

# COMUNITY EMPOWERMENT OF COMUNITY READING PARK /TAMAN BACA MASYARAKAT DUNGUS BIUK (RUBADUBI) THROUGH THE LITERACY MOVEMENT

<https://doi.org/10.38214/jurnalbinaummatstidnatsir.v7i2.265>

Submitted:07-11-2024 Reviewed: 10-12-2024 Published: 25-12-2024

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## ABSTRAK

Penelitian ini bertujuan untuk mengetahui dan menggambarkan proses pemberdayaan masyarakat di desa Babakan, Tenjo, Bogor oleh Taman Baca Masyarakat (TBM) Rumah Baca Dungus Biuk (Rubadubi) Melalui Gerakan Literasi. Metode penelitian yang digunakan adalah kualitatif deskriptif. Hasil penelitian menunjukkan bahwa Taman Baca Masyarakat (TBM) Rumah Baca Dungus Biuk (Rubadubi) Desa Babakan Kecamatan Tenjo Kabupaten Bogor merupakan taman baca masyarakat yang bergerak di bidang pendidikan non formal dan sosial kemasyarakatan. Terdapat tiga tahapan proses pada pemberdayaan masyarakat melalui gerakan literasi yaitu: (1) Tahap penyadaran dan pembentukan perilaku, dengan memberikan bimbingan dan penyuluhan melalui kegiatan literasi kepada masyarakat agar ikut berpartisipasi dalam program TBM Rubadubi. (2) Tahap Proses Transformasi Pengetahuan dan Kecakapan Keterampilan, implementasi dari program TBM Rubadubi dan melatih kecakapan keterampilan melalui kegiatan-kegiatan literasi yang inovatif. (3) Tahap Peningkatan Kemampuan Intelektual dan Kecakapan, terdapatnya peningkatan dalam prestasi dan keberanian dalam berliterasi. Dapat disimpulkan bahwa pemberdayaan masyarakat di objek yang diteliti sudah terlaksana dengan efektif melalui pelayanan, fasilitas, bimbingan, dan program kegiatan yang telah disediakan. Hal ini dapat dilibat dari kondisi masyarakat sebelum adanya TBM Rubadubi, anak-anak cenderung tidak melanjutkan pendidikan SMP/ SMA karena memilih untuk bekerja, setelah adanya TBM Rubadubi dan anak-anak mengikuti program kegiatan untuk menambah wawasan dan pengetahuan sehingga mereka sadar pentingnya pendidikan

**Kata Kunci** : pemberdayaan; taman baca masyarakat; literasi

## ABSTRACT

This research aims to determine and explain the process of community empowerment in Babakan village, Tenjo, Bogor by Community Reading Park (TBM) of Dungus Biuk Reading House (Rubadubi) through Literacy Movement. The research method used is qualitative descriptive. The results of the study show that the Community Reading Park



(TBM) of the Dungus Biuk Reading House (Rubadubi) Babakan Village, Tenjo District, Bogor Regency is a community reading park engaged in non-formal education and social society. There are three stages of the process of community empowerment through the literacy movement, namely: (1) The stage of awareness and behavior formation, by providing guidance and counseling through literacy activities to the community to participate in the *TBM Rubadubi* program. (2) The stage of the process of transforming knowledge and skills, the implementation of the *TBM Rubadubi* program and training skills through innovative literacy activities. (3) The stage of improving intellectual ability and proficiency, there is an increase in achievement and courage in literacy. It can be concluded that community empowerment in the object of research has been carried out effectively through services, facilities, guidance, and activity programs that have been provided. This can be seen from the condition of the community before *TBM Rubadubi*, children tend not to continue their junior high school/high school education because they choose to work, after *TBM Rubadubi* and children participate in activity programs to increase insight and knowledge so that they are aware of the importance of education

**Keywords** : empowerment; comunity reading park; literacy

## INTRODUCTION

The history of human civilization shows that a developed nation does not only rely on abundant natural resources and good state management but is also followed by the quality of human resources, through the culture of reading so that it can bridge civilization from previous generations to the next. Therefore, there is a need for community empowerment from the government to improve community welfare.

Community empowerment is economic development that embodies social values. This concept is to build a new mindset in development that is people-centered, participatory, empowering and sustainable.[1] The concept of community empowerment cannot be separated from three aspects, namely development, strengthening potential, and independence. In the context of development, people who are not yet empowered can develop their skills adapted to their life culture. In strengthening potential, people who are not yet empowered are given motivation about life skills. Thus giving birth to a high optimistic attitude. Meanwhile, the aspect of independence is carried out not only to overcome the problems experienced by helpless communities in the short term, but must be long-term.

Regarding the empowerment stages, experts classify them with various approaches. The theory used in this study is the theory of Ambar Teguh,[2] it is stated that there are three stages that are passed, namely: **First**, stage of awareness and behavior formation, which is the stage where people are enlightened and encouraged to realize that they have the right to have capacity and enjoy something better; **Second**, stage of the process of transforming knowledge and skill proficiency, which is the stage where the community is given knowledge,

skills, facilities, organizations, and value systems or rules of the game. **Third**, stage of improving intellectual ability and proficiency, which is the stage where the community is given the opportunity or authority to use the knowledge, skills and abilities that they already have so that they can then form the maturity of the community's attitude.

Community empowerment often boils down to economic problems only, even though in practice economic growth is not always in accordance with economic equity. Moreover, in its implementation, it causes various social problems in the community.[3] One of the factors that cause social problems such as underdevelopment, poverty, and ignorance is because people are less able to access information. Talk about information, it be sure to connect to literacy.

Literacy is more than just reading and writing, but includes thinking skills using knowledge sources in print, visual, digital, and auditory forms. In the 21st century, this ability is referred to as information literacy.[4] The global community is required to be able to adapt to technological advances and the latest/current. This is stated in the Praha Declaration which proclaims the importance of information literacy, namely the ability to seek, understand, critically evaluate, and manage information into knowledge that is useful for the development of one's personal and social life. The Alexandria Declaration in 2005 explained that information literacy is the ability to perform knowledge management and the ability to learn continuously. This is confirmed by the Muslim sociologist, Ibn Khaldûn that through the medium of writing (khat; kitâbah) it will allow us to access (written) information both about the intellectual tradition and the history of the previous nations easily.[5]

The growth of literacy culture must start from efforts to habituate reading and writing as the first step for the formation of a literacy culture in reaching the peak of the nation's civilization. The command to read itself became a command of Allah and became the first verse that was revealed to the Prophet.

أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢) أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ (٣) الَّذِي عَلَّمَ بِالْقَلَمِ  
(٤) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (٥)

*"Read it with (saying) the name of Allah who created you. Allah had created a human being from a clot of blood. Read, and Allah is the most merciful. Who teaches (humans) by the intermediary of kalam. Allah teaches man what Allah does not know," (QS. Al-Alaq: 1-5).*

Unfortunately, Indonesian people have low literacy. The quality of learning outcomes, when referring to the results of PISA in 2018, is also still concerning. The triennial assessment conducted by PISA seeks to measure reading, mathematics, and science skills. The scores for reading, math, and science were 371, 379, and 376, respectively. This achievement is below the average of OECD countries. Especially for reading, there are 70% of students

whose abilities are below the minimum competence. Of the three areas measured, the reading ability score is quite concerning. Since its inception in 2000, the PISA yield curve for mathematics and science has been relatively increasing. Meanwhile, the curve for reading in the form of a crescent moon, had risen until 2009, then constantly decreased and returned to the original point like the results in 2000, which was at point 371.[6]

The newest information, the Central Statistics Agency/Biro Pusat Statistik (BPS) shows that the number of Indonesia's population in 2023 is 278.69 million people. This is inversely proportional to the number of reading interests. Reporting from UNESCO data, only 0.001% of Indonesian people have an interest in reading. This means that out of 1000 Indonesians, only one person likes and actively reads. In addition, based on a survey conducted by the *Program of International Assessment (PISA)* in 2019, Indonesians' reading interest ranks 62nd out of 70 countries. In other words, Indonesia is included in the 10 countries with the lowest literacy among the countries surveyed. This survey shows that the literacy level of the Indonesian nation is still low when compared to other countries. This shows its own concern, considering that the progress of a nation is determined by the quality of its human resources. Where the superior level of literacy certainly plays an important role in the progress of a nation's civilization.

Muryanto and Abduh in Amelia quoted one of the things that influences the development of students' literacy skills is access to quality and relevant reading materials. However, the availability of quality reading materials is still a problem in Indonesia. This is due to the lack of libraries and the high price of books.[7]

To solve the problem, the government of Indonesia initiated a literacy movement that is launched in schools under the name School Literacy Movement/*Gerakan Literasi Sekolah (GLS)*. Literacy in the GLS concept is the ability to access, understand, and use something intelligently through reading, seeing, listening, writing, and communicating. Literacy skills in the context of education in the 21st century[5] consist of: reading and writing literacy, numeracy literacy, science literacy, financial literacy, digital literacy, and cultural and civic literacy. This activity is carried out to foster students' interest in reading and improve reading skills so that knowledge can be mastered better. Reading materials contain moral values, in the form of local, national, and global wisdom that is conveyed according to the development stage of students.[4]

Responding to this condition, Community Reading Park (TBM) of the Dungus Biuk Reading House (Rubadubi) takes the role of empowerment through literacy. *TBM Rubadubi* was built in 2015 in Babakan Village, Tenjo, Bogor. It was built on the initiative of Siti Rodiah or known as Teh Dedeh. The facilities provided by *TBM Rubadubi* are dozens of book collections and other supporting literacy activity programs, education carried out by *TBM Rubadubi* has a positive impact on the surrounding community. The positive impact that is very felt is the increase in children's interest in reading books, then enthusiasm in going to

school and daring to participate in various competitions. A habit of children playing gadgets can also be minimized because of the task of independent reading at home as well as other literacy activities.

Furthermore, to find out in depth about community empowerment carried out by *TBM Rubadubi*, we studied more deeply this study using a descriptive qualitative approach. The qualitative descriptive approach according to Bungin, which is also mentioned by Miles and Huberman, describes the relationships between one variable and another using tables, matrices, sites, and others without the need to explain the relationships that occur in the data. Bungin assures that if this research is carried out correctly, the data is accurate, the observations on the field are sharp and in-depth, and the triangulation of the data is precise, the descriptive qualitative research will not be inferior in quality to other analyses both with qualitative and quantitative approaches." [8]

In this research, object of research at *TBM Rubadubi* in Babakan Village, Tenjo, Bogor. The research subjects are individuals, objects, or organisms that are used as sources of information needed in collecting research data. In this study, the research subjects are informants who will be asked for information by the researcher. They include the founder of *TBM Rubadubi* and the community of Babakan Village, Tenjo, Bogor who are part of the beneficiaries of the literacy movement carried out by *TBM Rubadubi*. Research data was collected through observation activities, interviews, and documentation studies. In analyzing the data, the researcher used Huberman and Saldana model analysis approach which consisted of data condensation, data presentation, and conclusion. The data analysis took place in a circular manner during the study. [9]

## RESULTS AND DISCUSSION

The Community Reading Park (*TBM*) *Rubadubi* is a non-formal education and is part of the Minister of Education and Culture to increase the reading interest of the nation's generation. *TBM Rubadubi* is a reading garden engaged in education and social society which has the goal of creating conditions and a literate society. The background of the formation of *TBM Rubadubi* departed from the formation of the teaching Al-Qur'an through *Taman Pendidikan Al Qur'an (TPQ)* in 2013. Furthermore, seeing the condition of children waiting in line to recite, Teh Dedeh took the initiative to provide several reading books as an alternative in streamlining the time waiting for their schedules to advance.

The benefits of its existence are felt by many parties, both from the surrounding community and children. This is as said by one of the residents who lives near the Rubadubi TBM,

There are many benefits, here they are taught many things, because they play a very important role, which at first the children could not read so they could read, happy to participate in activities in Rubadubi, in addition to the

children can now read, they are also taught to memorize prayers, learn to pray, read prayers, introduce Islam. Here, there is also storytelling so children listen to the fairy tales they read and continue to tell them back to their friends.[10]

The same thing was mentioned by direct beneficiaries, especially those who are actively studying at *TBM Rubadubi*,

Alhamdulillah, Teh likes to study here, many of his friends, continue to study ngaji, read books, participate in competitions, used to be shy now he has the courage to move forward, it's exciting every year there is a *dubi camp*, many people participate. I am happy to participate in activities here because Teh Dedeh makes activities always interesting and creative.[11]

By seeing synergy and being recognized by many government agencies and educational institutions, *TBM Rubadubi* has managed to get a number of achievements at the national level, namely getting an award from the KPK RI for being a TBM with the best anti-corruption literacy program from an early age at the national level, then getting an award from the Indonesian Literacy School Dompot Dhuafa in the reading favorite program and also getting appreciation from CIMB Niaga's dream pursuit for collaboration literacy program.

The programs implemented by *TBM Rubadubi* include:

### **1. Reading Literacy**

Literacy is the ability to read and write. This includes the ability to read and understand written text, recognize letters, words, and sentences, and the ability to write clearly and effectively to convey a message or information.[12]

Literacy is a learning process that includes four language skills (speaking, writing, listening, and reading). Reading literacy is one of the initial movements or programs carried out by *TBM Rubadubi*. Reading literacy activities themselves are activities of reading books, writing short stories or poems, listening to fairy tales, and storytelling (speaking skills) with various kinds of reading books in the form of print media that can be used by all groups, especially children. The informan also explained the steps that have been taken,

The literacy facilities that we provide at *TBM Rubadubi* are first of all books are mandatory because the source of information and literacy is in books, literacy is not only reading and writing but literacy is also about how to hone critical thinking, increase creativity and others, we also provide educational game tools that can support this development. For example, blocks of letters, snake and ladder games, traditional games, musical instruments and so on, all related to literacy, even watching movies on laptops also includes digital literacy.[13]

*TBM Rubadubi* has successfully prepared several reading books at the reading house and other innovative activities such as reading fairy tales, counseling on the importance of literacy and literacy activities in the open air with the aim of empowering and making people aware to be more concerned about literacy. In addition, *TBM Rubadubi* provides TPQ as a means of learning to read the Qur'an from an early age for children. In addition, *TBM Rubadubi* also holds a monthly study for TPQ student guardians so that their mothers also learn and are aware of the importance of a knowledge through literacy.



**Figure. 1 Reading Literacy**  
*Data Source : TBM Rubadubi Documentation*

*TBM Rubadubi* has succeeded in empowering the surrounding community, especially children through literacy movements so that it can be seen by the increase in interest in reading, literacy literacy and starting to study at school. As explained by the informan,

Alhamdulillah, I really saw an increase in reading interest. Now children no longer need to be told to read books, they themselves are *aware of the* initiative to read the books that have been prepared on the bookshelves. In the past, I was often told to read the book together or read it to my classmates. If reading is no longer a compulsion but has become a habit or culture in the *TBM Rubadubi* environment, maybe not all but on average it is like that. So far, information from the schools that have our fostered children have excelled and the majority of them won first place in the class. In addition to being the class champion, our fostered children are also involved in FSL2N and it is usually a branch of the competition, storytelling or literacy, the essence of our fostered children, thank God, shows a significant improvement.[13]

## **2. Cultural Literacy**

Cultural and civic literacy is the ability to understand and participate in various aspects of culture and society, including an understanding of cultural values, norms, and practices, as well as the roles and responsibilities of citizens. We also need to understand our rights and obligations as citizens. Cultural literacy and citizenship are very important in today's increasingly multicultural society. We need to be knowledgeable about the world around us and participate effectively in efforts to advance positive social change and inclusive societies.[12]

*TBM Rubadubi* always provides the best service to all people to love authentic Indonesian products, one of which is by holding activity programs that support the community in increasing knowledge about the culture in Indonesia. This has also been expressed by informan,

In addition to reading literacy activities, children are also introduced to culture, such as Meraki Saujana Tenjo dance and angklung. Children are trained in this art so that they understand the beauty of Indonesian culture. So it can be said that *TBM Rubadubi* activities are not only indoors but also outdoors. In addition, so that children enjoy literacy activities at *TBM Rubadubi*.[13]

In addition, *TBM Rubadubi* also held art, culture and skills training such as Meraki Saujana Tenjo dance training and angklung art training conducted by children. Through art training and cultural introduction, *TBM Rubadubi* has produced many generations of people who care and love Indonesian culture.



**Figure 2 Meraki Saujana Tenjo and Angklung Dance**

*Data Source : TBM Rubadubi Documentation*

### **3. Financial Literacy**

Financial literacy is a very important ability in managing personal or family finances. It includes an understanding of financial concepts such as savings, investments, debt, and budget management.[12] Entrepreneurship training is one example of financial literacy activities. This activity is to train



the community in entrepreneurship, so that they can manage personal or family finances and improve the economic level for the welfare of the community. The entrepreneurship training that is now being carried out is to produce tenjo chips called *Dubi Chips* which is carried out by the community around *TBM Rubadubi*. Although the training carried out is still very limited, *TBM Rubadubi* always strives to be consistent in supporting the improvement of the economic level of the surrounding community.

This activity is very useful, in addition to improving the economic level of the surrounding community and introducing Babakan Village MSME products to the wider community, this is also beneficial for *TBM Rubadubi* because part of the proceeds from the sale of these chips are allocated to support activities at *TBM Rubadubi* as conveyed by informan,

There are several types of funding sources so far, the first is personal funds from the founder himself, the second is funds from the MSMEs that we manage, namely *Dubi Chips* which part of the profits are to support activities at *TBM Rubadubi*, the third is daily alms carried out by PAUD children and Friday alms carried out by TPQ children.[13]



**Figure 3 The Process of Making Dubi Chips**

*Data Source : Observation Documentation*

Based on the results of the study, it can be seen that the community empowerment process carried out by *TBM Rubadubi* through the literacy movement is an empowerment effort in the welfare of the Babakan village community through non-formal education. The stages of empowerment that have been carried out to empower the community are based on three stages of

empowerment as mentioned by Ambar Teguh, as illustrated in the following table that the empowerment stage includes three stages, namely:

Table 1. Stages of Empowerment at *TBM Rubadubi*

<b>Num.</b>	<b>Stages</b>	<b>Activities</b>	<b>Analysis</b>
1.	Stages of Awareness and Behavior Formation	Providing counseling through activities at TPQ, reading fairy tales/telling stories, providing motivation and getting used to the reading culture.	Providing guidance and counseling through literacy activities to the community to participate in the <i>TBM Rubadubi</i> program
2.	Stages of the Knowledge and Skills Transformation Process	<i>TBM Rubadubi</i> provides services for interesting literacy activities such as <i>Dubi Camp</i> , dance and angklung training, and participating in literacy competitions in Tenjo District.	Implementation of the <i>TBM Rubadubi</i> program and training skills proficiency through innovative literacy activities
3.	Stages of Improving Intellectual Ability and Proficiency	Given access to develop their skills or knowledge so that they raise awareness of reading culture without being told, dare to participate in competitions and excel at school.	There is an increase in achievement and courage in literacy

### 1. Stages of Awareness and Formation of Behavior

The stage of awareness and behavior formation is the stage where people are enlightened and encouraged to realize that they have the right to have capacity and enjoy something better. In this stage, the target party must be made aware of the need for changes to change the situation so that it can prosper. The touch of awareness will open up more desire and awareness itself about the condition at that time, and thus will be able to stimulate awareness of the need to improve the condition to create a better future.

The awareness stage is through counseling activities held for children during TPQ through storytelling, reading fairy tales, inviting the surrounding community to take part in activities at *TBM Rubadubi*. This is certainly inseparable from the preparation which is the first step taken in the process of community empowerment. At this stage, *TBM Rubadubi* recruits or prepares

officers, empowerment and field preparation personnel who have the same view on the importance of literacy.

The preparation of officers here means that the management or people who can work together to think about *TBM Rubadubi* so that it is in line with the purpose of building the reading house. By equalizing the perception between the management of *TBM Rubadubi*, it will be easier to be directed about the approach and program that will be given in community empowerment. As in Babakan Village, which has a backward lack of use of reading literacy as a community reading material, it is necessary to take what approach is applied in dealing with such community conditions.

The awareness stage also begins by identifying the problems and needs that exist in the community. At this stage, Teh Dedeh coordinates with the Village Government to participate in thinking about the problems experienced by the community and how to overcome them. The purpose of this stage is to find solutions and jointly overcome the problems that exist in the community. Teh Dedeh then identified the problems and needs that existed in the community as well as utilizing human resources and educational facilities in the village. Finally, Teh Dedeh took the initiative to build *TBM Rubadubi* to make it easier to solve one of the problems in Babakan Village. At this stage, Teh Dedeh occasionally holds meetings with the guardians of the students of the *TBM Rubadubi* fostered children to see problems and find solutions together so as to facilitate the next community empowerment process.

Teh Dedeh also invited the fostered children to see the conditions in the field and invite them to think of solutions or solutions to the problems they face. What is done is to often read stories about dreams and the future so that children are enthusiastic about learning and school so that they can get a bright future.

Then the behavior formation stage, after instilling the awareness and *mindset* of the children in the open foster, Teh Dedeh began to invite children to get used to reading books because books are a window to the world and a bridge of knowledge, by reading will increase knowledge insights so that children's minds are open and can take advantage of the potential that exists in this world, becoming talented and useful human beings for the wider community.

In addition to reading books and TPQ activities at *TBM Rubadubi*, other interesting activities are *Dubi Camp*, dance and angklung exercises, *field trips* to the Jakarta library, as well as participating in literacy competitions to hone courage and practice from literacy activities at *TBM Rubadubi*. The activities carried out at *TBM Rubadubi* are very innovative and creative and also invite people who have literacy experience from outside Babakan Village so that children are enthusiastic about feeling the beauty of the world of literacy

so that they can form the behavior of children *who are literate*, aware and have a sense of need for knowledge and are familiar with the culture of reading.

## 2. Stages of the Knowledge and Skills Transformation Process

The stage of the process of transforming knowledge and skills proficiency is the stage where the community is given knowledge, skills, facilities, organizations, and value systems or rules of the game. With knowledge, and skill proficiency, the target will have knowledge, abilities, and skills that are additional value from the potential they have. So that later it can run according to the expected goals.

At this stage, Teh Dedeh involves the community to take part in the *TBM Rubadubi* program according to the conditions in the field and has many benefits for the community. Teh Dedeh asked the management of *TBM Rubadubi*, which is a small part of the community, to participate in the preparation of an activity program that has been adjusted to the needs of the people of Babakan Village.

At the stage of knowledge and skill transformation, *TBM Rubadubi* has several programs that have been implemented, including:

### a. Reading Literacy

Reading literacy is one of the activity programs carried out by *TBM Rubadubi*, because in improving community education, of course, it is inseparable from the provision and service in the form of printed reading books. With the existence of the activity program, it aims to train four children's skills, including reading, writing, speaking, and listening. These four skills are the first step towards other activities. The literacy activities held by *TBM Rubadubi* are very creative, in addition to reading books, there are also activities such as listening to fairy tales, storytelling, coloring, games, nature tadabbur and Rubadubi Camp. So far, *TBM Rubadubi* has provided a creative and educational learning place and atmosphere so that children do not feel bored so that they can increase their interest in reading and enthusiasm in participating in various literacy activities held by *TBM Rubadubi*.

### b. Cultural Literacy

Cultural literacy is a knowledge in understanding and behaving to love Indonesian cultural arts. *TBM Rubadubi* supports its community in increasing knowledge about culture in Indonesia. The cultural literacy activities held by *TBM Rubadubi* are dance training and angklung games. The cultural literacy program at *TBM Rubadubi* aims to train children's soft *skills* to get to know traditional dance movements and musical arts in Indonesia.

### c. Entrepreneurship Training

Entrepreneurship training is one of the activity programs at *TBM Rubadubi* to train the community in entrepreneurship so that it can improve

the economic level for the welfare of the community. The form of entrepreneurship training at *TBM Rubadubi* is to invite the surrounding community to make tenjo chips or known as Dubi Chips. Dubi Chips was made by the surrounding community as one of the micro, small and medium enterprises (MSMEs) of Babakan Village. This entrepreneur is also recognized by the surrounding community because he feels that it is helped by increasing their economic welfare through the sale of Dubi Chips.

The work process of these MSMEs involves the surrounding community, so that it can provide *income* and improve community welfare, in addition to part of the proceeds from the sale of this product to support and support the cost of activities at *TBM Rubadubi*. The MSMEs are in the form of a business to make Dubi Chips chips which are based on Tenjo Flour with 5 flavor variants including cheese, original, chocolate, spicy, and seaweed. This MSME activity is very helpful in empowering the community economically and also helps *income* in supporting activities at *TBM Rubadubi*.

### **3. The Stage of Improving Intellectual Ability and Proficiency.**

The stage of improving intellectual ability and proficiency, which is the stage where people are given the opportunity or authority to use the knowledge, skills and abilities they already have to take care of and develop themselves and they still get protection from the government so that they can take real action in development, feel protected, nurtured and well maintained so that they can then form the maturity of the community's attitude.

At this stage, Teh Dedeh often invites children to participate in literacy competitions such as reading poetry, speaking or telling stories, so that children are used to appearing in public. The increase in reading skills so that the children are more diligent in going to school and Teh Dedeh also received information that the children assisted by *TBM Rubadubi*, thank God, have increased and achieved achievements in their respective schools.

Currently, the fostered children are used to reading books without being told because it has become their culture even though they are not 100% aware of the importance of literacy. Dubi *Camp* activities and *field trips* to the library also add to their experience and knowledge so that they are more open to getting new information from teachers, educators, managers and other people.

The implementation of the activity program certainly does not always run smoothly, there must be a lot of problems faced both from within and from outside. *TBM Rubadubi* always conducts an evaluation once a month to understand and solve the problem quickly. So far from the evaluation that has been carried out by *TBM Rubadubi*, this community still has obstacles and still lacks in human resource management, unstable financial conditions, and lack of concern by the village government in developing *TBM Rubadubi*. The

purpose of this evaluation is to find out and solve problems so that they will not be repeated in the next activity program. In addition, with this stage, it is possible to implement more interesting activity model innovations.

## CONCLUSION

In general, *TBM Rubadubi* has succeeded and is still in the process of empowering the community through the literacy movement at *TBM Rubadubi* Babakan Village, Tenjo District, Bogor Regency, which can be seen from *the first*, the growth of awareness of the people of Babakan Village who care about education. *second*, the growth of community values in building literacy. *Third*, the formation of a creative community and understanding how to be entrepreneurial. *fourth*, cooperation with various institutions or certain communities for the implementation of activity programs at *TBM Rubadubi*.

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