

## **Implementation Economic Civic in Empowerment Independence of People with Disabilities through Batik Disabled Scholarships**

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**Abstract:** *This study aims to determine the process of implementation batik disabled scholarships in economic civic as an independent empowerment of people with disabilities. This study uses a qualitative approach with a descriptive method. Data collection in this research are interview, observation, and documentation. This research involved 11 informants and was also equipped with 1 expert. The results of this research indicate that the Rumah Batik Palbatu is a form of Citizenship Education in the community (community civics) which has a program batik disabled scholarship to educate people with disabilities about economic civic through batik skills as an increase in the economy and business opportunities. The process of implementation economic civic through batik disabled scholarships at Rumah Batik Palbatu starts from the preparation stage, socialization stage, assessment stage, implementation stage, evaluation stage, and termination stage. The batik disability scholarship teaches people with disabilities to have a responsible character, commitment, work ethic, mutual help, independence, leadership, and nationalism. This research concludes that the batik disabled scholarship at Rumah Batik Palbatu is part of economic civic in empowering the independence of people with disabilities. Batik disabled scholarship can make people with disabilities become superior and independent human resources.*

**Keywords:** *Economic Civic, Independence Empowerment, People with Disabilities, Batik Disabled Scholarship.*

### **Introduction**

Developing countries such as Indonesia need to have the latest skills and inventions in the economic aspect to be able to compete with other countries. In fact, Indonesian citizens are still lacking in awareness of the importance of developing national economic activities. As a result, Indonesian citizens still have unemployment, high poverty rates, and low levels of welfare because they do not have skills. In this case, it is also still found in people with disabilities who face various obstacles, namely the difficulty of obtaining employment opportunities and people who still view people with disabilities with one eye because they are a group of people who are weak, do not have skills, and have not been able to live independently. This makes people with disabilities get discrimination and negative stigma from non-disabled people.

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In the context of citizens, persons with disabilities are classified as differential citizenship, which means that they have differences from ordinary citizens (non-disabled) such as the presence of deficiencies in physical, mental, and both (physical and mental) (Ismawati et al., 2019). The rights of persons with disabilities are regulated in Article 5 of Law Number 8 of 2016. Therefore, the state must ensure survival by realizing equal rights and opportunities for persons with disabilities without discrimination.

Based on data from the Ministry of Social Affairs (Kemensos) on January 13, 2021, through the Information System for Management of Persons with Disabilities (SIMPD), the number of people with disabilities recorded is 209,604 people. Meanwhile, the data for persons with disabilities who are unemployed reaches 247 thousand, so that the Open Unemployment Rate in the disability group reaches 3% (Santia, 2021). As for data from the Central Statistics Agency, in 2022 there are 17 million people with disabilities who are already in the productive age, but only 7.6 million people are able to work, so that the recruitment of workers with disabilities in the formal and informal sectors to be still not ideal or it can be said that it is still far away (Kustiani, 2022). Data obtained from the Central Statistics Agency and the Ministry of Social Affairs explains that people with disabilities are still having problems getting jobs and being involved in work, so people with disabilities must require guidance in the economic. Economic civic for people with disabilities is needed to gain knowledge in improving the economy independently.

Building insight into the economy for citizens, the need for economic civic. Economic civic is a development of civic education. Economic civic development is a useful thing for citizens to gain knowledge in improving the economy independently and realizing significant economic progress locally, nationally and globally. So, a citizen must have creative skills and abilities to be able to overcome problems in his life. In developing the economic civic, it is necessary to have empowerment that will lead citizens to achieve sustainability in a fair, prosperous, and self-reliance.

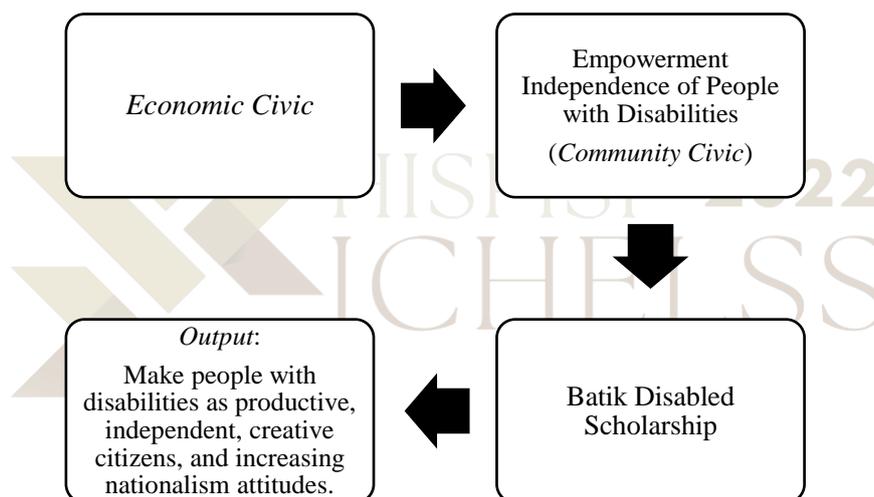
Gunawan (2015), argues that empowerment is a process of change that is visible from the community, by the community, and the results are for the welfare of the community (Mahardhani, 2018). As for the opinion of Karsidi (2001), that community empowerment is a strategy in community development that develops skills in the community to improve the standard of living for the community (Mahardhani, 2018). Empowerment for people with disabilities requires independence in making choices, in order to encourage no more oppression. This view is based on the existence of barriers to the participation of people with disabilities in the community (Waruwu & Adhi, 2019).

According to Branson (1999:4), Citizenship Education really needs to be developed so that citizens have citizenship competencies in the form of civic knowledge, civic skills, and civic character (Mulyono, 2017). These three citizenship competencies can be possessed by citizens with disabilities through an empowerment process. Empowerment is carried out to provide capabilities and increase capacity for persons with disabilities in accordance with their potential so that they become independent communities. Cogan divides Citizenship Education into three domains, namely school civics, community civics, and academic civics. School civics is Citizenship Education in the realm of schools. Community civics is Citizenship Education in the realm of citizen community. Academic civics is citizenship education in the academic realm (Winataputra, 2001: 132). These three domains are

interconnected and have the aim of forming smart and good citizenship in the socio-cultural context of Indonesia. The provision of economic civic in empowering the independence of persons with disabilities can be done in community civics which is in line with Cogan's opinion that Citizenship Education can be applied in empowerment agencies, social institutions, government, and the community.

Based previous research, this research will examine Rumah Batik Palbatu as Citizenship Education in the community (community civics) which has a batik disability scholarship program to educate people with disabilities about economic civic through batik skills as an increase in the economy and business opportunities. With the existence of economic civic in empowering the independence of people with disabilities through batik disabled scholarship, it will provide various benefits, they are independence in opening businesses, creating superior human resources, being able to contribute to the development of the nation and state, and fostering an attitude of nationalism to preserve the nation's culture Indonesia with through batik.

**Figure 1**  
*Research Conceptual Framework*



## Literature Review

The concept of economic civic was first introduced by T.H. Marshall (1998) stated that "this concept in his discussion on the relationships between social class, capitalism, and citizenship. He argues that capitalism is reliant upon social classes which directly relates to differentiated concepts of citizenship." The opinion of T.H. Marshall (1998) is supported by Alice Kessler Harris (2003) which states that this view is related to the equality of workers' rights at work, but also discusses how the involvement and ability of citizens economically towards the state (Danial, 2019). Marvi T Brown (2016), the concept of economic civic is an economic activity that involves citizens and the environment so that they can be sustainable. Thoughts from Marvi T Brown (2016) have to do with social community. So, there are three basic points in economic civic related to social community, namely helping each other, maintaining, and creating togetherness (Danial, 2019).

According to Sutrisno Asyafiq (2019), there are several objectives of the citizenship economy to provide citizens with an understanding of their responsibilities in participating in

Indonesia's economic development, namely, with the following objectives; 1) Increase the income in per capita of the country; 2) Equalizing the standard of living of citizens; 3) Promote economic growth; 4) Develop in employment so as to reduce unemployment and poverty; 5) Reducing social inequality; 6) Develop the country's production and investment capacity; 7) Creating justice and prosperity for citizens; and 8) Improving the quality of life of citizens (Asyafiq, 2019). This goal can be implemented in the lives of citizens, in the family, education, and society.

Citizenship Education is a subject that focuses on forming citizens to understand and implementation their rights and obligations to become Indonesian citizens are skilled, intelligent, and have character in accordance with Pancasila and the 1945 Constitution of the Republic of Indonesia. According to Somantri (2007), that the object in citizenship studies and civic education, such as citizens have relationships with social, economic, religious, cultural, and state organizations. According to H.A. Kosasih Djahiri, that the essence of Citizenship Education is a programmatic-procedural learning program that has efforts to humanize, civilize, and empowering humans or students to become good citizens as it is the constitutional basis or juridical of the nation or state (Akbal, 2016).

Cogan divides Citizenship Education into three domains, such as school Civics, community Civics, and academic Civics. School Civics is Citizenship Education in the realm of schools. Community civics is Citizenship Education in the realm of citizen community. Academic citizenship is citizenship education in the academic realm (Winataputra, 2001: 132). The third domain is interconnected and has the aim of forming smart and good citizenship in the socio-cultural context of the Indonesian nation. According to Branson (1999:4), Citizenship Education really needs to be developed so that citizens have citizenship in the form of civic knowledge, civic skill, and civic disposition (Mulyono, 2017).

The existence of Citizenship Education is expected to make a contribution to the nation, so that it can play a role in overcoming poverty, socio-cultural backwardness, and the economy (Warman, 2017). The development of Citizenship Education in which it is related to life in the economic, such as the right to do business, do business, and citizens have obligations to the state economically, such as paying taxes, participating in development, and defending the country according to their abilities (Danial, 2019). Civic economic development for citizens must be carried out to create local, national, and global changes in accordance with the progress and changes of a nation's economy. So, a citizenship must have creative skills and abilities to be able to overcome problems in his life.

Karsidi (2001), community empowerment is a strategy in community development that develops skills in the community to improve the standard of living for the community (Mahardhani, 2018). Eko Sudarmanto et al (2020) argue that empowerment is an effort to increase the degree and dignity of citizens who have conditions in poverty and underdevelopment (Sudarmanto et al., 2020: 123). Empowerment has a basic goal, namely social which provides comfort for the community to help efforts and learning through development with small steps to achieve big goals (Ismail et al., 2016). According to Sulistiyani (2004), stating that the purpose of empowerment is to form individuals and communities not to depend on others (independently) (Ismail et al., 2016). The stages of empowerment according to Isbandi Rukmino Adi (2013), are needed in stages according to the needs that are targeted in these activities and are closer to community development efforts.

According to Isbandi Rukminto Adi (2013), the stages of empowerment are as follows: preparation stage, assessment stage, alternative planning stage in programs or activities, formalization stage in action plans, implementation stage, evaluation stage, and termination stage (Silvia & Rahayu, 2017).

John C. Maxwell (1995), defines people with disabilities as individuals who have physical and mental disorders so that they have obstacles to carry out various activities normally or freely (Sugiono et al., 2014). The problem that is often faced by people with disabilities in their lives is the issue of social stigma. This social stigma will have an impact on the empowerment and welfare of persons with disabilities. There are also people who view people with disabilities as unable to work, thus limiting people with disabilities to earn a living. According to Haidar (2012), states that there is a stigma on people with disabilities due to a lack of public understanding and traditional thinking, such as the community views that people with disabilities are a curse from generation to generation (Dhairrya & Herawati, 2019). There is also a different opinion from Sinulingga (2015), suggesting that the stigma on people with disabilities is caused by the notion of 'normalism', which means that people with disabilities are abnormal or can also be called abnormal and as objects that need to be pitied and cannot live independently (Dhairrya & Herawati, 2019).

People with disabilities are included in inclusive citizenship which has differences in terms of physical and thinking abilities. Inclusive citizenship according to Theopilus (2006:1) states that the principles of social justice and inclusion are for all members of society, not to look at identity. So, citizenship must be based on population rights, not from birth, descent, and naturalization (Syaiful, 2013: 7). Inclusive employment is a way to build a relationship of respect for every individual in the work area who has various backgrounds such as religion, gender, political choice, race, disability, so that they can participate without discrimination (Fuad et al., 2020).

## Methodology

This research was conducted in Rumah Batik Palbatu in South Jakarta, which is located at Jalan Palbatu IV No. 17 RT 9/ RW 4, Menteng Dalam, Tebet, 12870. The location was chosen because it empowers the community's economic independence through batik skills and is very friendly to people with disabilities, cancer fighters, Palbatu society and the public. This study uses a qualitative approach with a descriptive method. Data collection techniques used to obtain data in this study are interviews, observation, and documentation. The technique of calibrating the validity of the data in this study used methods, namely member check, triangulation, and expert opinion. Data analysis techniques in this study are data reduction, data presentation, and drawing conclusions.

**Table 1**  
*Research Informant Data*

No	Name	Position	Type of Informant
1.	BDH	Founder of the Rumah Batik Palbatu	Key Informant
2.		The Initiator of the Program	Key Informant

	AY	Batik Disabled Scholarship	
3.	SS	Physical Disabilities	Informant
4.	NT	Deaf People	Informant
5.	B	Deaf People	Informant
6.	IP	Deaf People	Informant
7.	FA	Deaf People	Informant
8.	RR	Cancer fighter	Informant
9.	Y Y	Teacher in Batik	Informant
10.	N	Teacher in Batik	Informant
11.	PS	Sign Language Interpreter (Silang.id)	Informant
12.	DE	Associate Expert Auditor for Social Rehabilitation Ministry of Social Affairs Republic of Indonesia	<i>Expert Opinion</i>

From the table above, it can be seen that for the data sources of informants in this study there are different questions to ask key informants and informants in this research. Interview with the key informant of the founder of Rumah Batik Palbatu to obtain background data on the establishment of Rumah Batik Palbatu, Rumah Batik Palbatu which carries out a scholarship program for people with disabilities in the batik field, and the process of implementation batik disabled scholarships for people with disabilities as economic civic. While interviews with key informants of initiated the program batik disabled scholarship to obtain information about the background of the formation the program batik disabled scholarship and the process of implementation batik disabled scholarships as economic civic. There were also interviews with informants, they are physical disabilities, deaf people, and cancer fighters, namely obtaining batik disabled scholarship to improve the economy in batik skills. While interviews with teacher in batik and sign language interpreters, namely obtaining data about the process of implementation batik disabled scholarships as economic civic and backgrounds in participation in the learning for teaching people with disabilities. This research is complemented by expert opinions to carry out the validity of the discussion or interpretation carried out by the researcher to be confirmed by the experts. So that the data obtained from the research process will be more tested and trusted.

### **Findings & Discussion**

Rumah Batik Palbatu is a community that is engaged in the culture and economy. In the field of culture, especially batik culture. Rumah Batik Palbatu is located in the middle of a residential area with a building in the form of a simple house. The building of the Rumah Batik Palbatu is almost the same as the houses of other residents in the Palbatu area. Rumah Batik Palbatu is adjacent to an office called Silang.id. The Rumah Batik Palbatu is inspired by the batik village in Solo. In 2 October was the founding of the Rumah Batik Palbatu, which coincided with the national batik day. The Rumah Batik Palbatu is a batik outlet for anyone who wants to buy original batik cloth products and is a center for learning batik. Rumah Batik Palbatu has the goal of introducing the culture of batik, especially to Palbatu residents and

people outside the Palbatu area and changing the mindset of the community to be more aware of culture and making batik activities as a business opportunity in improving the economy for families by carrying out creative small business activities.

Rumah Batik Palbatu is a form of Citizenship Education in the community (community civics), this is in line with Cogan's opinion that Citizenship Education is in three domains, namely school civics, community civics, and academic civics (Winataputra, 2001: 132). Citizenship education can be carried out in community civics, as a forum for community gatherings to carry out social and economic activities. Community of Rumah Batik Palbatu has a focus on citizenship to provide awareness to citizens in developing their potential to improve the economy through the local wisdom of the Indonesian people, namely batik.

Rumah Batik Palbatu has two excellent programs, they are education on learning to make batik and batik disabled scholarships. There are also additional programs, namely one thousand customers and one thousand cloths. The batik disabled scholarship was initiated in 2017 on 2 October, which coincided with the national batik day starting from batch 1 to batch 7. The program batik disabled scholarship is a collaboration with Rumah Batik Palbatu. This program is also supported by the founder of Rumah Batik Palbatu. The following is an explanation from the interview with the key informant of the founder of Rumah Batik Palbatu regarding the background of the formation of the program batik disabled scholarship, they are:

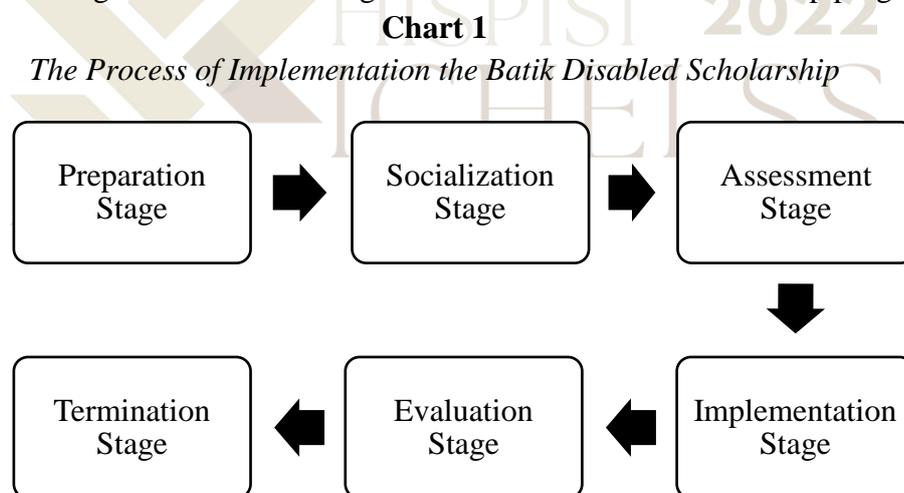
*The basis is that we want to create equality that friends with disabilities have the same abilities as other friends. Which means that they are very difficult to find and find jobs, for example, friends who are deaf in communication are an obstacle, friends who are physically disabled are also an obstacle. So with the activities here, such as the scholarship program for people with disabilities in batik, they can be independent, they can be our partners at the Palbatu batik house. (February 2022)*

The batik disabled scholarship was formed with the phenomenon that people with disabilities still have obstacles in getting a job, such as information about job vacancies for people with disabilities who are still few and are rejected for work. Therefore, the initiator of the program wants to provide new innovations for people with disabilities by providing training and education in batik skills. So that with batik skills people with disabilities can improve the economy. Therefore, the batik disabled scholarship is included in the economic civic. This is in line with the concept of economic civic from the opinion of Marvi T Brown (2016) which provides economic activities that involve citizens with the environment so that they can be sustainable (Danial, 2019).

In year 2019, the program batik disabled scholarship adds and invites children to join cancer fighters, so it's not just people with disabilities. This cancer fighter is expected to be a part of batik preservation and to be a part of therapy for his illness. The children of these cancer fighters cannot accept the lessons that are in school, so they choose to study in skills. The founder of Rumah Batik Palbatu hopes that the batik disability scholarship program can increase equality and opportunity for citizens with disabilities and can become batik makers from Jakarta. Rumah Batik Palbatu invites and fosters friends with disabilities to join together to get education in the form of batik skills and wants to provide more skills for the future for people with disabilities.

In the context of citizens, people with disabilities belong to differential citizenship, which means that they have differences from ordinary citizens (non-disabled) such as physical, mental, and both physical and mental deficiencies (Ismawati et al., 2019). In this case, people with disabilities are included in inclusive citizenship which has differences in terms of physical and thinking abilities. Inclusive citizenship according to Theopilus (2006:1) states that the principles of social justice and inclusion are for all members of society, not to look at identity (Syaiful, 2013: 7). This, citizenship status for persons with disabilities cannot be separated and is the same as other citizens. Based on the findings at Rumah Batik Palbatu, that initially people with disabilities received discrimination and negative stigma from the community. As for people with physical disabilities who get negative stigma from the community, namely as beggars because they are in a wheelchair and as for people with hearing impairments, they are discriminated against in the surrounding environment, making it difficult to get a job. However, people with disabilities feel that they at Rumah Batik Palbatu are never differentiated from one another and there is no discrimination. People with disabilities feel valued and considered as family at Rumah Batik Palbatu. People with disabilities are able to adapt to people who are not disabled.

The process of implementation the batik disabled scholarship at Rumah Batik Palbatu has stages. This stage is in line with the stages in empowerment according to Isbandi Rukmanto Adi (2013). The stages in empowerment are needed in stages according to the needs that are targeted in the activity program and are closer to community development efforts. The following is a chart of the stages in the batik disabled scholarship program.



We can see from chart 1 regarding the implementation process in the batik disabled scholarship with a more in-depth explanation of the chart above, namely:

- a) The preparation stage is the stage to identify the problems faced and prepare people who will become facilitators in empowerment and prepare a place for the implementation of the empowerment program. In 2017 it began with the initiator of the program inviting and having a casual conversation with the founder of Rumah Batik Palbatu at a coffee shop (Warkop) about the program that will be planned for people with disabilities, especially people with hearing impairments. The initiator of the program and the founder of Rumah Batik Palbatu will divide the team, namely there is a teaching team and there is also a raw material team. The division in teaching batik is the founder of Rumah Batik Palbatu who

provides education about the history of batik and the process of making batik cloth. The initiator of the program as a concept for the program and a sign language interpreter for people with hearing impairments. The other members of Rumah Batik Palbatu will be the raw material team. This program is also assisted by volunteers or volunteers from students who want to help in the program batik disabled scholarship.

- b) The socialization stage, where the actors of change will try to give encouragement to the community to participate. Members of the Rumah Batik Palbatu and program initiators disseminate information about the program batik disabled scholarship. The information contains the requirements, the schedule for the activities, the date of the selection process, the registration link, and the closing of the registration. The information is disseminated through social media, exhibitions, and invitations from members. The batik disabled scholarship program is held every Saturday and this activity lasts for eight meetings or approximately two months. In the batik scholarship program, participants will not be charged a fee or it can be called free. The participants will be facilitated with tools and materials in batik that have been prepared by members of the Rumah Batik Palbatu. Participants who are skilled in batik are allowed to sell their batik cloth works at the Rumah Batik Palbatu.
- c) The assessment stage, where participants must first fill out online using the google form link created by the program initiator. The language in the google form uses simple language and is easy to understand because there are deaf friends who can already read. Then, the participants who have registered through the link will be selected through interviews. This selection of interviews was conducted to get to know friends with disabilities more closely, such as wanting to know why they want to join this program or why they need knowledge in batik skills. This selection is also to choose people with hearing impairments who are compatible with Rumah Batik Palbatu and are ready to make batik because people with hearing impairments have differences, namely those who are severely deaf, mild, and moderately deaf. About 20 participants who were accepted into the program batik disabled scholarship . After the interview, members of the Rumah Batik Palbatu will list participants who are eligible to join the program batik disabled scholarship. If the participant does not pass the data collection, it is expected to prepare for next year or in the next batch. Participants who have been accepted and passed the selection will be invited to talk about the letter of commitment agreement between Rumah Batik Palbatu and the participants, which must be adhered to and stamped. In the batik disabled scholarship program, there are rights and obligations that must be obeyed by the participants of the batik disabled scholarship. Rumah Batik Palbatu will give you the right in the form of the ability to make batik because the ability to make batik is very rare and very difficult to find in Jakarta. There is a letter of commitment agreement that the participants of the batik disabled scholarship program have obligations, namely being obliged to attend for eight meetings, given dispensation for a maximum of three times absent if they exceed the limit they will be dismissed, must provide information if they are not present, and must complete the tasks assigned by Rumah Batik Palbatu.
- d) Implementation stage, the most important stage in the empowerment process and the planned stage. The program batik disabled scholarship begins with the participants being given a basic understanding of batik. After that, the teachers will form groups and

determine the class leader. Forming groups is a step for participants to learn about teamwork. The process of batik begins with making patterns or pictures, scribbling, giving color, giving waterglass, melorod cloth, until the completion of batik, namely drying the batik cloth in the sun and when it rains, use a fan or hair dryer to dry it batik cloth. After finishing making batik, the participants were required to make a presentation about telling the pattern or image they made and telling their complaints about making batik.

- e) Evaluation stage, that is each activity will definitely be evaluated to find out the shortcomings in the activity so that which part of the activity must be improved. Therefore, the program batik disabled scholarship has a stage to evaluate the running of the program. Evaluation is carried out at the end of each batch in the batik disabled scholarship, so that the members of Rumah Batik Palbatu and the initiator of the program will know what deficiencies need to be corrected and which parts of the activity should be added.
- f) Termination stage, which is the final stage of empowerment which is a formal separation of relations with the target community in activities. After two months of participants participating in the batik-disabled scholarship program, a graduation ceremony was held whose activities were in the form of exhibitions and talk shows. The exhibition is in the form of an appearance using the work of batik cloth made. The participants also received a certificate that they had participated in the batik disability scholarship program. Members of Rumah Batik Palbatu will always invite and maintain communication with alumni of the program batik disabled scholarship from batch 1 to batch 7 through WhatsApp media such as coming to Rumah Batik Palbatu to attend training that is not specifically, involved in events, and may leave results his work at the Rumah Batik Palbatu for sale. However, not all alumni of the scholarship program with disabilities become batik, but they have other activities and activities. So that only some of the alumni partnered with Rumah Batik Palbatu as batik teachers.

The batik disabled scholarships held at Rumah Batik Palbatu have succeeded in producing several people with disabilities who are capable of batik skills. They are also able to receive orders for batik cloth, produce batik cloth independently, and become batik teachers at the Rumah Batik Palbatu. With this, people with disabilities can fulfill their daily needs and improve their economy. As for the case, it was found that deaf people had not been able to open a business because they had a fear of opening a business. Their fear is because they are afraid of being deceived by others and fear of not being able to manage it properly. There are also deaf people who make batik cloth for their hobbies, so they are not sold. However, people with disabilities are able to independently promote their batik skills to others through WhatsApp. If there are people who want to buy the batik cloth, they must first contact the Rumah Batik Palbatu.

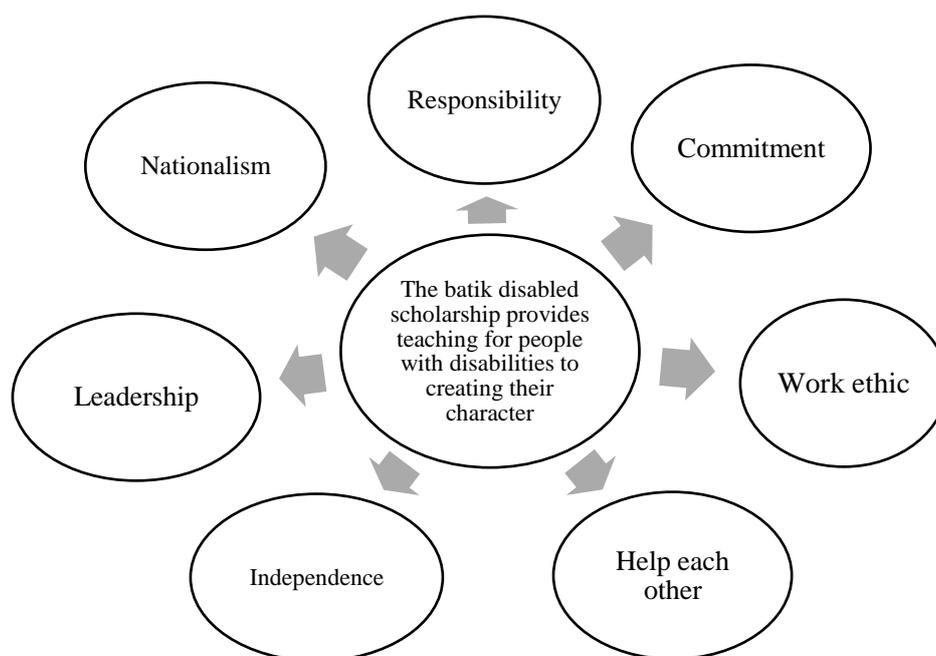
The batik disabled scholarship has an economic civic goal, which is in line with the goals of the citizenship economy according to Sutrisno Asyafiq (2019), to provide citizens with an understanding of their responsibilities in participating in Indonesia's economic development, namely; 1) Increase the income in per capita of the country; 2) Equalizing the standard of living of citizens; 3) Promote economic growth; 4) Develop in employment so as to reduce unemployment and poverty; 5) Reducing social inequality; 6) Develop the country's production and investment capacity; 7) Creating justice and prosperity for citizens; and 8) Improving the quality of life of citizens (Asyafiq, 2019). The program batik disabled

scholarship have a purpose economic civic, they are participation in economics, equalizing the economy, increase economic growth, open job opportunities, and reduction of social gap.

Rumah Batik Palbatu always involves people with disabilities to be introduced to the whole society that they can work and can be involved in work. Batik skills make people with disabilities and cancer fighters have an attitude of nationalism because by scratching canting on cloth, they have participated in becoming part of Indonesian citizens who participate in conserve and loving batik as the cultural heritage of the Indonesian nation. In the process of making batik, deaf people are very painstaking, always focused, calm because of the cannot hear this which makes their advantages so that the work in make batik will be completed quickly. Based on observations and interviews, it was found that members of the Rumah Batik Palbatu through the batik disabled scholarship provide teaching to people with disabilities to creating their characters, they are responsibility, commitment, work ethic, help each other, independence, leadership, and nationalism. The following is a chart on batik disabled scholarships to creating the character of people with disabilities.

**Chart 2**

*Batik Disabled Scholarship Creating Characters of People with Disabilities*



We can see in chart 2, that members of Rumah Batik Palbatu in the program batik disabled scholarship provide teaching to people with disabilities to creating a characters. The following is a more in-depth explanation of the chart, as follows:

a. Responsibility

The form of the attitude of responsibility for people with disabilities in participating in the batik disability scholarship program such as tidying up the batik equipment to its place of origin, coming every Saturday and not being late or on time, and borrowing batik tools from the Palbatu Batik House, so they must return them.

b. Commitment

People with disabilities must have a high commitment to participating in the batik disabled scholarship program, namely obeying and complying with the commitment agreement letter

between the Palbatu Batik House and the participants and being willing to spend time on Saturdays to participate in the batik disability scholarship program.

c. Work ethic

People with disabilities with batik skills are taught to be active at work. This means that in doing batik must be done diligently and painstakingly. With a high work ethic, batik cloth work will be completed quickly and can produce a lot of batik cloth.

d. Help each other

Humans as God's creation, cannot live alone without the help of others. This is in line with the second principle of Pancasila, namely " Fair humanity and civilized". People with disabilities at Rumah Batik Palbatu are taught to always help others, such as if one of their friends has difficulty in the process of canting and coloring. So, it is required to help each other so that the making of batik cloth can be completed and can carry out the next stage process together.

e. Independence

Independence according to Watson and Lindgren (1973), is persistence in doing something and being able to overcome obstacles without the help of others (Armanto & Sumaryati, 2017). Every individual with a disability needs to have the ability to take care of himself or herself independently. So that people with disabilities must have independence not to depend on other people for their lives. The batik disability scholarship program provides knowledge and skills so that people with disabilities are able to be independent and play an active role in community life. Persons with disabilities must be able to make batik cloth with their own innovations. Persons with disabilities are expected to be able to live independently and productively in daily life, especially in the economic field.

f. Leadership

People with disabilities are taught to be leaders. In the batik disabled scholarship, members of Rumah Batik Palbatu form class leaders in each batch. This class leader was formed for friends with disabilities to work together.

g. Nationalism

Batik skills training carried out in the batik disability scholarship program teaches people with disabilities to love the Indonesian culture, namely batik. These batik skills make people with disabilities have an attitude of nationalism. Nationalism is the embodiment of the third principle of Pancasila, namely "Unity". Indonesia". People with disabilities at Rumah Batik Palbatu have a sense of nationalism that already exists in them, namely by scratching their cantings on cloth, they feel an attitude of nationalism.

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