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# National Literacy Movement Policy and the Role of Literacy Communities in Human Development: Evidence from Lombok

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| A R T I C L E I N F O | A B S T R A C T |
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| *Keywords:* Literacy Community, Policy, Sociocultural<br><br>*Received : 08, May*<br>*Revised : 01, June*<br>*Accepted: 03, July*<br><br>©2023 Tebay: This is an open-access article distributed under the terms of the Creative Commons Atribusi 4.0 Internasional.<br><br>(cc) (i) BY | The tourism industry on the island of Lombok has influenced aspects of local culture, including the shifting of cultural values to commodity values. The literacy community then grows because of the concern of intellectual circles about the lack of literacy. This study uses a literature review approach. Primary data comes from observations, while secondary data is collected through journals, books, and articles. Data analysis was performed by connecting the data systematically and reflecting during the study. The validity of the data is measured by an external audit. The results showed that the interaction of the literacy community formed a variant of strategies for adaptation. |

**INTRODUCTION**

Literacy and education have the same goal that is the development of Human Resources (HR), so that policies and national development programs lead to education and the socio-cultural sector. In line with this statement, literacy and education intertwine to increase the welfare of society (Brodjonegoro, 2018). In improving human resources, especially increasing literacy, since 2016 the Ministry of Education and Culture (Kemdikbud) has intensified the Gerakan Literasi Nasional (GLN) or National Literacy Movement program. GLN is one of the national programs to encourage the practice of literacy to foster and encourage a reading culture in society. The GLN program was initiated by the Ministry of Education and Culture as one of the government's efforts to overcome the problem of low reading interest in Indonesian society. Based on the Programme for International Student Assessment (PISA) survey in 2015, it was stated that Indonesia was in 64th place out of 72 countries. During the 2012-2015 period, the PISA score for reading increased by only 1 point from 396 to 397 (Solihin et al., 2019). Meanwhile, the results of a survey from Central Connecticut State University explained that Indonesia was in 60th place out of 61 countries surveyed. In line with UNESCO, 2016 shows the percentage of reading interest in Indonesians is only around 0.0001%, which means one in a thousand people (Nopilda & Kristiawan, 2018). The latest survey from PISA released in December 2019 shows that the Indonesian literacy category is ranked 74th out of 79 countries (Redaksi-BBA, 2020). Nationally, until 2019, the provinces of Papua, West Papua, North Sulawesi and West Nusa Tenggara are in the top four with low reading interest (SuaraNTB, 2019). Reflecting on the various surveys and reports, it shows clearly that the GLN program has not been able to make a significant difference to increasing literacy in Indonesia.

Literacy that was previously understood as reading and writing is blooming with a broad meaning. Comprehensively, literacy is identified as information to answer contextual problems, (Anggraini, 2016). However, along the way, literacy in society is hampered. This situation is due to aspects of government policies that are out of sync with the ideal conditions of society so that literacy access decreases (Yanto et al., 2016). Government policies tend to actualize literacy programs based on centralistic considerations. Conversely, people tend to access literacy based on needs. This suggests that there are a number of obstacles within the government. Promotion of interest in reading to the public has so far been constrained by aspects of Human Resources (Adryawin et al., 2018; Ariyani, L.P.S, Wayan M, Nengah B.A, 2017). Libraries carried out by the government in the corridor of programs and policies are limited to book lending activities (Håklev, 2008; Kalida, 2015; Yanto et al., 2016). On the other hand, so far, the distance between libraries and the realities faced by the community is paradoxical in the interests of society with libraries that are busy with technical and administrative matters (Lestari & Subekti, 2019).

These problems seem to have encouraged literacy activist groups to move to solve and increase reading interest in the community. NTB is in the fourth rank with low reading interest (SuaraNTB, 2019). In suarantb.com the

Head of the Library and Archives Office of Manggaukang Rabau, revealed that the low indicator of reading interest in NTB is that of 100,000 people, only one person reads a book (SuaraNTB, 2019). This apprehensive situation has initiated the Community to improve literacy culture in Lombok. The literacy community as part of the community movement, moves autonomously to care for literacy in order to increase interest in reading on the island of Lombok (Muttaqin et al., 2020). Social movements become the control and at the same time preserve the cells that grow from the reality of Lombok society in particular.

In a universal framework, literacy is the center of life. Guidelines that drive the growth of social attitudes, for individuals and communities. So that it is not wrong if the national policy priority is to adopt a literacy movement to be carried out by all parties both individually and in groups (Andina, 2017; Herdiana et al., 2019; Permatasari, 2015). Literacy, as a long-term and sustainable program, generates various movements with uniqueness and creativity in spreading the spirit of literacy, such as opening reading booth in public places (Agusta, 2020). The literacy community is able to survive even though it does not have a permanent building (Irham, 2019). The community uses public space as a place for reading booth activities. The reading booth provide various books that readers can read for free. With the concept of Lesehan (sitting on the floor) these activities are expected to be able to attract public interest in reading.

The existence of the literacy community departs from the objective initiation of society that is clean from economic motives and activities based on empirical facts on the social situation of society. Social practices carried out by the Literacy Community as a strategy to fulfill their goals cannot be separated from the aspects of the capital owned by the Literacy Community. For example, social capital and cultural capital which are synergized with each other. Social capital is closely related to connectivity between individuals and between groups (Wijaya & Salam, 2019). The meaning of field can only be embraced by capital. Bourdieu views cultural capital as something material that includes a variety of symbolic values, taste variants, and consumption systems (Riawati, 2017; Ricahard Harker, Cheleen Mahar, 2005). Cultural capital, emphasizes Bourdieu, summarizes art, education, forms of language distributed in the exchange system (Krisdinanto, 2016; Pénet, 2015; Ricahard Harker, Cheleen Mahar, 2005; Zulhair, 2018). With the various problems that exist, the community comes with a series of strategies, practicing cultural capital that can support community goals. The reflection on the strategy of the community is slightly different from the national literacy movement program launched by the Ministry of Education and Culture. As already mentioned, the activity of opening a book-reading booth in the yard of Mataram University is aimed to attract interest in reading campus elements. Then the distribution of a thousand books to a reading house in Bayan District and in collaboration with the management of the Rinjani Reading Park. This step is linked to the practice of channeling social capital which allows for sustainable interaction between the Community and the society. As well as cultural capital that can situate members of the Community as owners of knowledge in building a literacy

climate. The purpose of this research is to analyze the capital, habitus and social practice of Komunitas in spreading literacy to society.

## THEORETICAL REVIEW

The substance of this research departs from Bourdieu's perspective of interpreting the independence of the Community, observing the habitus, and analyzing capacity building practices in translating literacy into various domains. However, what is different from Bourdieu's thinking is that the community does not aim to place power as a inevitability. The literacy community empowers capital to balance the impact of the cultural shock that the tourism industry has brought, by distributing literacy values among community entities.

### Social Capital, Habitus and Social Practice Arena

Bordieu puts capital as a conduction for group development (Wijaya & Salam, 2019). Social capital becomes substantial aspect to find out which groups can adapt to the environment then forms the habitus or cognitive structure in the process of adaption (Harker & Mahar, 2005). Bourdieu said that the environment is an arena where capital is distributed in the form of social practice. Then determine a group to survive in social relations.

Fathy (2019) shows a relathionship between a social capital with inclusiveness and community empowerment. This article concludes that the concept of social capital serves as a useful frame of mind for successful development and policy formulation (Fathy, 2019). However, this research is limited to explaining the concept of social capital as a theoritical framework that can be used as a policy recommendation.

### Community Based Literacy Movement

Methods to determine the dynamics of social groups and social capital can be started by finding and examining the dynamics of an organization and its contribution to the social environment. This can be examined through ideological characteristics, social and cultural characteristics and environmental characteristics which also influence opinion on the existence of the literacy community. In line with the definition of literacy that has changed and developed, the government through the Ministry of Education and Culture has introduced literacy through the Gerakan Literasi Nasional (GLN) or National Literacy Movement program.

Sugiarti (2019) shows that literacy is a source of information about reality. Literacy must have a clear focus. This research is focus to oral and written literature, but has not unraveled the role of the community in the development of literacy in the community, including between reading-writing literacy and literature. Through the Regulation of the Minister of Education and Culture Number 23 of 2015 concerning Character Growth, the literacy program carries six domains, literacy read and write; numeracy literacy; scientific literacy; financial literacy; digital literacy; as well as cultural and civic literacy. The six GLN domains have three derivative programs, namely, the School Literacy Movement, the Family Literacy Movement, and the Community

Literacy Movement. Taman Baca Masyarakat (TBM) which is packaged in GLN in its implementation has experienced several obstacles. Based on the results of the Lentera Pustaka survey in 2019, 7 out of 10 reading gardens have degenerated due to a lack of operational funds (Yunus, 2020).

National literacy movement initiated by the Ministry of Education is one of the momentums of the community to crete a social network in order to spread the literacy culture. The literacy community activities are not limited to reading and collecting books. In the midst of social dynamics, the Community is actively holding discussion forums, seminars, and book reviews by raising comprehensive issues, and establishing Community Reading Gardens (TBM) in various places. The interaction and activities of reading, collecting books, discussing and establishing TBM emerged because of the mutual interest among members. These various social practices are used as a means to accommodate the goals of the community.

## METHODOLOGY

In conducting research, the method used is an inevitability (Ilham et al., 2023). This research departs from a qualitative method with an literature study approach (Hamzah, 2020; Herdiansyah, 2015). Library research trying to provide a clear background and perspective on the current situation (Hadi, in Ilham, 2021). Primary data were obtained through observation. Secondary data is collected through journals, articles and documentation related to the research topic. The literature review represents the theoretical core of an article. The purpose of a literature review is to "look again" what other researchers have done regarding a specific topic. A literature review is a means to an end, namely to provide background to and serve as motivation for the objectives and hypotheses that guide one's own research. A good literature review should not merely provide a summary of previous relevant research; the researcher is also expected to critically evaluate, re-organize and synthesize the work of others. Data analysis was carried out systematically by determining sections and relationships between parts of the data, as well as continuous reflection throughout the study (Cresswell, 2014; Muttaqin et al., 2017). The validity of the data is measured by triangulation and external audit (Hamzah, 2020).

## RESULTS AND DISCUSSION
### Literacy Community Habitus

Habitus is a cognitive structure used by agents to adapt. Agents with structures are understood as mutual relations. Habitus is seen as a reflection space for rational choices in internalizing structures (Ariyani et al., 2015; Krisdinanto, 2016; Harker & Mahar, 2005). In this sense, the composition of the Community, which mostly came from intellectual circles, bridged literacy through academic activities. Discussion is one of the meeting activities to exchange thoughts, information, arguments, and ideas or ideas. Exchange of information is closely related to intellectual capital, representing valuable resources and the ability to act on the basis of knowledge, rotating and reproducing new cultural capital habits so that they can survive in the academic

field (Goh, 2000; Puspita & Almawangir, 2020; Ritzer, 2017). The community routinely holds group discussions about social issues that are happening in the community. The community often holds discussions in various places such as the campus grounds and lecture buildings. Discussions are held to accommodate ideas and information on matters needed in a particular social issue or problem. This discussion is conducted once a week. Activities are carried out openly, involving anyone, not limited to members of the community. The results of the discussion are in the form of conclusions and recommendations which are archived and recorded, as well as shared through social media.

The community held discussions in an informal format. It aims to create a relaxed discussion, but it cannot be separated from the seriousness in finding solutions to social problems. Discussion activities with social themes are also carried out in the scope of youth or certain social groups in urban and rural areas. This activity is related to social development issues and community-based literacy development among the community in order to solve social problems in the field. In practice this can be done by the community that is the partner of the  Community, and according to the capacity of the resources they have.

One of the main concerns of the community on social issues is the issue of the tourism industry which has shifted the local culture. The problems and dynamics of socio-cultural life cannot be separated from modern life. The development of the times from time to time has implications for certain areas of social life, for example in the rapid growth of tourism. Lombok Island is one of the famous destinations both nationally and internationally. On the other hand, this tourism growth has indirectly shifted the local culture. The tourism industry in Lombok influences cultural aspects. Contextual education is obtained from the internalization of existing social systems. The people's disposition towards tourism must be balanced with the fulfillment of social capital. Based on the opinions of several informants, tourism touches on the most important identity, that is culture.

Lombok as part of the tourism industry has accelerated infrastructure construction that has made tourism move forward. With this wealth, tourism promotion since 2016 with the headline "Enchantment of Lombok-Sumbawa" launched by the West Nusa Tenggara Province (NTB) Tourism and Culture Office includes nature and culture-based tourism as a mainstay program. The movement of promotion is expanded through information dissemination. Communication plays a major role in information dissemination, which covers the suitability of expectations and needs and the internalization of information distribution (Ringo & Wirawan, 2020; Setyanto & Winduwati, 2018; Sujarwo et al., 2011;Tulung, 2014). However, in reality, communication transmission often targets potential tourists while ignoring community empowerment efforts. The rate of change in the tourism industry in turn has an impact on the social and cultural aspects of the community. The paradigm shift to the economic sector triggers a shift in cultural values side by side with tourism to support development. The people of Sade Lombok Tengah, for example, balance

themselves with tourism through a privacy adaptation strategy (Paramita, 2017). Private activities such as cooking, which were previously closed were turned into commodities to attract tourists' interest and attention. The concept of cultural tourism contains a series of cultural activities that can be enjoyed not only by watching but tourists also can become the cultural objects (Hasanah, 2019).

In line with the contextual education introduced by Paulo Freire. Education as a rational offer, departs from humans who are not separate from reality and has a humanist awareness to adapt to the cultural and social realities of society (Al-fadhil, 2016; Manggeng, 2005; Rohinah, 2019; Warpala, 2019). Through dialogue, social capital can become a reconstruction for human resource development. The literacy community applies various strategies to introduce the reading habit to all circles. Increasing critical awareness in the view of critical pedagogy can be pursued by presenting problems, economy, politics and culture that society faces everyday (Monchinski, 2008).

Based on the information from informants, the contribution of community literacy is closely related to the identities inherent. Embedding the name of the custom library for the context of Bayan as a traditional village and Taman Baca Rinjani which designates the identity of the Sembalun people. The cultural, totemism and social spaces of society, which are exposed to outside culture, give birth to acculturation (Aslan et al., 2019; Kian et al., 2019; Septemuryantoro, 2020; Sunjayadi, 2018).

**The Tourism Paradigm: Opportunity or Challenge?**

The objective internalization of Lombok as a tourist destination should not be seen as mere degradation. Culture and tourism are not contradictory, because culture is not static. Culture and tourism can be used as a dialectical field of cultural capital with economic capital brought in by the tourism industry, which in turn brings benefits to society. The establishment of the Taman Baca Masyarakat or Community Reading Garden (TBM) itself was based on the anxiety of the literacy community members regarding the difficulty of accessing reading books and the low interest in reading. TBM was created to introduce and foster a reading culture in children. Literacy activists from the literacy community collect books by opening donations of books, stationery, and so on. The literacy community established a TBM in Sembalun Bumbung village, East Lombok. TBM Rumah Baca Rinjani has a goal to introduce and foster a culture of reading in children in the local environment. The activities at the Sembalun Reading House are not just reading books, but activities such as learning together, games, and training such as introduction to foreign languages.  As one of the leading tourist destinations and the geographical location which is the hiking trail for Mount Rinjani National Park, the Rinjani interrelation is a symbol attached to the identity of the Sembalun community. The literacy community collaboration was carried out with the Rinjani reading garden in Sembalun District, East Lombok. The relationship between the Community and literacy activists in the village is part of community empowerment practices (Sutarno, 2008). It is in line with Bourdieu's

view that capital can be accumulated and even mutated into new capital to adapt to a different style of field (Ricahard Harker, Cheleen Mahar, 2005). In line with TBM in Sembalun, the literacy community is carrying out similar activities in North Lombok Regency. In order to fill the books owned, the literacy community opens book donations. Donation of a thousand books to the Bayan Traditional Library, North Lombok Regency. These empowerment facilities and practices have been carried out since 2017 until now. The traditional village attached to Bayan becomes a symbolic capital which in principle marks the community in it. The village of Bayan thus becomes a field where the literacy community has the opportunity to distribute capital.

In developing a reading culture, TBM Sembalun and the Bayan Traditional Library are managed by a local village youth group. Youth groups have social and cultural capital, because youth groups interact directly with the reality they are in (Astuti, 2019; Lintang Pamungkas, 2020; Sayuti, 2017). The basic concept of cultural capital is reflected in the role of local youth groups in allocating literacy into the structure, which implies the building of critical awareness as social capital for sustainable networking. Reproduction of habitus, in the end, produces hope (Krisdinanto, 2016; Riawati, 2017; Ricahard Harker, Cheleen Mahar, 2005). The existence of Bayan and Sembalun youths has preserved the reading habit, especially for children as the next generation. Because there is a sense of "emotional closeness" from the implementer and the children.

Arena is a place or locus where the agent invests capital and its position with a series of strategies. The arena encompasses the objective conditions, rules, play and structure itself. In connection with this research, the basis of the analysis lies in the agent, the disposition system gotten from internalizing deterministic socio-economic conditions (Pénet, 2015; Zulhair, 2018). Based on the results of the interview, there are five domains of capital transmission in the literacy community. The government in this regard is in an equal position. The government as one of the literacy community partners in carrying out activities related to literacy. Collaboration between the  literacy community and the Government in facilitating literacy programs at the NTB Provincial Language Office, both in the form of providing materials and distributing books to reading garden spread across the West Nusa Tenggara region. Similar collaboration was carried out with the Ministry of Education and Culture, as well as the Regional Apparatus Organization (OPD) or related Regional Work Units.

The idea of humanitarianism can be interpreted in two contexts that is war and natural disaster (Vaux, 2006). The main purpose of this concept is to reduce human suffering and help people who need help (Vaux, 2006). Thus, the term of humanitarianism can be interpreted as an understanding that formed on the basis of empathy, on the idealism of wanting to help people reduce its suffering. This humanitarianism then developed and became the basis of humanitarian movements which are often known as humanitarian actions. Humanitarian action is then defined as a group of people who carry out an action with the aim of helping other people. These actions are usually

associated with natural disasters and war. In the context of natural disasters, many humanitarian actions are carried out with various focuses such as Provide shelters, provide food supplies, provide educational facilities for children and any other actions related to humanitarianism. These humanitarian action groups usually carry out their actions based on the spirit of idealism to help people on the basis of empathy. However, in a conventional context, this humanitarian action is carried out based on four basic principles that are humanity, impartiality, independence and neutrality.

The practice of humanitarianism can be seen on these cases, after the earthquake, many school buildings were damaged, so that students could not go to school as before. The empowerment practice carried out by the literacy community is to invite teachers, students and the community to be involved in restoring school functions. Literacy is in line with educational activities, and further tracing, education is closely related to humanitarian activities. The community built a volunteer post for two months in Tanjung District. Literacy as a door to the field of humanity. The prerequisite for community empowerment is measured by parameters of access to education. The earthquake was not directly related to Human Resources. However, it is directly related to Human Resources responsibilities. Nowadays, it is easier to access technology and information more clearly. Including social media that make us to learn more critical and sceptical thinking, not to believe false information and to be able if they are wrong (Šlégrová et al., 2020). In fact, we have to be able to take advantage of access of technology for activities that are useful for people, (Abdulhamid & Dauda, 2019).

## CONCLUSIONS AND RECOMMENDATIONS

Based on the research results, the literacy community was formed due to the concern of intellectual circles about the lack of access to literacy in the community. While it cannot be denied that Lombok is one of the targets of the tourism industry. Literacy is believed to be a means of education to balance the values that tourism brings with the cultural aspects inherent in society. The interaction of the literacy community with different domains forms a variant of the strategy in order to survive and adapt. First, discussion activities with social topics and opening booth of books which are routinely carried out at the University of Mataram. Second, the development of the Bayan Traditional Library and the Rinjani Reading Garden. Third, cooperation with regional libraries. Fourth, volunteer for school recovery after the earthquake disaster. Fifth, the use of social media. A series of activities in different domains is a form of social capital processing that is expected to nourish literacy as the bud of humanity.

## FURTHER STUDY

This research focuses on studying in one scope of the literacy community with this social relations topic. Recommendation for further research is needed that takes more literacy groups as sample of research and focus to analyze literacy policy.

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