

## HALILINTAR: An Ethnpreneur-Based Literacy And Entrepreneurship Strengthening Model Through Community Empowerment Corner In Nanggerang Village

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### Volume

7

### Issue

1

### Edition

May

### Page

83-92

### Year

2026

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### Article History

Submission: 19-11-2025

Review: 06-12-2025

Accepted: 09-05-2026

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### Keyword

Community Empowerment;  
Ethnpreneur;  
Smart Village;

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### How to cite

Fachirah, N. S., Rahman, A., Resviani, R., Muharram, M. R. W., Alawiah, E., & Fitriani, A. N. (2026). HALILINTAR: An Ethnpreneur-Based Literacy and Entrepreneurship Strengthening Model Through Community Empowerment Corner in Nanggerang Village. *Jurnal Pengabdian Masyarakat*, Volume 7(1), 83-92. <https://doi.org/10.32815/jpm.v7i1.286>  
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### Abstract

**Purpose:** This study examines the HALILINTAR program in Nanggerang Village to address low literacy, limited digital skills, declining traditional crafts, and poor waste management through an ethnpreneur-based empowerment model.

**Method:** A descriptive qualitative design utilized observation, interviews, surveys, and documentation across five community corners. Data were analyzed using Miles and Huberman's interactive model with triangulation.

**Practical Applications:** The integrated corner framework provides actionable strategies for hydroponics, digital marketing, craft preservation, and waste management, offering a replicable model for rural educational and economic empowerment.

**Conclusion:** The program successfully established a participatory learning ecosystem that enhances functional literacy, cultural entrepreneurship, and environmental awareness. It serves as a proven best practice for achieving SDGs 4 and 8, advancing sustainable Smart Village development.



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## **Introduction**

Sustainable rural development requires the synergistic integration of functional literacy, entrepreneurial capacity, cultural preservation, and environmental stewardship. These dimensions are critical to achieving the Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education) and SDG 8 (Decent Work and Economic Growth). In Indonesia, however, many rural communities continue to face systemic barriers, including limited access to non-formal education, low literacy engagement, and constrained economic innovation (Tilaar, 2002; UNESCO, 2017). Addressing these challenges necessitates a paradigm shift from top-down interventions to contextual, participatory educational models that position communities not merely as passive beneficiaries, but as active co-creators of knowledge and development (Brookfield, 1983).

Nanggerang Village in Tasikmalaya Regency exemplifies this developmental paradox. Despite possessing substantial agricultural resources, active farmer groups, micro, small, and medium enterprises (MSMEs), and traditional kirai weaving crafts, local potential remains significantly underutilized. Structural constraints persist, including a predominantly elementary-educated demographic, inadequate digital competencies among MSME actors, declining youth engagement in cultural heritage, and insufficient household waste management practices. While isolated initiatives have addressed individual aspects of these issues, a critical research gap remains: the absence of a cohesive, community-embedded framework that simultaneously advances literacy, ethnopreneurship, cultural continuity, and ecological awareness within a single participatory ecosystem.

To bridge this gap, ethnopreneurship offers a robust theoretical and practical pathway. Defined as entrepreneurial activity deeply rooted in local cultural values and communal traditions (Anderson & Gaddefors, 2016), ethnopreneurship fosters socio-economic innovations that resonate with community identity while promoting sustainable development (Street, 2003). Empirical evidence indicates that culturally grounded, community-led educational approaches significantly enhance civic participation and reinforce socio-cultural resilience (Handayani, 2019; Suryana, 2021). Building on these foundations, the HALILINTAR (Smart Indonesia Literacy Guide) program, implemented through the Student Organization Capacity Building Program (PPK Ormawa), introduces an integrated empowerment model centered on community literacy corners.

The HALILINTAR program operationalizes this approach through five strategically designed corners: LITERANG (literacy development), EDUTATIF (sustainable agriculture), WIRDANA (digital entrepreneurship), JEJAK (cultural preservation), and EDUCAS (environmental education). Each corner functions as a collaborative learning node that transforms isolated capacities into an interconnected empowerment network. Guided by the perspective of literacy as a social practice (Street, 2003), this study aims to systematically evaluate the alignment between the five literacy corners and the program's core objectives and success indicators. Drawing on literature that affirms the efficacy of community literacy in youth engagement (Wardani & Nugraha, 2021), digital upskilling for MSME competitiveness (Wibowo et al., 2024), student-mediated community development (Rahman, 2022), and the integration of cultural heritage with contemporary entrepreneurship (Suryana, 2019), this research examines how the HALILINTAR model functions as a replicable, ethnopreneur-based strategy for advancing sustainable Smart Village development.

## **Method**

A qualitative descriptive design was employed to systematically examine the implementation of the HALILINTAR program within its natural community setting. The study was conducted in Nanggerang Village, Cigalontang District, Tasikmalaya Regency, which was selected due to its integrated agricultural, entrepreneurial, and cultural assets. A purposive sampling technique was utilized to identify key participants, including farmer group members, MSME actors, elementary school students, village officials, and student implementers. These

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individuals were engaged based on their direct involvement in the program's core activities and their capacity to provide contextual insights into the empowerment process.

Data collection was facilitated by a comprehensive set of validated instruments tailored to the qualitative nature of the study. Structured observation guidelines were developed to monitor participatory activities across the five literacy corners. Semi-structured interview protocols were designed to capture in-depth perspectives from community leaders and program facilitators, while standardized questionnaires were administered to gather baseline and follow-up data on literacy and entrepreneurial competencies. Additionally, documentation formats were established to systematically archive program reports, activity photographs, and administrative records.

Field procedures were executed through a structured, iterative process to ensure comprehensive data capture. Initial community entry activities were conducted to establish rapport, clarify program objectives, and administer pre-intervention assessments. Subsequent data gathering phases were coordinated with continuous participatory observation, scheduled interviews, and distributed surveys across each literacy corner. These procedures were synchronized with the program's activity timeline to document developmental milestones, community engagement patterns, and emergent outcomes in real time.

The collected data were analyzed using Miles and Huberman's (1992) interactive qualitative framework, which integrates data reduction, data display, and conclusion drawing. Raw textual and visual materials were systematically condensed through thematic coding and categorization to isolate core findings. Reduced data were subsequently organized into conceptual matrices and narrative summaries to facilitate cross-corner comparisons. To ensure analytical rigor and methodological transferability, source and methodological triangulation alongside member-checking procedures were applied, thereby enabling the research model to be reliably replicated in comparable community empowerment initiatives.

## Result

The ethnopreneur-based HALILINTAR (Smart Indonesia Literacy Guide) program in Nanggerang Village is a community empowerment model that integrates literacy, local culture, entrepreneurship, and environmental awareness. This program stems from the community's need for contextual, sustainable learning spaces that empower local resources.

Through a community-based learning approach, students and the community collaborate to develop a non-formal learning system, implemented through five literacy corners: LITERANG, EDUTATIF, WIRDANA, JEJAK, and EDUCAS. Each corner has distinct characteristics, objectives, and outcomes tailored to the potential and needs of the Nanggerang Village community. This model demonstrates the principle of participatory action, where the community is not merely the object of activities but also participates in designing, implementing, and maintaining the program independently.

*Table 1.* HALILINTAR Literacy Corner Matriculation

Corner Name	The main purpose	Results and Impact
<b>LITERANG</b> (Literacy with Nanggerang Village)	Building a reading culture and strengthening children's and adolescents' literacy through Reading Week activities and educational games based on Sundanese culture.	The emergence of children and adolescents' enthusiasm for reading and discussion activities; the growth of community-based literacy habits; and an increased sense of pride in local culture.

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Corner Name	The main purpose	Results and Impact
<b>EDUTATIF</b> (Productive Farming Education)	Developing food security and farming creativity through hydroponic farming training and food product management.	Residents are starting to implement hydroponic farming practices in their homes; healthy processed products are being created from hydroponic crops; and awareness is growing about the importance of sustainable agricultural innovation.
<b>WIRDANA</b> (Nanggerang Village Entrepreneurs)	Encouraging economic independence through entrepreneurship strategy and digital marketing training for UMKM and PEKA groups.	UMKM are more confident in marketing their products online; sales networks and collaborations between businesses are being formed; and awareness of the potential of the digital economy is increasing.
<b>JEJAK</b> (Creative Education Exploration)	Preserving the art of kirai weaving and introducing local cultural values through creative practice-based learning.	Knowledge transfer occurs between generations; woven product designs become more diverse; and communities re-evaluate crafts as a source of identity and a source of creative economics.
<b>EDUCAS</b> (Smart Waste Education)	Raising environmental awareness through education on waste sorting and waste management into useful products.	Residents began sorting organic and inorganic waste; village waste management groups were formed; and recycled products such as compost and waste-based crafts emerged.

Source: HALILINTAR 2025 Student Organization PPK Program Report

The implementation of these five corners demonstrates that community-based learning can transform people's mindsets about education, the economy, and the environment. The LITERANG Corner focuses on strengthening children's and adolescents' literacy through reading, storytelling, and educational games based on Sundanese culture. This activity began with the revitalization of the previously inactive literacy corner into a more suitable and engaging reading and learning area. The LITERANG Corner activities were held over 10 sessions, from August 1, 2025, to November 2025. The activities began with outreach, the formation of a management team, and a literacy pre-test. They were then followed by various activities such as motivational seminars, reading weeks, writing workshops, poetry practice, and traditional games such as engklek, gobak sodor, and oray-orayan. The program concluded with a literacy skills post-test, reflection, award presentations, and workshop performance practice.

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*Figure 1. LITERANG Corner Activities*



Source: HALILINTAR 2025 Student Organization PPK Program Report

Documentation demonstrates a fun learning environment with a touch of local culture, such as the Sundanese game of "barudak" (traditional Javanese folklore) combined with literacy activities. These activities foster reading habits, foster imagination, and instill social and cultural values. This approach aligns with Tilaar's (2002) view that culture-based education can create meaningful learning processes because it is close to the lives of students. Furthermore, the EDUTATIF Corner serves as a learning platform for creative agriculture and community food security. One of the activities at the EDUTATIF Corner is a productive agriculture training program, held over 12 sessions from August to September 2025, beginning on August 5, 2025. Activities include outreach, board formation, hydroponic training and practice, organic fertilizer production, plant care, harvesting and packaging of agricultural products, as well as evaluation, reflection, and workshop preparation. This program is realized through the construction of the EDUTATIF Green House as a practice and discussion center for Farmer Groups and KWT (Farmers' Groups). This corner plays a crucial role in fostering awareness of sustainable agriculture and community-based food self-sufficiency.

*Figure 2. EDUTATIF Corner Activities*

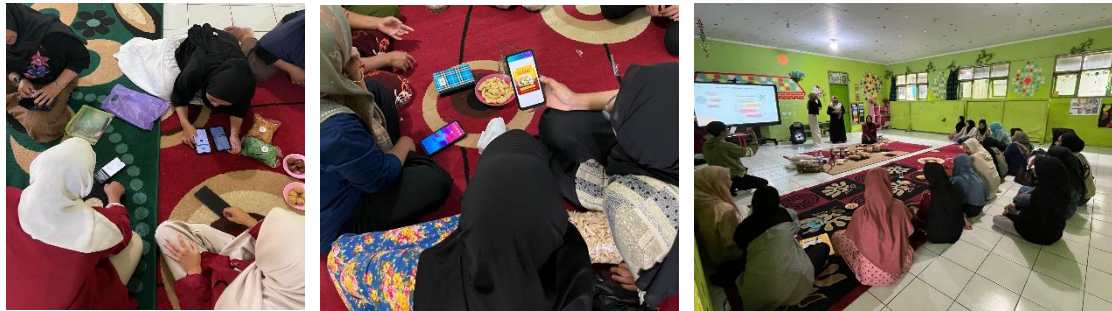


Source: HALILINTAR 2025 Student Organization PPK Program Report

This activity demonstrates practice-based learning (learning by doing) that fosters awareness of the importance of household food security. Nugraha et al. (2021) emphasize that hydroponic farming not only increases food yields but also strengthens social solidarity by involving cooperation among residents. Furthermore, the WIRDANA corner serves as an important platform for fostering local entrepreneurship. Supported by digital technology and cultural values, WIRDANA strengthens village entrepreneurial capacity and encourages the growth of a competitive creative economy.

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*Figure 3. WIRDANA Corner Activities*



Source: HALILINTAR 2025 Student Organization PPK Program Report

One of the activities at Pojok Wirdana is a digital marketing training program, which will run for 10 sessions from August to November 2025, beginning on August 1, 2025. Activities include outreach, board formation, basic digital marketing training, visual content creation, content calendar development, consumer engagement strategies, and evaluation and action plan development. Meanwhile, Pojok JEJAK emphasizes that cultural preservation can go hand in hand with economic innovation.

*Figure 4. JEJAK Corner Activities*



Source: HALILINTAR 2025 Student Organization PPK Program Report

The JEJAK Corner focuses on preserving the cultural heritage of Nanggerang Village's unique kirai weaving through intergenerational learning. The JEJAK pavilion provides a training facility for senior artisans and young villagers to practice weaving skills and develop innovative product designs. One of the activities at the JEJAK Corner is a weaving skills training program, held over 10 sessions from July to November 2025, beginning on July 30, 2025. The activities include basic weaving training, product-making practice, mentoring, pricing, digital promotion, and final evaluation and reflection.

The EDUCAS Corner provides practical environmental learning. One of the activities at the Educas Corner is a waste management training program, held over 12 sessions from July to November 2025, beginning on July 30, 2025. This includes program outreach, the formation of administrators, an introduction to waste types, training in waste sorting and selecting, and practice in using segregated waste bins. Participants also learned about the 5R concept, received training in recycling organic and inorganic waste, and participated in monitoring, discussions, and preparation for an exhibition of their recycled materials. The program concluded with a reflection, a post-test, and an exhibition of their work.

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*Figure 5. EDUCAS Corner Activities*



Source: HALILINTAR 2025 Student Organization PPK Program Report

This activity internalizes the values of sustainability and environmental awareness, as outlined by Tilbury (1995) in the concept of environmental education for sustainability, which states that environmental education is effective when it involves direct experience and concrete community action. Overall, the results demonstrate that the ethnopreneur-based literacy-entrepreneurship corner model successfully integrates four dimensions of sustainable development: education, economics, socio-culture, and the environment. This program not only increases community literacy capacity but also strengthens the village's social structure and builds collective awareness of local potential. This model represents a form of social matriculation of village learning, where each corner acts as a node interconnected to form a network of knowledge, creativity, and sustainability.

This concept is also relevant to the theory of literacy as social practice (Street, 2003), which views literacy not as a mere individual ability but as a social practice lived within a community. In the context of HALILINTAR, literacy is articulated as a process of building shared knowledge, strengthening cultural identity, and facilitating economic independence. Thus, the program's results demonstrate that culture-based education and community participation can be effective instruments for achieving SDG 4 (Quality Education). Through a contextual and empathetic approach, the people of Nanggerang Village demonstrate that literacy can grow into a transformative force, not just an academic ability, but also as a means of building an independent, creative, and sustainable life.

## **Discussion**

Analyzing the effects and consequences of the service rendered in depth is essential for evaluating the efficacy of the HALILINTAR program. The initiative successfully met its foundational objectives by operationalizing a multi-dimensional empowerment model that integrates functional literacy, ethnopreneurship, cultural preservation, and environmental stewardship. Through the strategic deployment of five community literacy corners, the program transformed fragmented village resources into a cohesive developmental ecosystem. The LITERANG corner revitalized reading habits among youth through culturally contextualized activities, while EDUTATIF and WIRDANA directly enhanced agricultural productivity and MSME digital competitiveness. Concurrently, JEJAK facilitated intergenerational knowledge transfer of kirai weaving, and EDUCAS institutionalized sustainable waste management practices. These outcomes collectively demonstrate a measurable advancement toward the program's core indicators, confirming that participatory,

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corner-based interventions can effectively bridge gaps in rural human capital and local economic innovation.

The implementation of the HALILINTAR model has induced notable shifts across Nanggerang Village's social, economic, and environmental landscapes. Economically, MSME actors have transitioned from traditional offline sales to structured digital marketing, expanding their consumer reach and generating supplementary income streams. Socially, the program has strengthened communal cohesion by positioning education as a shared responsibility rather than an individual pursuit, thereby reducing youth outmigration tendencies. Environmentally, the adoption of hydroponic systems and systematic waste segregation has reduced ecological strain while promoting circular resource utilization. These transformations underscore the program's capacity to generate both immediate skill acquisition and sustained behavioral adaptation. While the majority of outcomes were positive, initial resistance from older demographics regarding digital tool adoption and temporary infrastructural constraints moderated the pace of early engagement. Long-term effects, however, indicate a gradual normalization of these practices, with community-led corner committees now independently scheduling activities and monitoring progress.

The durability of the HALILINTAR framework hinges on its decentralized corner architecture, which enables localized management and minimizes dependency on external facilitators. The model demonstrates strong replication potential, particularly in agrarian communities with underutilized cultural and agricultural assets. However, the four-month implementation period and limited initial funding posed structural challenges, particularly in maintaining momentum post-intervention and accommodating varying baseline literacy levels among participants. To mitigate these constraints, future iterations should incorporate a phased rollout strategy, establish a formally recognized village-managed corner committee, and secure micro-grant mechanisms to sustain material procurement and digital infrastructure upgrades. Lessons learned emphasize the necessity of aligning program timelines with seasonal agricultural cycles and embedding continuous mentorship through sustained university-village partnerships.

Unlike conventional top-down community service initiatives that often yield transient outcomes due to passive beneficiary roles, HALILINTAR's success is fundamentally rooted in active community co-creation and ethnpreneurial positioning. This participatory paradigm aligns with Street's (2003) conceptualization of literacy as social practice, wherein knowledge production is intrinsically tied to cultural identity and collective action. Comparative analyses reveal that programs lacking community-led governance frequently experience rapid attrition once external actors withdraw, whereas HALILINTAR's cadre-based management system ensures institutional continuity and knowledge retention. Active villager involvement in designing, facilitating, and evaluating corner activities has proven indispensable to the program's efficacy, fostering ownership, adaptive innovation, and sustained civic engagement. Ultimately, this community service initiative not only validates the integration of literacy and ethnpreneurship as catalysts for SDG 4 and SDG 8 attainment but also establishes a replicable benchmark for future participatory empowerment programs. By prioritizing contextual relevance, decentralized management, and sustained community agency, HALILINTAR offers a scalable blueprint for transforming rural vulnerabilities into resilient, self-sustaining developmental ecosystems.

## **Conclusion**

This study was conducted to evaluate the HALILINTAR PPK Ormawa program as an ethnpreneur-based model for strengthening literacy and entrepreneurship through integrated community empowerment corners in Nanggerang Village. The primary findings demonstrate that the five strategically designed corners—LITERANG, EDUTATIF, WIRDANA, JEJAK, and EDUCAS—successfully established a participatory learning ecosystem that enhanced functional literacy, agricultural innovation, digital marketing competencies, cultural

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preservation, and environmental stewardship. These outcomes confirm that contextual, culturally grounded interventions can effectively bridge systemic gaps in rural human capital and local economic development.

Practically, the HALILINTAR model offers a scalable, community-driven framework for rural empowerment initiatives, providing actionable strategies for transforming fragmented village resources into a cohesive developmental network. By decentralizing capacity building into specialized yet interconnected corners, the program minimizes external dependency while fostering localized innovation and institutional knowledge retention. The unique contribution of this research lies in its operationalization of literacy as a social practice integrated with ethnopreneurship, shifting conventional top-down service paradigms toward co-created, culturally embedded empowerment. This corner-based architecture not only sustains civic engagement but also aligns grassroots development directly with SDGs 4 and 8.

Despite these contributions, the study is constrained by its qualitative descriptive design and a limited four-month implementation period, which restricts the assessment of long-term behavioral sustainability and quantitative socioeconomic impacts. To address these methodological boundaries, future research should employ longitudinal mixed-methods designs to measure sustained changes in household income, literacy retention rates, and entrepreneurial scalability. Additionally, exploring the adaptation of this model across diverse ecological, cultural, and institutional contexts would strengthen its generalizability and inform district- or national-level policy frameworks.

Ultimately, this research underscores the transformative potential of ethnopreneur-based, literacy-centered community service. By embedding education within cultural identity, economic agency, and ecological responsibility, the HALILINTAR program establishes a replicable benchmark for participatory rural development. Its findings are highly valuable for advancing university-community partnerships and redefining community service as a sustainable, context-driven catalyst for Smart Village transformation.

## **Acknowledgements**

The authors would like to express their sincere gratitude to all individuals and groups whose dedication and collaboration made the HALILINTAR PPK Ormawa program possible. We extend our appreciation to the student implementers, field supervisors, and fellow researchers from Universitas Pendidikan Indonesia (UPI) Tasikmalaya Campus for their rigorous planning, active field involvement, and academic guidance throughout the project. This community empowerment initiative was financially supported by the Student Organization Capacity Building Program (PPK Ormawa) grant administered by the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia, whose funding was instrumental in facilitating material procurement, logistical coordination, and sustained program execution. Special recognition is accorded to the Nanggerang Village Government, local community leaders, farmer groups, MSME actors, traditional kirai artisans, and all participating residents. Their active engagement, contextual insights, and willingness to co-design, implement, and manage the five literacy corners were fundamental to the program's success and community ownership. We also acknowledge the Indonesian University of Education and the PPK Ormawa institutional coordination team for their strategic oversight, policy alignment, and continuous academic support. Furthermore, we thank the administrative and technical staff at UPI Tasikmalaya Campus for their assistance in documentation, program logistics, and data archiving, which ensured the seamless execution of all field activities. Finally, we extend our heartfelt gratitude to our families, colleagues, and all individuals who provided moral support, constructive feedback, and encouragement throughout the duration of this community service project. Their unwavering belief in the value of participatory, ethnopreneur-based development has been a constant source of motivation. The success of the HALILINTAR program is a collective achievement, and we deeply appreciate every contribution that helped transform this initiative into a replicable model for sustainable rural

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