

## **MOSQUE-BASED COMMUNITY EMPOWERMENT THROUGH THE LITERACY PROGRAM “TERAS BACA” AT PADUKUHAN PONDOK SELOMARTANI KALASAN SLEMAN**

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**Abstract** - *“Teras Baca” is one of the literacy movement programs by providing facilities in the form of a small library which made by the 11th thematic KKN 105 UIN Sunan Kalijaga groups in carrying out mosque-based community empowerment in Padukuhan Pondok, Selomartani, Kalasan, Sleman , DIY. This program is also designed to solve problems in the community according to their recognition, they are the difficulty of children in understanding learning materials during online class, parents who are less able to assist children in learning, the low interest in reading in the community, and the lack of empowerment of the mosque as a center for community activities. Based on these problems, the researchers tried to uncover the process of community empowerment based on mosques through the program of “Teras Baca”. This study uses a qualitative method with a participatory approach. There are 7 stages in the process of “Teras Baca” movement: the preparation, the assessment, the planning, the action plan, the implementation, the evaluation, and the termination.*

**Keywords:** *Community Empowerment, Literacy, Teras Baca, Mosque-based, Padukuhan Pondok.*

## 1. INTRODUCTION

Science is growing as time goes by. The need for reading is also very important. Shihab (2019) in his book "Literacy Moves the Country" says that the characteristics of the present and future society are the large amount of information, increasingly digitized life, and the type of work that requires a high level of reasoning. All of these things require literacy.

Literacy is an effort to build a progressive society. The higher the literacy level of the community, the higher the quality of a nation. This shows that literacy activities that start from individuals can have an impact on something bigger, and can even form a glorious civilization. Awareness of literacy that starts from reading interest occupies an important role in advancing the nation.

Reading is one of the basic literacy that is most needed in facing the times and in shaping global competence (Widodo et al., 2019). Unfortunately, previous research has shown the fact that reading interest is still a problem in Indonesia (Fahmy et al., 2021). Compared to other ASEAN countries, Indonesia 'wins' the lowest position regarding the interest of reading (Kasiyun, 2015). On an international scale, UNESCO recorded that the reading index in Indonesia is only 0.001%, which means that only 1 in 1000 Indonesian people have an interest in reading (Nopilda & Kristiawan, 2018).

Previous research has shown the fact that reading interest is still a problem in education in Indonesia (Fahmy et al., 2021). The current low level of literacy and interest in reading in Indonesia is exacerbated by the Covid-19 pandemic. Distance learning (Pembelajaran Jarak Jauh/PJJ) is an alternative to learning at school. As a result, students are too dependent on devices, while they have not been able to use devices wisely for learning purposes. So with the existence of PJJ, there is interference with the reading activities of elementary school students (Fahmy et al., 2021).

Various problems related to literacy are also problems in the social sphere of the Pondok community. Pondok is a Padukuhan in Selomartani Village, Kapanewon Kalasan, Sleman Regency. Despite having diverse livelihoods, most of the parents in Padukuhan Pondok are farmers and casual labourers. The condition of parents who have to work and the lack of ability of parents in teaching children are felt by the Padukuhan Pondok community.

Referring to the social condition of the Padukuhan Pondok community, the majority of which are not highly educated, busy at work and the addition of the PJJ situation, one of the effective strategies in encouraging children's interest in reading activities is to provide reading materials in the home environment (Bano et al., 2018). Other alternatives presented by Huriyah (2016) which tells that the family library can be the most appropriate means of providing reading materials. The availability of reading material facilities such as community reading parks (TBM) can also be another alternative.

On the other hand, the majority of the people of Padukuhan Pondok are moslems. The availability of mosque can be empowered not only as a place of prayer, but also as a center for community activities. This is as the results of the study by Farahati (2011) that nowadays mosques are not only built for prayer, but also have an important role as a place to educate and guide people, help find solutions to

disputes and problems, and participate in social activities. Even Rasulullah saw. in his time using the mosque as an educational center, a place for deliberation, and fostering the mental and morals of the shahabat (Mulyono, 2017). Thus, the existence of the mosque has a very deep and broad potential in helping the community.

### **A. Literature review**

Several studies on community empowerment through literacy have been carried out by previous researchers. Journals that discuss the similarity of objects and research theories are used as references in this study. The following are previous studies that are used as literature reviews in this study:

First, Hutri Agustino in his research "Community Empowerment Based on the Literacy Movement at the Pondok Sinau Lentera Anak Nusantara Community Reading Park" published in the Social Welfare Journal in 2019, generally also discusses community empowerment. The purpose of this study is to determine the relationship between community empowerment of various literacy movements and the impact of socio-economic changes in society. The researcher uses the theory of community empowerment and literacy theory and uses a qualitative descriptive method. From the results of this study, it can be seen that there is a relationship between community empowerment based on the literacy movement and the socio-economic changes of the surrounding community.

Second, in the Journal of Community Empowerment with the Character, "Community Literacy through Community Reading Parks (TBM)" Budi Bakti, East Lampung Regency by Irsad et al. (2020). The purpose of this empowerment is to provide assistance in coding management, circulation management, promotion and publication efforts based on websites and android applications. The method used is Participatory Action Research (PAR). This activity resulted in coding the collection of TBM Budi Bakti, membership management, recording the circulation of collections, as well as media promotion and publications based on websites and android applications.

Third, Acep Zoni Saeful Mubarak (2021), "Mosque-Based Money Waqf Literacy" published by the Islamic Guidance Journal. The purpose of this study is to examine whether mosques can be used effectively to build cash waqf literacy, in this case the researcher uses literacy theory. The method used in this study is descriptive qualitative sourced from literature review. The results and findings obtained from this study are strategies in mosque-based cash waqf literacy can be done in the following ways: first, building cooperation with organizations that have the duties and functions of mosque development. Second, compiling material for the taklim assembly and sermons on cash waqf so that they become material supplies for preachers and preachers and third, organizing Training of Trainers (TOT) for preachers and preachers.

The similarity between the research above and this research is that they both examine community empowerment through the literacy movement, based on public places (mosques), using qualitative methods. Apart from some similarities, this research has differences in the object of research, namely, children and the people of Padukuhan Pondok, Selomartani.

## **B. Community empowerment**

Empowerment is etymologically derived from the word "power" which means empowerment or power (Hutri, 2019). Community empowerment means giving power or strength to the community. Dilla Hardina and M. Fikriansyah argue that community empowerment is an effort made by individuals, groups, or institutions in providing provisions in the form of information, skills, and certain skills to the community in order to support a more dignified and prosperous life (Agustiani & Wicaksono, 2021). Payne, in Ministry of Social Affairs (2020) explained that the purpose of community empowerment is to help each other and learn through the development of small steps in order to achieve a larger goal. In simple terms, it can be concluded that community empowerment is an effort made by individuals or groups with the aim of helping the community through certain steps in order to achieve a more dignified and prosperous life.

Aspects of community empowerment in an effort to empower the community can be studied from 3 (three) aspects: (1) *Enabling*, creating an atmosphere that allows the potential of the community to develop. (2) *Empowering*, strengthening the potential of the community through concrete steps involving the provision of various inputs and opening up various opportunities that will make the community more empowered. (3) *Protecting*, namely protecting and defending the interests of the community in the decision-making process concerning themselves and their community is an important element, so that community empowerment is closely related to strengthening, civilizing and experiencing democracy (Friedman, 1994). While the stages in the community empowerment process according to Adi (2003): *engagement, assessment, planning, action plan formulation, implementation, evaluation, and termination.*

By looking at literacy problems and reading interest in Padukuhan Pondok, and the potential of mosques as centers of community activities, a mosque-based "Teras Baca" is needed as an alternative solution in dealing with literacy problems, especially for children in Padukuhan Pondok, Selomartani, Kalasan. The mosque-based "Teras Baca" Program is also one of the mosque-based community empowerment efforts. Mosque-based community empowerment activities are interpreted as a mosque movement which is a central force centered on community participation in an area that is able to become a driving force for empowerment activities in increasing independence, welfare and improving the quality of life for the better (Ridwanullah & Herdiana, 2018).

The mosque-based Reading Terrace Program is one of the programs held by the 11 Thematic KKN 105 UIN Sunan Kalijaga group to respond to community complaints, especially on the level of children's understanding of the subject matter that is lacking, low interest in reading, and the lack of empowerment of the mosque as a center of activity. Based on this background, the purpose of this research is to develop a participatory interest in reading and literacy awareness in children and the people of Padukuhan Pondok, Selomartani in general through mosque-based community empowerment using the Teras Baca literacy program.

## **2. METHOD**

This study uses a qualitative method with a participatory approach. Qualitative research is research that produces and processes descriptive data such as transcripts of conversations or interviews, field notes, documents, sound or video recordings and so on (Poerwandari, 1998). While the participatory approach is carried out in a dialogical and interactive way in order to empower research, share thoughts about the purpose of the method, conclusions and other aspects in the whole research process. The research implementation starts from data collection, design preparation, instrumentation, processing to report preparation always with informants who are played not as objects but as subjects in a study (Kusnaka & Wisdom, 2003). The participatory approach is considered the most appropriate method in community empowerment research.

Determination of informants is done using purposive sampling technique. Purposive sampling is a sampling technique of data sources with certain considerations (Sugiyono, 2015). Lincoln & Guba (in Sugiyono, 2015) said the selected sample serves to obtain maximum information, not to generalize. Samples are not taken at random but are instead selected according to certain criteria (Poerwandari, 1998). The term informant is more commonly used instead of the term sample in qualitative research. Informants in this study were Mr. Dukuh Pondok, Chairman of the Takmir of Sarimulyo Mosque, and the youth of the Karang Taruna Muda Wicaksana Padukuhan Pondok. The informants were selected with consideration as key figures in Padukuhan Pondok in carrying out the empowerment research that was carried out.

Determination of the area was determined using purposive methods (methods on purpose) namely Padukuhan Pondok, Kalurahan Selomartani, Kapanewon Kalasan, Sleman Regency, Special Region of Yogyakarta. The primary data sources used in this research are data obtained from the first hand, namely the respondent concerned through an in-depth interview process, in this case is Mr. Dukuh Pondok and the Chairman of Takmir Masjid Sarimulyo. In addition, a Forum Group Discussion (FGD) was also conducted with the youth group Karang Taruna Muda Wicaksana Padukuhan Pondok. While the secondary data source used is through observation when conducting research to strengthen the findings during the data collection process in the field.

The validity of the data was tested through the triangulation method. This method is checking data from various sources, in various ways and at various times (Sugiyono, 2015). Meanwhile, according to Miles & Huberman (1992) Informant review techniques or feedback from informants can also be used to ensure the validity of the data to be collected in the study.

## **3. RESULTS AND DISCUSSION**

Community empowerment is an effort made by individuals or groups with the aim of helping the community through certain steps in order to achieve a more dignified and prosperous life. As the origin of the word-daya or "power" in English, the empowerment referred to in this study is in line with the understanding put forward by The Webster & Oxford English Dictionary, namely to give ability to or to enable or an effort to enable and empower the community (Mubyarto, 2000). In this

context, the empowerment in question is the effort of the Karang Taruna Muda Wicaksana Padukuhan Pondok and Ketakmiran Sarimulyo Mosque in expanding the function of the mosque for the benefit of the people, especially in the field of literacy.

Sumodiningrat (2002) describes community empowerment must go through the following approach. *First*, the effort must be directed and directed directly to the parties in need in order to resolve the existing problems. *Second*, community empowerment programs must involve and involve the community in the implementation process. It aims to be able to improve the community's ability to design, manage, and account for. *Third*, using a group approach (Bhinadi, 2017).

So far, many community empowerment programs have focused only on the economic or social and environmental fields. Today, community empowerment is starting to enter the world of education such as the literacy movement. For this reason, the literacy movement can also be regarded as a community empowerment program by eliminating illiteracy, improving the quality of education and public interest in reading which, if investigated in the future, will even have an impact on alleviating poverty. The literacy movement has been echoed by various institutions with the establishment of a small library with all kinds of terms. In this study, the KKN 105 UIN Sunan Kalijaga tried to empower the community with the literacy movement through the provision of a "Teras Baca".

Community empowerment can be carried out by several elements. In mosque-based empowerment through the "Teras Baca" literacy program, the elements involved are the Pondok Padukuhan people, the Sarimulyo Mosque Dispensary, the Karang Taruna Muda Wicaksana, and KKN 105 students at UIN Sunan Kalijaga. A more solid, comprehensive and sustainable empowerment process will be achieved when various elements are able to build partnerships and networks based on the principles of mutual trust and respect (Eko, 2002 in Ministry of Social Affairs, 2020).

As there must be 3 aspects in community empowerment (Friedman, 1994), then what is being done must of course include part of the process of creating a climate that is capable of developing community capacity (*enabling*), strengthening existing potential (*empowering*) and protecting and defending the process that increasingly empowers the community to determine their future (*protecting*). Meanwhile, the stages of mosque-based community empowerment through the Teras Baca literacy program according to the stages of Adi (2003) are as follows:

#### **A. Preparation Phase (Engagement)**

The preparation stage includes field preparation and officer preparation. Preparations were made before entering the official team drop-off schedule in the field. Field preparation is carried out to find a suitable place to be targeted through a feasibility test. In the context of this research, the location was available because this community empowerment was carried out when the KKN 105 Thematic UIN Sunan Kalijaga program was implemented with the Padukuhan Pondok itself who proposed the location of the empowerment first. So that field preparation is only related to formal administration and licensing from related parties.

Meanwhile, the preparation of officers needs to be done in order to harmonize perceptions among team members in choosing the approach used during

community development. The process of preparing officers needs to involve relevant community leaders to carry out the initial approach. In this study, the characters met were Mr. Dukuh Pondok, the Chairman of the Takmir of the Sarimulyo Mosque, and representatives of the youth Karang Taruna Muda Wicaksana Padukuhan Pondok. This preparatory stage opens the initial path in carrying out the community empowerment process in Padukuhan Pondok.

## **B. Assessment**

The assessment process is carried out by identifying the problems or needs expressed along with the resources owned by Padukuhan Pondok as the target community. There needs to be active community involvement in the assessment process so that the problems that come out are from their own point of view. Researchers facilitate the community to prioritize the problems they present.

In this study, the assessment process of the Padukuhan Pondok Selomartani community was carried out using an in-depth interview technique with community leaders, in this case Mr. Dukuh Pondok and the Chairman of Takmir Masjid Sarimulyo. Through an interview with Mr. Dukuh Pondok, it was known that during PJJ, parents in Padukuhan Pondok had difficulties in teaching their children.

*"...In this cottage, the problem is the difficulty of parents in teaching their children, in accompanying their children to study at home. Most of them are farmers and freelancers, so yes, they work during the day. Came home tired..."*

Meanwhile, through the Chairperson of the Sarimulyo Mosque Takmir, there is a desire to enliven the mosque and make the mosque a center for community activities.

*"...If possible, like at the beginning of the application, which is to enliven the mosque. Now the program is up to you, the important thing is the effort to make the mosque a center for community activities..."*

A Forum Group Discussion (FGD) was also held with the youth group Karang Taruna Muda Wicaksana Padukuhan Pondok as a youth mobilizing group. Through this FGD, it was found that literacy and interest in reading in Padukuhan Pondok were still lacking. The children in Padukuhan Pondok are also quite difficult to understand the school subject matter due to the applicable PJJ.

*"...Most of the children have difficulty understanding the lesson. There are no teachers, all of them are online, their parents also work full-time, right, they don't really understand children's subject matter..."*(Chairman of Youth Organization)

*"In this cottage, the literacy rate is still very low, as if there are no activities that can increase interest in reading. Let the children have useful activities like that."*(Chairman of Youth Organization)

In addition, researchers also made observations on field conditions to strengthen the findings. At this stage, researchers and related parties identify

problems and available resources in Padukuhan Pondok. The problems that really arise from the community are the condition of parents who have to continue working, the inability of parents to teach children during the pandemic, the difficulty of children in understanding school material, and the low literacy and interest in reading felt by the people of Padukuhan Pondok. In addition, there is also a strong desire to make the mosque not only a place of prayer, but also a center for community activities. The results of this study will be followed up at the next stage, namely the planning stage.

### **C. Stage of Alternative Program Planning (Planning)**

At this stage, in a participatory way, the researcher tries to involve the community in thinking about alternative programs and activities that can be carried out with the existing potential. The researcher acts as a facilitator in helping the community determine the most effective alternative programs and activities. By looking at the existing problems, there are several suggestions from the community regarding the program to be formulated.

Several proposals that surfaced, among others, were the proposal to provide facilities that could foster a reading climate for children in Padukuhan Pondok and the proposal put forward by the Head of Youth Organization in the form of a child learning mentoring program. The location of the facilities to be used was chosen based on the proposal of the Chairman of the Mosque Takmir to empower the mosque. By considering several problems, situations, resources, and available time, an agreed program plan was obtained, namely the mosque-based Teras Baca literacy program.

"Teras" in the KBBI is said to mean a rather high ground or floor in front of the house. In general, the term "teras" is nothing but the front porch, veranda, or hallway. So if it is interpreted linguistically, the meaning of the "Teras Baca" refers to a place that is used for reading activities. To refer to the same meaning, in fact many other terms have emerged, such as reading houses, fairy tale houses, smart terraces, or community reading gardens.

The origination of the name "Teras Baca" itself was based on the use of the terrace of the Sarimulyo Mosque, Pondok for reading activities. The purpose of placing the "Teras Baca" at the Sarimulyo Mosque is an effort to empower the mosque. It is hoped that the mosque is not only a place of worship but also a center for community activities, one of which is literacy. The literacy activity that grows in the mosque through the Teras Baca program is expected to be able to increase the intelligence of children and local residents through reading and writing. So that later from the mosque was born a generation that has the power of critical reasoning while still holding fast to religious values.

### **D. Action Plan Formulation**

At the stage of formulating the action plan, the researcher and the Karang Taruna Padukuhan Pondok group as the driving force, formulate together what activities will be carried out in carrying out the mosque-based "Teras Baca" work program in the Covid-19 pandemic situation with various existing obstacles. At this stage, several activities that can be formulated and determined are: providing

facilities in the form of a small library, providing assistance to children in learning through Whatsapp groups, borrowing books once a week, holding poetry contests, and making magazines as souvenirs. as well as documentation of activities.

At this stage, a program implementation planning table has also been formed as shown in table 1.

**Table 1. Program implementation planning**

Name of activity	Implementation Process	Target Target
Book Borrowing	<ul style="list-style-type: none"> <li>- Pick up schedule is every Monday from 15.00 to 17.00 WIB.</li> <li>- Collaborate with youth youth organizations in monitoring the process of picking up and returning books.</li> </ul>	6th grade elementary school children and 7th grade junior high school students
Children's Learning Assistance	<ul style="list-style-type: none"> <li>- This is done through a Whatsapp group or personal chat if necessary.</li> <li>- The implementation is also to reflect the results of reading books.</li> </ul>	6th grade elementary school children and 7th grade junior high school students
Poetry Creation Contest	<ul style="list-style-type: none"> <li>- Competition for children aged 10-15 years</li> <li>- Submitting works via Google Form</li> </ul>	Children aged 10 - 15 years
Magazine	<ul style="list-style-type: none"> <li>- As a capacity and appreciation for the work of children, poetry competition.</li> <li>- Provide opportunities for residents who want to submit their writings to be published.</li> </ul>	General public

**E. Implementation Phase (Implementation)**

This stage is the most important stage in the community development process. The success or failure of community empowerment depends on whether or not the implementation of the program is carried out smoothly. The implementation of the “Teras Baca” program has been successfully carried out as follows:

1) “Teras Baca”



**Figure 1. Procurement of a “Teras Baca” at the Sarimulyo Mosque, Pondok (Source: Group Document)**

One form of implementation of the literacy movement is the habit of reading with the application of borrowing books. This habituation is the most important thing to be able to create a reading culture in the community. In a study on the habituation of the literacy movement in schools, it can be found that this habituation stage consists of providing facilities and infrastructure, selecting reading books,

reading habits before learning, equipping school facilities with various kinds of texts, and involving the public in the literacy movement (Burhan et al., 2020).

The Teras Baca program, which was held at Padukuhan Pondok, initially targeted children between the ages of 11 to 13 years or in other words, the range of elementary school children from grade 6 to grade 7 junior high school. Determination of this target is the result of a decision after considering several things that happened in the Padukuhan Pondok environment. Due to the Covid-19 pandemic that is still spreading widely, the implementation of the Teras Baca program is semi-online, namely borrowing books directly at mosques and mentoring learning and reflecting on reading done online. For this reason, one of the considerations is that children below the target are considered unable to operate gadgets properly and correctly.

The targeting of children in the literacy movement is considered very appropriate considering that at this time children's curiosity is at a golden point. This is in line with the opinion of Shihab (2019) that the main capital of literacy in children is curiosity. By cultivating curiosity in children, their thinking power is much improved so that the knowledge taught is no doubt easier to absorb and digest.

In order to attract enthusiasm and stimulate children's curiosity on the "Teras Baca" at Padukuhan Pondok, KKN 105 UIN Sunan Kalijaga Group seeks to provide interesting reading books for elementary and middle schools, namely fiction books in the form of children's short stories and comics. However, other reading books such as religious books and learning books are also provided.

Implementation of the online "Teras Baca" program, the 11 Thematic KKN 105 UIN Sunan Kalijaga group in collaboration with the Karang Taruna Padukuhan Pondok by coordinating via Whatsapp. In addition, the formation of Whatsapp groups for children who are registered as members of the "Teras Baca" is also carried out as an effort to assist learning and reflect on the results of children's reading. Each group is filled with 2 to 3 children with 2 supervisors in it. While offline, the field coordination section in monitoring the book lending process is carried out by the youth of Karang Taruna Padukuhan Pondok.

When compared, the difference between the "Teras Baca" and the library lies in the quantity of books available, in terms of the rules applied. Libraries have quite strict rules, such as not being allowed to bring food or drink, not being allowed to make noise, and so on. However, it is suggested that Teras Baca is not. It is feared that the application of rules that are too strict will make children uncomfortable, especially if the purpose of the "Teras Baca" is to foster interest in reading (Praheto & Sayekti, 2019). However, the KKN UIN Sunan Kalijaga group in the implementation stage of the Teras Baca book borrowing at Padukuhan Pondok has determined a book borrowing schedule. This is due to the Covid-19 pandemic, which requires social distancing. So, people, especially children, can only borrow books on certain days. The schedule for borrowing books is on Mondays at 15.00-16.00 and 16.00-17.00. One borrower child is given 7 days to be able to read and return the book on time.

It is important to note that at Padukuhan Pondok, Selomartani Village, the "Teras Baca" organized by members of KKN 105 UIN Sunan Kalijaga group was the

initiator of the literacy movement for the local community. So, in this habituation stage, the points emphasized are how people, especially children, have an interest in a book. As the first literacy movement program, the enthusiasm of the children was considered quite good in the activity of borrowing books. Reading books in the form of children's short stories with attractive front cover images are able to captivate children's curiosity to read, although in the end it is not enough to take 7 days.

## 2) Children's Learning Assistance

Literacy is not just reading or writing. Literacy teaching supports all of our goals, namely educational goals (Shihab & Komunitas Guru Belajar, 2019). Indeed, the literacy program should not only focus on the reading movement, especially if the program is mosque-based. For example, an article that reveals the role of the Sudirman Colombo Mosque, DIY as a literacy center with various programs outside the reading movement, one of which is Ngaji Philosophy (Nugraha & Sunartiningsih, 2021). The points that must be understood are the role of the mosque as an educational center which is the main goal in the literacy movement.

In its implementation, the child learning assistance program initiated by KKN 105 UIN Sunan Kalijaga group cannot be carried out in a mosque due to pandemic conditions. Although it is still far from the concept of 'Islamic education center' or 'mosque-based education', these online activities are aimed at monitoring children's literacy activities and helping children understand online learning materials. Children's learning assistance is carried out through Whatsapp groups by dividing children into several small groups in which there is an older brother from the KKN group.

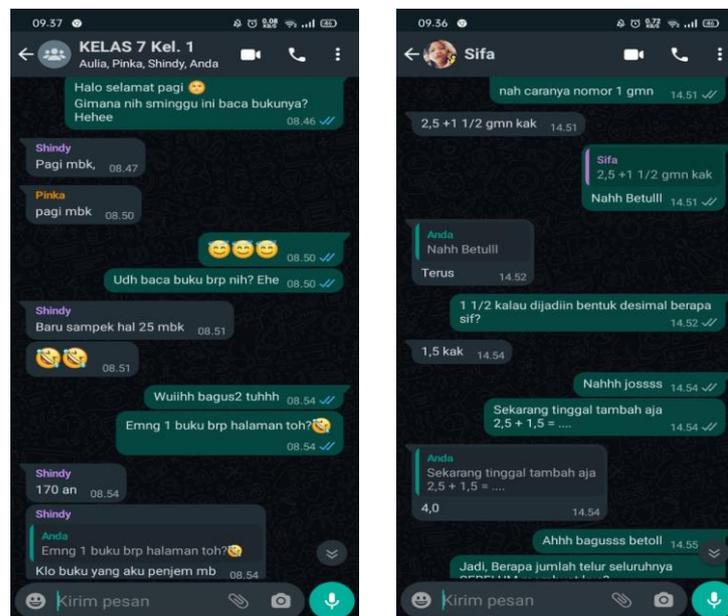


Figure 2. Discussion of Reading Results (via Group) and Children's Learning Assistance (via personal chat) (Source: Personal Document)

The formation of Whatsapp groups apart from assisting children's learning, is also aimed at knowing the extent to which children are able to understand reading

books through discussion activities to reflect on books. PIRLS (Progress in International Reading Literacy Study), one of the international study institutions, tries to examine children's ability to understand reading. PIRLS provides 4 types of understanding processes, including looking for information that is stated explicitly, drawing conclusions directly, interpreting and integrating ideas and information, as well as assessing and analyzing reading content, language use, and text elements (Kharizmi, 2015). Through the activity of reflecting on the reading results, it can be seen the level of children's understanding of the book. Children will get used to processing their thoughts on what they read, so this activity can also train children to think and try to understand the learning material provided by the school.

In addition to empowering the mosque, this child learning mentoring activity is carried out as an effort to help parents in Padukuhan Pondok admits that they find it difficult to allocate time to be able to accompany their children to study and do not have the money to send their children to tutoring centers.

### 3) Poetry Creation Contest

Literacy can grow when children are creative and produce “early work” like an expert when exploring their favorite field (Shihab & Komunitas Guru Belajar, 2019). Like water that is poured into a teapot, if it continues and is not accommodated in a glass, it will overflow and be wasted, as well as the relationship between reading and writing. A person who reads a lot will not be useful if he has not written it down in an article.

In order to increase children's creativity, especially in the field of reading and writing, a poetry competition program is held for children with an age range of 10 to 15 years. Members who are registered in Teras Baca have the opportunity to be accompanied and mentored by their supervisor in compiling a work. In addition to training vocabulary, the communication that occurs between the supervisor and the child triggers the child's thinking power so that they are able to express their thoughts in written form.



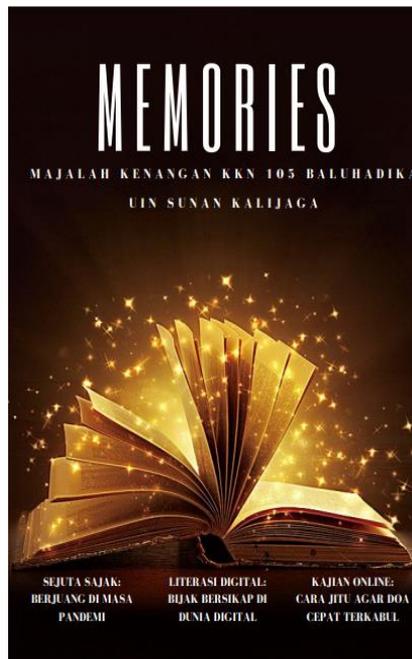
**Figure 3. Poetry Creation Competition Poster (Source: Group Document)**

The culture of the Padukuhan Pondok community is to like social activities that use more physical activity in field work. This is indeed common in the body of Indonesian society. According to a report submitted by the Padukuhan Pondok youth organization, his party had tried to hold a writing competition in the form of writing a speech text, but the children's interest in writing was still very low. For this reason, mentoring each child through Whatsapp groups or private chats can help children process their own work, or at least start to be interested in the field of writing.

#### 4) Magazine

Appreciation of children's literary works is highly recommended both for the continuity of literature or increasing self-confidence in children. Santoso (2003) provides the formulation of children's literary appreciation is an appreciation of children's literary works as a result of introduction, understanding, interpretation, appreciation, and enjoyment supported by inner sensitivity to the values contained in the work (Anafiah, 2018).

There are several forms of appreciation for children's work, including documenting literary works and creative activities in the form of writing competitions or other creative activities (Anafiah, 2018). The creation of a magazine or magazine of memories is the last Teras Baca program initiated by the 11 Thematic KKN 105 UIN Sunan Kalijaga group. The purpose of this program is as a form of appreciation for the work of the Padukuhan Pondok community in general and among children in particular.



**Picture 4. Memories Magazine Cover (Source: Group Document)**

An experiment was carried out by the youth organization on the interest of the Padukuhan Pondok community. As a result, parents and children will be easily attracted if the activities they do can be exposed through videos and published on the Youtube platform. Moving on from the recognition of the Karang Taruna Chair, appreciation of children's work in the form of magazine documentation is something worth trying. Although the level of interest is not comparable to documentation in the form of videos, the magazine program is considered to be able to provide its own enthusiasm and pride for children to see their work published in a magazine.

#### **F. Stage of Evaluation (Evaluation)**

Evaluation needs to be done as a process of monitoring the community and researchers on the program being carried out. Qualitatively, the evaluation involves the community as much as possible. Community involvement is used as internal control so that in the long term it is expected to form a system in society that is more independent by utilizing existing resources. Feedback from the community will also be used as an evaluation in improving activities.

In practice, society gives positive feedback towards the presence of this mosque-based "Teras Baca". The presence of the mosque-based "Teras Baca" program has a positive impact on the people of Padukuhan Pondok Selomartani in increasing literacy, increasing the love of reading and writing, and familiarizing children in the mosque environment. Through the "Teras Baca", the community opens up insight about the potential of the children of the Padukuhan Pondok community who have potential related to the academic world and literature.

*"...All the programs carried out in the Pondok Dusun were very impressive and opened the eyes of the hamlet residents, especially the young people of Padukuhan Pondok to keep moving and being creative in the midst of a*

*pandemic. The Teras Baca work program for example, this program is a very new thing in the Pondok Padukuhan and is a breakthrough in the limitations of knowledge that are broken by the provision of books, besides the Teras Baca program is also able to collaborate between children and youth in the Padukuhan to work together in order to achieve an increase in reading interest. at Padukuhan Pondok....”(Chairman of Youth Organization)*

In addition, for long-term sustainability, the Padukuhan Pondok community through Mr. Dukuh Pondok, the Chairperson of the Sarimulyo Mosque Takmir, and the Chairperson of the Karang Taruna stated that they are ready to continue independently this program that has been initiated.

While quantitatively, the evaluation is carried out with a scale of program success.

**Table 2. Measurement of Achievement of the “Teras Baca” Work Program**

No	Activities in Implementation	Level of Achievement in Implementation	Score
1	“Teras Baca”	Children are orderly in borrowing books once a week	4
2	Children's Learning Assistance	There are some children who are less active and shy to ask questions	3
3	Poetry Creation Contest	Lack of human resources interested in this race	3
4	Magazine	Enthusiastic children send their work for inclusion in the magazine	4

Maximum points for activity achievement = 4

Number of activities= 4

Total score = 4 x 4 = 16

Achievement score= (4 + 3 + 3 + 4) = 14

Percentage of achievement = 14/16 = 0.875 = 87.5%

## **G. Termination Stage**

The termination stage is the stage of formal separation from the Padukuhan Pondok community. Termination is done because it has fulfilled the predetermined time. The process of community empowerment is useful for improving the quality of life together, starting from routine activities, which will then be recognized, and the benefits will be felt. With the formal termination of the empowerment process, it is hoped that there will be new social behavior in the community. In this context, there is certainly an increase in literacy and reading culture, especially for children in Padukuhan Pondok Selomartani.

The community empowerment process is a continuous learning process for the community with the aim of community independence in efforts to improve their standard of living (Hadiyanti, 2008). The most important point in the termination stage is the sustainability of the program that has been implemented using the potential that exists in the community. In the context of Padukuhan Pondok, the Karang Taruna, which is considered active, stated that it was ready to follow up on the Teras Baca program, seeing that a number of people, especially children, were starting to be interested in the books provided. The farewell was not done directly by handing over the entire program mandate to the local party, but the empowerment team slowly let go of their hands. This means that even though the official withdrawal of the team has been carried out, the team of 11 Thematic KKN

105 UIN Sunan Kalijaga group is expected to still be able to supervise and provide assistance if needed.

Regardless of the presence or absence of external stimuli from the 11 Thematic KKN 105 UIN Sunan Kalijaga group, the literacy program that occurs is not expected to be a compulsion, but part of the willingness and awareness of the sustainability of community empowerment. The process that has been done previously, during the literacy program can be used as a reference to make improvements to better empowerment in the future.

#### **4. CONCLUSION**

Mosque-based community empowerment through the literacy program “Teras Baca” at Padukuhan Pondok Selomartani Kalasan Sleman is carried out in a participatory manner through the following stages: Preparation Phase (Engagement), Assessment Phase (Assessment), Alternative Program Planning Phase (Planning), Action Plan Formulation Phase (Action Plan Formulation), Implementation Phase, Evaluation Phase, and Termination Phase. Termination is done not because the community has been able to 'independently' but because it has fulfilled the predetermined time. Therefore, for Mr. Dukuh Pondok, Chairman of the Takmir of Sarimulyo Mosque, and Karang Taruna Muda Wicaksana, it is hoped that they will be able to continue to work together to achieve a more prosperous life and the development of the literacy movement in the future. In its implementation, there are several shortcomings due to limited time, pandemic conditions, and the lack of experience of researchers in community empowerment.

However, community empowerment can be implemented and is able to reach this point. Future researchers are expected to be able to explore further about community empowerment, especially in increasing literacy interest. So it is also hoped that this research can be a trigger for further writers so that studies and research related to mosque-based community empowerment through literacy programs do not stop here. community empowerment can be implemented and able to reach this point.

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