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COMMUNITY READING PARK IN SORONG: A COMPARISON OF KEIK TSINAGI AND PAPUA BERBAGI

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Abstract

Indonesia continues to face a serious literacy challenge, with the Papua region experiencing the most severe gaps. Community Reading Parks (TBM), are grassroots effort aimed at improving literacy, yet few studies compare how they operate, especially in Eastern Indonesia. This study aims to compare two TBMs in Sorong City, Keik Tsinagi and Papua Berbagi, using a SWOT framework to understand their respective roles, capacities, and challenges. Employing a qualitative approach, data were collected through in-depth interviews, observation, and document analysis. Key informants included the founders of both TBMs, and the research was conducted over a one-month period

The findings show that *Keik Tsinagi* has strong infrastructure, more books, and local facilitators, while *Papua Berbagi* offers flexible teaching methods and strong partnerships. However, both face challenges such as limited space, unstable volunteer support, and reliance on personal funding. The study identifies two types of TBM models, one focused on infrastructure, the other on flexible learning and highlights the need for greater institutional and community support. These findings contribute to the limited research on informal education in Papua and offer practical recommendations for policymakers, NGOs, and literacy activists.

1 **Keywords:** Literacy, Community reading parks, SWOT Analysis, Community based education

INTRODUCTION

"Darurat literasi" or "Literacy emergency" is a term that captures the critical condition of literacy and reading in Indonesia (Pandri et al., 2021; Solihin et al., 2018). National and international assessments such as PISA and IPLM consistently rank Papua among the lowest in reading proficiency, highlighting systemic issues in infrastructure, access, and public engagement with education (2015, 2018, 2022), Indonesian students consistently scored well below the global average in reading, ranking among the lowest-performing countries. These outcomes emphasize the urgent need for educational reform and investment in learning infrastructure (Gildore et al., 2025).

In 2023, which shows that Indonesian students' reading proficiency ranks among the lowest ever recorded by PISA. Although earlier assessments indicated some improvements, these gains have been reversed by a decline observed since 2015 (Mustafa, 2023; Nugrahanto & Zuchdi, 2019). Moreover, even among those who are able to read, many struggle with reading comprehension, a condition known as functional illiteracy. More than 55 percent of Indonesians who have completed formal education still experience functional illiteracy (Kurniawan, 2019; World Bank, 2018).

Functional illiteracy refers to the inability to effectively apply basic reading, writing, and numeracy skills in everyday life and in contexts essential for personal and societal development. It has significant negative impacts, not only on individual growth but also on economic and social well-being (Vágvölgyi et al., 2016). Not to mention the persistent issue of illiteracy itself (BPS, 2023; Gandhawangi, 2020; Nikita, 2023).

In Indonesia, disparities in access have contributed to growing inequality, which often drives uneven regional development. Eastern Indonesia is among the regions most affected by this imbalance (Hafida et al., 2020). Eastern Indonesia has long been a national development priority due to persistent, complex challenges. Among them, education remains a critical concern, hindered by inadequate infrastructure and low public awareness. These factors contribute to high illiteracy and low educational attainment in the region (Ramallah et al., 2020).

In that area, the problem lies especially in Tanah Papua, as a special autonomous region of Indonesia, faces significant challenges related to reading. As in the 2019 *Indeks Aktivitas Literasi Membaca* (ALIBACA) survey, which ranked two Papuan provinces lowest nationwide (Solihin et al., 2019). Similarly, the 2022 Provincial Literacy Development Index (IPLM) by the National Library of Indonesia placed West Papua (37.58) and Papua (20.0) at the bottom (Perpustakaan Nasional, 2023).

Furthermore, there are many findings that mention high rates of illiteracy persist in several areas in Papua, the low level of literacy, where many school-aged individuals still struggle with basic reading and writing skills (Nursalim & Sudibyo, 2018; Parker & Sudibyo, 2024; Wijaya et al., 2025; Yektiningtyas-Modouw & Modouw, 2023).

This issue has prompted various stakeholders to engage in efforts to address literacy challenges including Community learning centers. Globally, Community Learning Centers (CLCs) offer a wide range of services, including literacy programs, non-formal education, vocational training, educational accreditation, arts and leisure activities, libraries, digital access, and community engagement initiatives. In Indonesia, out of more than 10,000 CLCs, approximately 9,600 are privately managed, primarily by NGOs, including community-based reading centers (Taman Bacaan Masyarakat or TBM) (Duke & Hinzen, 2016).

The contribution to solving these problems also happened in Papua, including through the role of the "Taman Baca Masyarakat". A "Taman Baca Masyarakat" can be defined as a community reading park or community library that serves as a space for enhancing literacy, fostering a love for reading, and preserving cultural heritage within local communities. Community Reading Parks (TBM) play a vital role in fostering literacy and a culture of reading by offering not only access to diverse reading materials but also literacy and life skills training tailored to community needs. They function as inclusive spaces for learning, personal development, and information access through various forms of library media (Jovanda et al., 2021; Lusiana et al., 2022; Novrita et al., 2025).

In Indonesia, Community Reading Parks are supported by various associations or umbrella organizations, often in the form of community groups or foundations, which collaborate with the government. For instance, *Forum TBM* and *Pustaka Bergerak Indonesia* provide guidance and

assistance to ensure that TBMs can continue to operate and develop sustainably (Forum TBM, 2024; Lusiana et al., 2019; Pustaka Bergerak, 2024).

Community reading parks in Papua, including those located in Southwest Papua, are also part of the aforementioned association. Papua itself has undergone various administrative divisions, resulting in its current status as six provinces (Junaidi, 2022; Kum, 2021).

In Southwest Papua, there are several studies about Community reading parks. For instance, a research about the strengthening of non-formal education for children in Kampung Dosay, Jayapura, is carried out through independent community service activities that emphasize literacy in various contexts by establishing a community reading park (Paranoan et al., 2024).

While Yonggom and Iwong, mapping the number of literacy community, including community reading parks in Jayapura (Yonggom & Iwong, 2021). (Indriyani et al., 2025) conduct research about the effectiveness of a sustainable literacy movement in Manokwari Selatan, as a strategy to strengthen rural communities (including TBM) in increasing interest in reading.

Additionally, the study titled *"Exploring Community Reading Parks in Sorong"* found that two community reading parks in Sorong play a significant role in enhancing public interest in reading (Rifanto et al., 2024).

While there has been growing interest in TBMs, few studies have explored how they operate in Papua, and none have compared multiple models using a structured analytical framework. This study addresses that gap by comparing two TBMs in Sorong — *Keik Tsinagi* and *Papua Berbagi* — using SWOT (Strengths, Weaknesses, Opportunities, Threats) analysis.

In this study, two Community Reading Centers (TBMs) in Sorong City were investigated. The selection of these two TBMs was based on several criteria, including a track record of more than five years of operation. This included TBMs managed by indigenous Papuans as well as those managed by non-Papuan residents of Sorong.

The two community reading parks are Papua Berbagi and Keik Tsinagi, and Papua Berbagi. Notably, Keik Tsinagi is a reading park that provides a dedicated space for indigenous Moi children in Sorong (Papua Barat Pos, 2021). Meanwhile, Papua Berbagi is a community reading park that focuses on children from the Kokoda tribe, one of the minority ethnic groups in Sorong. (Saleh, 2024). By doing the research, the paper aims to understand how these TBMs function, what challenges they face, and what lessons can be learned for improving literacy support in similar regions. The findings offer insights for policymakers, NGOs, and local stakeholders seeking to strengthen community-based education in resource-limited settings.

RESEARCH METHOD

The method used for this research is a qualitative approach. Qualitative research encompasses multiple methods and adopts an interpretive, naturalistic approach to its subjects. It involves studying phenomena in their natural environments and attempting to understand them through the meanings that people assign to them. It deliberately collects diverse empirical materials, including case studies, personal experiences, introspective accounts, life stories, interviews, observational data, historical records, and interactive and visual texts. These resources document individuals' ordinary and problematic aspects (Aspers & Corte, 2019).

We interviewed two informants: the founder of the community, Megawati Refra from Papua Berbagi, and Meilanie Osok from Keik Tsinagi, among others interviewed. These informants were chosen to assess each TBM's internal strengths and weaknesses and external opportunities and threats. We conducted research for about one month. In addition to in-depth interviews, observational visits and reviewing relevant documents from the reading parks were conducted.

RESULT AND DISCUSSION

Keik Tsinagi is located at the residence of Frinapatri and Rith, situated at Jl. Saton km 12, Klasaman, Sorong City, is an area recognized as a housing complex for the Moi community. Furthermore, the organization maintains an active presence on Instagram with the name @tsinagi.

To support their activities, Keik Tsinagi is equipped with approximately 1,000 illustrated children's books and over five types of teaching aids. These aids include board games (e.g., Snakes and Ladders, Scrabble), colored balls, rubber bands, wall posters with reading material, book-shaped puzzle games, painting supplies, Wi-Fi connectivity, and a projector. The facility also features 12 study desks and a dedicated reading room.



Figure 1. Frianapatri Meilani Osok and Rith Analin Osok

When questioned about the core values of Keik Tsinagi, Frianapati emphasized the following,

"We emphasize dreaming big, diligence, and strong determination to achieve one's aspirations. Obedience to parents as a means to realize dreams, resilience in the face of setbacks (earnest endeavor), cultivating a love for hobbies, and the teachings of Christianity, especially imparting values from the Bible."

Although Keik Tsinagi reports maintaining an Instagram account, an examination of their profile reveals that it was established in March 2018 and is operated under the legal entity "Yayasan Keik Tsinagi Malamoi." To date, the account contains 364 posts and has garnered 633 followers, with the most recent publication occurring approximately 85 weeks ago (around October 2023).

This apparent dormancy raises concerns regarding the centre's ongoing engagement via social media, despite an overall average of 11 posts per week. Notably, there have been intermittent periods of inactivity; however, over the past two years, the organisation has made renewed efforts to leverage these digital platforms.

On the other hand, the community reading park Papua Berbagi was established in 2017. The initiative was founded by Megawati Refra, then a university student, and Sandry Yusuf Rantedatu, a police officer serving in the Bhayangkara Pembina Keamanan dan Ketertiban Masyarakat (Bhabinkamtibmas) unit in Sorong City.

Initially, Papua Berbagai operated across three locations: the cemetery area near Kampung Salak, Rufei, and around the Salvation Army Church.



Figure 2. Sandry Yusuf Rantedatu & Megawati Refra

However, due to a limited number of volunteers and a decline in learning interest among children near the church (attributed to substance abuse), Papua Berbagi now concentrates its activities at a single point Jl. Yos Sudarso, Rufei. Nevertheless, they actually have seven active volunteers.

Papua Berbagi aims to instill positive moral conduct in children, encouraging them to refrain from physical and verbal aggression towards their peers. To support their activities, they are equipped with a large whiteboard and tables (donated by IAIN Sorong for their first location), as well as three additional whiteboards, approximately 150 reading books, 50 packages of books and stationery, erasers, six packs of colored pencils, and whiteboard markers.

Papua Berbagi also maintains an Instagram presence at @papua_berbagi. When asked about the organization's founding purpose, Mega stated,

"My empathy for children aged 6-14 who lacked basic literacy skills due to not attending school moved me to help them learn to read and write."

This aligns with Sandry Yusuf's perspective, as Papua Berbagi initially concentrated its efforts on areas inhabited by the Kokoda tribe. In these regions, a significant number of young children had not yet accessed formal schooling, leading to their involvement in criminal activities. This was particularly evident in the area commonly known as the Kokoda community complex, located at Jalan Trikora, Klawasi Village, West District, Sorong City, West Papua Province (Alberto, 2022).

Monitoring of Papua Berbagi's social media reveals that its Instagram account was established in 2018, one year after the organisation's inception. The account currently boasts 1,192 followers and a total of 385 posts, with the most recent entry recorded in May 2025. This output equates to an average of 48 posts per year, or approximately 12 posts per week, thereby demonstrating a consistently high level of activity.

Table 1. Two TBM's Comparison

Items	Keik Tsinagi	Papua Berbagi
Established	2018	2017
Location	Owned	Belongs to the community
Focus	Kokoda children	Moi childrens
Collection	±1000	±150
Book genre	Children's book, learning book	Children's book, learning book
Volunteer	5	3
TBM focus	More on learning	More on learning

From the strength perspective, Keik Tsinagi conversely benefits from five facilitators that are available to help children not only read, but also learning: Mei, Titi, Fidel, Oshin, and Rith, who possess diverse backgrounds, enabling them to offer a wide range of references and inspirations regarding potential aspirations to the children. Their teaching approach integrates local wisdom, ensuring flexible, practical application.

The facilitators also prioritize teaching subjects that align with the children's interests. Notably, these facilitators are from the immediate vicinity of the learning center, and their educational experiences mirror those of the children. This shared background allows them to comprehend the struggles faced during schooling, leading to more effective problem-solving strategies. Additionally, Frianapatri specifically motivates the Moi children attending Keik Tsinagi by sharing her personal experiences.

"I also share my personal experiences of traveling to various countries, with the aim of motivating the children through these narratives."

The typical age range of visitors in Keik Tsinagi is 8-12 years old, with fewer than 10 high school-aged visitors. Keik Tsinagi also provides consultation services for both children and parents interested in pursuing further education, offering advice on scholarships and related matters.

A key differentiator for Keik Tsinagi is its diverse collection of reading materials, which includes English-language textbooks. While comics are available, they are not actively promoted to children. The center maintains a close relationship with the local community, ensuring easy access for children in the Klasaman sub-district. Although there is a scheduled teaching timetable, children are welcome to visit at any time to read books.

The establishment of Keik Tsinagi has demonstrably increased children's interest in reading and fostered their awareness of the importance of schooling, transforming those who were previously disengaged into diligent students. Consequently,

"Children now possess a desire to pursue further studies with governmental assistance and scholarships. And we help them via consultation with their parents."

This engagement has led to notable achievements,

"Children and member of TBMs Keik Tsinagi have won church competitions, secured first place in storytelling puzzle competitions for elementary school students, second place in expressive Bible reading for junior high school students, second place in MC competitions for junior high school students, and first place in poetry recitation and composition contests for junior high school students."

Its impacts have garnered substantial support from the Moi community, particularly from "mama-mama Papua", as well as from both the Sorong Literacy Forum and the Forum TBM Sorong chapter. A primary advantage of Papua Berbagi is its child-centered learning approach. It implements a system where learning aligns with the children's preferences. Daily lessons are determined through mutual agreement with the children. For instance, if the children express a desire to study mathematics on a given day, the instruction for that day will focus on mathematics. This approach prioritizes the children's interests and engagement in the learning process. Additionally, key differentiators for Papua Berbagi include:

"Papua Berbagi is open to volunteers from all backgrounds and does not enforce binding commitments. This flexibility presents both a strength and a weakness. The strength lies in the expanded opportunity to engage with diverse personalities and foster a wider range of creativity. However, the lack of commitment means volunteers can join and leave at any time, which is a significant weakness."



Figure 3. Situation at Papua Berbagi

But also, the volunteers are available but fluctuate, as individuals can join and leave at any time.

"The organization also possesses 150 books, while its current operational space is limited to borrowing a resident's home terrace."

The impact also shows that,

"One of the programs that has shown significant results is the literacy and numeracy initiative. Children who previously could not perform basic addition are now capable, and some have even begun learning multiplication. In addition, creative activities such as drawing and coloring have become highlights. Notably, children from the Papua Berbagi community reading center won a city-wide coloring competition among reading houses in Sorong."

That led to support from the community,

"The reading center has received substantial support from both the local community and external stakeholders. Parents have been very supportive, and the local urban village administration contributed 25 study desks to facilitate learning. Moreover, the Salvation Army Church nearby has also shown strong involvement by including the reading center's children in various community events, such as religious celebrations."

When comparing the strengths of the two community reading centers (Taman Bacaan Masyarakat/TBMs), it becomes evident that Keik Tsinagi focuses primarily on children's literature, with a collection of approximately 1,000 books, while Papua Berbagi, despite being established a year earlier, maintains a smaller collection of around 150 books.

Keik Tsinagi benefits from strong support from the local Moi community, which is also the ethnic background of the founder. This cultural connection has facilitated greater community involvement, particularly in the form of book donations.

Additionally, because Keik Tsinagi has a dedicated physical space, it is able to accommodate a growing collection without the logistical constraints of storage. This distinguishes it from Papua Berbagi, which operates from a borrowed space, specifically, a resident's terrace. As such, Papua Berbagi adopts a more mobile and flexible model, with a stronger emphasis on learning activities rather than the accumulation of reading materials. Another distinctive strength lies in the targeted educational outreach of both Keik Tsinagi and Papua Berbagi, as they provide access to books and learning opportunities for children from the Moi and Kokoda ethnic groups, respectively.

The sustainability of these initiatives is further supported by their locations. Particularly in the case of Keik Tsinagi, which, being situated in the home of its coordinator, is free from rental costs. This advantage is not yet available to Papua Berbagi, which continues to rely on temporary borrowed space.

Meanwhile, from Weaknesses, for Keik Tsinagi, although they already occupy their own designated space, the area remains limited in size, approximately 2 by 3 meters. Moreover, since the center's primary focus is not strictly on reading activities, despite its classification as a TBM, the absence of learning-support technologies, such as computers, is still felt as a significant limitation.

Additionally, logistical support is perceived as insufficient, particularly when it comes to facilitating outdoor activities for children. These initiatives often require additional expenses, which are currently covered through self-funding by the founders, thereby posing challenges to the center's operational sustainability.

"When organizing nature-based learning trips, such as visits to the bird park, we often face logistical limitations. Basic educational tools like whiteboards and writing supplies are also limited and continue to be self-funded to meet these needs."



Figure 4. The TBM Keik Tsinagi occupies an ancillary room constructed adjacent to the main residence.

On the other hand, weaknesses in Papua Berbagi lie in the provision of teaching and learning facilities, as well as snacks for the children, which are currently financed through personal contributions from the founders and core team members. Furthermore, learning activities still take place on a borrowed residential terrace, as the center does not yet have a dedicated space. In addition, they previously faced challenges related to parental support,

"Previously, one major obstacle to achieving our educational goals was the lack of parental support. Many parents prioritized having their children assist with selling in the market or fishing at sea, rather than participating in learning activities."

And also about financial issues, whereas,

"As a result, the procurement of educational materials is also funded personally. Open donations are solicited only for major events, meaning that for regular or urgent needs, the team relies on out-of-pocket expenses. Although basic items such as books and stationery are usually purchased on a monthly basis, this is still managed without placing undue financial burden on the team."

In terms of community management, one challenge lies in the learning empowerment approach. While the Papua Berbagi adopts a fun learning system, it is not equally effective across all age groups. For example, topics such as visual arts and plastic waste empowerment may not be suitable for every child.

While, in contrast, both Keik Tsinagi and Papua Berbagi suffer from significant infrastructural and financial constraints, albeit in different forms. Keik Tsinagi occupies its own dedicated space, yet this is limited to a mere 2 × 3 m room, which severely restricts group activities and precludes the integration of learning-support technologies such as computers. All logistical necessities for outdoor educational excursions, ranging from transportation to basic teaching aids, are financed exclusively through the founders' personal contributions.

Papua Berbagi, by comparison, operates out of a borrowed residential terrace that lacks even fundamental educational facilities and materials; its collection comprises only 150 reading titles, in stark contrast to Keik Tsinagi's 1,000. Like Keik Tsinagi, Papua Berbagi relies on out-of-pocket donations for routine expenses, soliciting open contributions only for major events.

Finally, neither TBM benefits from regular institutional support, such as government funding or assistance from philanthropic organizations, meaning that the responsibility for sustaining operations, maintaining consistent opening hours, and improving both the quantity and quality of services rests entirely on their founders. This precarious financial foundation poses a substantial risk to the long-term viability of both TBMs

Building on these insights, several external opportunities emerge that could bolster the sustainability and reach of both TBMs. In Keik Tsinagi, they have yet to identify any community developments that could be leveraged to advance the center. However, they remain fully amenable to collaborating with any interested partners. According to Meilani Osok,

"Nevertheless, the opportunities we wish to leverage include volunteer capacity building, providing training for the local community, and collaborating on book donations, particularly children's reading materials."

On the other hand, up to now, Papua Berbagi has provided reading and learning spaces primarily for Kokoda children who do not actively engage with the internet. Consequently, digital literacy has not been leveraged as an opportunity to encourage these children to develop internet skills.

Conversely, the organization has identified a need that could give rise to a novel educational opportunity: the development of a new curriculum centered on visual arts and the use of recycled plastic materials, thereby facilitating a blended learning model that is both flexible and curriculum-driven.

In terms of opportunities, they also recognize the importance of proactively establishing networks with institutional organizations and higher education institutions

"Yes. We have established a partnership with Maganan Misool for a collaborative outreach project to remote villages in Raja Ampat, and we also collaborate with students from the Faculty of Theology at UKiP. Papua Berbagi remains open to any further collaborations, provided that their objectives are benevolent."

To compare, both, we see that Keik Tsinagi has explicitly identified the enhancement of volunteer skills and targeted community-based training as its primary opportunity. By formalizing volunteer capacity-building workshops. In the future, Keik Tsinagi has a chance to attract committed partners to support them. Likewise, structured book-donation campaigns could be scaled through partnerships.

Although Keik Tsinagi appears less proactive in network building than Papua Berbagi, which has explicitly established collaborative frameworks with Maganan Misool and students from the UKiP Faculty of Theology that can be expanded into formalized volunteer-training modules, Papua Berbagi has invited the Faculties of Education and Social Work to co-design service-learning curricula, thereby enhancing both its human resources and material inflows.

Moreover, Papua Berbagi has astutely leveraged the plastic-waste issue emerging in Sorong, especially given the city's role as the gateway to the Raja Ampat tourism region, by proposing the development of a blended curriculum in visual arts and recycled-plastic pedagogy as a distinctive growth opportunity.

This initiative not only differentiates its programmatic offerings but also aligns with global trends in environmental education and maker-spaces, making it an attractive candidate for funding from environmental foundations or corporate social responsibility initiatives focused on sustainability and led to environmental education.

In contrast, Keik Tsinagi has yet to discern any significant community trends that could be harnessed as opportunities for its own developmental agenda. Conversely, external threats for Keik Tsinagi, they think that there are no competing institutions in the vicinity vying for readers, visitors, or program participants; Keik Tsinagi still sees that their activities proceed without external rivalry. Likewise, no recent policy shifts or changes in funding mechanisms have impacted its operations, as the center remains entirely self-supported.

External threats, whether social, economic, or political, are likewise absent. During the COVID-19 pandemic, however, Keik Tsinagi introduced a timed book-borrowing program and provided Wi-Fi access, thereby maintaining learner engagement and supporting continued literacy development under restrictive conditions.

On the other hand, Papua Berbagi views this issue as there is no competition from neighboring institutions for readers, visitors, or programming; instead, Papua Berbagi and the local church coordinate their schedules to share activities with the children. Likewise, no recent policy changes or shifts in funding have affected the center's operations, as it has been entirely self-funded since its inception.

Finally, the organization does not face any external threats, social, economic, or political, that might jeopardize its continued provision of reading and learning services as TBMs.

In terms of external threats and competitive pressures, both Keik Tsinagi and Papua Berbagi report an absence of rival institutions vying for readers, visitors, or program participants. Keik Tsinagi confirms that its activities remain unchallenged locally and have not been affected by any policy shifts or funding changes, relying entirely on self-support; notably, during the COVID-19

pandemic, it introduced a timed book-borrowing program and provided Wi-Fi access to sustain learner engagement.

By contrast, Papua Berbagi likewise operates free from competition but has gone further in forging collaborative arrangements, coordinating schedules with the local church to share children's activities, while similarly maintaining full self-funding since its inception and reporting no social, economic, or political threats to its ongoing literacy services.

Table 2. SWOT element from two TBMs

SWOT	Keik Tsinagi	Papua Berbagi
S	- Five locally recruited facilitators with shared backgrounds and integration of local wisdom - Diverse collection (~1,000 books, including English textbooks) - Dedicated ancillary room free of rental costs - Structured timetable plus spontaneous access; scholarship consultation services - Tangible competition achievements and strong Moi community support	- Child-centered, interest-driven pedagogy is decided daily in collaboration with children - Strategic partnerships (Maganan Misool, UKiP Theology students, Salvation Army Church) - Mobile, flexible model emphasizing activities - Demonstrable literacy, numeracy, and creative gains, with 7 active volunteers. - Grassroots and institutional backing (e.g., 25 desks donated)
	- Extremely limited space (2 × 3 m) restricting group activities - No learning-support technologies (e.g., computers) - Logistical costs for outdoor programs are fully self-funded, risking sustainability	- Operates from a borrowed terrace lacking a dedicated facility - Small collection (~150 titles) - Reliance on personal funding for materials and snacks - Variable volunteer commitment "Fun learning" approach is not equally effective across all ages - Develop a blended curriculum in visual arts and recycled-plastic pedagogy (aligning with environmental education) - Expand service-learning modules with education and social-work faculties
O	- Formalize volunteer capacity-building workshops and community training - Scale book-donation campaigns via partnerships with NGOs and publishers - Cultivate institutional networks to uncover latent community assets	- Deepen institutional and higher-education collaborations - Similar self-funding vulnerability
T	- Entirely self-funded model vulnerable to founder burnout or funding shortages - No external competition yet, but future policy or funding changes could pose risks	- Limited space may constrain future scaling - Absence of competition currently, but shifts in community needs or donor priorities could threaten operations

CONCLUSION

To conclude, while Keik Tsinagi's strengths are rooted in its permanent, cost-free facility, extensive and diverse book collection, and a stable team of locally grounded facilitators factors have driven measurable improvements in reading engagement and academic achievement. While Papua Berbagi distinguishes itself through a highly adaptive, child-driven pedagogy, strategic partnerships, and grassroots support that compensate for its limited physical space and smaller collection. Together, these complementary strengths illustrate two viable yet distinct models for community reading centers: one emphasizing infrastructural stability and resource depth, the other leveraging curricular flexibility and networked collaborations.

This study explored and compared two TBM in Sorong, Southwest Papua, Keik Tsinagi dan Papua Berbagi using a SWOT framework. While both of TBM face similar structural dan finansial challenges, they represent two useful models, each suited to different needs and resource. One TBM centered on infrastuctural stability and resource depth, while the other on curricular flexibility and community partnership. These findings contribute to the limited research on informal literacy interventions in Papua and offer a typology of TBM models that can inform future community-led literacy efforts in marginalised settings. Importantly, the study highlights the need for sustainable partnerships, investment in local volunteer development, and basic infrastructure support to ensure the long-term viability of TBMs.

For policymakers and NGOs, this research underscores the value of tailoring support based on each TBM's strengths, whether providing digital tools, capacity-building, or funding models that recognise community ownership. Future studies should expand this comparison across more regions and integrate mixed methods, including literacy outcomes data, to assess long-term educational impact. Additionally, deeper engagement with theory could help refine models for non-formal education in low-resource contexts.

SUGGESTION

To enhance the long-term sustainability and effectiveness of both TBMs, several key areas require attention. First, the issue of funding remains central. Without consistent financial support, TBMs are limited to conducting sporadic activities that lack continuity and long-term impact. Reliable funding mechanisms, whether through partnerships, grants, or community-based initiatives, are essential for regular programming and resource development. Second, there is a pressing need for structured volunteer management. Recruiting committed and competent volunteers, and providing them with appropriate training, can significantly improve the quality and consistency of learning activities. A more systematic approach will also help address the high turnover often experienced in volunteer-based organisations.

Third, stakeholder support must be strengthened. Without engagement from local government, educational institutions, religious organisations, and other community actors, TBMs risk becoming inactive or symbolic in name only. Stakeholder involvement is crucial not only for resource mobilisation but also for reinforcing the social legitimacy and visibility of TBMs. These recommendations are intended to support both *Keik Tsinagi* and *Papua Berbagi* in maximising their role as vital grassroots actors in the promotion of literacy and education, particularly in under-resourced areas like Sorong.

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