

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

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).

The 2023 PISA results showed that Indonesia student's reading proficiency ranked among lowest ever recorded, with earlier improvements 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 an individual's inability to use 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).

Educational inequality in Indonesia, driven by disparities in access to quality education, has worsened regional disparities, particularly in eastern Indonesia. Papua, in particular, is one of the most regions most affected by this inequality, where limited infrastructure and low public awareness hinder educational attainment and contribute to high rates of illiteracy and low literacy skills (Hafida et al., 2020). The region faces critical challenges, especially in terms of the availability of educational resources and infrastructure (Ramallah et al., 2020).

Papua, as a special autonomous region of Indonesia, still struggle with low literacy rates. As in the 2019 Indeks Aktivitas Literasi Membaca (ALIBACA) survey 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). Evidence indicating that illiteracy persist in Papua, with many school-aged children still struggling with basic reading and writing (Nursalim & Sudiby, 2018; Parker & Sudiby, 2024; Wijaya et al., 2025; Yektiningtyas-Modouw & Modouw, 2023).

To address this problems, Community Learning Centes (CLCs) have been identified as one of the structures in promoting literacy and non formal education. Globally, 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. In Indonesia, there are more than 10,000 CLCs, approximately 9,600 are managed by NGOs, including Taman Bacaan Masyarakat or TBM-Community based reading centers. These centers play a crucial role in promoting literacy, and non formal education, particularly in undeserved regions such as Papua (Duke & Hinzen, 2016).

In Papua, TBMs have become pivotal in improving literacy, and fostering community development. TBMs are local initiatives that provide access to books, promote reading, and offer literacy training and life skills to meet local needs (Jovanda et al., 2021; Lusiana et al., 2022; Novrita et al., 2025). These initiavie also contribute to preserving cultural heritage and enhancing civic engagement.

TBMs in Indonesia, supported by associations such as Forum TBM and Pustaka Bergerak Indonesia, wor alongside the government to ensure the sustainability of these community-drive efforts (Forum TBM, 2024; Lusiana et al., 2019; Pustaka Bergerak, 2024). In Papua, including regions like Southwest Papua, TBMs there are part of this broader network and actively contribute to addressing regional disparities in literacy and education.

From a theoretical perspective, community libraries are important places that offer more than just a collection of books and education. They help with skill development, civic engagement, and community networking, all of which are important for personal growth and mobility. Additionally, libraries serve as a “community hub,” connecting people with educational resources, digital tools, and social opportunities, while also helping to build community strength (Majeed & V, 2025; Subramanya & Manjunath N, 2023).

Community reading parks in Papua, including those in Southwest Papua, play a role in improving literacy. 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). Similarly, Yonggom and Iwong, mapping the number of literacy community, including community reading parks in Jayapura (Yonggom & Iwong, 2021). While Indriyani 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 (Indriyani et al., 2025)

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.

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. 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).

The research 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 are valuable for policymakers, NGOs, and local stakeholders interested in strengthening 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, MR from Papua Berbagi, and MO from Keik Tsinagi, among others interviewed. These individual were selected purposefully to assess both internal strengths and weaknesses and the external opportunities and threats faced by each TBMs. The participants were chosen based on their deep involvement and leadership roles within their respective TBMs, providing valuable insights into the operations and challenges faced by TBMs.

The participant selection process followed a purposive sampling strategy, where informants selected based on specific criteria: their experience with TBM operations and their long-term involvement in the community. This ensured that the informants were knowledgeable and capable of providing detailed information relevant to the research objectives.

Besides that, during the research, ethical considerations were prioritized. Informed consent was obtained from informants, ensuring they were fully aware of the purpose of the study, the use of the collected data, and their right to confidentiality and anonymity. And data was collected one month through semi-structured interviews, observational visits and document reviews. We analyzed the data using SWOT framework, coding the interview and observational notes to identify recurring themes then categorizing them into SWOT. We then cross-referenced data to ensure accuracy. And We acknowledged our potential biases and kept a reflective approach throughout the research, ensuring we focused on participants' perspectives.

RESULT AND DISCUSSION

Keik Tsinagi is located at the residence of MAU and RO, 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.

When questioned about the core values of Keik Tsinagi, MO 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 MR, then a university student, and SYR, a police officer serving in the Bhayangkara Pembina Keamanan dan Ketertiban Masyarakat (Bhabinkamtibmas) unit in Sorong City.

Initially, Papua Berbagi operated across three locations: the cemetery area near Kampung Salak, Rufei, and around the Salvation Army Church. 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, MAU 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: MO, TT, FD, OO, and RO 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 1. 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 2. 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 MO,

"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 Tsinagis 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.

To connect this findings into the non formal education and community learning center issue, both TBMs highlight key issues in non-formal education and the sustainability of community learning centers. As community-based literacy initiatives like TBMs face significant challenges, particularly around infrastructure, funding, and long-term viability (UNESCO, 2017).

Yet, both TBMs demonstrate that innovative educational models can succeed even in resource-constrained environments. By building partnerships, responding to the community’s needs, and providing engaging educational conten. While TBMs can engaging with children, encouraging volunteer participation reflects the broader potential of TBMs to address educational inequalities in undeserved regions (Majeed & V, 2025)

Table 2. SWOT element from two TBMs

SWOT	Keik Tsinagi	Papua Berbagi
S	<ul style="list-style-type: none"> 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 	<ul style="list-style-type: none"> 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)
	<ul style="list-style-type: none"> 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 	<ul style="list-style-type: none"> 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)
W	<ul style="list-style-type: none"> Formalize volunteer capacity-building workshops and community training 	<ul style="list-style-type: none"> Expand service-learning modules with education and social-work faculties
O	<ul style="list-style-type: none"> Scale book-donation campaigns via partnerships with NGOs and publishers Cultivate institutional networks to uncover latent community assets 	<ul style="list-style-type: none"> Deepen institutional and higher-education collaborations Similar self-funding vulnerability
T	<ul style="list-style-type: none"> Entirely self-funded model vulnerable to founder burnout or funding shortages No external competition yet, but future policy or funding changes could pose risks 	<ul style="list-style-type: none"> Limited space may constrain future scaling Absence of competition currently, but shifts in community needs or donor priorities could threaten operations

CONCLUSION

The study compared two TBMs in Sorong, Southwets Papua: Keik Tsinagi and Papua Berbagi, using a SWOT framework. The findings highlight the distinct approaches each TBM takes to address literacy challenges in the region. Keik Tsinagi benefits from its permanent, cost-free facility, an extensive and diverse book collection, and a stable team of locally facilitators, which have led to improvements in reading engagement and academic achievement. In contrast, Papua Berbagi stands out through its highly adaptive, partnerchips and support from grassroots. Despite it limited physical space and smaller book collection. Together, these models illustrate two viable approaches to community-based literacy. Which one focused on infrastructural stability and resource dapth, and the other stress on curricular flexibility and collaborative networks.

The study contributes to the limited research on informal literacy interventions in Papua, offering a typology of TBM models that can inform future community-led literacy efforts in marginalized settings. It also underscores the importance of sustainable partnerships, local volunteer development and basic infrastructure support to ensure the long-term viability of TBMs in resource-constrained area.

For policymakers and NGOs, the findings emphasize the nee to tailor support to the specific strenghts or each TBM. For example Keik Tsinagi would benefit from investments in digital tools and capacity-building to enhance its resource base, while Papua Berbagi would gain from more focused support in terms if infrastructure and a stable funding model. The research suffest that digital tools, volunteer capacity-building, and funding models that recognize community ownership are key area of focus for sustainable TBM development.

By linking these recommendation to empirical evidence, we highlight the critical rorel that context-specific support plays in fostering the success of TBMs. Both TBMs demonstrate that community-driven models, when supported by targeted interventions, can overcome the structural and finansial challenges commonly faced by TBMs. Future research should expand the scope of this study by comparing additional TBMs across different regions in Papua and beyond to understand how local contexts (e.g., urban vs. rural, ethnic diversity) shape the effectiveness of different TBM models. A longitudinal study measuring the long-term literacy outcomes of children engaged in TBM programs would provide a deeper understanding of their impact on educational achievement and community development.

Additionally, mixed-methods research would allow for a more robust evaluation of TBM effectiveness. This approach could provide stronger empirical evidence to inform the development of policy frameworks and funding models that are aligned with the unique needs and challenges of community-based literacy initiatives. Finally, future studies should delve deeper into theoretical frameworks related to non-formal education and community learning, particularly in low-resource contexts, to refine and scale up effective models for non-formal literacy interventions. This would help to guide policymakers in designing evidence-based educational reforms that support TBMs and other grassroots educational initiatives, particularly in marginalized communities.

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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