

MANAGEMENT AND DEVELOPMENT OF ABIMANYU LIBRARY COMMUNITY (TBM) IN TULANGAN, SIDOARJO REGENCY**Bakhtiyar¹, Daniel Pandapotan², Bambang Prakoso³**

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ABSTRACT

This community service aims to increase public interest in reading by improving the management and development of the Abbimanyu Library community library (TBM) in Tulangan, Sidoarjo Regency. In the implementation of community service using field survey methods and actions by coming to the location, coordinating with the managers involved in the management and development of TBM Abbimanyu Library. Providing materials for the management and development of Community Reading Parks, which in turn provide technical guidance, in order to improve procurement, processing, information distribution, promotion and activities of Community Reading Parks. The management and development method is carried out using the Participatory Rural Appraisal (PRA) approach, which involves more people, namely the involvement of stakeholders, facilitated by "outsiders" acting as facilitators or resource persons, so that the community actively participates in the management and development activities of the Community Reading Gardens. in planning or implementation. The actions taken are to support the implementation of the development of the Abbimanyu Library TBM development program, which can be observed that the implementation of the development program is in accordance with the indicators to be achieved.

Keywords: Agents, Social, Change, Library Management , Development, TBM

INTRODUCTION

The social reality shows that the lifestyle of the Indonesian people is still largely focused on the basic needs of food, clothing and housing, rather than prioritizing books and the education sector. Meanwhile, the middle class and above in Indonesia, it turns out that they prefer to use their free time by visiting entertainment locations, watching movies and television which are only for entertainment, not education. Situations and conditions that are more caused by a weak or low reading culture. Therefore, the government, education practitioners as well as related parties as well as the community continue to carry out efforts with the aim of increasing appreciation for reading among the public. Reading activities should have become a basic need in life such as eating, drinking and resting.

Bakhtiyar (2021:328),[1], in his thinking explains that the essence of reading is the activity of people in responding to various expressions and information in the form of writing, symbols and symbols. In the end, people can have the ability to understand various reading materials correctly. In order to be able to capture

information quickly, it is very necessary to read seriously what he reads. The reading activity can be reading skills verbally, carefully, observing or trying to understand and understand so as to be able to conclude various written expressions and symbols. As for reading with minimal cost or very cheap, then the implementation of reading activities can be done by utilizing library information services. Meanwhile, Gage's thinking (Ed. 1983) in Rachman (1996),[2], which clearly states that the reading activity carried out is the result of direct, deliberate influence through a series of programs and actions that have been patterned, especially program activities. and teaching and learning in educational institutions.

Harris and Libe (1960),[3], have emphasized firmly that the so-called interest can be observed or assessed by indicators: (1). The form of statements and people's recognition of certain objects. (2). The embodiment of a person's behavior in doing an action or reading. In Bakhtiyar's thoughts (2021: 328), [4] explicitly states that the essence of understanding reading interest is the strength in the deepest soul, which strongly encourages positive attitudes and behavior as well as high awareness in paying attention to and always being interested in reading books and reading books. likes reading. This high reading interest in humans has implications for the use of library information services. Rachman (1996: 10),[5], asserts that there are several crucial problems in reading interest, none other than how many books have been read by someone and the books that are liked by someone.

Reading activities can be realized well if there is a strong interest, because strong interest is the highest driving force for the realization of an activity. Interest can arise due to two factors, namely internal and external. Internal factors mean the will that comes from a person, while the external is a will that comes from outside a person. The internal factors in question can be in the form of desires and feelings that move a person to take actions such as coming to a learning facility, looking for reading books, writing, taking notes and so on. While the external will in question all comes from outside a person, such as the carrying capacity of infrastructure, as well as learning resources and media. The people's low reading interest makes low reading habits, and this low reading habit makes low reading skills. This is what is happening in today's society. So far, there has always been a statement that the Indonesian people do not have a reading culture or in other words, reading interest is low. Therefore, the culture of reading must be made a top priority in life, so that the quality of the Indonesian nation's human resources can be further improved, considering that the current century has welcomed modernization and the era of globalization.

Indonesian society is currently in the era of society 5.0, human life activities lead to digitization in various fields of life, so that inevitably it is always closely related to the application of information and communication technology (ICT). Human life is marked by indicators of free competition in all areas of life. Therefore, it is very important to make efforts to improve the quality of human life, which can only be done optimally through efforts to improve the quality of human resources (HR). Quality human resources can be realized by carrying out efforts to expand

knowledge horizons. All of that can be achieved by carrying out intense reading activities and routines every day. The low level of awareness of the urgency of reading activities in people's lives is mostly due to, among others; (1). High poverty rate, unable to buy books or reading materials. (2). The location of the library is too far from people's homes. (3). There are still no parties who are capable of mobilizing and motivating the urgency of reading for the progress of society.

TBM is a program from the government as stipulated in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System,[6], article 26 paragraph 4, non-formal education units consist of course institutions, training institutions, study groups, community learning activity centers , assemblies taklim, and similar educational units. Efforts to improve the quality of human resources have taken the form of a reading garden program, which actually started in the fifties, namely Taman Pustaka Rakyat (TPR). In 1992/1993 there were changes and reforms, namely the TBM activity program. The existence of TBM is eagerly awaited for a learning society, with indicators of a high level of reading culture and community literacy.

As an important component of the social structure, TBM as an important element in the social structure, is always related to the social order, in which the real function of TBM is closely related to the conditions of the surrounding community. TBM is expected to be able to provide information services according to the scope of its reach, namely the community in its service area (Pawit M. Yusuf, 2016: 146-147),[7]. TBM as an institution that provides information is very much needed by the community and as the centrality of the implementation of coaching, effective reading guidance and education. The realization of TBM is very synonymous with the noble ideals of the community, because TBM is realized as the embodiment of the will of the community. TBM and its characteristics in fact have the ability to act as agents of social change in society.

In order to achieve various positive constructive social changes, libraries really need strategic actions, especially the selection of library materials and libraries should be designed according to the needs of the audience in their scope (Hasan in Dian Sinaga, 2004: 82),[8]. TBM plays a very strategic role related to changes in society as a mediator, namely the liaison between information sources and infrastructure and their users. TBM is a non-formal educational institution where users can learn independently, deepen and utilize available information resources. The existence of TBM is very much needed and coveted so that there can be strengthening and improvement of skills and expertise, as well as the ability to develop a broad horizon of thinking, as a provision for independent business, in order to uphold the improvement of the nation's dignity.

Based on the description, the community service carried out has the aim of describing the readiness and preparation of librarians in the management and development of TBM as agents of social change in society. Given that many TBM activities can support learning activities as well as various infrastructure and learning

facilities in the community. Studying TBM is certainly very interesting for various experts with backgrounds in different disciplines. Therefore, in community service this study limits the scope of the discussion by using a library management perspective, especially for the management and development of TBM.

There are still many problems that are so closely related to the management and development of community libraries or Community Reading Parks that are still felt by various parties, especially TBM managers, including: (1). Community Libraries or Community Reading Gardens are still very poorly managed and developed. (2). The quality of human resources is still minimal Improving human resources is the most basic thing that must be owned by Community Reading Parks. (3). The lack of training and empowerment of Community Reading Parks, related to procurement, processing, distribution of library materials, promotion and TBM activities. (4). There is no assistance, and it depends on the government or local libraries. As for the external targets in this community service are none other than; (1). Have a good knowledge of community libraries (TBM). (2). Having adequate human resources in managing the community library (TBM). (3). Has the potential for community empowerment through information dissemination and community library activities (TBM).

The social reality above also shows that the people in the area of The Orchid C3 Tulangan Sidoarjo can be seen as having less interest in reading. Therefore, it is still very necessary to make efforts in developing public interest in reading, especially in children who are still educated in Kindergarten. As a new breakthrough that should be imitated and given high appreciation is the real action by the Lecturer of the Department of Library Science, Faculty of Social and Political Sciences, Universitas Wijaya Kusuma Surabaya in the form of a Community Service (PKM) program. This program has the aim of establishing cooperation between the Department of Library Science, FISIP UWKS and the Abbimanyu Library, the community and the surrounding environment, which is based on science and the field of library science. The manifestation of the partnership that will be implemented is none other than the application of library science owned by Lecturers of the Department of Library Science, FISIP UWKS to the managers of the Abbimanyu Library in empowering TBM for the community in the surrounding environment in the area of The Orchid C3 Tulangan Sidoarjo.

THEORETICAL FRAMEWORK

2.1. TBM On A Historical Journey

The history of TBM has been around for a long time. Mulyana (2008),[9], released that in the 1910s Balai Pustaka had the task of being a publishing body as well as a censorship body for reading materials belonging to the colonial government, besides that it also fostered the realization of more than 1000 people's libraries (volksbibliotheek), which aimed to advance business development. -Efforts to mobilize and contribute to intelligence schools for Bumiputera. Various special library

parks that have sold or collected books that have been printed and published by Balai Pustaka. While at that time various conflicts arose between traders and book borrowers, so that there would be allocation and distribution of written reading materials to market Malays, in the end Balai Pustaka accused them of being illegal materials.

Throughout the 1950s the government was very eager to carry out the implementation of the establishment of a people's library under the name Taman Pustaka Rakyat (TPR), which had a function as a means to eradicate illiteracy. TPR is made up of types. Type A is for village, type B is for regency and type C is for province. By 1959 TPR had stood at 1,469 for level A, 192 for level B and 19 for level C (Nurmasari 2017),[10].

However, with the change in the political constellation and regime change, there was a public library program which in the end became neglected. At the end of the Soeharto era, the organization of reading gardens had been moved again. Starting in 1992/1993, the Directorate General of Non-School Education has provided a lot of assistance for the establishment of approximately 5000 reading gardens in various regions, with the aim of emphasizing the level of illiteracy and increasing the growth of reading interest. In the 1970s, various types of commercial community libraries have emerged, namely book and comic rentals. Whereas in the 1980s a non-commercial community library has been realized, which has a focus on services to children. Community libraries have been established and are growing in many urban areas in Java (Septiana 2007),[11].

In 1977 the economic crisis had hit and finally the reading park which was established by the government became a gloomy period and its fate was not clear. The establishment of decentralization and regional autonomy has resulted in the transfer of responsibility for education management from the central government to the provincial and district/city governments. As a result, it has an impact on the condition and existence of reading gardens that are increasingly being neglected or neglected. Many local governments are not excited and do not even care about the maintenance, development and development of the existence of reading gardens (Haklev 2008),[12].

In the early 2000s, independent reading gardens began to flourish and live again. The fall of Suharto has provided opportunities and opportunities to dynamically organize various areas of the nation's life. Various social problems arise, where various parties wish to contribute together with the people to make changes in society. One of the real contributions is the establishment of reading gardens, community libraries, and community literacy.

TBM serves as a medium for the development of community learning, so as to create a reading culture and literacy culture, which is the centrality in accessing various reading materials that are appropriate to the real situation and conditions of the various information needs of the surrounding community. More than that, TBM is able to provide services to the interests of the surrounding population, which consists of various strata of society without discriminating against age, gender, religion, social, economic, cultural, educational level and others.

2.2. Definition of TBM

In the Guidelines for Organizing Community Reading Parks (2006: 9),[13], emphasizes that TBM is a place built and managed by the community or the government, which provides various access to reading material services to the surrounding community, for the benefit of lifelong education. to improve the quality and standard of living of the surrounding community. As the opinion of Sutarno NS (2006: 19),[14], which asserts that TBM has the responsibility, authority and rights of the local community in its development, management and development, so it is very important to foster a sense of belonging and share responsibility. Amrin (2011: 04),[15], emphasized that TBM as an institution that carries out services for reading material needs, which is beneficial for each person and community group around TBM, in order to foster interest in reading and the realization of a high literacy culture society.

It can be concluded that TBM as an institution that provides reading material services to community groups in an area, in order to be able to develop reading interest and community literacy. The community is always expected to have awareness and understand and appreciate that TBM is very much needed. Public interest in the existence of TBM must be maintained and always improved, so that the community can be able to get the information they need, in order to make various positive and constructive changes in aspects of their lives.

2.3. Definition of Change Agents.

Robbins and Coulter (Supriyanto, 2016:32),[16], argue that change agents are people who have a role as a catalyst and carry out the management of changes that occur. Meanwhile, Soerjono Soekanto (1992:273),[17], revealed that there are parties who wish for change called agents of change, namely a person or group of people, who has gained trust as the leader of one or more social institutions.

A broader understanding is the opinion of Griffin and Pareek (Wibowo, 2006: 118),[18], which expressly states that agents of change are professional people, tasked with assisting the community in the implementation of development, realizing targets, focusing on problems, seeking and obtaining solutions, managing assistance, planning actions with the aim of improving situations and conditions, dealing with various difficulties and obstacles as well as evaluating planned and targeted business results.

The agent of change can be concluded as a person, organization or institution that has carried out cooperation in influencing the community, both internally and externally for the sake of a change as expected, aspired and planned. The changes that occur and what are most desired are changes that have a positive and constructive nature in society.

2.4. The Purpose and Objectives of TBM as an Agent of Change

The guidebook for the Management of Community Reading Gardens (2006:

1),[19], states that the objectives of TBM include; (1). Generating and increasing interest in reading, for the realization of a critical, intelligent society and able to adapt to the progress and development of science and technology. (2). It is a forum for community learning activities. (3). Support the improvement of literacy skills. (4). Eradicating illiteracy.

The goals of TBM are very much in line with the goals of change agents in society. The objectives of the change agent include;

- (1). Realizing the will of change that is expected by the community. TBM's actions are always focused on bringing about a change from ignorance to a smart and intelligent society. Inviting and motivating the community, to always do lifelong learning, eradicating illiteracy, information illiteracy to become an information literate society.
- (2). Establish and foster synergistic interactions as an effort to implement various changes. In reality, TBM always carries out development and communication development for synergistic interaction with the community, through providing optimal information services to create user loyalty.
- (3). Always carry out an evaluation of the various problems faced by the community, so as to be able to understand and understand the problems that occur in the community.
- (4). Carry out various changes through concrete actions, with efforts to create a smart and intelligent society, by having a reading culture and a high literacy culture.
- (5). Maintain and maintain stability and promote change. TBM is tasked with maintaining and maintaining the stability of dynamic changes in society. Always able to maintain the progress of interest in reading and community literacy.

2.5. The Function of TBM as an Agent of Change

In the Guidebook for Management of Community Reading Gardens (2006: 2),[20], it is disclosed about the functions of TBM, namely; (1). As a medium for independent learning, and supporting educational programs outside of school, especially literacy programs. (2). As a source of information according to the interests of the surrounding community. (3). As a source of research by providing the availability of library material collections. (4). As a reference source by providing reference collections and facilitating the learning process as well as various academic activities. (5). As a source of entertainment through the availability of a collection of reading materials for intellectual recreation.

2.6. Useful Value of TBM

TBM and village libraries in their development and development should leave the development of a technical approach style, because the technical approach is always oriented towards mere technical services, which always does not pay attention to who will be served in the future. In stark contrast to library development based on a social systems approach (system social approach) which prioritizes a humanistic approach. The social system approach is an approach that views the library as part of a social sub-system, so that the library is designed to have a high usefulness value in

people's lives (Blasius: 2006), [21] The existence of a social system approach TBM and village libraries are expected to have the ability become a forum for the community, to find and solve solutions in life, in order to improve the quality and welfare of their lives.

The benefits of TBM are none other than increasing interest and love of reading to broaden the horizons of thinking about science and technology, by providing various facilities in obtaining reading materials that are needed by users. Guidelines for the Management of Community Reading Gardens (2006: 1), [22], revealed that the benefits of TBM include: (1). Develop interest, love and love for reading.

(2). Expanding learning experience and knowledge for the community. (3). Increase independent learning activities. (4). Accelerate the process of mastering the technique. (5). Developing effective reading skills. (6). Broaden the horizons of thinking about the progress and development of science and technology. (7). Training to be responsible for compliance with the rules specified. (8). Make it easier to complete tasks.

2.7. The Role of TBM in Handling Social Problems and Reading Gardens

Today, society is always faced with many social problems, which are currently happening, including; economic crises, poverty, natural disasters, social disparities, moral degradation, crime rates, domestic violence, human rights violations, political events, climate change and so on. These social problems, inevitably have to be faced by the community and must be dealt with seriously, through efforts to find appropriate solutions, which are very actively involved, especially the generations as the nation's successors (Healy 2017), [23]. Therefore, the literacy movement is very urgent and very capable of contributing. The TBM literacy movement can have a positive impact on literacy initiatives and contextual education education, which grows from understanding the context of problematic education in society.

Public understanding of the urgency of information service institutions can be realized properly, namely through the form of inclusiveness where there is direct participation of community groups in library development (Williment: 2009), [24]. Community participation is very important because it is closely related to the orientation of the existence of the library which is based on serving the information needs of users. Therefore, the community is the party most interested in the existence of information service institutions, namely TBM and libraries. The need for information for the community always refers to improving the quality and welfare of life, as the main basis for the establishment of a TBM and library. All processes of development and development of TBM and libraries are very mandatory, to always be closely related to community empowerment efforts so that they can have the ability to develop themselves and improve the quality and welfare of life.

2.8. The Role of TBM as an Agent of Community Change

Selo Sumardjan emphasized that social changes are changes that arise and occur in social institutions in a society, which have an effect on the social system which includes values, attitudes and behavior patterns among groups. -groups in a society. (Soejono Soekanto, 2001:336), [25]. TBM with its resources can position

itself as an agent capable of motivating changes in people's lives. TBM can be categorized as an agent of social change, if; (1). TBM is expected to be able to provide many contributions to people's lives. (2). TBM is able to help people take advantage of their free time to be more useful. (3). TBM is able to improve democratic life and make people aware so that they can become good citizens. (4). TBM is able to be utilized as a medium for developing lifelong learning. (5). TBM is able to contribute to increasing economic growth.

In reality, TBM is very meaningful, if it is capable of carrying out its role according to its duties and responsibilities. In an effort to increase public interest in reading, TBM must be able to carry out a very strategic role according to the opinion of Muhammad, Hamid (2010: 81),[26], that the role of TBM includes; (1). TBM acts as the centrality of information. (2). TBM has a role as centrality in order to broaden the horizons of thinking and knowledge. (3). TBM has a role as a place for intellectual recreation that is educational. (4). TBM has a role as a center for guidance and development in the formation of national character. (5). TBM has a central role to foster and develop various skills and expertise.

Sutarno NS (2006: 68),[27], revealed that TBM can play a real role in society, because TBM is a center for information on education, research, preservation of national culture and useful cheap entertainment. TBM has various roles including; (1). Act as a mediator. (2). Act as a synergistic communication medium. (3). Act as an institution to improve reading and literacy culture. (4). Act as initiator, innovator, facilitator, mediator and motivator in information services. (5). Act as an agent of change, development of cultural agents in society. (6). Act as a non-formal educational institution in society. (7). Play a role for guidance, counseling and consultants to the user community. (8). Act as collectors and preservation of collections.

2.9. Readiness and Preparation of Librarians in Realizing TBM as Agents of Social Change

Libraries and librarians can be likened to two faces one coin, because library progress is the hard work of reliable, professional and qualified librarians. The function and role of TBM as an agent of social change is highly dependent on the role of the librarian as the driving force as an agent of social change.

As an agent of social change requires various components of skills that must be mastered properly and correctly, so that TBM can be called an agent of social change, the librarian must have thorough preparation and readiness. The very basic components, which must be owned by librarians in implementing the management and development of TBM as agents of social change in Bakhtiyar's opinion (2021,305-312),[28] are none other than the following: (1). Extensive knowledge mastery. (2). Mastery of information sources. (3). Technical skills. (4). Mastering managerial knowledge. (5). Mastery of ICT applications. (6). Communication mastery. (7). Focus on the existence of TBM. (8). Ability to develop techniques and work procedures. (9). Ability to carry out research. (10). Ability to write. (11). Responsiveness and being adaptive to innovation and willing to accept change. (12).

Responsiveness takes the opportunities that exist. (13). Oriented to the future. (14). Confident attitude. (15). Social sensitivity. (16). Social aspirations. (17). Not fatalism. (18). Social empathy. (19). Not afraid of challenges and obstacles. (20). Friendly attitude, courtesy, respect and respect for others. (21). Elegant appearance, neat and smiley. (22). Discipline, have efficient and effective performance. (23). High creativity and innovation. (24). Ability to work in a team. (25). Capable as Public Relations (PR) TBM

METHOD

A. Method and Action Plan

The method of this activity is in the form of managing and developing a Community Reading Park in Tulangan Village, Tulangan District, Sidoarjo Regency. After being given the materials for the management and development of the Community Reading Gardens, they were then given technical guidance to improve the procurement, processing, distribution of information, promotion and activities of the Community Reading Gardens. With this method, it is hoped that it can help the Community Reading Park (Abbimanyu Library) to develop its resources and be able to face various challenges in the process of developing a community reading park.

The method of managing and developing Community Reading Parks is carried out using the Participatory Rural Appraisal (PRA) approach. This approach involves more people by involving stakeholders and is facilitated by “outsiders” who act as facilitators or resource persons. This method allows the community to participate in the management and development of Community Reading Parks, planners and implementers. The stages in the formation of TBM Abbimanyu are as follows:

A.1. Management and development of Community Reading Parks.

This stage will involve stakeholders in several activities, including: (1). Assistance from the team of lecturers of the Library Science Study Program, FISIP UWKS, will coordinate and cooperate with parties who have interests and authorities to prepare the mentoring process. (2). The facilitator will socialize the process of training, empowerment, plans, stages and implementation of activities. (3). The facilitator will conduct training to improve the participants' human resources. (4). The facilitator will help and stimulate so that the participants are able to explore the potential of TBM managers. (5). TBM conducts consultations related to its potential and resources Mapping and analysis of potential use of information

B. Collection of potential TBM.

This activity plan is the result of the previous training process. After the training, participants are expected to know the potential sources of information needed by the community. This process is the stage of collecting all the potential that has been explored previously. The assistant will help the TBM manager to map and analyze each potential and information resource.

C. Determination of TBM potential

This activity is a follow-up to the results of mapping and analysis of the potential and resources owned by TBM. After mapping and analysis, the facilitator will also accompany the participants to check and measure each potential and resource. By doing triangulation and various considerations, the potential and resources to realize TBM will be determined. This process becomes important for the next step, namely the preparation and development of the strategies needed in the management and development of TBM.

D. TBM provides reading materials (Books)

TBM has a role as centrality in order to broaden the horizons of thinking and knowledge. Therefore, TBM should collect various knowledge information, including newspapers, magazines, dictionaries, books about Indonesia and others. In addition, TBM is required to provide readings containing application knowledge and textbooks to support school students

E. TBM has a role as the centrality of information,

TBM has a role as the centrality of information so that the surrounding community always visits TBM, because the existing collection of library materials is needed by the community. Therefore, TBM must have a varied collection of library materials, so that it is able to meet the information needs of the surrounding community.

F. TBM as a place of recreation

TBM has a role as a place for intellectual recreation that is educational in nature, so TBM must be designed optimally so that readers can feel comfortable and have fun. Therefore, TBM also provides various humorous readings, be it comics, novels and others.

G. TBM as a guidance center

TBM has a role as a center of guidance and development in the formation of national character. Therefore, TBM must provide a variety of reading materials that are closely related to the science of religion, autobiography of hero figures, history, psychology and others.

H. TBM as a Place for Skill Development

The management and development of TBM can carry out its role in society, because TBM is an information center for education, research, preservation of national culture and very cheap and useful entertainment. If these roles are detailed, then TBM has various roles which include; (1). Act as a mediator, linking sources of information with science. (2). Acting as a medium to foster synergistic communication between fellow users, between TBM organizers and users. (3). Acting as an institution to improve reading culture and literacy culture. Having a role as an initiator, innovator, facilitator, mediator and motivator in information services, (4). Has a role as an agent of change and development as well as a cultural agent in society. (5). Having a role as a non-formal educational institution in society, fostering independent learning by utilizing information. (6). TBM officers have a role to provide guidance, counseling and consultants to the user community through user

education and internalization of the importance of TBM in the community. (7). Act as a collector and preservation of collections, so that they always remain intact and good, because all human products have a very high value and cannot be measured in price.

RESULTS AND DISCUSSION

A. Abbimanyu Library Real Participates in Welcoming Golden Indonesia

In the preamble to the 1945 Constitution,[27], efforts to educate the nation's life are the responsibility of all elements of society, therefore Abbimanyu Library feels that it has a moral burden on the mandate of the 1945 Constitution, by taking tactical, measured and measured attitudes and actions to contributed to unraveling the various complex and complex problems of the nation. If we look at various surveys related to reading interest from various international and national organizations, our nation is always placed in the lowest order, this is a kind of curse that is thick with empirical data. including the educated. Our ancestors have a mature and long history of travel on literacy, high-level technology, and nobility, this is confirmed by UNESCO's recognition, for example the recognition of the works of the royal poets of the archipelago such as the Book of Sota Soma, Mahabarata, Pararaton, Arjuna Wihaha. The masterpiece of the construction of Borobudur Temple with high level of intelligence and technology, the art of wayang, dance and so on.

Realizing the ideals with Indonesia Gold 2045 cannot only be in the semantics of discourse, but it requires a harmonious lifestyle, it is not enough with a national-wide concept oration in the pulpit or podium, it is not enough with webinars, seminars in luxury hotels that have no impact as well as participation. community, but it needs action as well as concrete steps that involve various elements. Big ideas can start with small actions and steps, starting from the smallest organization, namely the family. That's why the author established the Abbimanyu Library Community Reading Park (TBM), one of the programs is to create a social literacy movement (Social Movement-Literasi Swadaya) and several other programs that are relevant to the needs of the community, especially the literacy fields.

On its one hundredth anniversary, Indonesia was given a gift by Allah SWT, namely the Demographic Bonus. The demographic bonus is that the number of productive age population is more than the number of non-productive age population, Indonesia currently has as many as 84.4 million of its population are children under the age of 18 years. These children are expected to become the Golden Indonesia generation in 2045. It is hoped that they will later become superior and competitive human resources. There are several conditions that can be taken to achieve profits in the demographic bonus, which can be started by improving health services, quality and quantity of education, and economic policies to support the realization of labor flexibility. This is where the Community Reading Park (TBM) has a strategic role at the grassroots with its various programs, especially non-formal education. The Community Reading Park (TBM) is a storehouse of knowledge at the grassroots, its presence is like a beacon planted by the ocean of time, its presence is like an oasis in the midst of aridity and backwardness in society. Generally, TBM departs from public awareness, where the awareness becomes more and more collective.

Abbimanyu Library invites to restore awareness collectively to recognize the identity and identity of the superior nation which is now called Indonesia through the silent way of literacy, by reading and writing, dialogue and various activities that foster each other personally and communally to reach the point of sovereign human beings in various aspects of life. TBM has a vision to create a society that is sovereign towards mental, intellectual, spiritual, aesthetic, and welfare attitudes. The missions it carries are; (1). Provide information material for the community. (2). As a well of knowledge for the community. (3). As a place for dialogue on various issues. (4). As a place of education for the community. (5). Increase public knowledge. (6). Improve community welfare. (7). Caring for and developing cultural arts. The main goal of this TBM is to create a society that is sovereign towards mental, intellectual, spiritual, aesthetic, and welfare attitudes. While the status of the TBM is independent.

The location of the Abbimanyu Community Reading Park is very close to the town of Tulangan sub-district and it takes less than 10 minutes to get to the location. Besides that, the road conditions are very good. The location of the Community Reading Gardens is located at The Orchid C3 No.6 Reinforcement Sidoarjo. About the source of funds is independent from semi-independent, which has received book assistance from several publishers, the Sidoarjo Regency Library and Archives Service. Quite a lot of Community Reading Park activities have been carried out, so that many have contributed positively and constructively to the surrounding community. The activities of the Abbimanyu Library include; (1). Monthly Routine Discussion. (2). Canvas Abbimanyu Library. (3). Literacy Screen. (4). Writing Class. (5). Storytelling. (6). EAN Corner. (7). ATM (Reading Teller Machine). (8). Library Automation Training and TBM. (9). Library and TBM Management Training. (10). MSME Development Training.

B. Monthly Routine Discussion.

Monthly regular discussions at TBM Abbimanyu Library for the public, students, activists, community leaders, lecturers, teachers, cross-institutional and so on. Dialectical culture needs to be taken care of, especially for young Millennials because this next generation must be capable of being literate and waskito, one of which is by honing thoughts, attitudes and behavior through a clear and polite dialectical culture. If we look at various media, many political figures of public officials who appear on the screen are very disrespectful and do not reflect as role models, they often go to the battlefield bare-chested and like without their heads, dropping each other, berating, speaking with anger, a spectacle that cannot be used as a role model. Such a situation is not possible to produce clarity, it actually worsens the state of the nation's situation. Dialectics in grassroots TBM tries to learn from an early age, seeing problems clearly involves the heart and mind.

Millennials have so much potential, Millennials can exploit all their potential anywhere, except in society. Interacting with fellow students, lecturers, teachers, activists, ordinary people, literacy activists, education activists, environmental activists, the general public can create positive interactions and intellectual progress. Millennials have an important role in the process of advancing

and developing a nation. The responsibility to continue the sustainability of the country is the task of the younger generation, especially Millennials in it. So that Millennials are required to have extraordinary potential and enthusiasm. Making students extraordinary, intelligent, and of noble character that is in line with the Indonesian state and nation is indeed not easy. The culture of reading, discussing, and writing is a good culture to be developed and preserved to answer the responsibilities of the next Millennial generation.

Millennials without reading, discussing, and writing are like war without carrying weapons, because from these three traditions Millennials get a lot of knowledge. Getting used to reading is something that can be said to be mandatory for students, because reading can get a lot of new information and unlimited knowledge.

Discussion is an exchange of thoughts, ideas and opinions between two or more people, with the aim of seeking agreement of opinion. But not all activities that exchange ideas can be called discussions, discussions are carried out if there are problems that you want to find a solution for and these problems are used as discussion material. Monthly routine discussion activities are activities where each individual tries to develop every potential that exists in himself as well as to broaden his horizons. When discussing we will get a different response to a problem from each member of the discussion. From there we find various new ideas and ideas that can develop our insight about something. Through discussion we can convey our understanding and ideas. When there is no discussion to equalize understanding and ideas, it will not be conveyed properly. Instead of understanding gained but confusion due to absurd information.

Millennials are very important to prioritize discussion ethics. This is to prevent a chaotic and uncontrolled discussion going on. Some ethics in discussions such as using good language, expressing opinions politely, respecting other people's opinions, and maintaining attitude are important points in discussion ethics. The benefits obtained from the discussion, including: (1). Get used to mutual respect and appreciation. (2). Can develop the power of thought, knowledge and experience. (3). Train to think critically. (4). Cultivate creativity. (5). Practice public speaking skills.

One of the efforts to improve the quality of the millennial generation is by improving the learning process even though it is non-formal, for example through TBM. Various new concepts and insights about the learning process such as discussion have emerged and developed rapidly along with the development of science and technology. required to continue to follow the development of new concepts in the world of teaching. Discussion is a learning process in which a process that makes an information obtained through a perceptual process becomes meaningful and meaningful for the process of selecting an action. The learning process in a discussion in an organization can make a person change his behavior, as well as mental attitudes in life in society.



C. Canvas Abbimanyu Library

Abbimanyu Library Canvas is one of the activities that appreciates, takes care of artistic contributors in the field of fine arts. Incidentally, the owner of Abbimanyu Library is an artist, he fell in love with one of these fine arts majors since Vocational High School in Pacitan in 2004. Canvas Abbimanyu Library has made more than 50 paintings using canvas, watercolor, and acrylic media. So far, it still adheres to the flow of naturalist, abstract, expressionist. The new Abbimanyu library canvas. Once held an exhibition at the East Java Provincial Library and Archives Service in collaboration with the Indonesian Car Air Painting Community.

In addition to the above, the author will explain the general purpose of the Abbimanyu Library canvas in a nutshell, the purpose of painting can be divided into six, namely religious, aesthetic, symbolic, commercial, magical, and expressive purposes. an ideal of life both personal and group ideals. These ideals, for example, are life, happiness, strength, peace, or other positive desires that are beneficial to humans. An example of this painting is a figure. Aesthetic purpose means that the painter has a purpose of painting because of sheer beauty so that the work can be enjoyed as decoration or decoration. Examples of paintings made for aesthetic purposes are landscape paintings and paintings of community activities.

A painter who chooses a religious goal means that the painter carries out painting activities for his artwork to be used as a dedication or offering to God, God, or ancestors, both polytheism and monotheism. One example of a painting made for religious purposes is the Calligraphy painting of Allah Muhammad. This goal means that the painter has the desire to paint on the basis of prioritizing the tastes of the buyer or customer of his artwork. An example of a painting with a commercial purpose is the painter's painting exhibited in an event, as we did yesterday when there was a literacy safari in the city of Surabaya.

The purpose of expression means that the artist paints to express his own feelings without any other elements. Artists with this goal totally devote all their

feelings and expressions to a work of painting. Every painter has their own technique in this matter. Magical purpose means that the artist or artist makes a work of art in the form of a painting as a material to bring magic or magic. This painting is primitive but many modern artists take this theme to create a magical impression. This primitivism painting is chosen by many painters in Bali as a theme for making paintings.



D. Literacy Screen

Screen Literacy is an activity to watch together at the Abbiarnyu Library Reading Park, Abbimanyu Library provides complete equipment for this activity, starting from LCD projectors, Portable screens, Sound, Wifi, and various educational films for children as well as films for students, as well as the general public who have the value of the importance of watching movies for children. The first step of the Literacy Screen team is to look at filtering the films that will be screened, whether they are suitable for the age of the children, the content and message of the films are they safe for children. Choose a film whose content is in accordance with the child's ability to capture and mental readiness. also consider the time of watching as well as conditions or child-friendly places.

Watching movies is not just for fun or entertainment but can benefit children. Through films that are screened at TBM Abbimanyu Library, you can use them to teach values that can support children's character development and provide various knowledge to children. This is why we need to be selective in choosing the films to watch to ensure that the films are simple enough and easy for children to understand according to their age and understanding.

Movies can enrich the language, learning a language can also be obtained from watching movies. Children can learn a lot of new vocabulary, say, string together, and interpret words. All of these can enrich language skills and abilities. Films can also help children learn foreign languages. Films train critical thinking, films can spur children to think critically, after watching give children the opportunity to retell the film, explain their feelings and what they get, to comment on the characters or conflicts in the film. Provoking children with questions and discussing them together,

this can shape the child's character to be critical and solution to various life problems. Films can also spur creativity, children learn by imitating and imagining. That is why, young children often amaze with the ideas or creativity they make. Well, that's one of the things he got from his knowledge and experience on what he saw such as a film being screened at the Community Reading Park. Watching together also learns to respect fellow friends. Watching movies at the Community Reading Park often requires sitting on the floor sharing a place with friends, maintaining an attitude, learning the ethics of watching films, to appreciating the organizers or the committee watching together behind the scenes, for example. This is an important lesson for children about respecting others.

E. Writing Class

Writing classes at the Abbimanyu Library are an effort to care for and reaffirm the noble heritage of this great nation in the form of literacy, our ancestors since before the sixth century have known literacy which is recognized and admired by the world, but lately there have been many curses in the form of research results from organizations. world such as UNESCO, WEF and many others who say our nation's literacy level is low. To make matters worse, our leaders, who agree with the results of the research, even give lectures in the pulpits with great enthusiasm, that our literacy culture is low.

The hypothesis is very fragile and it is easy to find an antithesis, before the author discusses the magnum opus of ancestral heritage, the author wants to convey facts at the grassroots related to literacy. In the Literacy Safari event conducted by Gol A Gong Indonesian Reading Ambassadors in East Java as many as nine cities, each city has one to three points of events at each point, you must find or meet writers, both local, national, and even cross-country writers such as Aditya Akbar Hakim whose book was published in Malaysia. At one point there can be one to five authors or even more, some have just written one book, some are seven, some are almost three hundred books, this is a very amazing fact and certainly contradicts the misleading research results. most of them publish their books at their own expense or self-help, the problem is that the government is never present to accompany local writers, never makes friends with the writers, never greets grassroots writers and then just believes in research results from outsiders who deliberately dwarf this great nation.

If the public or leaders of state institutions want to read a little history, let alone read manuscripts, they will not be blind to history, not patented torches. In fact, our ancestors had high civilizations, it is not us who exalts them, but the world recognizes and admires them, for example UNESCO which recorded the four magnum opus, including Lagaligo. , Negara Kertagama, Chronicle of Diponegoro, Panji Stories. Not to mention other manuscripts such as Arjuna Wihaha, Pararaton, Sotasoma, Mahabara, Ramayana and so on. For example, in the 4th century there was already a Yupa or pillar inscribed with the Palawa script using Sanskrit, this was in the time of Mulawarman King Kutai, which is now East Kalimantan. Now there are 20 scripts that have been digitized including the following Javanese, Jawi, Balinese, Old Sundanese, Batak, Bugis or Lontara, Rejang, Lampung, Karo, Pakpak, Simalungun, Toba, Mandailing, Iban, Jangang-jangang, and Kerinci scripts. Rencong or Incung). What's interesting about translating and digitizing or transferring these scripts is that

each character takes one year, whereas we have 700 characters which means it takes 700 years or 7 generations.

In terms of the language of the archipelago which is now Indonesia, it also has the most languages in the world, there are more than 1000 regional languages

but the Language Agency has only identified 714 regional languages, including Javanese, Madurese, Osing, Tegal, Balinese, Bugis, Sundanese, Dayak, Alor, Adonara, Lancong, Jambi Malay, Bahau, Bakati and so on. This is authentic evidence of intellectual heritage as well as a mature and long journey of civilization from our ancestors, this is just a script and language that is already amazing not to mention technology, spatial planning, social planning, governance, development in the past for example Borobudur Temple which was built during the dynasty. Sailendra and so on.

The Writing Class at Abbimanyu Library invites especially the Millennial generation to make a civilization deposit for the future with writing, because every era has its own generation, generations in the past nobility we don't meet in this century, today we have to make a civilization deposit so that it can be mined by future generations, the written deposit can be anything, ideas, discourses, events, life journeys, future technologies, preserving script-language, and so on.



F. Storytelling

Preserving and caring for the fairy tale culture means contributing to the articulative existence of this nation, without storytellers this nation is lonely and not only that, if you ignore fairy tales, this nation will be uprooted from its cultural roots as well as national identity, it will become a nation that does not know its national identity, because Oral culture is familiar and has become a culture handed down from ancestors, through fairy tales, caring for local wisdom, caring for the mind, caring for legends, caring for history, caring for humanity and caring for many things about human life, society, nation and state. In the past and very past nobility century or the end of the 15th century a King Raden Patah from Demak wanted to make a show or

spectacle as well as guide the community through Wayang. Sunan Kalijogo also preached through Wayang and Suluk since the 15th-16th century AD. Wayang in which there is oral culture as well as music, dance, choreography, and others is the most effective way to convey messages to the public, through fairy tales and stories in the Wayang Dalang can convey the teachings of nobility, events, human relations with God, human relations with nature, human relations with fellow humans.

Wayang as a masterpiece heritage of our ancestors who are very artistic and amazing UNESCO also recognizes it. Abbimanyu Library often holds fairy tales as well as introduces local Wayang wisdom to children, Esty Nur Hidayat, a Principal of a Private School in Surabaya, is one of the storytellers who picks up stories from wayang using language that is easily understood by children, intelligent comedic elements are also highlighted to equate frequency is also understanding in children. Therefore, the Abbimanyu library has a fairy tale program as one of the real steps and actions to educate the generation of heirs to this great nation, the Abbimanyu Library has regular storytellers and also volunteer storytellers from community leaders, school principals, mothers, and students. Storytelling is not just entertainment but also instills a mental attitude in early childhood so that they are ready to carry out life's tasks both personally and communally. Here are the benefits of fairy tales for children;

- (1). Cognitive Development; Can expand a child's object recognition, when fairy tales can use props, Puppets, Puppets, Picture Books so that children can see the shape of the characters being told. Fairy tales can also add insight through fairy tales to get various information, children can also learn cause and effect and can analyze, children become more critical and intelligent.
- (2). Social and Emotional Development; from storytelling activities we can convey the teachings of norms such as social, religious, manners, ethics, morals. Not only theory but we can teach it directly, how to do it
- (3). Developing the power of imagination; The world of children is the world of imagination, children have their own world, we often meet children talking to their imaginary friends, which seems real. With this imagination power that is still very good, parents must direct it in a positive direction and stay in control. Children who lack imagination find it difficult to socialize and also have difficulty adapting to new environments.
- (4). Improving language skills; Fairy tales are early stimulation that can stimulate language skills in children. Stories that contain positive stories about behavior make it easier for children to absorb polite speech.
- (5). Increase children's interest in reading; by giving fairy tales to children they will be curious and find out, children usually want to know the next story, this is where the opportunity for parents to direct their children to read books.
- (6). Strengthening the bond between children and parents; busy parents often make communication between parents and children less intensive, with storytelling, parents and children can be closer together more intimately, effective communication can also work well.



G. EAN Corner

EAN Corner is an information material service for visitors to the Abbimanyu Library Community Reading Park, EAN Corner is Ainun Najib's EMHA Corner which contains Mbah Nun's books or writings. the author wants to care for and preserve the ideas, ideas, thoughts of one of the purifiers of this nation so that the next generation can read the Intellectual Property of Mbah Nun. EAN Corner at Abbimanyu library has dozens of Mbah Nun's books, including; Democracy La Roiba Fih, Indonesia Part of My Village, 99 for my Lord, Pledge of Khusnul Khatimah, Death of Ketrawa a la Repotnation, Life must be short and fast, Pak Kanjeng, Homeless in their own village, Torn Indonesian diaries, God's leader, From History Corner and much more.

Other TBM managers also have a collective awareness to take care of the work of national figures and teachers such as Gusdur Corner, Hatta Corner, Sukarno Corner, Tan Malaka Corner, Ki Hajar Dewantoro Corner, and so on. We all have to do a self-help movement to appreciate the nation's leaders and teachers. A glimpse of Muhammad Ainun Nadjib or commonly known as Emha Ainun Nadjib or Cak Nun or Mbah Nun born in Jombang, East Java, 27 May 1953; 68 years old is a prominent Indonesian Muslim intellectual.

Mbah Nun conveyed his thoughts and criticisms in various forms: poetry, essays, short stories, films, dramas, songs, music, television talk shows, radio broadcasts, seminars, lectures, and video shows. Mbah Nun uses a variety of communication media from print to digital and is very productive in his work. The variety and scope of themes of Mbah Nun's thoughts, knowledge, and activities is very broad, such as in the fields of literature, theater, interpretation, tasawwuf, music, philosophy, education, health, Islam, and others. In addition to the author, Mbah Nun is also known as an artist, humanist, poet, poet, scholar, scientist, writer, social activist, thinker, and kyai. Many people say Mbah Nun is a multi-dimensional human. Towards the fall of the Suharto government, Cak Nun was one of the figures who were invited to the Merdeka Palace for advice, which was later adopted by Suharto as "Ora dadi president ora pathèken". After the 1998 Reformation, Cak Nun and Kiai Kanjeng focused on activities with people in remote parts of Indonesia. His activities continue by initiating the Maiyah Community, which is growing throughout the country and abroad. Cak Nun together with Kiai Kanjeng and the Maiyah Community invites to open something that has never been opened before. Seeing, formulating and

managing with principles and formulas that have never been found and used before.

Cak Nun is the fourth child of 15 siblings. Born to the couple Muhammad Abdul Latif and Chalimah. His father is a farmer and religious leader (kiyai) who is highly respected by the people of Mentur Village, Sumobito, Jombang. Also a community leader who becomes a place to ask questions and complain about the problems the community faces. Likewise, her mother became a role model for the residents who gave them a sense of security and helped the community a lot. In Cak Nun's memory, when she was little, her mother often invited her to visit neighbors, asking about their condition. Can they eat and send their children to school? This experience shaped his social awareness and attitude based on Islamic values. That helping fellow human beings out of poverty and enabling them to function as fully human beings is key in Islam. His eldest brother, Ahmad Fuad Effendy, is a member of the Board of Trustees of the King Abdullah bin Abdul Aziz International Center for Arabic Language (KAICAL) Saudi Arabia.

Uncle Cak Nun, his father's younger brother, the late K.H. Hasyim Latief, a founder of Pertanu (NU Farmers and Fishermen Association), chairman of PWNU East Java, deputy chairman of PBNU, representative of PBNU Rais Syuriah, and Mustasyar PBNU who founded the Maarif Education Foundation (YPM) in Throughout, Sidoarjo. From his father's line, Cak Nun is related to the urban poor activists Wardah Hafidz and Ali Fikri who is still a cousin of Cak Nun's father. From his father's line, Cak Nun's great-grandfather, Imam Zahid, was a student of Syaikhona Kholil Bangkalan along with K.H. Hasyim Asyari, K.H. Ahmad Dahlan, and K.H. Romly Tamim

H. ATM (Reading Teller Machine)

Ajungan Tunai Reading is a service from the Abbimanyu Library for the community, this ATM is in the form of a 50cm square box shaped like an ATM box but given a roof like the roof of a house. These boxes are placed in people's alleys, near PAUD, near kindergartens, schools, where children gather like in Fasum. As of February 2022, there are already five ATMs that can be used by the residents of Tulangan, especially in Tulangan Village. Abbimanyu Librari involves various elements, starting with coordination with RT, RW, Karang Tauna, PKK, Lurah/Village, Library and Archives Service of Sidoarjo City as well as the Office of Library and Archives of East Java Province, local Primary and Secondary Education, Early Childhood Education, Kindergarten, Elementary, Middle school and high school equivalent.

The ATM managers are residents of the surrounding community and volunteers, the community is given education on how to manage the ATM, as well as instilling a sense of belonging. This ATM belongs to the residents and for the residents, it must be treated and maintained together for our common interests, for the future of our children and grandchildren. So far, we are still funding the reading teller machine (Abbimanyu Library), in the future we will make this ATM a Social Movement, Self-help Literacy Movement by creating a team of students and Literacy Activists in collaboration with GPMB, FTBM throughout Indonesia. We will open donations, everyone can donate 10,000.00, God willing, for 10,000 ATMs that will be spread throughout Indonesia. Those who manage ATMs in each region are members

of the Indonesian Reading Interest Penalization Movement, the Community Reading Gardens Forum.

The benefits of reading teller machines for the people of Tulangan Sidoarjo are as follows; (1). Generating and increasing public interest in reading so as to create an intelligent society by always following the development of science and technology. (2). Become a means of activity for non-formal learning in the community. (3). Support the improvement of people's ability to read and write. (4). Eradication of illiteracy so as not to become illiterate or literate. (5). ATMs provide various sources of reading materials that are appropriate and useful for members of the community. (6). Mobilize and encourage the public to take advantage of the teller machines for reading. This activity is one of Abbimanyu library's concrete steps to take part in educating the community, educating the millennial generation as the holder of the leadership relay, educating the nation's life according to the preamble of the 1945 Constitution to create a golden generation in 2045.

I. Library Automation and TBM Training

The Library Automation and Community Reading Park Automation Training is one of the activities that is given to the community for free in 1 year, and will be held 2 times. This activity arose because of the suggestion of several TBM managers and school libraries who wanted to implement automation but were financially constrained. Abbimayu Library has several volunteers who provide library automation training including Agus Ervianto who is indeed competent in this field besides being a practitioner he also takes formal education in Library Science at Airlangga University, Surabaya, there is another brother Lutfi who has the same competence and also comes from the same alma mater, Abbimanyu Library also involves students of the Library Science Study Program, Faculty of Social and Political Sciences, Wijaya Kusuma University, Surabaya, as presenters and organizers of the Automation training.

School Libraries and Community Reading Parks are learning centers that play a role in encouraging effectiveness which affects the optimization of the organization of an institution, both educational and corporate. In the context of daily library operations, there are inherent main tasks and functions, such as service functions, research, development, and other functions that support the daily tasks of the users. Along with the development of the times, aspects of the usability and usefulness of libraries are increasingly experiencing a shift caused by the lagging use of technology and the unpreparedness of human resources, which in this case is manifested by the unpreparedness of librarians and managers of Community Reading Parks. Ideal and modern school libraries and community reading parks should be able to fulfill user desires, provide complete information, be accessible anytime and anywhere, and be guided by qualified librarians and TBM managers. Currently, most of the school libraries and TBM Managers do not yet have the ability to apply IT, so there must be a special strategy to achieve the target of creating a modern library that is adaptive to technological developments, because technology cannot be avoided, that's why Abbimanyu Library takes the position as solve the problem by holding Library Automation Training activities for schools and TBM. The objectives of the Library Automation Training for schools and TBM are as follows; (1). As an arena for

the transfer of knowledge (transfer of knowledge). (2). Provide accurate, practical and easily accessible information to users or visitors in searching for books or documents. (3). Provide books or data to users or visitors in the form of soft copies so that users or visitors can get the data anytime and anywhere. (4). Facilitate automatic and modern library management in a better and more structured way. (5). Provide a computer-based library management and service automation system. (6). Provide a reliable library collection database for operational purposes, reporting, and planning for library development.

In this School Library and TBM Automation Training Abbimanyu Library uses Open Source Software including; SLIMS, INLISLITE, E-CLASS, E-LCSH, This software is a domestic product. This software can be downloaded for free and can be modified according to the needs of library managers and TBM managers.

CONCLUSION

Increasing public interest in reading, through the management and development of the TBM Abbimanyu Library in Tulangan, Sidoarjo Regency, in the implementation of community service using the field survey method. The action taken is to come to the location, coordinate with the management involved in the management and development of TBM Abbimanyu Library. Provision of TBM management and development materials and technical guidance, in order to improve procurement, processing, distribution of information, promotion and activities of Community Reading Parks. The management and development method is carried out using a Participatory Rural Appraisal (PRA) approach, which involves more people, namely the involvement of stakeholders, facilitated by "outsiders" acting as facilitators or resource persons, so that the community actively participates in TBM management and development activities, both in planning or implementation. The actions taken to support the implementation of the development of the Abbimanyu Library TBM development program are in accordance with the indicators to be achieved.

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