

INTI SARI

Batik sebagai satu wastra yang menarasikan kandungan estetika visual dan spiritual dari Sang Maha Agung. Pergolakan narasi interpretasi atas perkembangan pemaknaan batik menjadi sajian menarik ketika beririsan dengan narasi keagamaan. Interpretasi profetik menjadi salah satu upaya untuk menghadirkan cakrawala pemaknaan karya batik tradisi-pesisiran. Penelitian ini bertujuan untuk memaparkan struktur dan menginterpretasinya menggunakan paradigma profetik pada batik *Lengko Babaran* Gajah Mada Tulungagung. Motif *Lengko Babaran* Gajah Mada yang diproduksi oleh usaha batik Lirismanis menjadi objek utama penelitian. Penelitian ini mengambil *pakem* perbatikan dari 3 lokasi sentra perbatikan di Tulungagung, yaitu Majan, Kalangbret, dan Bangoan. Teknik pengumpulan data melalui studi pustaka, pengamatan, dan wawancara. Analisis data dengan cara memilah data, menginterpretasi data, dan menentukan relasi di antara kategori data.

Penelitian ini memaparkan bahwa struktur batik *Lengko Babaran* Gajah Mada memiliki struktur atas motif utama *lengkak-lengkok* dari formasi repetitif garis zig-zag, motif pendukung berupa burung merak, kupu-kupu, dan *sulur-suluran*. *Isen-isen* utama terdiri dari *cluken*, *delé kécer*, dan *cecek thir*, sedangkan *isen-isen* selingannya berupa *ungker mlanding*, *tasik jaluwatu*, dan *ungker kroto-krotoan*. Warna dominannya yaitu biru (*wedel*) dan coklat (*ndragem-sogan*), sedangkan warna pengembangannya yaitu merah, kuning, hijau, dan ungu, serta warna bawaan putih dan hitam. Batik *Lengko* dimaknai sebagai pengingat dinamika kehidupan manusia untuk selalu mawas diri dan mengenali hakikatnya menuju pribadi *satria pinandita* yang berlandaskan iman, Islam, dan ihsan. Nilai ihsan diwujudkan melalui akhlakul karimah dan *uswatun hasanah* sebagaimana terkandung dalam Q.S. Al-Ahzab ayat 21. Keteladanan Rasulullah didasari sifat *shidiq*, *amanah*, *tabligh*, dan *fathonah* yang menjadi fondasi perilaku mulia dan kualitas batin manusia.

Kata kunci: Interpretasi Profetik, *Lengko*, Tulungagung

ABSTRACT

Batik is a traditional textile that embodies both the visual aesthetics and the spiritual values inspired by the Almighty. The evolving interpretations of batik have generated compelling scholarly discourse, particularly when they intersect with religious narratives. Prophetic interpretation offers an alternative perspective for revealing the deeper meanings embedded in traditional of *pesisiran* batik. This study aims to examine the structural composition of Batik *Lengko Babaran Gajah Mada* from Tulungagung and to interpret its meanings through the prophetic paradigm. The *Lengko Babaran Gajah Mada* motif produced by Lirismanis Batik serves as the primary object of the study. The research adopts *pakem* (traditional batik conventions) from three batik production centers in Tulungagung, namely Majan, Kalangbret, and Bangoan. Data were collected through literature review, observation, and interviews. The data were analyzed by classifying the collected information, interpreting the findings, and identifying the relationships among the resulting categories.

The findings reveal that the structure of Batik *Lengko Babaran Gajah Mada* consists of a primary motif of *lengkak-lengkok* formed through repetitive zigzag line compositions, accompanied by supporting motifs of peacocks, butterflies, and *sulur-suluran*. Its principal *isen-isen* include *cluken*, *dele kecer*, and *cecek thir*, while the complementary *isen-isen* consist of *ungker mlanding*, *tasik jaluwatu*, and *ungker kroto-krotoan*. The dominant colors are blue (*wedel*) and brown (*ndragem sogan*), complemented by developmental colors of red, yellow, green, and purple, along with the inherent colors of white and black. Batik *Lengko* symbolizes a reminder of the dynamic nature of human life, encouraging individuals to cultivate self-awareness and recognize their true essence in the pursuit of becoming a *satria pinandita* grounded in faith (*iman*), Islam, and *ihsan*. The value of *ihsan* is manifested through *akhlakul karimah* (noble character) and *uswatun hasanah* (exemplary conduct), as reflected in Qur'an Surah Al-Ahzab verse 21. The exemplary character of the Prophet Muhammad is founded upon the virtues of *shidiq*, *amanah*, *tabligh*, and *fathonah*, which constitute the foundation of noble conduct and the cultivation of human spiritual excellence.

Keywords: Prophetic Interpretation; *Lengko*; Tulungagung