

MICRO LIBRARY STANDS FOR COMMUNITY RESILIENCE USING LOCAL RESOURCES: AN SDGS OUTCOMES OF PUBLIC PARTICIPATION PRACTICE IN NGADIHARJO VILLAGE, MAGELANG, INDONESIA

Nisa Adelia, Amelia Marihesya

UIN Prof. K.H. Saifuddin Zuhri Purwokerto

Email: nisaadelia7@gmail.com, a.marihesya@gmail.com

Abstract

The diminishing revenue from agricultural sector in Ngadiharjo village (which has act as the leading sector) led the actor of one micro-library to seek for new opportunities. Harnessing the ample of bamboo as local potential and to test the ideas of making a worth-selling product, she promotes local society to produce besek – a multi-used box made from bamboo. The growth demands from regional and national market force the actor to set a knowledge-hub which has been transformed as a micro-library. With the assisted from Indonesian Ministry of Public Works and Housing; the micro-library develops a framework to contribute to the expand of society knowledge. This study aims to examine the works of micro-library and local resources in a small village in Indonesia towards the community resilience to deal with the economic needs. This study has been designed to answer these questions: How the actor of micro-library in Ngadiharjo village linked to the social learning process for society outcomes? What the contributions of local resources to achieve society outcomes? How the community resilience in Ngadiharjo village formed through the existence of micro-library as the knowledge hub?

The social learning process as the SDGs based public participation framework's outcomes and the existence of literacy ecosystem from the Literasi Untuk Kesejahteraan concept by Indonesian National Library will be use as the anchor to approach the micro-library role for community resilience in this area. The linkage of the micro-library actor, society capital and the implementation of knowledge sharing through micro-library programs; aim to present the finding of joining the society dots.

A qualitative method with a descriptive approach applies for this study. Data collecting use observations, interviews and documentation process. Data analyse through data reduction and finding presentation. The study area is in Ngadiharjo village, Magelang, Indonesia, with a population of 4.939 Citizens To explore the data; a micro-library actor named Endah who managed TBM Omah Eling (a micro-library Omah Eling). This micro-library provides these programs for society: Money Literacy, Book For Free, Besek making training etc. By drawing the case in Ngadiharjo village, this study will present the importance of micro- library existence as knowledge-hub which potentially support local resources for being more productive and empowered. The local resources include the people (micro-library actor and local society) and the natural resources as the main materials to create products (by this case is bamboo to produce the multi-use box).

Keywords: micro-library, community building, community resilience, literacy ecosystem, SDGs

Introducing

Kendati Of about Sustainable Development Goals (SDGs) yet, this cannot be separated from attempts to address socio-humanities, ecological and cultural challenges that are vital to society. And the presence SDGs issue does not look at the country of origin, in other words, both individuals in low-income countries as well as developing and developed countries, face risks based on the features outlined in the sustainable development goals and the targets to be attained from these SDGs.

There are 17 Sustainable Development Goals with 169 attainment targets that are intended to be achieved by nations in the globe who accept the concept of SDGs. In the 17 Goals, which are the articulation of global concerns, each country has its own dynamics in terms of the most significant challenges that must be addressed. Issue management also focuses on local life areas, which is the basis for the Ministry of National Development Planning/Bappenas as the command for implementing SDGs in Indonesia to call for cross-sectoral engagement to play an active role in attaining SDGs. The Ministry of National Development Planning/Bappenas thinks that the outreach, advantages and depth of emphasis on the substance of each SDGs objective may be incorporated into the performance of all components in society; by taking a part in addressing one or more of the existing SDGs targets.

Support from segments of society in Indonesia for the succession of the SDGs is carried out in the governmental and commercial sectors. And it is implemented at the institutional, organisational, and individual levels. In the context of the organisation, for instance, the release of Ministry of Public Enterprises Regulation Number PER-05/MBU/04/2021 about social responsibility within the working area of the Ministry of Public Enterprises:

- a. Social Pillar, to achieve fair and equal fulfilment of basic human rights quality to improve the welfare of the whole community
- b. The Environmental Pillar, for sustainable management of natural resources and the environment as a support for all life
- c. Economic Pillar, to achieve quality economic growth through sustainable employment and business opportunities, innovation, inclusive industry, adequate infrastructure, affordable clean energy and supported by partnerships; and
- d. Pillar of Law and Government, for the accomplishment of legal certainty and effective, transparent, responsible, and participatory governance in order to ensure security stability and a legal state. (Indonesiacare 2021)

Meanwhile in this article, we would want to highlight an example of how SDGs targets may become an important component of community activities in society. Local action in the community leveraging knowledge they gather from Micro Library collection, and as well as the function of the Micro Library manager as a driving actor; demonstrates that the goal of sustainable.

development is not unattainable when the participation of the community at the grassroots level is included. In the example within the scope of the Ministry of Public Enterprises we observe that the programme pillars comprises the focus of attaining the SDGs are pillars with a fairly significant goal

to resolve SDGs targets. Similarly, at the level of the local community, the approach to resolving SDGs issues is centred on those that are relevant to the everyday lives of the people.

If you intend to provide a series of concerns that occur in the everyday lives of Indonesian people, it is clear that they will be closely related to the 3K, meaning Poverty, Inequality and Prosperity. The poverty faced by the community takes them to a condition that is entirely confined in terms of the quality of social, economic and political life. Quoting the opinion of Jeffrey Sachs, that the poor have lost access to these six resources:

1. Human capital, primarily mental and physical health, fulfilment of nutrition balance which promotes individuals to be more active in achieving a good livelihood
2. Business capital, which comprises production machines that may be leveraged to boost the productivity of agriculture and the industrial and service industries.
3. Infrastructure capital, comprising the provision of access roads, power, water, sanitation and telecommunication services.
4. Natural resource capital, including soil preparation for planting, biodiversity and well-functioning ecosystems.
5. Public institutional capital, comprising trade rules, legal systems, government services and policies that are beneficial to the public interest.
6. Knowledge capital, essentially the availability of access to research and technology that fosters community production.

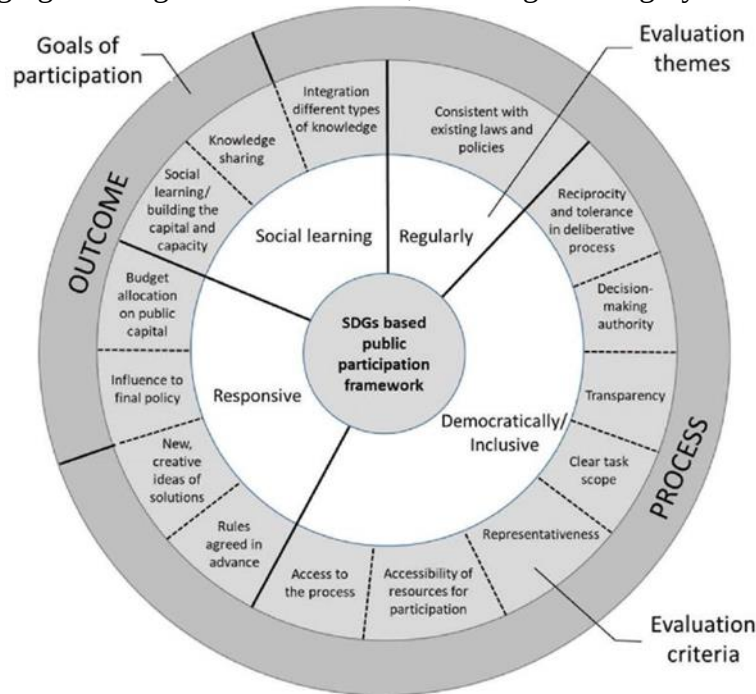
So when the definition of human development is an effort to eliminate poverty and inequality so that humans can move towards the point of prosperity, achieving the SDGs target becomes an urgency for governments of countries in the world and in its implementation it can also promoting to elements of society about the important values to move together and achieving these targets.

There is a framework that illustrates the process flow and output of ideas and actions connected to public involvement in engaging the public to accomplish the SDGs aims. In the process flow, the importance of inclusiveness about the roles and responsibilities of the involved players is evident. Transparency, clear division of tasks, and decision-making based on tolerant values are the important values that form the basis of the public's involvement in achieving the SDGs goals in this process flow.

In the same framework's output flow of ideas and activities, it is also stated that public participation in achieving the SDGs can be achieved through socialising with other communities and learning channels.

Figure 1. Framework of SDGs based public participation

In addition to leveraging learning hub and channels, blending learning by interacting with different



communities is possible by utilizing social spaces and channels. Like the Micro Library which captured by this research, Omah Eling Ngudiraharjo, is a learning space for the local community to increase their knowledge capacity so that they can produce more valuable goods

Theoretical Reviewa.

Community Development And Life Sustainability

Community development activities are a remedy to humanity involving inequities in welfare, human rights, access rights, resource rights, participatory rights, and anything that erodes these rights. Therefore, the purpose of community development is to enhance the capacity of the grassroots in recognizing needs, getting resources to satisfy necessities, taking responsibility for generating necessities, obtaining support, managing and achieving their own life objectives, and empowering them collectively. (Rosda Karya). The social control approach to community development has been replaced by a participatory approach in which the community is actively participating in community development initiatives. So that community development within this framework becomes a process of reorganising society through the availability of self-help - participative patterns in managing and organising socio- economic life, allowing people to satisfy their own needs more effectively than ever before. (Ife, Jim, 1997: .2 in Rosda Karya) With this method of community development, it is projected that supportive communities can be developed, i.e., communities whose life is based on the development and equitable distribution of resources (rosdakarya) and whose members actively engage in social interaction, participation, and attempting to encourage one another. According to Jim Ife and Frangk Tesoriero (2016), one cannot employ a single paradigm to achieve holistic community

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development. Therefore, in Jim Ife's 2016 work, the basis for community development incorporates two viewpoints; the green perspective and the social justice and human rights perspective. In their 2016 book titled *Community Development: Alternative Community Development in the Era of Globalization*, Jim Ife and Frank Tesoriero discuss the green paradigm in detail, highlighting four key aspects: 1) holism, 2) sustainability, 3) diversity, and 4) balance. Holism, which signifies completeness. Requires that every event or phenomena be viewed as part of a bigger whole, and that it can only be adequately comprehended in relation to other components of the broader system. Sustainability, the principle of sustainability, entails that systems must be capable of long-term maintenance, that resources should be utilised only at a pace that can be recovered, that energy sources must be used effectively and economically, and that consumption must be limited, not maximised. This implies that when employing diverse resources, the principle of sustainability must be used. The term Diversity thus refers to difference. When rice is unavailable, maize can be used as a replacement. Finally, Balance. Balance highlights the significance of the connection between these systems.

Consequently, social justice and human rights perspectives Jim Ife and Frank Tesoriero describe four essential points: unfavourable conditions, rights, empowerment, and needs. The four components cannot stand on their own. There are evident connections between, for instance, needs and rights, as well as empowerment and unfavourable arrangements.

From these two vantage points, Jim Ife and Frank Tesoriero (2016) implement integration, which serves as the foundation for community development. The merging of the two views yielded seven principles that can serve as the foundation for community development. The merging of the two views produced the following concepts:

1. Social Resilience

The notion of sustainability varies fundamentally from the green principle, which encompasses the study of biological systems, populations, species continuity, populations, energy, etc. Inasmuch as the green study approach addresses the continuity of nature and the wider system, it implicitly incorporates sustainability thinking. In the meanwhile, according to Jim Ife, social justice and human rights are visible in several social institutions, such as families, communities, education, and organisations that satisfy the conditions for sustainability. This is illustrated by the fact that several social initiatives egregiously demand huge levels of money rather than pursuing more effective alternatives. According to Jim Ife (2016), the application of the notion of sustainability to policies and organisations would necessitate a fundamental departure from current practises. In other words, social justice and human rights cannot have direct sustainability principles until present practises undergo a drastic shift. In his book titled *Sustainable Livelihoods and Rural Development*, Ian Scoones (2022) presents a Sustainable Livelihoods framework that might be a dramatic revolution to achieve social sustainability. In his framework, Ian Scoones discusses the background of a region's prevailing conditions, which serve as a source of income. Such as natural capital, the economy, human resources, social capital, and others, where these capitals are then handled by existing institutions and/or organisations using specific tactics to promote sustainable living. Creating jobs, eliminating poverty, and improving welfare are three crucial factors for reaching indicators of standard of living. In the meanwhile, indices of sustainability include the security of the natural resource base and the adaptability of livelihoods. Institutions and organisations have a part in the process of attaining sustainable livelihoods, according to the

framework proposed by Ian Scoones. According to this study, these institutions and organisations are micro libraries,

2. Integrating the social and non-social is able to create ecologically and socially responsible policies.
3. Equality among the generations
Future generation's welfare must be taken into account when making policy decisions, and we must identify not only the possible winners and losers in the current society, but also whether future generations will benefit or suffer from a given activity.
4. Global Justice: The Green viewpoint emphasizes that the world must be viewed as a one system and that a global perspective is vital for achieving sustainability. As opposed to social justice, which has national and regional bounds. However, that does not imply you cannot. Doesn't anything global originate at the local level?
5. Ecocentric Justice: Humans are not the only organisms worthy of care. But people are much like other living things such as animals, plants and environment which are part of a big unified system. The ecocentric viewpoint formed the foundation for the animal rights, vegetarianism, anti-vivisection, and related movements. The problem of protecting endangered species is not for the benefit of people, but for the survival of these animals.
6. Environment Protection
In this context, the concept of environmental rights includes the right to live in an environment that enhances rather than degrades, the right to enjoy "nature," the right to have clean water and air, and the right to consume uncontaminated food.
7. Global Obligations and the Environment.

B. The Literacy of Welfare Concept from Indonesia National Library

Literacy is crucial to building a society that is knowledgeable, imaginative, creative, and character-driven. Literacy is an activity that makes Indonesians sensitive and capable of analysing their surrounding environment, capable of producing individuals who are full of work on the information they receive and who do not cease expressing their ideas in order to promote a culture of competence and intellectual climate in Indonesia. It's not enough to generate individuals with a passion for reading and then "followers" with limited analysis and an incapacity to dispute, much alone produce works with distinctive qualities (Primadesi, 2018). Not just capable of generating original stuff. Literacy is also a means of conquering life's challenges. In order for this literacy to provide social, economic, and welfare gains.

Information Literacy for Welfare is a cluster of community abilities in managing and evaluating information; tailored to what people require in generating works, whether commodities, services, or other intellectual works; which are directly beneficial to enhancing their wellbeing (Tim, 2020). And following is a Model of Literacy for Welfare taken from Indonesia National Library.

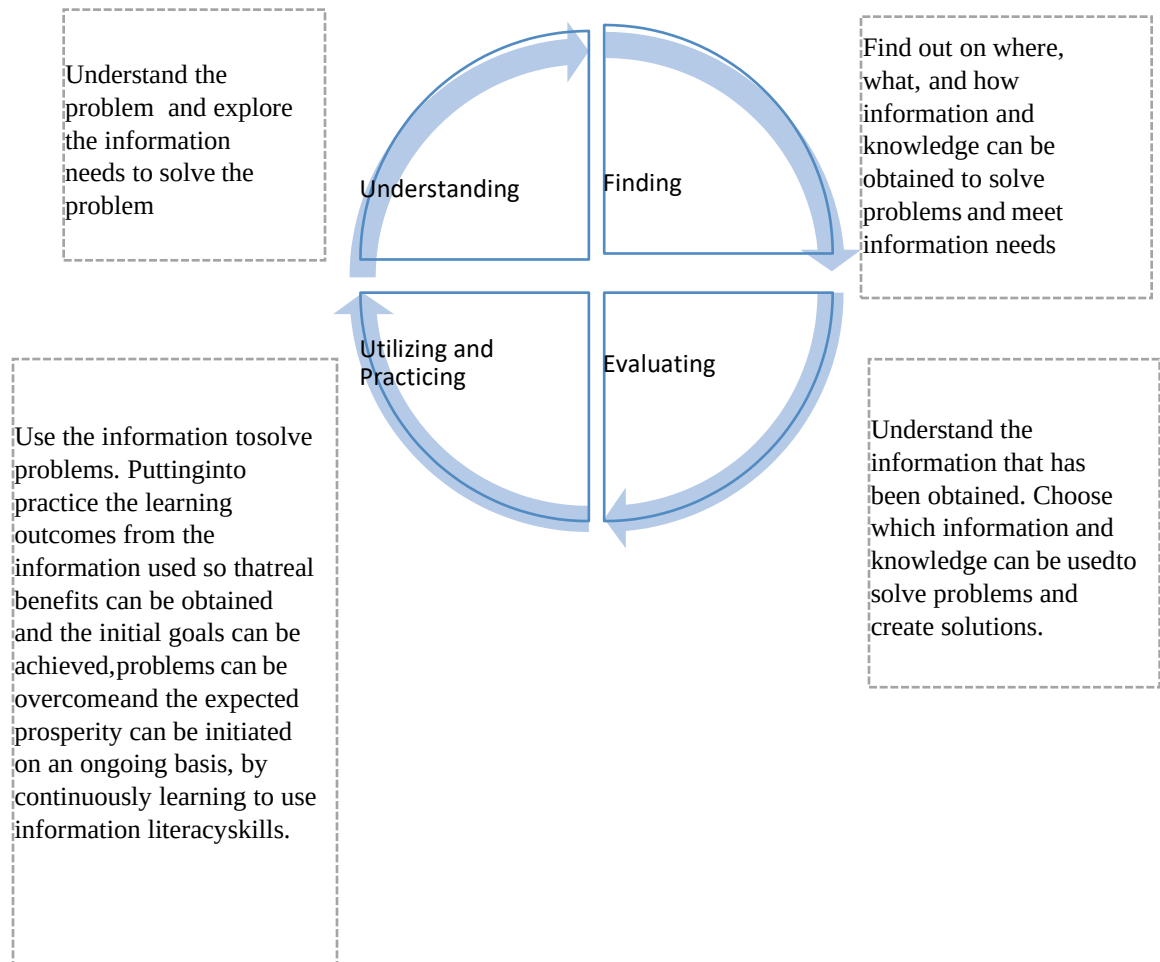


Figure 2. Model of Information Literacy for Welfare (National Library of Indonesia 2021)

To expand the concept of Literacy for Welfare in Indonesia, following also four aspects which equipped with the model of Literacy for Welfare:

- Ability to Collect Reading Materials Sources
- The capacity to infer meaning from provided information.
- Capacity to Introduce New Concepts, Theories, and Creativity and Innovation.
- Capacity to Produce High-Quality Products or Services

and to extend, when the Literacy for Welfare is implemented as program, it cannot be neglected to provide Evaluation and Monitoring concept. Important instruments for monitoring and evaluating Information Literacy for Welfare include:

1. Indicator, which is a tool that provides a sign about the achievement of information literacy results in a measurable and operational format; measures the achievement of actual results versus expected results over a specified time period. The selected indicators, outputs, results, and impacts must be able to address the goals/things/problems that constitute the foundation of information literacy. Indicators are ordered according to the formula:

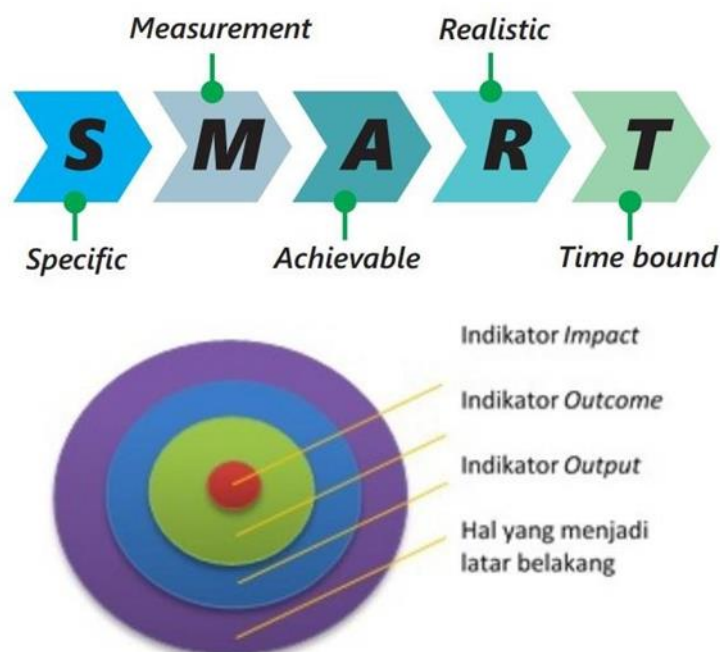


Figure 3. Model of Monitoring and Evaluation Information Literacy for Welfare (National Library of Indonesia 2021)

- a. Output is a product, good, or service resulting from information literacy.
- b. Result is the intermediate result of applying information literacy.
- c. Impact (impact) is the medium- and long-term achievement in the form of social change in society that may address the problems encountered and the objectives to be attained (Redata 2021).

A. Micro-Library

According to the Ministry of Education and Culture's 2012 Technical Guidelines for Submission and Management of Community Reading Gardens, Community Reading Project (In Indonesian is Taman Bacaan Masyarakat [TBM]) are organisations for cultivating a love of reading in the community that provide services in the field of reading materials, such as books, magazines, newspapers, and comics and other multimedia collections. The area of services through this organisations is activity for reading, ideas exchanging, book discussion, and practicing writing

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skills. From the central value of TBM is, the manager act as the motivator for the visitors or participants who join the TBM program. TBM and libraries have one thing in common: they serve the community's informational needs in order to encourage habit of reading and perform a variety of other roles, from education to enjoyment. The concept of TBM in Indonesia, is nearly categorized as Micro library that is a library which very near to the community and grows directly from the community, especially in places where public libraries are difficult to reach (Rahmawati, 2012). Micro library and TBM or have closely identical functions to libraries, as stated in Chapter XIII article 49 of Law 43, 2007, which states that "local government and the community encourage the growth of community reading project and the community encourages the growth of community reading project and a reading house to support the cultivation of a love of reading. As time passes, and especially as we enter the information era today, the micro library serves as a knowledge hub for the local community, in addition to its original purpose of fostering a love of reading. In practise that is evolving in the neighborhood, the micro library has become one of the educational accelerators and even a source of support for the surrounding community. According to Putu Laxman Pendit (2008), people's knowledge cannot be disassociated from the surrounding social structures. This micro library is a type of social institution able to influence the society knowledge and understanding.

D. Goals for Sustainable Development (SDGs)

The Sustainable Development Goal that was proclaimed on September 25, 2015 at the 2015 UN Sustainable Summit as respond for paper; "Transforming our world: agenda for sustainable development year 2030". The paper comprises the objectives and targets of the Sustainable Development Goals (SDGs), which include 17 goals and 169 targets that explain the goals and scope of an inclusive and multifaceted global development agenda. The following 17 goals serve as guides for the nation's growth,

- 1.No poverty
- 2.Zero hunger
- 3.Good health and well-being
- 4.Quality education
- 5.Gender equality
- 6.Clean water and sanitation
- 7.Affordable and clean energy
- 8.Decent work and economic growth
- 9.Industry, innovation, and infrastructure
- 10.Reduce inequality
- 11.Sustainable cities and communities
- 12.Responsible consumption and production
- 13.Managing climate action
- 14.Oceanic ecologies or life below water
- 15.Life on land
- 16.Peace and justice strong institutions
- 17.Partnership to achieve the goals

In Indonesia, the practice of SDGs activities is based on the 59th Presidential Election of 2017. The regulation governs three crucial aspects, namely:

1. Preparation of the SDGs National Road Map, as a planning document that contains strategic policies for the stages of achieving SDGs from 2017 to 2030 in accordance with national development goals.
2. Preparation of the SDGs National Action Plan (in Indonesian namely RAN TPB) as a document that contains programs and activities of the five-year work plan for the implementation of various activities that directly and indirectly support the achievement of SDGs in accordance with national target.
3. Preparation of SDGs Regional Actions (In Indonesian namely RAD TPB), as a five-year work plan document at the provincial level to carry out various activities that directly and indirectly support the achievement of SDGs in accordance with regional development goals.

Research Methods

This study uses a qualitative method with a narrative/description approach. Qualitative research is research that seeks meaning, understanding of a phenomenon, event, or human life by being involved directly or indirectly in the setting under study, contextual, and comprehensive (Yusuf, 2015). Then narrative or description studies are focus on narratives, stories, and/or descriptions of a series of events related to human experience (Creswell, 2015). Methods Data collection was carried out by interviews, observation and documentation

Findings

A. Taman Baca Masyarakat – Community Reading Project profile

The Omah Eling Ngudiraharjo Community Reading Project was founded in 2015 in Karangtengah small village, Ngadiharjo - Borobudur, Magelang regency. The total collection to date is around 1,600 books. The name of Omah Eling Ngudiraharjo means as follow: Omah or Rumah means place, Eling means remember and remind, Ngudi means search, and Raharjo means Prosperous. So this community reading Project is expected to be a place to remind people to seek prosperity with goodness or knowledge.

Omah Eling Ngudiraharjo's vision is Ing Madya Mangun Karya, which is the actualization of community synergy. It is hoped that the presence of Omah Eling Ngudiraharjo within the Karangtengah community will increase the knowledge, skills, and welfare of the people of Ngadiharjo Village, particularly in Karangtengah.



Picture 1. Omah Eling Ngudiraharjo

1.The committee of Community Reading Project *Omah Eling Ngudiraharjo*

Community Head	: Kodim
Vice of Head	: Arilistiana
Secretary	: Eni Puji Lestari
Accounting	: Vivi Setyawati
Service Division	: Endah Sulastri

2.The Details of Community Reading Project

The community address at	: Karangtengah Utara RT 4 RW 3 Ngadiharjo - Borobudur, Magelang Regency, Central Java, Indonesia
Contact number	: 6287- 858 689 305

Email : omahelingngudiraharjo@gmail.com

Social media accounts :

Facebook : Omah Eling Ngudiraharjo,

Instagram : @omahelingngudiraharjo

Quantities of book collection : 1641 books Other collection :

a. CDs : 24 pcs

b. Magazine : 461 pcs

c. Newspaper : 39 pcs

Utilities :

➤ Book shelves : 2 pcs

➤ Chair : 1 pcs

➤ Small chairs : 4 pcs

➤ Desk : 2 pcs

➤ X – Banners : 4 pcs

➤ Floor mat : 7 pcs

➤ Container storage : 1 pcs

3. The achievements

- 2 trophy
- 21 tokens of appreciation

4. The donor

- a. 1001 Buku community
- b. Ministry of Education and Culture with the program of book donor Professor Hendra Gunawan as personal
- c. University of Indonesia students
- d. Budha Ehipasiko Education Foundation
- e. Mata Aksara
- f. CV. Pustaka Rumah Cinta, a company

5. The Programs

One of the programme has been implemented in Omah Eling Ngudiraharjo is Financial Literacy / social inclusion programme, and extended program are empowerment activities in the local community. As a result of this empowerment, the following community groups are involved:

1. Waste Bank Management - *Eling Kahanan* in Ngadiharjo village. 2018
2. *Ekraf Ngadiharjo* (Creative Economic) in Ngadiharjo village. 2018. And promoting key holders as the product.
3. The product of Omah Eling Ngudiraharjo endorsed by Aman Jiwa resort. 2018.
4. Learn to make crafts from local resources.
5. Providing reading spot and exhibition or bazaar of local products with State University of Surakarta

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6. Cooking Class with Chef of Molecular Gastronomy Andrian Ishak.
7. Learning English
8. Filanthropy activity with orphanage

6. Best outcome

Recognizing that reading and learning are still not adequately embraced by the community, this TBM decided to encourage locals to begin studying how to produce bamboo handicrafts or what is widely known as woven bamboo.

Because the majority of Society in Ngadiharjo Village, Borobudur District, are bamboo crafters, where the bamboo plait/craft was selected. As in the villages of Mbleder, Kebonsari, Tawang Sari, Karangtengah, and Kopatan, practically every person who is at home and not in the rice fields is processing bamboo into handicrafts, *tampah*, and other types of baskets. In actuality, this bamboo craft has been passed down from grandparents to parents to children. Because the bamboo craft culture in Ngadiharjo Village is very strong.



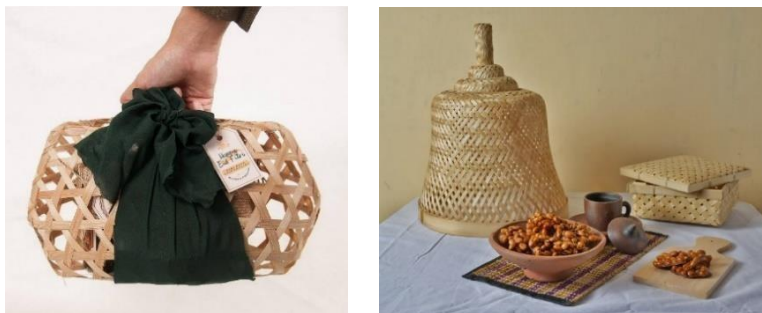
Picture 2. Women producing bamboo box in Omah Eling Ngudiraharjo

The bamboo crafts created by the women of Ngadiharjo Village are sold to buyers, who subsequently distribute them to towns like Yogyakarta and Semarang. The pricing for 100 tiny baskets from the artisans is between \$45,000 and \$50,000. The majority of villagers of Ngadiharjo Village create baskets from bamboo.



Picture 3. The product of bamboo basket

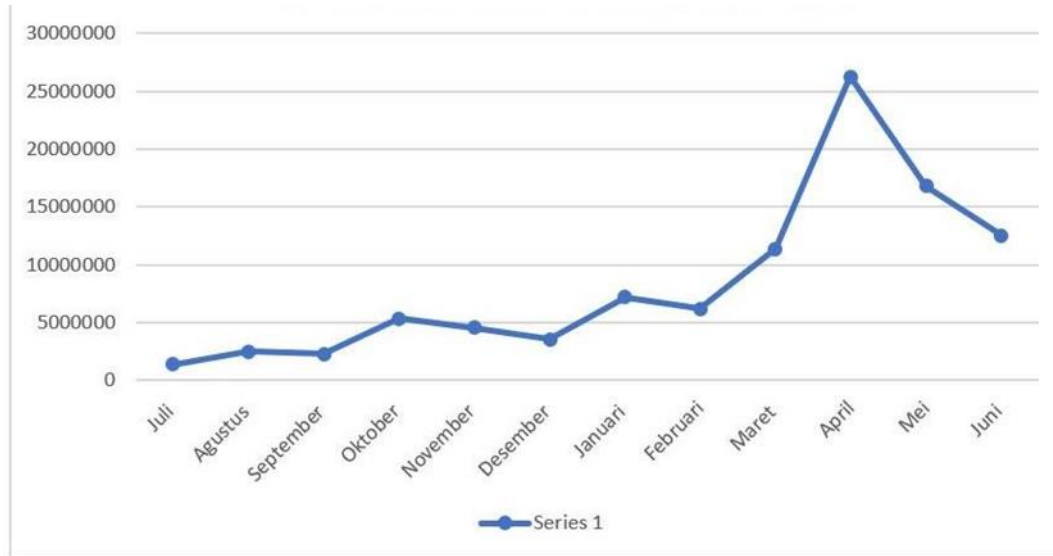
Seeing the potential of, which has the ability to be improved and may improve the people' welfare, Mr. Kodim attempted to reformulate woven bamboo with a more diversified appearance. Several inventions of woven bamboo are manufactured to have a reasonable selling price. Mrs Endah worked as a guerrilla team to generate collaboration for the dissemination of the handicrafts she had created, as though she did not wish to remain silent. The following is an example of Mr Kodim bamboo art:



Picture 4. The product of bamboo basket

In partnership with Shopee raosan Magelang, Naruna Ceramic Tableware Salatiga, and Kebon Ndoro Magelang, several sales were made. Here are the sales figures for July 2020 to June 2021.

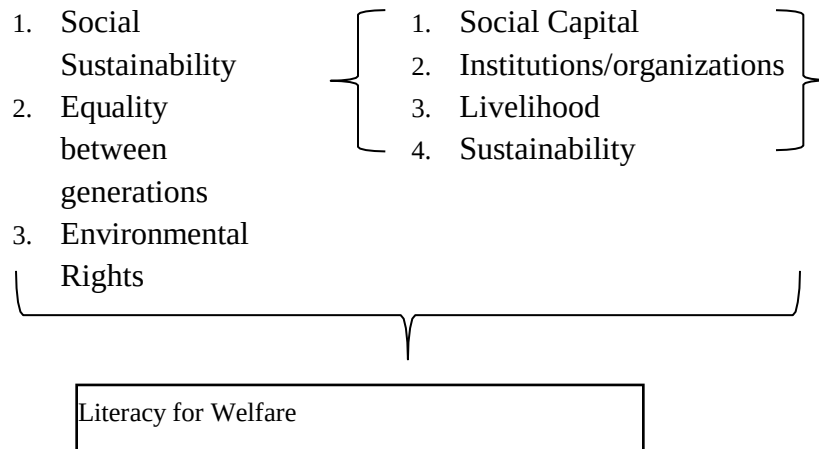
Micro Library Stands For Community Resilience Using Local Resources



Graph 1. The selling numbers of Bamboo products July 2020 – June 2021

A. Result and Analysis

Community Development + Sustainable Livelihoods = SDGs



1. Community Development in Micro Library Omah Eling Ngudiraharjo

Community development activities are a response to human problems involving inequities in social welfare, human rights, access rights, resource rights, and participatory rights, as well as everything that erodes them. Similar to the Omah Eling Ngudiraharjo Micro Library, which is located in a small village in the Ngadiharjo, Borobudur, Central Java, Indonesia. The Omah Eling Micro Library was developed in 2015 by Endah and Kodim, who are natives of Karangtengah, Ngadiharjo Village. This Micro Library was constructed in the heart of a neighbourhood below the poverty line. Ms. Endah remarked: *"Where we reside, Karangtengah Village, Kec. Borobudur Kab. Magelang, is in the red zone of poverty as of 2013." Even though our town is just around 6 kilometres away from the Borobudur Temple, which is visited by almost 3,000 people each day, it is nevertheless rather popular. How can our community be included in the zone of extreme poverty?"*

Ngadiharjo Village is not only physically close to the Borobudur temple, but it also has numerous natural resources, such as agriculture, artisans, and bamboo plants. Why are the folks of Ngudiraharjo Village as destitute as dead chickens in their own rice barns yet their strategic location and natural resources should bring them prosperity? Endah and Kodim launched the Micro Library in 2015 as a platform for community empowerment initiatives in response to these circumstances.

Endah and the Kodim adopted the Micro Library idea as a platform for community empowerment because community development at that place was built on "knowledge" with the expectation that the knowledge of the community in their everyday lives would be able to survive and grow. As the purpose of community development is to develop the capacity of the grassroots in identifying needs, obtaining resources to meet needs, taking responsibility for formulating needs, seeking welfare, managing and achieving their own life goals, and empowering them collectively, community development seeks to empower the grassroots. (Rosda Karya). For the residents of Ngadiharjo Village to be able to carry out a number of identification procedures in order to accomplish their life goals, education is essential.

In addition, the Micro Library, which was constructed at the initiative of the people, is an example of empowerment via the use of participatory techniques in which the community is

actively engaged in community development initiatives. So that community development within this framework becomes a process of reorganising society through the provision of self-help - participative patterns in managing and organising socio-economic life, allowing people to satisfy their own needs more effectively than ever before. (Ife, Jim, 1997: .2 in Rosda Karya).

With this method of community development, it is anticipated that supportive communities can be created, i.e., communities whose life is based on the development and equitable distribution of resources (rosdakarya) and whose members actively engage in social interaction, participation, and attempting to encourage one another.

At the Omah Eling Ngudiraharjo Micro Library, community development activities are conducted from two perspectives: an ecological view and a social justice and human rights perspective. Jim Ife and Frank Tesoriero (2016) show that we can not use only one paradigm for community development. Therefore, Jim Ife and Frank Tesoriero (2016) established a basis for community development by combining two viewpoints: the green perspective (ecology) and the perspectives of social justice and human rights. In their 2016 book titled *Community Development: Alternative Community Development in the Era of Globalization*, Jim Ife and Frank Tesoriero provide a thorough description of the green paradigm, which consists of four key elements:

1. Holism, which signifies completeness. Requires that every event or phenomena be viewed as a part of a bigger whole, and that it can only be adequately comprehended in relation to other components of a larger system. In all of its operations, the Omah Eling Ngudiraharjo Micro Library performs "kahanan readings" in an effort to understand the surrounding phenomena holistically or as a whole. As the Micro library saw while conducting bamboo weaving operations, human resource skills and the natural potential of bamboo had become a community benefit, but did not yet have a high economic value, resulting in inadequate welfare for artisans. Micro libraries therefore recognise not just the potential of their human resources, but also the potential of the surrounding nature and energy.
2. Sustainability, the principle of sustainability, entails that systems must be capable of long- term maintenance, that resources should be used only at a rate that can be recovered, that energy sources must be utilised effectively and efficiently, and that consumption must be minimised rather than maximised. This means that the principles of sustainability must be used when employing diverse resources. The selection of woven bamboo as a superior in the Micro Library is a result of the area's abundance of natural resources. In addition to utilising it, the Omah Eling Micro Library takes care of the surrounding environment by recycling garbage to improve the condition of the soil and fields where bamboo grows.
3. This variability is referred to as differentiation. When rice is unavailable, maize can be used as a replacement. The Omah Eling Ngudiraharjo Micro Library distinguishes woven bamboo items not only for a single shape, but also for several forms as variants.
4. Balance. Balance highlights the significance of the connection between these systems. Through its programming, the micro library achieves a balanced living by balancing the natural and human resources in its vicinity.

Consequently, social justice and human rights perspectives Jim Ife and Frank Tesoriero provide detail as follow:

- a. Adverse situations. Individual, institutional, structural, and post-structural viewpoints can be utilised to determine who is affected by a negative condition: individual, institutional, and structural. In the conditions of poverty in Ngadiharjo Village, the Micro Library of Omah Eling Ngudiraharjo identifies individuals and communities as the losers. Therefore, individuals and communities here are deemed to be victims of poverty. Therefore, the Micro Library's proposed answer is to give access to information, experience, and a bridge between experiential knowledge and everyday practise.
- b. Privileges Human dignity It is a human endeavour to define what we can all recognise as fundamental human rights, and as such, it is a definition of what it is to be human (Ife, 2016). In order for a human right to be met, people must be allowed to participate, express their thoughts, and have the chance and freedom to attain their goals. This signifies that humans are knowledgeable, capable, and safe in life, and they attain their goals. The right of the surrounding community to flourish is a necessary objective. However, not all persons and people are conscious of their situation. It is intended that the Omah Eling Ngudiraharjo Micro Library would be able to increase the knowledge and experience of the local community so that individuals are aware of their goals and are motivated and able to achieve them.

The four components cannot stand on their own. There are evident connections between each component, such as between needs and rights, empowerment and unfavourable arrangements. Jim Ife and Frank Tesoriero (2016) integrate community development on the basis of both views

(ecology-social justice and human rights). The merging of the two views yielded seven principles that can serve as the foundation for community development. The merging of the two views produced the following concepts:

1. Social Sustainability

The notion of sustainability varies fundamentally from the green principle, which encompasses the study of biological systems, populations, species continuity, populations, energy, etc. Since the green study approach addresses the continuity of nature and the wider system, it implicitly incorporates sustainability thinking. According to Jim Ife, while social justice and human rights are manifested in many social institutions, such as families, communities, education, and organisations, not many have satisfied the sustainability standards, such as utilising bamboo and processing garbage. This is illustrated by the fact that several social initiatives egregiously demand huge levels of money rather than pursuing more effective alternatives. The Omah Eling Ngudiraharjo Micro Library is a social institution that has included a sustainability policy into its everyday operations in order to institutionalise the notion of sustainability.

2.Equality between generations

In choices and policies, equality between generations must be examined, and we must identify not only the possible winners and losers in the current society, but also whether future generations will benefit or suffer as a result of a certain action. As demonstrated by the Omah Eling Micro Library, youth participation in marketing and waste management policies is a manifestation of intergenerational equality. Young individuals who participate will get knowledge and experience as a result.

3.Environmental Protection

For sustainability to be realised, the Green (ecological) approach places a major emphasis on the notion that the world must be viewed as a unified system and that a global perspective is needed. As opposed to social justice, which has national and regional bounds. However, that does not imply you cannot. Doesn't something global originate locally?

The notion of environmental rights recognises that humans are not the only living beings that require protection. However, people are similar to other living things, such as animals, plants, and environment, which are all components of a big, cohesive system. The ecocentric viewpoint formed the foundation for the animal rights, vegetarianism, anti-vivisection, and related movements.

In this context, the concept of environmental rights includes the right to live in an environment that enhances rather than degrades, the right to enjoy "nature," the right to have clean water and air, and the right to consume uncontaminated food.

2.Omah Eling Ngudiraharjo and Sustainable Livelihoods Micro Library

Ian Scoones (2022) in his book entitled Sustainable Livelihoods and Rural Development provides a Sustainable Livelihoods framework that can be a radical transformation to realize social sustainability. In his framework, Ian Scoones describes the context of conditions that exist in one area, which is a source of livelihood. Such as natural capital, economy, human resources, social capital and others where these capitals are then processed by existing institutions and or organizations in such a way with certain strategies to achieve sustainable livelihoods. There are three important points for achieving livelihood indicators, namely creating jobs, reducing poverty and increasing welfare. Meanwhile, indicators of sustainability are guaranteed sustainability of the natural resource base and resilience in adapting to livelihoods.

If social sustainability in community development says that the concept of sustainability is difficult and is almost rarely implemented in institutional policies, then the Ian Scoones Framework actually places sustainability as a strategy carried out by institutions or organizations to create sustainable livelihoods for village communities. The institution and organization in this research is the Omah Eling Ngudiraharjo Micro Library

Therefore the discussion of micro libraries here is discussed through two concepts, namely community development from an ecological and human rights perspective, while for Sustainable Livelihoods it places more emphasis on institutions, namely the omah eling micro library which has a community development strategy as well as sustainable livelihoods in village communities. A sustainable livelihood strategy begins by utilizing social capital that exists around the community such as natural capital (bamboo) human capital (bamboo craftsmen) to increase the selling value of handicrafts that can improve welfare (livelihoods) and other activities in observing surround (sustainability) for a happier and better life.

3. Micro Library Omah Eling Ngudiraharjo and Information Literacy for Welfare

The Omah Eling Ngudiraharjo micro library supports community development and sustainable livelihoods via literacy. Literacy is an activity that makes Indonesians sensitive and able to analyse their environment, able to produce individuals who are full of work on the information

they receive and who never stop expressing their ideas in order to promote a culture of competence and intellectual climate in Indonesia. It's not enough to generate individuals with a passion for reading and then "followers" with limited analysis and an incapacity to dispute, much alone produce works with distinctive qualities (Primadesi, 2018). Therefore, the meaning of Yona Primadesi's (2018) explanation of the notion of literacy is that the concept of literacy is a set of knowledge-based living skills. So that regardless of the circumstances, persons with these reading skills may survive and even improve life.

Practically, the Omah Eling Ngudiraharjo Micro Library employs the National Library's Information Literacy for Welfare approach.

- a. The Omah Eling Micro Library reads the local area as a foundation for doing community- based activities:
- b. Pauperization, the inherent potential of bamboo, bamboo artisans, and youngsters. Omah Eling Micro Library collects information and attends seminars and training sessions on the marketing of handmade items
- c. Evaluation is the process of arranging information to solve issues. Utilizing many umkm for the packing.
- d. Utilize: Utilize specific information for practise. Educate artisans to make work that meets specifications. The technique of generating earnings for artisans (financial literacy)

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