2), 52–59.
- Mohsin, M. N., Khan, T. M., Doger, A. H., & Awan, A. S. (2011). Role Of Parents In Training of Children with Intellectual Disability. *International Ournal of Humanities and Social Sciences*, 1(9), 78–88.
- Naureen, W. (2011). *Religion And Parenting A Child With A Learning Disability*. Canterbury Christ Church University (United Kingdom).
- Ningrum, S. M. (2016). *Implementasi Undang–Undang Republik Indonesia Nomor 8 Tahun 2016 Tentang Penyandang Disabilitas Perspektif Siyasa Dusturiyah (Studi Pembangunan Infrastuktur Masjid Raya Baitul Izzah Kota Bengkulu)* (Doctoral dissertation, UIN Fatmawati Sukarno Bengkulu).
- Ntawigaya, N. J. (2021). Education and Disability: A shift from Separation to Inclusiveness. In *The Changing Scenes of Disability in Church and Society: A Resource Book For Theological And Religious Studies* (pp. 151–178). Ecumenical Disability Advocates Network (EDAN).
- Özkan, Z., & Kale, R. (2023). Investigation Of The Effects Of Physical Education Activities On Motor Skills And Quality Of Life In Children With Intellectual Disability. *International Journal of Developmental Disabilities*, 69(4), 578–592.
- Ramadhani, A. F., & Rahmandani, A. (2019). Pengalaman Pengasuhan Single Mother Yang Memiliki Anak Disabilitas Intelektual (Studi Interpretative Phenomenological Analysis). *Jurnal EMPATI*, 8(1), 151–160.
- Roostin, E. (2018). Family Influence On The Development Of Children. *PrimaryEdu: Journal of Primary Education*, 2(1), 1-12.
- Silalahi, M., Barus, S. J., Ndururu, I. S., & Wira, M. (2023). Konsep Pendidikan Moral dan Etika dalam Perspektif Kristen. *SEHATMAS (Jurnal Ilmiah Kesehatan Masyarakat)*, 2(1), 1–9.

- Simamora, D. F., Harianja, K. N., Hasugian, E. L., Sitanggang, F. S., Ningsih, H. O., Zebua, E. Y., & Widiastuti, M. (2022). Peran Pendidikan Agama Kristen Terhadap Pembinaan Anak Tuna Grahita. *Jurnal Pendidikan Sosial dan Humaniora*, 1(4), 365-373.
- Situmorang, M., Sijabat, M., & Turnip, H. (2023). Pelayanan Pendidikan Agama Kristen dalam Pendidikan Anak Berkebutuhan Khusus. *Journal of Cross Knowledge*, 1(2), 21-28.
- Szumski, G., Smogorzewska, J., & Grygiel, P. (2020). Attitudes Of Students Toward People With Disabilities, Moral Identity And Inclusive Education A Two-Level Analysis. *Research in Developmental Disabilities*, 102, 103685.
- Tanasyah, Y., & Missa, A. (2022). *Pendidikan Agama Kristen untuk Anak Berkebutuhan Khusus*.
- Wadell, P. J. (2016). *Happiness and Christian Moral Life: An Introduction to Christian Ethics* (Third Edit). Rowmand & Littlefield.
- Wahyuningsih, Y. P. (2018). Assertive Training untuk Mengurangi Perilaku Submisif pada Remaja dengan Gangguan Disabilitas Intelektual Ringan: Sebuah Laporan Kasus. *Psychology Forum UMM*, 19-20.
- Williams, K., Jacoby, P., Whitehouse, A., Kim, R., Epstein, A., Murphy, N., & Downs, J. (2021). Functioning, Participation, And Quality Of Life In Children With Intellectual Disability: An Observational Study. *Developmental Medicine & Child Neurology*, 63(1), 89-96.
- Yucesoy-Ozkan, S., Gulboy, E., & Kaya, F. (2018). Teaching Children With Intellectual Disabilities Through Video Prompting: Smartphone Vs Tablet. *International Journal of Early Childhood Special Education*, 10(1), 33-49.
- Yudiman, J., Elyana, N., Allo, A. S. N. K., Pakambanan, G. O., & Agustin, C. (2023). Penerapan Nilai-Nilai Etika Kristen Dalam Dinamika Keluarga Modern Menurut Keluaran 20: 12. *HUMANITIS: Jurnal Homaniora, Sosial dan Bisnis*, 1(6), 642-653.