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ISLAMIC VALUES OF PEGON BATIK: A CASE STUDY IN INCLUSIVE HOMES

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Abstract

This research is motivated by the making of pegon batik at the Kebumen Inclusive House which uses pegon letters (Arabic script). The aim is to analyze the history of pegon batik at the Kebumen Inclusive House which contains Islamic values. This type of research is Qualitative research. The methods used are observation, interviews, and documentation. The data analysis technique uses 3 stages, namely data condensation, data presentation, and data verification. The results of the study show that many motifs or editions of batik are made and each motif has a background story that contains Islamic and social values, and is relevant to be taught in Islamic Religious Education related to art that contains many meanings of life, both social and religious. Pegon Batik is a work of art that has a background full of the meaning of life, especially for those with physical and mental limitations. And, it has relevance to be used as knowledge about the education of Islamic and social values from its stories.

Keywords: Islamic Values; Pegon Batik; Inclusive House

INTRODUCTION

Islamic religious education is a learning process that teaches Islamic values to Muslims. Islamic education itself is essentially an effort to transfer religious values, knowledge and culture that takes place continuously so that these values can become a source of motivation and aspirations as well as benchmarks in human actions and attitudes as well as thinking patterns (Web-1) Ma'ma Mumajad et al., 2022). The purpose is so that they can live life in the world in accordance with the teachings of Islam. In addition to teaching Islamic values, Islamic Education also has the task of developing people to be able to practice those values with enthusiasm and ease (Web-2) Cecep Anwar, 2023).

The development of Islamic values can be applied through various artistic media. Examples are music, performing arts, applied arts, fine arts, and others. By using the art media can introduce the values in Islamic

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teachings. The spread of Islamic values using art has existed since the time of Walisongo, namely Sunan Kalijaga. In proselytizing, his method at that time was to ask the people who enjoyed his wayang shows to confess in lieu of payment (Web-3) Ismail et al., 2024). In addition, visual arts are also part of the media for spreading Islamic values, one of which is batik.

Batik is an applied fine art in the form of patterned cloth that is tapped by night candles, this is the result of Indonesian cultural heritage that has existed since the 16th century. (Web-4) Azizah Elvin Nur, 2025). Batik is one of Indonesia's cultural heritages that has been recognized internationally. In 2009, UNESCO designated batik as Human Heritage for Oral and Intangible Culture (Fauzi Rizal & Minahatul Ma'arif, 2024). The Indonesian government has set a special day as National Batik Day, namely 2 October 2023, which is based on the date batik was recognized as intangible cultural heritage by the United Nations Educational, Scientific and Cultural Organization (UNESCO) several years ago. (Web-5) Widiastuti Fitri et al., 2024).

The history of batik in Indonesia has been known for a long time, even before the establishment of the Islamic kingdom. Because batik existed during the Majapahit Kingdom and continued to grow until the next kingdom including its leaders (Wikipedia, 2025). Until finally, the presence of Islam in Indonesia brought significant changes in various aspects of life, including art and culture. One of them is batik itself, the symbols of Hindu-Buddhist beliefs, such as gods or mythological creatures used to be very dominant in batik motifs, such as gods or mythological creatures, and when Islam developed the batik patterns began to be replaced in accordance with Islamic teachings. (Web-6) M. Mauris Faruqi Ali, 2024).

The inclusive house becomes a reference community that develops Islamic values in every activity. One of them is pegon batik. This Pegon batik is made by members of the Inclusive House with special needs or disabilities (Web-7) Sugiarti Malikhah, 2023). Pegon batik is a fine art result where each motif on this batik uses the Arabic letter pegon. From each motif that is produced, it is lifted from a real story. The stories have meanings or values implicit in them, namely social and Islamic values.

The study of Pegon Batik has previously been researched under the title Symbolic Meaning in Kebumen's Inclusive House Pegon Batik. The results of the research cover the history of Pegon Batik in the Inclusive House, the symbolic meaning of each motif in Pegon Batik which includes social, cultural and Islamic meaning (Sugiarti Malikhah, 2023).

However, based on that statement, no one has yet studied the relevance of the values in pegon batik to be taught in Islamic Religious Education. Therefore, the researcher wants to conduct research related to Islamic values found in each motif in Pegon Batik and its relevance in

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learning Islamic Religious Education. This research is titled "Islamic Values of Pegon Batik: A Case Study in the Inclusion House".

METHOD

This research uses qualitative research methods. According to Creswell, qualitative research is a type of educational research that depends on the views of participants or informants: the researcher asks sources, asks questions, data collection mostly consists of words (or text) from participants, describes and analyzes the text into themes, and makes requests subjectively and biasedly (fishing for other questions) (Web-8) Safarudin Rizal, 2023). The data collection techniques used are observation, interviews, and documentation. The analysis technique used from Miles et al, data using 3 levels namely data condensation, data presentation, and data verification (Web-9) Emilda, 2022).

RESULTS AND DISCUSSION

History of Pegon Batik

Batik Pegon is a work of art from Kebumen, Central Java, which was founded in 2018. It is called batik pegon because the batik motif uses Arabic Pegon letters. Acculturation of language and culture between Arabic and Javanese is a factor in the emergence of batik motifs with Arabic Pegon letters (Sugiarti Malika, 2023).

There used to be a Community of Kindness Agents and Palbatu Batik Jakarta who came to Rumah Inklusif who came to visit to meet friends with disabilities. They showed and taught the batik process. Because it was the first time for them, they were confused about how to introduce batik to people with disabilities. When making batik with a canting, there were splashes because the movements of people with disabilities were stiff and shaking. Finally, they agreed to use any media around them to make batik. Such as glass bottle caps, tree branches, and some still use canting.

Through the batik process, children feel happy because they learn new things. Feeling happy to be able to do what people generally can do, such as the batik process. In addition, there is an emotional closeness between the child and his parents when helping his child make batik, holding his hand to apply the canting. In addition, from the splashes formed in the batik motif, friends of the Inclusive House community want to have a story/story embedded in it. So that the batik contains stories of the experiences and life journeys of people with disabilities, their families, and friends that can be conveyed through the work. At that time, the use of Arabic letters on clothes was widely controversial, they said why Arabic letters were on clothes, later if they wanted to go to the bathroom and others how. After that, a long discussion was held with several religious figures, as a result the motif used

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Arabic Pegon letters. Arabic Pegon letters are for communication tools to exchange messages between the main figures During the colonial period, so that the letters were kept confidential.

The Values of Pegon Batik

There are several types of batik motifs and their values:

1. PEGON GUYUB RUKUN BATIK

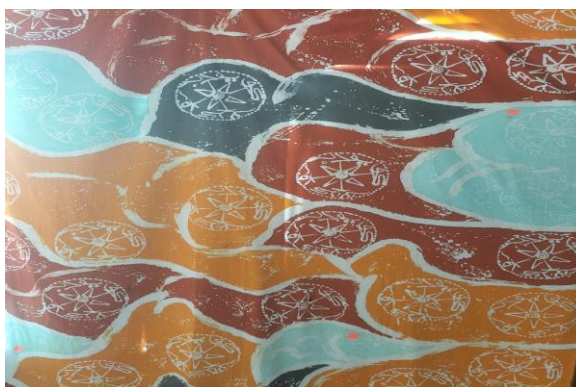


Figure 1. Pegon Guyub Rukun Batik

Pegon Guyub Rukun was inspired by a story experienced by two couples, namely Jazuli and Khotimah from a village in Kebumen. They lived happily since their marriage in 2009, but their happiness often made their siblings jealous.

Their happiness did not last long, it disappeared when they had children. This was because they felt sad because their child was born with incomplete organs or disabilities.

The local community said that the child's condition was inseparable from the background of his parents. "I used to warn you not to marry him," his mother once said something like that. Khotimah remembered her mother's words, she had once forbidden her from marrying Jazuli. Her mother forbade it because she already had another choice of men for Khotimah. In addition, Jazuli's past as a thug was very much disliked by her mother. However, Khotimah stuck to her choice.

Since the child was born, her mother's words have been incessantly uttered, continuing to blame Khotimah for her choice. Khotimah finally took those words in and her attitude began to change towards her husband. She became cold and indifferent to her husband. Jazuli finally felt furious because her past was considered to have caused her child to be born disabled. Until finally they often argued which made Khotimah return to her parents' house. And the child was taken care of by Jazuli since Khotimah left. In her condition, Jazuli

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learned a lesson, she learned about sincerity in life. Allah must have other plans for her, there was no need to think about what people said and the child had nothing to do with Jazuli's past, the child was born in a pure state. Those were the words of encouragement from her friend that made her calmer. Gradually, Khotmiah opened her heart and mind. She realized that she had thought too much about her mother's words. After that, she returned to her husband's house, apologizing for leaving her husband and child. Finally, her husband forgave her and they lived together again with sincerity.

Table 1. Values in Pegon Guyub Rukun Batik

Values contained	
Islam	Social
Patience and sincerity in facing his condition. Jazuli in caring for his child and being left by his wife	A friend who always supports Jazuli's condition.
Forgiving a wife who has left him	

2. PEGON MAPATI BATIK



Figure 2. Pegon Mapati Batik

Batik Pegon Mapati tells the story of the experiences of parents who have children with disabilities. Many of them feel that their

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children became disabled because of their parents' mystical thoughts. For example, mystical thoughts when giving birth, the father slaughters an animal. It is better not to do that when his wife is pregnant, but if he does, it has nothing to do with the child's disability. There are also parents who think because of their parents' bad past. For example, when they were young, they liked to hurt other people. Liking to hurt other people is indeed not good, and it is better not to do it. However, it has nothing to do with the condition of their child who is disabled.

Many parents who think mystically like this then feel guilty when they have a child with disabilities. Endless guilt will actually have an impact on a child's development. Parents become inferior, because they feel ashamed that their past can be read from their child's condition.

At four months in the womb, God breathes a soul into the fetus. At that time, the story of the child throughout his life has been determined by God. God has certain plans for a child. If God makes a child disabled, of course it is a secret. And the child does not bear the sins of his parents. *Mapati* is a tradition in Javanese culture, which is usually symbolized by making *kupat*, as part of a prayer for the child to be safe in the afterlife.

Table 2. Values in Pegon Mapati Batik

The values contained	
Islam	Sosial
In Islam, children are a gift from Allah given to humans as father and mother.	Through mystical thinking, parents relate to their past behavior. Introspect and realize their mistakes. Even though it has nothing to do with the child's condition.
The condition of a child who is in need is not due to the sins of his parents, but is God's will.	

3. BATIK PEGON WIYAEN

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Figure 2. Pegon Wiyahen Batik

This motif is from the story of a disabled friend named Damar, he is fifty years old. It is known from friends at Rumah Inklusif, Damar really wants to find a partner/get married. Meanwhile, the opportunity to find a partner, for him as a disabled person, is relatively more difficult. As a "normal" human being, of course he has an interest in the opposite sex. However, he often suppresses that desire to express it. He is aware of his current condition.

There are cultural concepts in society that increasingly distance them from a hope. There is the concept of bibit, bebet and bobot. The concept of bobot means looking for a partner who is healthy physically and mentally. The concept of bebet means looking for a partner by considering their origins. For Damar, these concepts feel suffocating. As a disabled person, he has fewer opportunities to find a partner.

He then said that there are many disabled friends who end up not having a partner throughout their lives.

Table 3. Values in Batik Wiyahen

The values contained	
Islam	Social
In Islam, a soulmate is the will of Allah SWT. In any condition, if Allah wills it, then a person will have a soulmate where the soulmate will accept all the shortcomings that he or she	Having a principle to see bibit, bebet, and bobot is not wrong. Because they also want to have a future with some considerations.

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4. PEGON JAA A ZAEDUN BATIK



Figure 4. Pegon Jaa A Zaedun Batik

In addition to families who have children with special needs (disabled), there are many other parties who usually participate in various activities at the Inclusive House. Among them are students from various universities, as well as students from several Islamic Boarding Schools in Kebumen. They often help with activities, volunteers. One of them is a student and student. He used to be so disgusted by seeing people with disabilities, but after often participating in activities at the Inclusive House, he actually "fell in love" with the community. He also actively involved himself in various Inclusive House activities, and socialized very intensely with families with disabilities. One day during the weeks when this batik was made, the students had finished an Arabic book that was taught at the Islamic Boarding School. This batik was made specifically to encourage the students to continue to struggle with people with disabilities, but also to deepen their knowledge at the Islamic Boarding School. It was named Jaa a Zaedun, a sentence in Arabic, which means Zaed has Come. This sentence is often used as an example in Arabic language learning in Islamic Boarding Schools. And therefore, this sentence is used as the name of Batik Pegon.

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Table 3. Values in Batik Jaa A Zaedun

The values contained	
Islam	Social
All human beings are created by God with equal dignity, regardless of whether they are physical or mental.	Every member of society has the same rights and potential, and there is no discrimination.
In Islam, we are taught to empathize, love, and protect the less fortunate.	The rights of people with disabilities are protected and respected by the community.

5. BATIK PEGON TULADHA



Figure 5. Batik Pegon Tuladha

Batik Pegon Tuladha tells the story of a member of the Inclusive House. His name is Sulaiman. He is now around 40 years old, since junior high school Sulaiman has suffered from skin cancer. He has tried his best to treat his cancer, both medically and through alternative medicine. However, all these efforts have not resulted in a cure, until finally he surrendered to God. At first, Sulaiman was very worried that his illness would be contagious. He also thought long and hard about getting married, because of his illness. Thankfully, there was a woman who could accept Sulaiman's condition. The woman

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accepted Sulaiman as he was, and from that marriage two sons were born. Sulaiman is grateful because the illness he suffered from was not contagious to his wife and children. What is interesting about this man, even with his condition, he has a great zest for life. He even often gives encouragement to his friends at the Inclusive House, including encouragement to live independently. Therefore, by his friends, this man was given the nickname as the mentor. As a mentor, he not only talks but also acts. He also became a role model for other disabled people.

This mentor has invited other disabled people, who were initially embarrassed to trade to earn a living. The mentor also gave some advice on how to trade. Not only that, he also wanted to accompany his friend at the beginning of his business. Accompanying him until his friend had the courage to try, until now. The mentor has become a role model for his friends, because there is a disabled person who can now trade since being taught by the mentor.

Table 5. Values in Pegon Tuladha Batik

The values contained	
Islam	Social
Solomon accepted his illness patiently, tried as hard as he could, and finally surrendered to Allah.	Stay strong in the face of life's trials and don't give up in difficult situations.
Grateful for the happiness of his family and the health of his wife and children, even though he is sick.	Appreciate what you have and stay optimistic even when you have limitations.

6. BATIK PEGON TEGAR

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Figure 6. Pegon Tegar Batik

Batik Pegon Tegar tells the story of a family of members of Rumah Inklusif. The father of the family, named Ahmad, had an accident and his hand was amputated several years ago. At the time this batik was made, Ahmad was in the hospital because one of his children had bone cancer.

The doctor suggested that Ahmad's child's leg be amputated, so that the cancer would not spread everywhere. Ahmad and his wife faced a dilemma, especially since almost all of his relatives suggested seeking other treatments. Why not seek alternative treatments..? The dilemma faced by Ahmad and his wife was so great. Moreover, at the same time, there was also talk that similar incidents could happen again in the future.

Ahmad organized his heart and mind. He prayed to the Almighty, asking to be given a clear mind and heart so that he could decide what was best for his child. The decision that emerged turned out to be Ahmad and his wife following the doctor's instructions. Because the doctor is the one who understands the condition of his child properly. Disabilities can appear from birth, but can also happen to anyone after going through life. Ahmad never thought that his child would eventually, at the same age as a junior high school student, also experience the same as him. Her son became disabled due to malignant cancer that infected his leg.

Table 6. Values in Pegon Tegar Batik

The values contained

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Islam	Social
Even though he was sick, he was grateful for his family's happiness and their health.	Able to overcome physical limitations and remain enthusiastic about living life.
A strong spirit for life despite experiencing difficulties, believing that God will provide the best way.	Providing motivation and inspiration to people with disabilities to become independent and confident.

7. BATIK PEGON JOGLO



Figure 7. Batik Pegon Joglo

Inclusive House has a joglo house, which is called Inclusive Joglo. When was this Joglo built? This Joglo began to be built in mid-2018. First, by building the foundation. Then the construction of this joglo house. This Joglo was only built around September 2018. In September, this Joglo was not yet fully finished. There were still many shortcomings, such as there was no wuwung. When it rains, it will croch. The construction should have been completed immediately, but we canceled it. Why? Because at that time we ran out of funds.

However, the Inclusive House activities must continue. Until finally, we still used the Joglo that had not been completed. We forced ourselves to use it. The first big activity that we did in the Joglo that had not yet been completed was a meeting of disabled youth from

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Kebumen. Around seventy disabled youth from various villages in Kebumen gathered in this place.

The following activities were carried out one after another in the Inclusive Joglo, even though the wuwung had not been used yet. Until then it rained so often, and we thought that if the wuwung was not installed immediately, the risk was that the wood would become brittle. And we then tried to install the wuwung. Alhamdulillah, the Inclusive Joglo is safer. No crocoh, until now. This Joglo Batik is a reflection of the Inclusive House's process of building the Joglo.

Table 7. Values in Batik Pegon Joglo

The values contained	
Islam	Sosial
Keep trying and carrying out activities consistently even though the facilities are not yet perfect.	Continue to participate in community activities and not give up in the face of difficulties.
When you are short of funds, surrender to Allah and remain grateful for what you have achieved so far.	Stay calm, stay grateful, and find solutions together.

8. BATIK PEGON ASTA



Figure 8. Pegon Asta Batik

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Batik Pegon Asta tells the story of a disabled person. He became disabled due to a work accident, one of his hands was amputated. Since that incident, Sumadi has become very inferior. He often stays at home, rather than gathering with other people. He feels ashamed, One day he met the Inclusive House, and slowly but surely he began to regain his confidence. However, his confidence has not fully recovered, because his economic condition is still in disarray. At the Inclusive House, Sumadi met many people. He also met Sulaiman, a mentor who helped him trade. At first, Sumadi was shy, but because he was accompanied by Sulaiman, Sumadi finally slowly dared to go alone to sell children's toys. One recipe that Sumadi did, he wanted to open his hands to Sulaiman and his friends. Opening his hands to various inputs so that he would be more enthusiastic in trying.

Table 8. Values in Pegon Asta Batik

The values contained	
Islam	Sosial
Sumadi accepted the test of losing his hand patiently, tried to get up, and surrendered to Allah.	Slowly, Sumadi rebuilt his confidence with the help of the community.
As Sulaiman did to Sumadi, everyone should help and support others who do not have the ability.	Inclusive Homes are places that accept everyone regardless of their condition.

9. BATIK PEGON SRAWUNG

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Figure 9. Pegon Srawung Batik

Serawung or socializing. All humans basically have desires and even needs. For children, they always want to play and have lots of friends. That's how it is. Those who are adults and old, they also want to occasionally or even often get together and meet their environment and friends...

For those who are not disabled, maybe they find it so easy to determine the direction where they will meet someone. But, For people with disabilities, especially those with severe disabilities, who are physically unable to do anything. They can only lock themselves away, unless there are other people, relatives who want to invite them out of the house....

However, when they leave the house, it turns out that our society is not yet fully accepting the existence of their condition which is sometimes considered strange or even disgusting. Not to mention when, our public facilities, which are also still far from accessibility. So that many families and people with disabilities themselves finally choose to stay at home, and feel reluctant to just serawung.

Table 9. Values in Pegon Srawung Batik

The values contained	
Islam	Social
Islam emphasizes justice and equality for all people, including those with disabilities.	Everyone has the right to equal access to public and social life without discrimination.
Islam teaches brotherhood,	Society is expected to collaborate,

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empathy, and concern for others, especially those who are less fortunate.	encourage, and accept people with disabilities in social interactions.
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10. BATIK PEGON JOKO SANGKRIP

Joko Sangkrip suffered from a very serious illness when he was a teenager. Because of his illness, people around him often bullied and avoided him. In fact, Joko Sangkrip was thrown out of his house. Joko Sangkrip finally left without a goal, except for healing from his illness. Various methods were used, including (it is said) meditating in the stomach of a buffalo and bathing in a spring, Joko Sangkrip was cured.

The name Joko Sangkrip became a legend in the Kebumen area, Central Java. Because it turned out, the child who was often bullied ... When he grew up, he became the person who is now known as the First Regent of Kebumen, known as Arung Binang I. The irregular bird image is a depiction of Joko Sangkrip's strong character who remains steadfast from several bullyings, as well as the strength to seek healing.

The Joko Sangkrip motif contains a story and a message about life to remain steadfast and fight against every bullying, especially those experienced by disabilities.

Table 10. Values in Batik Pegon Joko Sangkrip

The values contained	
Islam	Sosial
By being patient, not giving up, and continuing to try, Joko Sangkrip faced illness and bad treatment.	Remain firm and strong when facing bullying, discrimination, and rejection.
Dare to face life's challenges and be able to find your own solutions	Stand alone, dare to make decisions, and act to change your life.

11. BATIK PEGON KUKUH

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Figure 10. Pegon Kuku Batik

Pegon Kuku tells the story of a child with CP (cerebral palsy). A member of the Inclusive House family, her name is Zulaikha. She is junior high school age, but still in elementary school. Zulaikha goes to elementary school, a regular school, not to SLB (Special School). Due to her various limitations, Zulaikha almost always fails to move up a grade. Many people advised Zulaikha's parents to go to SLB, but Zulaikha still refused. Zulaikha did not want to go to SLB, she wanted to go to elementary school, which was in her village. She remained firm, and if she was going to be transferred to SLB, she would go on strike. Until now, Zulaikha still goes to school. She is dropped off by her mother, and after arriving at school, her mother goes home, does her homework. When it's time to go home, her mother will pick her up.

Table 11. Values in Pegon Kuku Batik

The values contained	
Islam	Sosial
Children with special needs (ABK) should not be discriminated against because Islam emphasizes justice and considers them equal to others in terms of rights.	Inclusive education prevents discrimination by providing equal opportunities for individuals with disabilities to enter regular schools.
Zulaikha's enthusiasm to continue attending elementary	Zulaikha's self-confidence increased and she was better able to make her

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school reflects a spirit of never giving up and a desire to be independent, which is in line with Islamic teachings about effort and endeavor.	own life decisions.
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12. BATIK PEGON PANGASTUTI (STOP KEKERASAN DAN BULLVING)



Figure 11. Pegon Pangastuti Batik

A child who was born with 1 big foot. And in his journey, he also experienced dyslexia. In his life since childhood, he has almost never been free from bullying, bullying, and teasing his friends from his life. Even though he was so good, when he was in kindergarten, none of his friends in his class wanted to be friends with him. In fact, this bullying was not only felt psychologically, but he also received physical violence from his friends in groups. Which ended up not wanting to continue school anymore, aka dropping out. When he was in elementary school, he never moved up a class because he was unable to read properly, writing slowly because he was confused about feeling some letters. Even though he didn't want to go to school, he was still enthusiastic about learning. Because of the motivation from his parents and family, that learning is more important than school. Until this, it became his enthusiasm that this child felt that even in his dreams he felt like he was studying even though he didn't have to be in the classroom.

Table 12. Values in Bqtik Pegon Pangastuti

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The values contained	
Islam	Sosial
Islam emphasizes that every human being is equal before Allah, without distinction of physical appearance or ability.	Every child has the right to a non-discriminatory environment, equal learning opportunities and fair treatment.
Islam forbids belittling or bullying someone.	Reject bullying, physical and mental violence, and prioritize dignity

13. BATIK PEGON AKSARA



Figure 12. Pegon Aksara Batik

"What grade?"

This kind of question is often asked by adults to a child. It could be that the question is indeed serious, but sometimes and often the question is just a friendly greeting from adults to children. And a child's answer is sometimes not that important.

But wait, have adults ever asked what grade a disabled child is in? Maybe they have, or rather rarely have such questions been asked to disabled children, even though they don't go to school during school hours. Other questions are also not asked. Why aren't they going to school?

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This kind of question is rarely asked by adults to children. What usually arises is a feeling of pity. There are many stories, experienced by Inclusive Home families, where feelings of pity are then manifested by giving pieces of paper, in the form of money, to disabled children. Maybe what is in the minds of adults is that what this child needs is pieces of money, not education. Especially if the disabled child is from a family whose house looks like it could be called poor.

One of the disabled children is named Kunto, a boy who lives in a village on the south coast of Kebumen. He is a disabled person, along with three other disabled siblings. His disability is paralysis. Since birth until now as an adult. Since childhood, Kunto has never been asked what grade he is in. His three other siblings have also never been asked such questions. Maybe because people know that he did not go to school. Since they were born, until now they are in their forties, Kunto and his three siblings have never experienced the world of education. For people with disabilities, education is indeed something difficult. Not only are they not asked what grade they are in, in practice they are also difficult to accept.

Table 13. Values in Pegon Aksara Batik

The values contained	
Islam	Sosial
Islam stipulates that seeking knowledge is an obligation for every believer, regardless of their social or physical status.	Every child, including children with disabilities, has the right to a fair education.
Discrimination against anyone, including the disabled, is prohibited by Islam.	Even when it comes to basic education issues, people with disabilities are often not treated equally.

Relevance of Values in Islamic Religious Education

The relevance of Islamic and social values in the pegon batik motif with Islamic Religious Education materials for elementary and Mts levels in accordance with Permendikbud No. 37 of 2018 in Akhlak (moral) values, as follows: There are several Islamic and social values in the pegon batik motif, namely: patience, sincerity, forgiveness, gratitude, loving and helping each other and caring for fellow human beings, always trying and never giving up, surrendering to Allah SWT., the spirit of seeking knowledge, caring for

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others, and having principles in life. The relevance of several PAI materials with the values in the pegon batik motif that fall into the category of moral attitudes, namely: showing honest, disciplined, responsible, polite, caring, and confident behavior in interacting with family, friends, and teachers; believing that being grateful, forgiving, honest, and confident as a reflection of faith; showing compassionate behavior towards others: showing an attitude of never giving up; showing an attitude of mutual respect for fellow human beings; showing behavior of surrendering to Allah SWT. which reflects faith in qadha and qadar; shows a firm stance as an implementation of understanding the exemplary story of Ashabul Kahfi as contained in the Qur'an, shows the behavior of the spirit of seeking knowledge as an implementation of Q.S. al-Mujadilah / 58: 11, Q.S. ar-Rahman / 55: 33 and related Hadith.

These results are relevant to research conducted by Much. Maftuhul Fahmi & Rahmatullah, that the Islamic values contained in the Book of Wadza'if Al-Muta'allim about honest behavior, hard work, social care, seeking knowledge, and fairness can be relevant to Islamic Religious Education in the category of Fiqh and Morals material (Web-10) Fahmi M. M & Rahmatullah, (2022). These results are also relevant to the research of Muhammad Yahya Nur Halumur Rosyidin regarding the values of honesty, sincerity, caring for others, and patience that can be taught as moral learning in Islamic Religious Education in schools (Web-11) Rosyidin Muhammad Y.N.H, (2023). In addition, research according to the relevance of commendable moral values such as forgiveness, gratitude, and patience are also relevant as learning in Islamic Religious Education (Web-12) Farida, (2024). These values are very appropriate to be taught to students at school in Islamic Religious Education lessons.

CONCLUSION

Batik in Indonesia has been known for a long time, even before the Islamic Kingdom was established. Batik began to exist during the Majapahit Kingdom and continued to develop until the next Kingdom. Until finally the Islamic Kingdom in Indonesia brought significant changes in various aspects of life. When Islam developed, the batik patterns began to be replaced according to Islamic teachings, which previously batik motifs were symbols of the Hindu-Buddhist Kingdom such as goddesses or mythological creatures.

Inclusive houses are also a reference community that develops Islamic values in making Pegon batik with batik motifs that use Arabic Pegon letters. Pegon batik is a work of art from Kebumen, Central Java, which was established in 2018. In the motifs in Pegon batik, there are also meanings and meanings from an Islamic and social perspective. These values have relevance in Islamic Religious Education.

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