

# The Role of Youth in Strengthening Education and Literacy: The Case of The Loloan Youth Movement in Jembrana Bali

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**Abstract:** The purpose of this study is to describe and critically analyse the role of youth in East Loloan village in the education and literacy movement, both the underlying reasons, their implementation, and the obstacles faced. This qualitative research was conducted in 2022. Data were collected through in-person interviews, remote interviews, engaged observations, and document studies. This documentation study is mainly related to education and literacy activities informed through online media, Facebook, WhatsApp, and the Loloan Youth Movement Instagram. Observation activities are carried out directly at the Loloan Reading House and other places. Interviews were conducted with the Ward Chair, Youth Leaders, and several youths involved in Loloan Teaching and literacy activities at the Loloan Reading House. The analysis was carried out qualitatively using the analysis pattern that John Creswell developed. Data validity tests were performed using triangulation techniques and sources. The results of this study found: Pertama, the role of Muslim youth in the field of education through the Loloan Teaching program in east and west Loloan villages of Jembarana district. This passion drives Bali to help school children at the elementary school level prepare themselves for the national exam. Meanwhile, literacy activities at home continue the Loloan Mengajar program with a broader target: children and adolescents. Second, the implementation of educational activities through the Loloan Mengajar program is carried out by sending young students who are studying in the academic path to help teach in schools/madrasahs, from Mondays, Wednesdays and Saturdays, according to the agreed schedule. The literacy activities were carried out at the Loloan reading house, with a flagship program of 30 MB (30 minutes of reading), after which presentations and joint discussions. Third, The obstacles that arise and are faced, in addition to funding problems, are also related to the volunteer regeneration process, which takes work. Only some prepared cadres left the village because they were accepted to work in agencies far from where they lived in Loloan. Hence, it was challenging to spend their time and energy engaging in literacy activities at the Loloan Reading House.

**Keywords:** The Role of Youth, Strengthening Education, Literacy, Loloan Youth Movement, Jembrana Bali.

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## Introduction

Youth is an endless figure to talk about. There are many sides of youth that can be used as a topic of conversation. President Sukarno, as quoted by Arif Zulkifli, once said: "Give me ten old groups, then I will shake Mount Semeru to its roots, but give me ten young people who burn their love for the motherland, and I will shake the world". For those who first hear the phrase, may wonder in astonishment, what is it possible and how can just 10 young men shake the world?

It turned out that what was revealed by Sukarno came true. A few years ago, Indonesia succeeded in delivering a 23-year-old Indonesian youth, Rio Haryanto, to the highest level of F.1 international car racing. The whole world's eyes widened. Dunia international racing seems to believe that every Indonesian child has yet to succeed in breaking into the most prestigious race. Owi-Butet, a 27- and 30-year-old youngster, also rocked the world at the Rio de Janeiro Brazil Olympic event. They managed to restore the golden tradition through the sport of Badminton.

In the creative industry sector, Indonesia also finds young Indonesian talents who have succeeded in making the country and nation proud in the international arena. There's Joe Taslim, a young actor who managed to rock the Hollywood stage through a fast and furious film. There is also a 27-year-old young director from Blitar, East Java, Livi Zheng, who has succeeded in shaking up the Hollywood film scene through his classy works.

In the world of music, there is Sandhy Sundoro, a young Indonesian musician who, at the age of 28, won the International Contest of Young Pop Singer award in Latvia in 2009. The Creative Industries sector also accounts for at least 7 per cent of Indonesia's total Gross Domestic Product (GDP). Indonesia has potential young people in the start-up field whose turnover invites the admiration of the world's online business people, such as Nadiem Makarim, founder of Go-Jek, Achmad Zaky, CEO of Bukalapak, and hundreds of young Indonesian CEOs in the field of Information Technology trusted by multinational companies. In 2015, it was reported that 62 Indonesian start-ups were flooded with investment funds of up to tens of trillions of rupiah.

The attractiveness of youth can also be seen from the number of academics who have tried to corner it from many aspects of research. The previous ka Jian results related to the role of youth can be mapped into several factors. First, the role of youth in society (Nurismalatri, Yuga Pratama, Siti Aesah, Djoko prasetyo, 2021; Prabawati, 2019; Pradika, Giyarsih, & Hartono, 2018; Tiana Nirmalasari, 2018; Utomo & Sutopo, 2020). Both roles of youth in education (Julianto, 2019; Wani, 2019). Third, youth and proselytizing (Kusnawan & Rustandi, 2021; Nur Ratih Devi, 2019; Uwes Fatoni, 2018). Fourth, youth and defending the country (Jamil, 2021; Malafaia, Neves, & Menezes, 2021; Pohan, 2020; Satya, 2020). Fifth, youth and entrepreneurship (Al Fatina et al., 2021; Astuti, 2019; Kasila & Kolopaking, 2018; Pahae, Guna, & Produktifitas, 2020; Wulandari, 2017). Sixth, youth and literacy (Astuti, 2019; Gallik, Hlavatá, & Hrašková, 2021)

Building a reading culture with youth as the driving force, in addition to being a positive activity for the child themselves, can also

encourage the creativity of young people to appear in public in a global society. All the unique potentials of the village can be developed and promoted when the youth are already literate in terms of technology, information and communication. Gradually, literate villagers will be created.

In addition to being a good hobby for the younger generation, creating a reading culture with youth as a driving force can inspire young people's creativity to appear in public in the global community. When the younger generation is already literate in technology, information, and communication, all the unique potentials of the village can be utilized and promoted; Villagers will eventually become literate.

As the next successor to leadership, youth will be the driving force behind effective societal development. Village youth have the same opportunity to compete with other children outside their villages due to the emergence of digital technology. Youth play an important role in village development because they are a generation with a bright future in improving their lives.

In addition, young people are more technologically proficient than previous generations. Therefore, it is hoped that children who master information technology will become the first supporters of information literacy in the area around the place of residence. Information literacy is essential to protect children and adolescents from the harmful impacts of information technology, especially the internet.

The role of youth in the education and literacy movement is found in Loloan Jembrana. There the child forms a community with various structured forms of activity. Among these are the Loloan Teaching program and the Loloan Reading House. The youth's activities arise from the child's internal desires, not due to pressure from other elements. Two of the many activities of Loloan's young people are interesting to describe and analyse qualitatively. This article is the result of qualitative research that reveals this exciting side. The problem raised and answered was the role of East Loloan youth in the Loloan Teaching and Literacy reading program. Of these problems, the questions that became the focus of the discussion were: first,

did the child in the Loloan sub-district of Jembrana, Jembrana Regency, carry out the Loloan Teaching movement and the literacy movement? Second, what is the concept and implementation of the Loloan Teaching movement and the literacy movement carried out by the youth in Loloan, Loloan village, Jembrana district, Jembrana Regency? Third, what factors support and hinder the sustainability of the Loloan Teaching movement and the Literacy movement of the Loloan youth in the Loloan sub-district, Jembrana District, Jembrana Regency?

Literacy has become a concern for many parties, the government and the academic community. The concept of literacy has also undergone an expansion of meaning, more than just reading and writing. This flavour became synonymous with "knowledge and ability in various aspects of life (Damaianti, Abidin, & Rahma, 2020). The government requires every citizen to have six basic literacy skills: literacy-write-count, science literacy, information and communication technology literacy, financial literacy, cultural literacy, and civic literacy (Solihin et. al., 2019).

Literacy is an essential skill that must be possessed. The earliest forms of literacy were reading and writing. Both belong to the category of functional literacy and are helpful in everyday life. A person's quality of life can be improved by being able to read and write, even more so in a time that has become more modern and is characterised by fierce competition and rapid change. Individual talents are essential for successful survival.

Reading is the key to learning all science, including everyday information and clues that hugely impact life. When receiving prescription drugs, it takes the ability to understand the instructions for use given by the doctor. If it is wrong, of course, the consequences can be fatal. Good reading ability is not only able to read fluently but also understanding the content of the text. The text read is not only a word but can also be a symbol, a number, or a graphic.

The inability to read and analyse written material is another obstacle to learning science. The United Nations Educational, Scientific and Cultural Organization (UNESCO) studied 61 countries in 2016 and found that reading habits are pretty low

in Indonesia. According to the findings of the study, published under the title "The World's Most Literate Nations," Indonesia is 60th, only one place ahead of Botswana. Access, especially in distant areas, is one of the causes of low interest and poor reading habits. This is one of the Reading Literacy Activity Index (Alibaca) findings of the Ministry of Education and Culture (Solihin et. al., 2019).

The large number of individuals who have access to education and reduced illiteracy is not in the same way automatically driving the emergence of a reading culture. The culture of reading society is an indicator of a country's progress. Reading culture is a factor that causes a developed country because it shows strong public interest in innovation, science, and technology, as well as critical thinking (Solihin et. al., 2019).

Ignas Kleden grouped literate societies into three. The first category, those who can read, is considered illiterate-free. Still, their reading skills deteriorate or are completely lost due to the lack of reading material and practice. This population must be regarded as functionally and culturally illiterate despite their technical literacy. Those who are technically and functionally literate form the second category. Although they can read and utilise it to perform tasks and work, they have yet to make a habit of reading for pleasure or expressing themselves through writing. Culturally, it still needs to be considered literate in this community. The third group consists of people who, in addition to being technically and functionally literate and functional, do reading and writing a requirement and habit by reading and writing about subjects other than assignments and work. They are now part of a society that values reading (Solihin et. al., 2019).

## Materials and Methods

### Study area

This qualitative research was conducted in Loloan, Jembrana, Bali. The research was conducted from 2018 to 2022. The target of the study was the Loloan Youth Movement (GPL) in the region. The subjects of the study were community leaders and youth leaders in East Loloan.



**Figure 1.** Rumah Baca Loloan, di Loloan Timur Jembrana Bali.

### Procedures

Research data were obtained using observation, interview and documentation techniques. Observations were made directly in the activities carried out by the Loloan Youth Movement, especially literacy activities held at the Loloan Reading House, Jembrana Car Free Day, and Coffee Shop. Interviews were conducted with the Head of the Environment and the figures and administrators of the Loloan Youth Movement who are active in managing the Loloan Reading House and Loloan Teaching activities. Interviews are conducted in person and online via mobile phone or what's app call. The documentation study was conducted to explore various information spread digitally on online news, Instagram, and the Loloan Youth Movement Facebook.

### Data analysis

Research data analysis was carried out following a pattern from John W. Creswell (John W. Creswell, 2012). Triangulation techniques of methods and sources are used to convince the validity of the described data (Norman K. Denzin, 2009).

## Results and Discussion

### Result-1 Overview of Gerakan Pemuda Loloan

Gerakan Pemuda Loloan (GPL) is a youth community in Loloan Timur and West Loloan villages. It was founded to accommodate the creativity of the youth and equip them to love and be proud of their cultural heritage. The goal of the Loloan Youth Movement is to change the younger

generation's mindset. "Youth has important meaning and potential in the process of community empowerment. Not a young man famous for wild racing, courtship, theft and something like that."

Since its founding, this community has gained more and more sympathy and followers. Activities that were initially limited to The growing number of young people joining prompted the GPL to expand the scope of its performance. The GPL has 4 Tactical Work Teams. The Loloan Foundation team was the first, and they introduced the Charity Piggy Bank to the wealthy family. Orphans, the underprivileged, and anyone worthy of help will receive monetary assistance. Second, the Surau Corner Study Team prioritises Islamic culture through recitation. Third, the Loloan Reading House aims to support and encourage the interest of young people to embrace. The four Public Relations Teams, which are more engaged outside, mainly strive to establish cooperation that can drive the economy of the Loloan community.

Muztahidin claims that these four GPL tactical teams have been able to perform as expected, even though they have yet to meet the Loloan people's basic aspirations fully. The GPL will also create a dedicated team to investigate Loloan's history and culture. This desire is based on reality; many scholars who visited Loloan were curious to learn about the first Islamic village and the distinctive aspects of Loloan culture. So it is only natural that the young people of Loloan should be more familiar with the ins and outs of his culture than outsiders.

Loloan Society is famous for its Islamic history. Loloan's Islamic predecessors were warriors who learned a lot from international and national clerics. They then built a solid religious foundation for the Muslim community in Jembrana. The tireless mentality of fighters is the forging result of the former troops of the Pontianak Sultanate. They were the first Islamic carriers in the 17th century in Jembrana. They have given that passion to their children and grandchildren in Loloan. All would only be a bedtime fairy tale if not exemplified by the next generation.

## Result 2: The Loloan Teaching Program-2

The Loloan Teaching program in the Loloan subdistrict of Jembrana subdistrict of Jembrana district of Bali province, according to Muztahidin, appeared in 2015. This program was initiated by the youth of East Loloan, especially those still senior students and recent college graduates (Muztahidin, interview, Nopember 2022). This information was justified by Ruslan Hazmi, who at that time was the coordinator of the implementation of the activities of Loloan Mengajar.

*"Those who initiated the Loloan Mengajar program were several East Loloan youths, who at that time had the status of final year students, and who had graduated (fresh graduates). They took lectures at various colleges. They are from universities such as the University of Muhammadiyah Malang, Islamic University of Malang, Sunan Malik Ibrahim State Islamic University Malang, Singaraja University of Education, and Udayana University Bali. Among the youths involved in the Loloan Mengajar program are Mufti, Winda, Fadhilah, Agus Muhlis, Fahmi, Dita, Putri, and Amel"* (Ruslan Hazmi, interview, 20 Nopember 2022).

They are concerned about the condition of primary education in their region, both West Loloan and East Loloan. Only some SD/MI students can take a paid tutoring or private tutoring program to face the National Exam. This concern encourages youth to contribute and share knowledge and skills in nationally tested subject areas (Indonesian, Mathematics, and Natural Sciences). So at the initiative of Ruslan Hazmi, which young students and graduates then supported, the Loloan Teaching Team was formed.

*"Initially, I offered my friends an activity from the UMM KKN program I had participated in. When KKN, we hold teaching activities in schools as educational activities. At that time, many of my friends were interested. At that time, it seemed just right for the semester break. Then we asked the residents; it turns out there are many capable people whose children are tutored. Some parents of underprivileged students want to send*

*their children to tutoring institutions such as Kumon, etc. but are constrained by costs. Then we initiate. We are looking for information on what fields or materials parents usually take to send their children to tutoring at tutoring institutions. Not all subjects are examined; only a few are emphasised on test guidance"* (Ruslan Hazmi, interview, 20 Nopember 2022).

Through the team, steps were carried out, such as: mapping the number of primary schools, potential mapping competencies, and creating a learning schedule. First, mapping the number of primary schools (SD/MI) in West and East Loloan requires additional instruction for nationally tested subjects. From the mapping results, four elementary school institutions later become the object or location of the Loloan Mengajar program.

*"There are four schools that are targeted by Loloan Teaching activities, namely Madrasah Ibtidaiyah Negeri (MIN) Loloan Timur, Elementary School (SD) Negeri in Loloan Timur, Madrasah Ibtidaiyah Negeri (MIN) Loloan Barat, and Elementary School (SD) 1 Loloan Barat"* (Ruslan Hazmi, interview, 20 Nopember 2022).

Second, identify the potential complement of Loloan youth. This activity is carried out to schedule or distribute tasks to elementary schools and Ibtidaiyah Madrasahs. The young men whom nota bene came from various universities and then made a mapping of potential competencies. Each chooses subjects corresponding to the competencies of three topics: Indonesian, Mathematics, and Natural Sciences.

Third, make a schedule for deploying to schools to carry out learning activities. This activity is carried out by conducting friendship visits to each elementary school (SD/MI). During the visit, the youths expressed their desire to help provide additional study hours for sixth graders. The purpose of the activity of giving extra study hours was also conveyed. The noble desire of the Loloan youths received an enthusiastic response from the school. It was then agreed upon with additional class hours for sixth graders that the children would fill, as Ruslan Hazmi stated as follows:

*"Before entering, we communicated with the principal first, then communicated to the curriculum department to ensure the time. Finally, it was agreed that the time for giving additional lessons was after students left school, starting from 13:00 to 14:00. So we took a maximum of an hour for extra lessons. As for the implementation, three times a week, taking Mondays, Wednesdays and Saturdays" (Ruslan Hazmi, interview, 20 Nopember 2022).*

Under the agreement, according to Ruslan Hazmi, notification to parents of students who took part in additional lessons was handed over to the school. Because the supplementary classes are exclusively for these sixth-graders, they are voluntary, so not all students are required to follow them. Those who have taken lessons outside are not obliged to take additional classes but are also not allowed if they are interested in participating. At that time, the students who took part in the supplementary lessons were about 60-70% of the total number of sixth graders.

Related to the results of the Loloan Teaching activities, according to Ruslan Hazmi, there are parents of students who report and some who do not. But with Loloan Mengajar's actions, the parents agreed very much. In addition, the teachers also felt helped by the Loloan Teaching activities. The Loloan Teaching program lasts only a year. Factors: many are accepted for work,

According to Muztahidin and Ruslan Hazmi, the Loloan Mengajar program lasted only one year. Some contributing factors are due to the figure driving the activity, changing residences after marriage. In addition, many young people who still need to be a bene are already final semester students and must complete their studies immediately, so they must concentrate fully on campus. Meanwhile, the young college graduates involved in the Loloan Teaching program have been accepted to work in places far from their hometowns. Distant workplace conditions make it difficult for them to contribute to the program.

As Ruslan Hazmi revealed, he later also worked in Denpasar Bali. Similarly, Muztahidin, after getting married, moved his residence to Denpasar Bali. This move was undoubtedly due to the

demands of life, especially after building a household ark. In Denpasar, Muztahidin and his wife stayed for one year. The distance between Denpasar and Loloan Jembrana is very far. It takes about 3-4 hours to drive from Denpasar to Jembrana. The spread of the Loloan Teaching program drivers to various places makes it difficult for them to coordinate. Finally, the Loloan Teaching program was no longer implemented the following year, even today (Ruslan Hazim, Muztahidin, interview, 20 Nopember 2022).

Third, operational funding support. According to Muztahidin and Ruslan Hazmi, since the Loloan Mengajar program was initiated and implemented, there has been no financial assistance from the government or entrepreneurs. Funds for activities to support activities come from youth and community self-help (Muztahidin, interview, 20 Nopember 2022).

### **Result 3: Reading Literacy Activities**

Reading Literacy Activities are carried out at the Loloan Reading House. As Muztahidin said, the reading house is an activity that was raised in 2016 as an effort to fight literacy poverty among youth and adolescents. This movement is also to reduce the unguided gatherings of young people. In addition, it is also to support the success of the literacy culture applied in schools and universities. Through the Loloan Reading House, youth members of the Loloan Youth Movement inspire a culture of literacy through a 30-minute reading movement. This is known as the 30 MB Movement (30-Minute Reading).

In addition to doing book reading activities, youth/teenagers can also discuss knowledge or information obtained directly from the literature with their friends through the reading house. With this model, even though each teenager/youth only reads part of 1 book title, with the discussion, they can gain knowledge/information from five or more books their friends read.

Loloan Reading House activities are carried out once a week, every Wednesday night, at the Stilt House on the side of East Loloan road. The House of Baca Loloan is open to the public; anyone can follow the 30 MB movement. Ada, about 800 collections of books are reserved for reading.

Activities at the reading house begin with "hanging out" (sitting around) and "chatting" (telling stories) together. When the 30 MB Movement (30 Minutes of Reading) started, around 21.30 WITA, all participants took the book that was displayed freely and read it for 30 minutes, then continued the discussion with friends. They are used to exposing what they read, which indirectly helps them understand something through reading.

Bagi among teenagers/youth, the activity of reading with such a model is fascinating, especially since there is an interaction between friends. Ahmad Baras stated this:

*" I don't like to read. If you read, you often oversleep. But after doing rame-rame like this, it feels fun. After reading, they explain what has been read".*

Collections at the Loloan Reading House, in addition to being accessible to read, can also be accessed by loans, similar to libraries. It takes work to manage lending activities. However, with enthusiasm for the success of literacy culture among the youth, these activities are still carried out.

The limited number of books is an obstacle that, according to Muztahidin, continues to seek solutions. If the collection is stagnant, the activities of the Loloan Reading House will likely be quiet. One solution is to build a communication network with various parties, such as publishers and donors. This step presents new collections so that not all groups at home read loans out of date.

In literacy activities at the Loloan Reading House, the GPL is also interspersed with other social activities. One of them is the movement of one thousand rupiahs. The proceeds raised from this movement are further used to help underprivileged citizens.

The Loloan Reading House Team also launched the "PeLan" (Street Library) program to socialise and strengthen reading interests in the community. This activity is carried out every Sunday, taking advantage of the Jembrana Car Free Day moment. The Car Free Day program (day without vehicles) in Jembrana regency is usually held on the Untung Surapati road to Jenderal Sudirman road. The location is a section of the state city's main road as

the district government's seat and the city park. Every Sunday morning, from 06.00 to 10.00 WITA, this section of the road is closed to motorised vehicles of various types so that people move on foot. The Street Library activities went smoothly, although they were initially told to move around by the authorities. As an attraction for readers, the team provides complimentary snacks and soft drinks, especially for Car Free Day visitors who want to stop and read the books for 10 minutes.

Street Library (PeLan) activities during the Covid-19 Pandemic could not be carried out due to the ban on crowding. Even then, the local government stopped Jembrana Car Free Day activities. After the reopening of Jembrana Car Free Day activities by the local government, the Street Library (PeLan) activities have yet to be able to run anymore.

*"The Street Library has been inactive due to the covid-19 pandemic. Our volunteers during the covid-19 pandemic have also decreased steadily because many are married".*

According to Muztahidin, reading activities targeting youth shifted from reading literacy at the Loloan Reading House to coffee shops. The move was initially carried out every Wednesday night and became once a month. The object being read is no longer a book but an e-book. Although slowly, the youth to shift to digital literacy even though it is just the beginning.

Literacy activities at the Loloan Reading House are currently filled for children of preschool age and elementary school grades 1 to 4. Their reading literacy activities are emphasised reading books with interludes of activities playing guessing games, painting or colouring, and paper scissors games. Literacy activities for children are carried out every Sunday / Sunday Activity in the reading house is managed by young women. According to Muztahidin, young women are closer to their children than men. In Rumah Baca, for early childhood, parents usually wait for them.

According to Muztahidin, his activities are oriented towards cultural literacy for junior and senior high school teenagers. They are trained and involved in specific roles in events for which there is an artistic performance. They are applied when

there are cultural performance activities of children's games. Similarly, when there are cultural activities of the past, they are interested.

Literacy activities were also expanded. In addition to routine activities at the Loloan Reading House and Jembrana Car Free Day moments, it is also carried out at Ambenan Ijogading. Ambenan Ijogading is a safe Literation, and Edukasi was established in Pinggiran Sungai. Ijogading River is an icon for Kota Negara, Jembrana Regency, Bali. The Ijo Gading River flows through the city of the State. Currently, the riverside is being repaired by the Ambenan Ijo Gading Tourism Awareness Group (Pokdarwis) as a tourist destination. The idea originated from the Ijo Gading River cleanliness campaign by the East Loloan youth group, who are members of the Loloan Youth Movement.

In addition to hygiene purposes, the youth also realise that Sungai Ijogading has excellent potential as a tourist attraction, so it needs to be empowered. Based on these considerations, the kids cleaned and arranged the outskirts of the Ijogading River. In addition, it also creates a riverside location into an exciting place. The riverside land covering an area of about 10 acres, which was initially vacant land, and was often used as a landfill, was later cultivated into a place for recreation, literacy, and economic empowerment.

In May 2019 lokasi Ambenan Ijogading was hit by floods. As a result, the location arranged in such a way becomes ravaged—all the buildings and games with the feel of bamboo drifting away by the water current. However, it can slowly be rebuilt with the help of self-help and donor funds, Ambenan Ijogading. The jogging track or road track along the Ijogading River has been built. The riverside endian has begun to be repaired, and lighting facilities and WiFi network connections have started to enter the location. Through the activities of the village of Keluarga Balita and the BKP (Bina Keluarga Balita) group, Ambenan Ijogading received assistance in the form of children's toys and greening facilities. With the completeness of infrastructure that continues to be carried out, it is hoped that Ambenan Ijogading can become a creative park, has a positive value,

and can become an interesting recreational place for the people of Jembrana.

In Ambenan Sungai, Ijogading literacy activities are developed more towards cultural literacy. For example, to watch together. There was also a book distribution event. Suitable for local events. Once, a Hindu friend<sup>2</sup> used to pickle it again. Haul Gus Dur, we put it there. There used to be a lot of traditional games, but after being swept away by banjars, then a new batch of improvements.

### **Discussion**

The above description describes Loloan's youth's spirit in thinking about his society's fate. As the most significant component of the nation related to the problems of education and literacy, young people can participate in providing solutions according to their capacities and capabilities.

Moreover, he also noted that young people have proven capable of playing various strategic roles despite the risks. The part of youth is very often associated with the progress of a nation. Even in Indonesia, the number of youth in the country and state is beyond doubt.

In the spirit of patriotism, we have the power to make decisions and new things that have long-term effects. The events of the Youth Oath, Tri Tura (TigaTuntutan Rakyat), demanding the dissolution of the PKI, regulating the Price of Goods, and returning to Pancasila and the 1945 Constitution are evidence of this strategic and risky role.

Since pre-independence, the youth have also been active in educational activities. The establishment of Taman Siswa in Yogyakarta dan Perkumpulan Budi Utomo, for example, is proof that since the beginning, youth has been involved in the field of education. In a situation where education faces significant problems, such as the challenges of such an intense era of globalisation, the industrial era 4.0 and the age of society 5.0, the role of youth remains strengthened. The child's spirit remains the same, although the form and program differ from the previous situation.

In some areas, such as in Yogyakarta, Muslim youths, who are nota bene students from various universities, are involved in Quran. Few Qur'an Education Parks are established and filled with

young people as educators or teachers. It is all proof that young people become volunteers who work to educate the nation's life and be effective educators.

The condition of education in Indonesia, which has not been evenly distributed to all corners of the archipelago, is also attractive to the youth. Seeing the unequal conditions through the Indonesia Mengajar movement, not a few young people in Indonesia, who are fresh graduates of strata one, play an active role in the aspects of education in this country. They want to be sent or placed in various parts of the country to do service by sharing knowledge with the community.

To date, Indonesia Mengajar (IM) has sent more than 671 high-achieving young candidates to serve as schoolteachers and mobilise local education stakeholders in remote communities around Indonesia.

*"...Indonesia Mengajar (IM), or Indonesia Teaches, is a movement that began in 2009 to address the teacher shortage in schools across Indonesia and develop future leaders by sending them to live in remote parts of the country (Marty, Venturini, & Almqvist, 2018).*

Undeniably, the nation's youth hold the key to its future. One of the things that need to be done by the younger generation is education. The quality of a country's education will determine how far it has progressed. Youth and education have a very close relationship between a nation and a country.

Education involves striving for excellent grades and the growth of intellectual and emotional, and spiritual intelligence. The equitable distribution of education in these three areas will significantly impact Indonesia's Human Resources (SDA), including their knowledge, morals, ethics, sense of justice, and mindset. With such an education, stupidity will be forgotten, and the people will be ready for a period that significantly affects the country.

To advance national education, youth engagement is essential, as loan youth have done. They voluntarily share their knowledge and experiences with students at the elementary school level. Loan kids want underprivileged students

to tutor at paid tutoring institutions to face national exams with optimal readiness.

Their involvement portrays young people as a building block that will allow the state to educate them. Youth can have a strong passion for being agents of change. However, young people interested in becoming agents of change need meaningful strategies (Widyaningsih, Mulyaningsih, Rahmawati, & Adhitya, 2021). Youth is a complex social category and a transitional stage of life. They will grow and mature according to their political, economic, and social involvement (Blanco-Palencia, 2015). For this reason, honest and positive roles played by loan youth, both in the fields of education and literacy, need to receive full support from the community. According to several studies, education signifies a country's greatness. By offering the necessary knowledge and skills, education serves as the cornerstone for contributing to all industries (Fuadi, Robbia, & Jufri, 2020).

Moreover, the participation of youth in the field of literacy is a fundamental skill. Not a few experts agree on the importance of literacy. Literacy is one of the basic skills for lifelong learning. Literacy is essential for an individual's personal growth, employability, social inclusion, and active citizenship (Sulkunen, Nissinen, & Malin, 2021)

Thus, life skills are capital in facing various challenges. In life skills in lifelong education, three types of competencies must be mastered: basic skills (basic literacy), competencies, and basic skills (basic literacy), competence and character.

Literacy is one of the six essential skills that we must have. The earliest recorded forms of literacy in human history were reading and writing. Both belong to the category of functional literacy and are helpful in everyday life. A person's quality of life can be improved by being able to read and write, even more so in a time that has become more modern and is characterised by fierce competition and rapid change. Individual talents are essential for successful survival.

Literacy in reading is often considered a fundamental ability and is increasingly recognised as the most practical path to scholastic success and personal growth (Ganasan, Abd. Razak, & Jamal, 2020). Reading is the key to learning all science,

including everyday information and clues that hugely impact life. When receiving prescription drugs, it takes the ability to understand the instructions for use given by the doctor. If it is wrong, of course, the consequences can be fatal. Good reading ability is not only able to read fluently but also understanding the content of the text being read. The text read is not only a word but can also be a symbol, a number, or a graphic.

The inability to read and analyse written material is another obstacle to learning science. The United Nations Educational, Scientific and Cultural Organization (UNESCO) studied 61 countries in 2016 and found that reading habits are pretty low in Indonesia. According to the findings of the study, published under the title "The World's Most Literate Nations," Indonesia is 60th, only one place ahead of Botswana.

Access, especially in distant areas, is one of the causes of low interest and poor reading habits. This is one of the Reading Literacy Activity Index (Alibaca) findings of the Ministry of Education and Culture. The same thing was conveyed by Indonesian politician Fahri Hamzah (2020) during a conversation with Akbar Faisal on Fahri Hamzah's official YouTube channel, who claimed that a lousy reading tradition caused low literacy.

Reading activities, as promoted by Loloan youth, have many benefits. In the 30 Minutes of Reading movement, young people should only read but also understand the content of the reading, then communicate the content of the task and discuss the range of the lesson to do enlightenment together. The stages of these activities are very much in line with the indicators of literacy achievement, which cover many aspects. There are aspects of reading comprehension, the ability to evaluate, conclude, and associate information with other information or observation results, and so on.

Among other things, it helps the development of thinking and clears up ways of thinking, improves knowledge, and improves memory and understanding. Reading frequently allows a person to process science, study various disciplines, and apply them in life. Love to read can also protect the brain from Alzheimer's disease, reduce stress, and encourage positive thoughts. Reading provides a

different exercise for the brain than watching TV or listening to the radio. Reading habits train the brain to think and concentrate.

The change in routine activities every Wednesday night at the Loloan Reading House in the form of a 30 MB movement from offline books to e-books with locations in coffee shops is a result of the covid-19 pandemic. During the COVID-19 pandemic, activities at the reading house were stopped, following health protocols from the government. At the same time, the youths turned to optimising the Internet from their homes. As a result of the positive post-COVID-19 pandemic, young people have become accustomed to digital literacy. The reading target is no longer offline books but online books (e-books).

The transition from reading books or offline news to e-books is not only experienced by Loloan youth. All citizens, regardless of age, during the Covid-19 pandemic until now must use digital literacy techniques to learn, provide information, and maintain and connect with family, friends, and communities nearby. (Buchholz, Dehart, & Moorman, 2020). Reading, understanding, and discussing the content of an e-book can be done anywhere, as long as there is an internet signal.

On the one hand, the ebb and flow of reading literacy activities of young people from the Loloan Reading House seems to indicate a setback. Still, when viewed from the seekers of their reading activities from reading offline books to e-books, it shows an increase in their literacy to digital literacy. Nevertheless, one thing to note is that digital literacy as a mirror of online life demands high stakes and ethical implications (Buchholz et al., 2020), as it is known that online life is like a vast jungle that is nothing in it.

On the other positive side, the retreat of Loloan youths from activities at the Loloan Reading House, followed by the increasingly lively Loloan Reading House with the activities of children of pre-school age and elementary school age. These children, with the guidance of Loloan women in addition to continue reading literacy and art-cultural literacy activities.

The desire to build a society must begin with actual activity, even from something simple. Maintaining confidence and consistency to do

something requires balanced energy. The spirit of Loloan youth in building their society to be more intelligent and literate needs to be followed. Although, as with the laws of nature, there is no eternal glory. The ups and downs of life and the sinking of social figures are natural and happen elsewhere. The involvement of Loloan youth in the Loloan Teaching program, Loloan Reading House, and the cultivation of the Ijogading riverfront is an achievement. However, all of that is still ongoing.

In the association of the creative world, East Loloan can be a small example of awareness to move and develop potential independently. Of course, this kind of awareness and optimism does not only belong to Loloan youth but has also penetrated growth in several regions in Jembrana. Example, Ruang Bersama di Dusun Senja Br. Moding Kaja Candikusuma, Rumah Baca Bali Tersenyum di Tukadaya, Karang Impian Beach Swing dan Camping Ground di Summersari, and many other places in Jembrana

### Conclusions

1. The role of Muslim youth in education through the Loloan Mengajar program in East and West loan villages of Jembrana Regency, Bali, is driven by a passion for helping children at the elementary school level to prepare themselves to face the National Ujian (UN). Meanwhile, literacy activities at home continue the Loloan Mengajar program with a broader target: children and adolescents.
2. The implementation of educational activities through the Loloan Mengajar program is carried out by sending young students who are studying in the academic path to help teach in schools/madrasahs, on Mondays, Wednesdays, and Saturdays, with an agreed schedule. The literacy activities were carried out at the Loloan reading house, with a flagship program of 30 MB (30 minutes of reading), after which presentations and joint discussions.
3. The obstacles that arise and are faced, in addition to funding problems, are also related to the volunteer regeneration process, which is challenging. Not a few of the cadres who were

prepared then left the village because they were accepted to work in agencies far from where they lived in Loloan. Hence, it was challenging to spend their time and energy engaging in literacy activities at the Loloan Reading House.

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