

THE ROLE OF LIBRARY IN BUILDING OF ISLAMIC MODERATION

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ABSTRACT

This study aims to reveal efforts to develop Islamic moderation through libraries. Libraries as the center of knowledge management institutions have the potential and reach of the wider community geographically, at various levels. This relates to the types of libraries that tend to have the potential to be easier to accept. Based on this research, it was found that Islamic moderation in the context of the nation and state is a new thing. In fact, it has existed since the early days of Islam, for the Indonesian people, Islamic modernization existed before the era of independence. The development of religious moderation in the library is a very relevant thing to do. The progress of culture and civilization of a nation cannot be separated from the progress of the library. The role of libraries in sowing Islamic modernity is the connection of the present context with history. The discontinuity of history makes a person can be misguided because he does not receive complete information or is trapped in a text without an adequate interpretation of the context. The spread of Islamic moderation needs the right strategy, because it requires a long and continuous step. The strategy is divided into two, namely internal and external. The internal strategy concerns the performance of the library while external is related to support from institutions outside the library which is generally related to the realm of power.

Keywords: Islamic moderation; Library; Radicalism

ABSTRAK

Penelitian ini bertujuan untuk mengungkap upaya pengembangan moderasi Islam melalui perpustakaan. Perpustakaan sebagai pusat dari lembaga pengelola pengetahuan memiliki potensi dan daya jangkauan luas secara geografis, menyeluruh dalam berbagai tingkatan masyarakat. Hal ini berkaitan dengan jenis-jenis perpustakaan cenderung memiliki potensi lebih mudah untuk diterima. Berdasarkan penelitian ini ditemukan jika moderasi Islam dalam konteks bangsa dan negara bukanlah hal baru. Bahkan sudah ada sejak zaman awal Islam, bagi bangsa Indonesia moderasi Islam sudah ada sebelum zaman kemerdekaan. Pengembangan moderasi beragama di perpustakaan merupakan hal yang sangat relevan untuk dilakukan. Kemajuan budaya dan peradaban suatu bangsa tidak lepas dari keadaan kemajuan perpustakaan. Peran perpustakaan dalam menyemai moderasi Islam adalah menghubungkan konteks sekarang dengan sejarah. Keterputusan sejarah membuat seseorang bisa salah arah karena tidak menerima informasi secara lengkap atau terjebak dalam teks tanpa tafsir kontek yang memadai. Penyebaran moderasi Islam perlu strategi yang tepat, karena memerlukan langkah yang panjang dan kontinu. Strategi tersebut terbagi menjadi dua yaitu internal dan eksternal. Strategi internal menyangkut kinerja perpustakaan dari dalam sementara eksternal berkaitan dengan dukungan dari luar lembaga perpustakaan yang umumnya berkaitan dengan ranah kekuasaan.

Kata Kunci: Moderasi Islam; Perpustakaan; Radikalisme



INTRODUCTION

The threat of terrorism still overshadows the life of the nation and state until now. Terrorism itself is partly the result of being exposed to radicalism. We all know that radicalism has a serious impact that threatens peace, harmony and the continuity of social life in society. Recently, we were shocked by the arrests of people known as preachers and ustaz and even members of the Indonesian Ulema Council (MUI) because they were indicated to have links to and support terrorism networks. Previously, there were also terrorist acts of bombing in front of the Makassar Cathedral Church and an attack on the National Police Headquarters. A woman with the status of a drop out student (DO) from one of the campuses Becomes an actor in an attack at the National Police Headquarters. Even though they have dropped out, this shows that educational institutions like campus are not able to stem someone from being exposed to radicalism. Even the phenomenon of campus being a hotbed of radicalism has actually been around for a long time.

The results of a survey by the State Intelligence Agency (BIN) in 2017 stated that 39% of students from various universities in Indonesia had been exposed to radical ideas. As many as 24% of students and 23.3% of high school students also agree with jihad, for the establishment of an Islamic state or caliphate. BIN's research is also directly proportional to the survey of the Indonesian Institute of Sciences (LIPI) which shows that currently radicalism has penetrated the world of students (BIN, n.d.). The Setara Institute in 2019 released a study entitled "*Religious Discourse and Movements Among Students: Mapping Threats to the Pancasila State in PTN*" indicating that 10

state universities in Indonesia were exposed to radicalism. (Setara Survey, 2019).

The 2020 Global Index Terrorism (GTI) report released by the Institute for Economics and Peace (IEP) shows that on a global scale Indonesia is ranked 37th with a score of 4,629 out of 135 countries affected by terrorism, while in Asia Pacific Indonesia is in fourth position. ("The Impact of Terrorism in Indonesia is Fourth Highest in Asia Pacific | Databoks," n.d.). This is an alarm for the government and society that radicalism or radical ideology still exists, so that sooner or later it will become a ticking time bomb that continues to haunt the country if it is not taken seriously to its roots (Setyowati, 2021). Serious attention must continue to be carried out, especially if the facts above indicate that the academic world has become one of the hotbeds for the development of radical ideas.

In fact, radicalism tends to grow when the space for academic freedom is not developed. There, anti-state narratives and the like develop slowly without getting any resistance from opposing groups. The lack of academic space is certainly related to many factors, for example the lack of effective learning, the campus climate that is not supportive or even the lack of references available in the library. Regarding the lack of references, in line with Yusuf al-Qaradawi's opinion, the main factor in the emergence of radicalism in religion is the lack of a true and deep understanding of the essence of the teachings of Islam itself and literalistic understanding of religious texts (al-Qaradhawi, 2001).

Maimun and Mohammad Qosim in their research found that there are three basic reasons for the importance of the

moderate conception in educational institutions, namely: the threat of radicalism which has recently targeted universities, both elements of students, lecturers, and education staff. Five years ago, the concentration of the spread of radical Islam only relied on public universities, in the last two years it has started to enter Islamic religious universities, there are socio-political conditions which in the last ten years tend to make religious issues their main selling point. , so that it doesn't matter whether the issue is in line with what the religious text wants or vice versa, the target is to increase the electoral votes of groups who are contesting in the Pilkada, Pilkada, and Presidential elections. Religious issues are very sexy to raise considering that the majority of Indonesian people are adherents of religions and beliefs who are still very sensitive to the issue of religious sentiment (Maimun, 2019).

Some of the facts above reinforce the view that there needs to be preventive measures to counter radicalism. Building a narrative of religious moderation is an important and urgent thing to do, especially in academic spaces. Religious moderation is a choice of a religious way that does not lean on either side of the right or left, but takes a middle position. Such understanding is practiced by combining the abilities of reason and religious texts in a balanced way. Religion with this style promotes politeness, friendliness, and humanizes humans. This is in stark contrast to radicalism.

The library is an institution that is closely related to the world of education and academia, as well as a place to interact with ordinary people. The library has even become one of the main pillars in the establishment of education. More

specifically, it is necessary to know that libraries have several functions including educational functions, research functions, preservation, information, and recreation. If these functions are optimized the impact is huge. Therefore, the library is very relevant to be a medium for disseminating the understanding of Islamic moderation.

The position of the library as a center for gathering, distributing information and spreading knowledge, has a strategic position. Where specifically it will reach out directly to many key opinion leaders, namely academics which will certainly have an impact on their followers and of course the wider community. Here it needs to be emphasized again that the library is a place for them to find and gather references. In addition, the library is also a trusted place to check and test the validity of knowledge through existing resources. Developing religious moderation in libraries can be an alternative solution to stem the rate of radicalism.

There are many studies that discuss Islamic moderation. This is one of the studies conducted by Edy Sutrisno (2019) entitled *Actualization of Religious Moderation in Educational Institutions*. The focus of the study is on how to apply religious moderation in a multicultural society. The result of the research is that it is necessary to make educational institutions as the basis for the laboratory of religious moderation and to carry out a socio-religious approach in religion and the state (Sutrisno, 2019).

Another study by Koko Adya Winata, Sahudi, and Uus Ruswandi (2021) focused on the importance of Islamic moderation in schools to strengthen national insight. From the study conducted,

several things can be found; there are students who are exposed to intolerant understanding, the concept of nationality does not conflict with Islam and the need for integration of Islamic and national moderation material with other subjects (Winata & Ruswandi, 2021). There is also research by Muhammad Miftahur Rizki and Hikmatu Ruwaida (2022) highlighting the role of regional libraries in building a culture of community literacy. The result is that the library's efforts to build a culture of community literacy are carried out in various ways in various forms of activities (Rizki & Ruwaida, 2022).

Apart from the three studies above, there are still similar studies that have been carried out by researchers, but none of them have really highlighted the role of libraries as an important element in the world of education, especially regarding its role in spreading moderation and countering radicalism. Therefore, seeing the enormous potential of libraries, coupled with the urgent need for the importance of spreading the notion of religious moderation. The author in this article will examine the role of libraries in building Islamic moderation.

RESEARCH METHODS

This research uses descriptive analytical method, which is to describe and describe something that is the object of critical research through qualitative analysis. Qualitative research can be understood as a research procedure that produces descriptive data in the form of words, notes related to understanding, meaning and value with an inductive approach. In other words, the general characteristics of qualitative research are more emphasis on aspects or problems in social life according to reality or natural settings that are holistic

(comprehensive), complex and detailed (Murdiyanto, 2020). The data used in this study is secondary data in the form of documents and research results in the form of journals, books, and others obtained through library research).

RESULTS AND DISCUSSION

Islamic Moderation from the Conceptual Level

The word "moderate" comes from English, moderate, meaning: not extreme; limited (not extreme; limited); having or showing opinions, especially about politics, that are not extreme; staying within limits that are considered to be reasonable by most people) ("Oxford Learners Dictionaries.com," n.d.).

In Arabic, moderate is called *وَسْط* which means middle or moderate. In Islam it means that the character of Islam is moderate in all good affairs, actions, words, or thoughts (Yusuf, 2018). In language, al-wasathiyah comes from the word wasath which has a meaning ranging from fair, good, middle and balanced. A just person will be in the middle and maintain balance in the face of two circumstances. This word also has a good meaning such as the expression "the best of affairs is awsathuha (the middle one) (Badan Litbang dan Diklat Kementerian Agama, 2010).

The hallmark of Islamic teachings is al-wasathiyah or al-tawazun (balance). Al-wasathiyah or al-tawazun is a balance between two roads or two directions that are opposite or contradictory, where one of the two paths cannot affect itself and ignores the other. Also one of the two directions cannot take more rights and surpass the other (al-Qardhawi, 1995). Quraish Shihab stated that in moderation

(wasathiyah) there are three main things, namely justice, balance, and tolerance (Zamimah, 2018).

Islamic moderation does not mean that the neutral position is gray as is often addressed to the term, nor does it mean that Islamic moderation identifies with the Western paradigm which tends to fight for and even open up excessive freedom. However, the moderation of Islam in question is universal values such as justice, equality, mercy, balance possessed by the Islamic religion which has strong historical roots in the traditions of the Prophet and the Companions (Yaqin, 2018). Moderation of Islam also does not mean that mixing truth and eliminating each other's identity. This means that we do not have a clear attitude towards the issue. The presence, moderation of Islam is more on an attitude of openness and sincerity in charity, that we must be aware that there are brothers who have the same rights as us as a sovereign society. Outside of Islam, we have brothers of other religions whose existence we must respect and acknowledge. Outside of culture, language, customs and tribes, there are thousands of different tribes, languages and customs from ours which of course have the same rights and obligations (Yaqin, 2018).

Islamic Moderation Position in National Treasures

Moderation of Islam in the context of the nation and state is nothing new. The Prophet Muhammad had put it into practice when he founded the state of Medina on the basis of the Medina Charter. Where everyone has the right to live and receive protection regardless of group, ethnicity, and religion. This shows that essentially moderate behavior is an integral part of Islam itself. As previously explained, in the

Qur'anic texts the call for moderate behavior is very clear.

Meanwhile, the moderation of Islam in the context of Indonesia can be traced from the first spread of Islam by Walisongo. Walisongo carried out da'wah while respecting the existing cultural heritage and even accommodating it. Walisongo spread Islam with dignity and courtesy without coercion, that is the character of moderate Islam in Indonesia. In line with the historical evidence, Azyumardi Azra said that moderate Islam is the original character of the archipelago's Muslim diversity.

The practice of Islamic moderation can also be traced to the early days of independence in BPUPKI sessions. The approval of Pancasila as the basis of the state and the abolition of the seven words in the Jakarta Charter are clear evidence of the moderate practice of Muslims in Indonesia. Pancasila was agreed upon as a middle ground after a long discussion conducted by the nation's founders at the time, including representatives from the Islamic community. Pancasila in this context is referred to as *darul mitsaq* according to the NU term or *darul 'ahdi wasy syabadah* as the term Muhammadiyah or according to Sukarno it is called monotheistic nationalism.

Moderation of Islam, as a matter that has long historical roots, has now surfaced and become a subject of discussion that has attracted quite a lot of attention. This is because the term moderate Islam or Islamic moderation is considered the antithesis of the emergence of radical understanding in understanding and executing religious teachings or messages. So do not be surprised if the discussion

about the discourse of Islamic moderation never escapes the discussion about radicalism in Islam (Sudarji, 2020). Since the reformation, there have been quite a few acts of terror that have disturbed us as a nation, where in fact the debate about the form of the state has ended. Now should be the moment to fill independence together. As mentioned by K.H. Abdurrahman Wahid that formulating moderation must always encourage efforts to realize social justice which in religion is known as *al-maslahah al-'ammah*. However, this must be used as the foundation of public policy, because in this way we truly translate the essence of religion in the public sphere. Every leader has a high moral responsibility to translate it into real life that is truly felt by the public (Misrawi, 2010).

In Indonesia, wasathiyah discourse or moderation is often described through three pillars, namely: thought moderation, movement moderation, and action moderation (Kementerian Agama RI, 2019). The first pillar, moderation of thought. Moderate religious thought is characterized by the ability to combine text and context. The point is that religious thought does not solely rely on religious texts and imposes the submission of new realities and contexts on the text, but is able to dynamically dialogue between the two. The religious thought of a moderate person is not textual, but also will not be too free and ignore the text.

The second pillar is moderation in the form of movement. In this case, the religious propagation movement which aims to invite goodness and abstain from evil must be based on an invitation based on the principle of making improvements, and in a good way, not the other way around,

preventing evil by carrying out new evils in the form of violence.

The third pillar is moderation in religious traditions and practices, namely strengthening the relationship between religion and the traditions and culture of the local community. The presence of religion is not confronted diametrically with culture, both are open to each other to build a dialogue to produce a new culture.

Types of Libraries

Based on the development and how it works, libraries are divided into four types, namely: conventional libraries, hybrid libraries, bookless libraries and digital libraries. All of them have their respective work areas and roles which can be described as follows: *First*, the Conventional Library. This conventional library can usually be referred to as a public library, where the collection is still in the form of text and only printed collections in the form of books and other print media are developed with an automated system that aims to facilitate the retrieval of the collection. The ease of service is also a special concern for users, such as the ease of borrowing print collections in conventional libraries. This library also still uses space as a storage for its collections and as a facility for users (Harahap, 2018). This type of library can reach the public conventionally through direct visits to the library, very suitable for reaching rural communities who are still unfamiliar with the world of technology. Even so, this library can still be accessed by people who are familiar with technology (digital native) such as in urban areas, campuses or office people.

Second, Hybrid Libraries. This Hybrid Library provides digital collection services and conventional collections,

which is ideal for the Indonesian people who are still developing where book collections are still very much needed and the presence of the internet has become a necessity. Even though it is ideal in Indonesia, most libraries in Indonesia omit the term hybrid in their library names and prefer digital terms in naming their libraries, even though in terms of concepts, libraries called 'digital libraries' are still characterized by hybrid libraries. This phenomenon is an unresolved problem (Harahap, 2018). Libraries of this type are widely developed in educational institutions, especially the campus environment. The advantage is that people have already accessed some of the digitized collections with certain requirements.

Third, the Bookless Library. This library provides types of collections that are entirely in the form of electronic or digital books, which can also be based online. To take advantage of electronic books in this type of library requires special equipment to read them such as e-readers (Purnomo, 2010). Although it is only available in electronic form, this library still requires a physical place in the form of a building. There are very few libraries of this type (to say they don't exist because in some areas there are those who claim to be bookless libraries) developing in Indonesia.

Fourth, the Digital Library. A digital library is a modern library that uses an automated system in its operations and has a collection of library materials in digital form that is stored in a computerized architecture. Collections of digital libraries are digital documents generally consisting of five types, namely text, images, sound, moving images (video), and graphics (Susanto, 2010). This type of library

promises a lot of convenience in terms of access. People can visit the library and take advantage of existing collections without the need to go anywhere through their digital devices as long as they are connected to the internet.

Based on the description above, the library has a very broad reach, from people who are not tech-savvy to technology-savvy, from rural communities to urban communities. Everyone can access library collections according to their abilities and conditions. Of course the main challenge is to get people to like reading. Even so, mainstreaming the understanding of Islamic moderation through libraries is ideal as a long-term investment in an effort to fortify society against the development of radicalism.

The Role and Opportunity of Libraries for Sowing Islamic Moderation

In general, the purpose of libraries is to help people of all ages by providing opportunities with encouragement through library services so that they: a. Can educate himself on an ongoing basis; b. Can be responsive to progress in various fields of science, social and political life; c. Can maintain the freedom to think constructively to become a better member of the family and society; d. Can develop the ability to think creatively, foster spiritually and be able to use his abilities to be able to appreciate the results of art and human culture; e. Can improve the standard of daily living and employment; f. Can be a good citizen and can participate actively in national development and in fostering mutual understanding between nations; g. Can use free time well which is beneficial for personal and social life ("Pengertian, Tujuan Dan Peran Perpustakaan," n.d.). The objectives of the library above imply a

role as well as an opportunity for us together to optimize and utilize it so that it fulfills what is expected.

It should be noted, the progress of culture and civilization of a nation cannot be separated from the state of progress of the libraries available in the nation. The spirit of a nation's progress lies in its library. Like the life of the library is the source or the heart. There is a saying "A book is like a garden carried in the pocket." Books are like friends who are always in your pocket. Each time it can be read or issued when needed. Books are like trees that always bear fruit. The fruit is always picked to be used (Saliyo, 2016). Therefore, building Islamic moderation through libraries is very appropriate to do. The library is a fertile land for planting any kind of knowledge, including Islamic moderation because it is in the library that an interaction or scientific dialogue occurs. Of course, it is not just planting but also needing to take care of it so that it then produces a lot of fruit and quality in the form of progress and prosperity. History records that the library played a major role in the progress of a good civilization from Greece, Arabia to Europe. Islam, for example, reached its golden age in the 8th century AD, has a very large library, namely Bait Al-Hikmah. Scholars and researchers make the library a place to discuss, translate and study various sciences. Comprehensive knowledge in the scientific field will make the human mindset open, this also applies in understanding religious texts. Encouraging the provision of comprehensive collections of religious content becomes very important, so that people can access them easily. In the end, you can do dialectic without fear of getting lost in radical ideology.

Libraries are a source of civilization treasures. There are several reasons libraries can be used as a source of civilization treasures. First, the library is a link that connects history, namely the inner work of literature, philosophy, technology, and other historical events. For example, if from time immemorial Ibn Sina's thought as a doctor was not contained in the library, of course the transformation of knowledge of his discoveries would simply disappear. Second, the library provides information as a current need. The findings that are recorded will benefit the next generation. Like two or more people exchanging apples, they will get apples, but if someone exchanges knowledge, they will get more. The three libraries become a gathering place for people to be able to guide each other to move forward into the future. The library is a shared facility to support the progress of those who read it (Kim, Yang, & Huang, 2006). By sowing narratives of Islamic moderation in a library, it is like making a snowball that is rolling and getting bigger, namely opening up the thinking horizons of many people and finally being able to crush the ideology of radicalism and paralyze terrorism from its root side, namely the discourse of thought. Mastering scientific discourse is the same as mastering the ideological arena which is usually the entry point for radicals in seeking followers or cadres. Just follow up to maintain consistency in mainstreaming Islamic moderation so you don't fall back.

Libraries in this context are not merely in a position to wait for the goalkeeper who is waiting for the ball. But it can also play an active role in picking up the ball, for example by providing a space for academic discussion so that discourse battles are accommodated and become

more dynamic. As explained in the introductory section, the lack and limited academic space is widely used by radicals to spread their discourse. Here the library can also play a role in providing dynamic discussion spaces as an open and fair arena in the battle of discourse. Then it is supported by developing religious moderation discourse, especially Islam and being able to repackage Islamic information so that it can reach its users.

Religious moderation can also be developed through literacy where the library is the main motor. Encouraging religious literacy is a step that becomes an important point to guard the nation's generation from the entry of radical ideas. In addition, the role of the library as a place to interact and the key to the development of science can be optimized. The process of social interaction in the library is part of the intellectual struggle which is a valuable thing. People from various cultural, religious, ethnic and class backgrounds can meet in the library in a neutral manner, a condition that would be difficult to find in other places. Habituation of such interactions will gradually eliminate cursing, relieve tension and open up opportunities for mutual understanding and understanding between groups.

Strategy for Spreading Islamic Moderation Through Libraries

The spread of Islamic moderation requires the right strategy, because it requires a long and continuous step. Efforts to develop Islamic moderation in this library are like a battlefield to dispel and cripple radicalism. So it takes tactical steps and mature to win the fight. In the author's opinion, there are two strategies that libraries need to carry out in realizing their role in spreading religious moderation,

namely internal and external strategies. *First*, Internal Strategy. This strategy comes from within the library unit itself. Where planning and implementation is initiated by the library. There are many kinds of internal strategies that can be applied by the library, for example: first, increasing the collection of Islamic moderation. The basic strategy used by any type of library for collection development. As defined collection development is a process of meeting the information needs of the community in a timely and effective manner by utilizing managed information resources (Evans & Saponaro, 2005). Collection development is carried out within a certain period or sometimes once a year. In the current context, efforts to increase collections related to Islamic moderation are in order to master and dominate reading sources that voice moderate Islam. Expanding the collection on Islamic moderation is also the fastest solution and has a relatively long-term positive impact.

Second, providing a special reading corner for Islamic moderation or can be called an Islamic moderation corner. If the method of providing this reading corner is adapted from the National Library, which expresses its aim to improve the quality of user understanding, especially regarding Islamic moderation (*Perpustakaan Nasional Republik Indonesia*, n.d.). This special reading corner for Islamic moderation can be a medium-term solution because it will take up quite a lot of resources, both financial and human resources. In addition, a special room is also needed with special treatment starting from the concept, management and management mechanism. This particular corner strategy requires support and collaboration which of course involves parties outside the library.

Third, provide academic space. As previously explained, one of the causes of the growth of radicalism is the lack of academic space. So the library can initiate the birth of new spaces in the library. This is also related to the principles of modern library management where the focus of the library is not only to regulate traffic access to knowledge, but also to be actively involved in it. The academic space can be used as a discussion room to exchange information and gain knowledge from each other. In line with the RAISA (Special Joint Discussion Room) facility at the Yogyakarta City Library and Archives Service to help provide space for a group of students or students who want to have a discussion together (*Dinas Perpustakaan Dan Kearsipan Kota Yogyakarta*, n.d.). In an effort to provide this academic space, libraries can collaborate with public figures, academics, scholars and other parties who have the same mission of developing Islamic moderation. The flourishing of Islamic moderation also means the preservation of the integrity of the beloved Unitary State of the Republic of Indonesia.

Second, External Strategy. This second strategy is beyond the reach of the library itself, usually related to higher policy makers such as the government or already related to the realm of power. Usually this strategy has a wider impact and reach and has a significant effect because it is supported by an unlimited support system, namely: first, policies and regulations. Policies and regulations are an important aspect. It is very important a policy that is pro to the development of Islamic moderation in the library. Policies and regulations are like a rail, while the idea of developing Islamic moderation is the locomotive. Locomotives without rails will

not be able to run. How big the potential reach and effect of developing religious moderation through libraries depends on existing policies. The extent to which the ideal of creating a peaceful and tolerant life in a moderate society depends on the regulations discussed and approved in council meetings, as well as other institutions that have the authority. Therefore, the policy must be written (Darwanto et al., 2015)

Second, the special allocation of the budget. This strategy is clearly related to budget politics and a country's long-term plans. The budget set for university libraries is annually at least 5% of the total university budget excluding physical development, for library development (Darwanto et al., 2015). The importance of developing library moderation today is closely related to the development of radicalism, not to mention that sectarianism is based on an understanding of theology. Indonesia is not a religious state, but religion is an important element that plays a role in strengthening the foundation of the nation's integrity. Returning to this budget issue concerning priorities, the writer believes that mainstreaming religious moderation is increasingly relevant given the increasing prevalence of discourses that disturb unity. Of course, in order for this budget policy to be implemented, it requires support and support from various elements and community groups.

CONCLUSION

Moderation of Islam is needed to fight the tide or face the development of radicalism which is suspected as one of the causes of the rise of terrorism. In addition, radicalism is also suspected to have an impact on the disintegration of the life of

the nation and state. Developing Islamic moderation through libraries is a very appropriate step. This is because the library's reach can target all elements in the nation's society. The spread of Islamic moderation is also a long-term investment to maintain harmony, human relations, tolerance, unity and justice. The development of Islamic moderation through libraries has the potential to have a significant impact, because people who visit or usually come to the library are opinion leaders ranging from researchers, academics, and others..

Broadly speaking, the role of libraries in sowing Islamic moderation is to connect the present context with history. The discontinuity of history makes a person can be misguided because he does not receive complete information or is trapped in a text without an adequate interpretation of the context. Therefore this is in line with the position and duty of the library to provide information as a current need in order to encourage creative thinking skills, foster spirituality and be able to use their abilities to be able to respect others..

The development of Islamic moderation in this library needs to be done with the right strategy, so that its main goal can be achieved. There are at least two types of strategies that are needed and the authors offer in developing Islamic moderation in libraries, namely first, internal strategies by increasing Islamic-themed collections, providing Islamic moderation reading corners and the existence of academic spaces (discussion rooms, studies, seminars and literacy courses) as a forum. scientific integration. Second, the external strategy is related to policies and regulations, budget allocation. If these two strategies work well,

concerns about the threat of radicalism and national disintegration can be dismissed.

The practice of Islamic moderation actually has strong historical roots for the Indonesian people. Therefore, developing what has been or is still part of the nation's characteristics will become easier through the intellectual path. The library is an intellectual path, considering the role of the library is the center of knowledge management.

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