

## ACTUALIZATION OF THE MODERATION LIBRARY AS CULTURAL LITERACY BASED ON DIGITAL LITERACY IN ISLAMIC SENIOR HIGH SCHOOL

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### Abstract

The purpose of this study was to determine the actualization of the moderation library as a form of cultural literacy at MAN 2 Banyuwangi. The research methodology uses a qualitative approach and data collection techniques through observation, interviews, and the study of documents and digital literature. Data analysis was done by data reduction, presentation, and conclusion. The actualization of the moderation library in digital literacy-based cultural literacy at MAN 2 Banyuwangi is an effort and means of strengthening culture and literacy for students to broaden their horizons of knowledge about religious diversity, which produces personality and an attitude of moderation, openness, and being able to respect differences. The moderation library is a place for students to develop literacy through GELEM (Madrasa Literacy Movement) activities that are held once every three months, monthly literacy movements that are carried out every fourth Sunday of every month by reading books in the first hour, as well as appreciation for activities supported by the Al-Ghozy Award to increase students' interest in reading, as well as cross-faith moderation library visits included in the moderation camp with the ministry of religion. This embodiment is an icon that religious moderation at MAN 2 Banyuwangi has been running smoothly and well.

### Keywords

Moderation Library, Cultural Literacy, Literacy, MAN 2 Banyuwangi



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## INTRODUCTION

Radicalism has permeated the younger generation, from school students to university students. The 2017 Survey of Religious Attitudes among Muslim Students and University Students in Indonesia, conducted by the Center for Islamic and Community Studies (PPIM), revealed the strengthening of radical and intolerant beliefs among high school students and university students. Similarly, in terms of attitudes among high school students and university students, research conducted by PPIM UIN Jakarta revealed that 47.8% of the total students who are highly radical agreed with the statement, "The Indonesian government based on Pancasila and the 1945 Constitution is *thaghut* (the belief that the Indonesian government is considered tyrannical or oppressive, as it is seen as going against Islamic principles) and *kafir* (non-believing)" Comprising 47.8% of the 100% of students and university students who are highly radical (Nisa, 2018). The Maarif Institute for Culture and Humanity conducted research in 2017 involving 40 state and private Senior High Schools (SMA) and Islamic Senior High Schools (Madrasah Aliyah/MA). The research was conducted in West Sumatra, West Java, Central Java, Bali, and North Sulawesi. The findings revealed that the infiltration of radicalism into schools occurs through three avenues: alumni, teachers, and school policies. The critical issue in this matter is how the school principal selects mentors or supervisors and oversees the activities of the Intra-School Student Organization (OSIS) and extracurricular activities (BSKDN, 2018). The spread of radical ideologies is not limited to mere ideology and understanding; it has also escalated into dangerous actions. However, in truth, under any circumstance, by any means, and against anyone, violence is never justified (Nasaruddin Umar, 2019).

Azyumardi Azra argues that children have become a specific target for recruitment by terrorist and radical groups. This is supported by research findings that demonstrate school recruitment efforts involving indoctrinating students with specific radical ideologies (Nur Adnan Saputra et al., 2021).

Sensitive religious issues are increasingly proliferating in this era, leading to conflicts and escalating religious tensions. These tensions are not only evident in real life but also spread to the virtual world, owing to technological advancements and digital accessibility. Therefore, the importance of literacy mastery for our nation's children becomes crucial to provide a filter for the freedom of expression and reception of sensitive information. Literacy activities go beyond mere reading; they also encompass the ability to process information, derive meaning, write, and speak

effectively to address the challenges faced in everyday life (Hasan et al., 2022).

In the digital age, cultural literacy becomes increasingly important as a counterbalance to technological advancements. There are adherents of extreme right-wing religious beliefs who firmly believe in the absolute correctness of a particular interpretation of religious texts while considering other interpreters as deviant. This group is commonly referred to as ultra-conservative. On the other hand, some highly religious individuals elevate reason to such an extent that they disregard the sanctity of religion or sacrifice their fundamental religious beliefs in the name of tolerance that has no room for adherents of other religions (Negeri et al., 2023)

Therefore, the need for a correct understanding of religion for the nation's future generations is through active cultural literacy as a counterbalance, recognizing that the religious history within Indonesia's culture is distinct from other Islamic countries. This, of course, cannot be equated under the guise of religious purification. The contestation of religion becomes intriguing with its resounding issues, making it the most captivating discourse when brought into the digital realm. It is undeniable that Generation Z students, whom we are acquainted with today, possess a unique psychological character not found in previous generations. They are raised in a postmodern environment, which means they cannot be educated conservatively without adapting to the evolving trends of their time (Maslulah, 2022). This is evidenced by the fact that our students are becoming more active on social media, and the information they absorb can be easily obtained through digital spaces. Digital media has the potential to shift religious practices away from the authority of scholars who have traditionally worked towards expanding Islamic outreach through mass media in virtual forms such as YouTube, Instagram, Facebook, WhatsApp, and others. Indeed, the distinctive culture of the East could be at risk if this generation primarily enjoys the instant outcomes of technology without any utilization of education as its regulator (Khobir, 2017).

Cultural literacy is the ability to understand the culture held by a nation, including both local wisdom and national culture. It also includes the capability and desire to preserve and enhance that culture. Cultural literacy aims to prevent local culture erosion due to global culture's influence (Sunhaji, 2020). The importance of cultural literacy in the broader context of religious moderation lies in how students can identify religion within Indonesia's culture, including unique Nusantara rituals not found in other countries and the coexistence of diverse cultures. These characteristics are the nation's special features and wealth. In religious moderation, internalization is not only reflected in religious practices but also in embracing local wisdom and maintaining an open-minded attitude

(Chotimah et al., 2022).

In early 2023, Madrasah Aliyah Negeri 2 Banyuwangi launched the Moderation Corner Library at MAN 2 Banyuwangi. With the theme of moderation, the goal is to moderate the behavior and understanding of religious followers rather than moderating their religion itself. This library stands as the sole icon and embodiment of religious moderation through cultural literacy in the form of a moderation library with digital literacy (Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2023).

Madrasah, as a vital component of the education system, plays an immensely significant role in optimizing student education. The presence of a moderation library, supported by digital literacy, resulting from the collaboration between the school library and the school literacy movement initiated by the Ministry of Religious Affairs and the Ministry of Education, is a crucial asset. To foster cultural literacy, the government has established the National Literacy Movement (Gerakan Literasi Nasional or GLN) to implement Minister of Education and Culture Regulation No. 25 of 2015. This movement addresses the issue of illiteracy among individuals aged 15 to 24 in urban (0.1%) and rural/local areas (10.0%). Additionally, based on educational levels, the Human Development Index (HDI) records various percentages, such as Indonesia (14.6%), Malaysia (28.0%), and Singapore (33.0%) (Halimah et al., 2020). Therefore, it is hoped that students within the scope of madrasah education can absorb information effectively, preserve and conserve Indonesia's cultural heritage of the East, and appreciate differences while understanding the boundaries within the religious context.

The support for developing cultural literature collections, facilitated by the Ministry of Religious Affairs through the donation of numerous books across religions and cultures, is a form of the ministry's assistance to the moderation library. Not only in the realm of written works, MAN 2 Banyuwangi expands literacy on various platforms, including the MAN 2 Banyuwangi YouTube channel, which presents engaging and substantial video content. This content includes not only religious studies presented by religious teachers discussing religious issues but also works by students on religious moderation, such as short films that touch on topics related to tolerance, interfaith dialogue, and anti-bullying. This platform allows the general public to access valuable content created by these students and their hard work. For MAN 2 Banyuwangi, literacy is its pulse, and the library is its heart. A heart without a pulse is death.

Various efforts have been made to support and adapt to the 5.0 era characterized by technology integration. The fact that all students have smartphones indicates that they are utilizing technology and are capable of using it. Therefore, educators and educational staff are also expected to leverage technology effectively. All educators and academic staff are provided with the opportunity to express themselves through supporting materials via technological platforms such as YouTube, TikTok, and Instagram. They are equipped with training services to minimize any gaps in technological proficiency. Students, educators, and educational staff also receive direct training from publishers to acknowledge the publisher's appreciation for the successful and growing madrasah literacy initiatives.

There have been several previous studies on religious moderation and literacy, including "Deradicalization of Radical Beliefs in Indonesia: Strengthening Islamic Education Curriculum Based on Moderation" (Muhammad Nur Adnan Saputra in The Year 2021), which focused on the deradicalization of radical beliefs and its implementation in Indonesia through the reinforcement of an Islamic education. "Internalization of Religious Moderation Values in High School Based on Islamic Boarding Schools" (According to Ulva Badi' Rohmawati in 2022), this research examines the process of internalizing religious moderation values in Islamic boarding school-based schools. "Internalization of Religious Moderation Education through Cultural Literacy with a National Perspective" (According to Rosyadi BR in 2023) presents research findings on the strategies and efforts of madrasahs in instilling religious moderation values. "Digital Literacy, A New Challenge in Media Literacy" (Anjani Restianty in 2018) examines the perspectives on digital literacy that the younger generation should master. "Assistance in Implementing GLS-Based Cultural and Civic Literacy to Foster Student Civic Engagement at SDN 88 Bengkulu City" (Atika Susanti, 2022) discusses the application of cultural literacy through the school literacy movement to promote civic engagement. The study references five relevant previous studies and introduces new research conducted by the author, focusing on the implementation of a moderated library at MAN 2 Banyuwangi. This represents the efforts of the madrasah to support students in active literacy within their culture and through digitalization, addressing variations in cultural literacy through digital means, which were not explored in previous studies. Furthermore, the presence of moderated libraries is not yet widespread in every madrasah and other schools.

The actualization of the moderated library as a culture-based digital literacy in MAN 2 Banyuwangi, supported by adequate infrastructure and resources, has resulted in a wealth of literature resources in the library. This is an effort by the madrasah to provide facilities that support the enhancement of cultural literacy among students, assisted by digital resources that can be accessed from various places and times provided by the school in collaboration with the moderated library. It is hoped that this can address the students' issues in learning literacy without being hindered by technology and foster a more open-minded mindset among students towards a wealth of knowledge and global insights. Additionally, it enables them to embrace religious values and actualize them in their daily lives through literacy in this library.

## **METHOD**

This research was qualitative in character, using a case study approach. The researcher aimed to provide a clear description of the actualization of the religious moderated library as a cultural literacy element within digital literacy at Madrasah Aliyah and subsequently analyzed it to obtain results based on the research objectives. Data collection techniques employed included observation, interviews, and documentation. The observation phase took place from July 29, 2023, to August 5, 2023, using participatory observation techniques. Participatory observation was utilized to investigate the actual conditions at MAN 2 Banyuwangi directly. During the interview phase, the researcher used a semi-structured interview technique to extract essential information from key informants regarding the actualization of the religious moderated library. The interviewees included the headmaster of MAN 2 Banyuwangi, the vice principal for curriculum affairs at MAN 2 Banyuwangi, the head of the moderated library at MAN 2 Banyuwangi, as well as tenth-grade students at MAN 2 Banyuwangi. In the documentation phase, the researcher obtained records related to the actualization of the religious moderated library as a cultural literacy element within digital literacy at MAN 2 Banyuwangi. The data collected through this documentation technique included the vision and mission of MAN 2 Banyuwangi, MAN 2 Banyuwangi's priority programs, infrastructure, and facilities, as well as supporting photographs for this research.

The data analysis in this research used the Milles and Huberman method (Sugiyono, 2019), which consisted of data reduction, data presentation, and verification or drawing conclusions. Data reduction is the process of simplifying the data collected by the researcher. The results of this data reduction then move on to the data presentation phase. Data presentation involves displaying the

data in the form of diagrams, tables, or sentences that enable the researcher to present the data derived from the data reduction process systematically. The final stage is verification or drawing conclusions, which includes reviewing the results of the data analysis to separate the necessary data from the unnecessary data.

## FINDINGS AND DISCUSSION

### Findings

Moderation library is one of the facilities that can help students expand their knowledge and instill noble values of the nation and religion that can be applied in daily life. The improvement of literacy and the cultivation of noble values should be instilled from an early age to introduce, nurture, preserve, and perpetuate the nation's culture with an attitude of mutual respect, acceptance of differences, openness, and not undermining each other's religions, cultures, ethnicities, languages, races, etc.

**Table 1.** Completeness of Moderation Library and Types of Activities.

| No. | Library Activities                                | Target Audience | Book Collections and Library Facilities   | Accessibility   | Objectives   |
|-----|---|-----------------|---|---|--|
| 1   | Monthly Literacy Movement                         | All students    | Book Collection:<br>Books/Scriptures from 6 Religions (Islam, Christianity, Catholicism, Hinduism, Buddhism, Confucianism)<br>Cultural Books (Javanese)<br>Islamic Civilization History and Indonesian History Books<br>Islamic Figures Books<br>Novels<br>Encyclopedias<br>Etc | Library in each classroom, First period of each class | Cultivating a culture of literacy among the school community |
| 2   | GELEM (Madrasah Literacy Movement) every 3 Months | All students    | Book Collection:<br>Books/Scriptures from 6 Religions (Islam, Christianity, Catholicism, Hinduism, Buddhism, Confucianism)<br>Cultural Books (Javanese)<br>Islamic Civilization History and Indonesian History Books<br>Islamic Figures Books<br>Facilities:                    | School Grounds  | To develop literacy, both cultural and digital literacy      |

| No. | Library Activities     | Target Audience | Book Collections and Library Facilities  | Accessibility | Objectives  |
|-----|------------------------|-----------------|--|---------------|---|
|     |                        |                 | Library Reading Room<br>Collection of various religious moderation themes<br>Air Conditioning (AC)<br>Set of PCs<br>5 Tables and 2 Large Shelves<br>Etc. |               |   |
| 3   | <i>Al Khozy Awards</i> | All students    | Book Collection:<br>Entire book collection from the independent library, moderation library, and public library<br>Field<br>Tarpaulin<br>Etc             | School field  | To inspire students to compete in literacy and enhance their reading interest |

The first activity is the monthly literacy agenda conducted by all students in their respective classes. In this activity, students are required to have a classroom library with book collections from each student. During this activity, students can share literature for reading materials, held every month on the first hour of learning in the fourth or last week. This activity serves as a habituation of literacy to become a cultural norm because the more someone has broad insights, the more they have the potential to have a flexible and not rigid way of thinking. This activity has been ongoing for a long time, starting from 2018 until now.

The Madrasah Literacy Movement (GELEM) is a literacy activity initiated by the government, and each madrasah is required to implement this agenda. However, for MAN 2 Banyuwangi, this agenda has already been accustomed to and is especially well-actualized in the present era, thanks to the highly adequate library facilities and support, including the moderation library with religious and cultural literature in various variations that align with Indonesia. This activity is conducted every three months and is attended by all students in the field, guided by library ambassadors, with great enthusiasm. Students are required to read literature accessible in both physical and digital formats, as the library has digitized all the literature. This activity is a positive initiative that has been embraced and supported by the entire academic community at MAN 2 Banyuwangi, including the Ministry of Religious Affairs. In 2023, the Ministry of Religious Affairs organized a moderation camp alongside the inauguration of the moderation library, which is unique



to MAN 2 Banyuwangi, serving as a means for students to access literature with transparent cross-cultural and interfaith sources.

The Al Khozy Award is an appreciation program initiated by library ambassadors under the library's auspices to recognize and honor active literacy participants with extensive knowledge. The selection process for this award is carried out by library ambassadors during each GELEM activity. The Al Khozy Award also acknowledges students who have created literary works such as publishing their own books, producing moderation-themed films, and other scholarly contributions. This has further fueled the enthusiasm and passion for literacy among MAN 2 Banyuwangi students.

Based on the results of this research, the moderation library serves as a facility to facilitate students in developing culture-based digital literacy at MAN 2 Banyuwangi. While the library serves as the heart of the madrasah for learning resources and a center for academic research and development, the moderation library is specifically designed to guide students in examining diversity, which has become a fundamental aspect of Indonesian society. Its purpose is to cultivate students who are moderate, inclusive, and respectful of differences.

The activities resulting from the researcher's observations within the scope of the moderation library, as per interviews with the library head and the literacy department head, are aimed at supporting reading interests among all students by introducing various religions and beliefs present in Indonesia. Students can participate and engage in activities within the moderation library with the guidance of teachers who teach subjects related to Islamic Religious Education. This is done to facilitate students in creating a space for dialogue to exchange insights through these literacy habits. It is not limited to local students; the moderation library also serves students from different faiths during the moderation camp organized in collaboration with the Ministry of Religious Affairs. The learning process that takes place is not only perceived as traditional because it is labeled as a library, which is typically associated with a space filled with many books. However, within the moderation library, there are enjoyable facilities, including computers with internet access, books covering various Islamic perspectives and diverse beliefs, as well as books on religions other than Islam. The library is housed in a modern, air-conditioned, and tranquil space. Moreover, the moderation library at MAN 2 Banyuwangi has also been incorporated into digital access, allowing all reading materials to be accessible via smartphones for its students. Not only that, but this moderation library is also the only one in Indonesia that embraces the concept of religious moderation.

One of the supporting activities of the moderation library at MAN 2 Banyuwangi in cultural literacy is the Madrasah Literacy Movement (GELEM), which is held every three months in collaboration with the main library. It incorporates various competitions to compete for the Al-Ghozy Awards as an effort and appreciation to encourage students to learn anytime, anywhere, and to create a conducive environment for students. The actualization of the moderation library aligns with the statement from the library head in the interview, aiming not only to complement the embodiment of religious moderation values but also to serve as a platform for students to develop their potential in literacy. It helps shape students into individuals with moderate character and broad knowledge gained through supportive learning facilities. The literacy based on moderation, as manifested in the essays and works managed by the Al Ghozy library ambassadors or the main library, is an actualization of this goal.

Furthermore, according to students interviewed in the moderation library, digital literacy support has been realized and is easily accessible through the social media platforms owned by MAN 2 Banyuwangi. This includes programs like podcasts on the MAN 2 Banyuwangi YouTube channel, which discuss various issues, including religion, among others. Additionally, the Instagram and TikTok accounts, with a substantial number of followers, represent strategic steps to disseminate information to Generation Z, which heavily relies on smartphones in their daily activities. However, during lessons at the madrasah, the use of mobile phones is restricted to ensure effective learning. As a result, digital literacy activities often extend to non-instructional hours when students can enjoy them outside the classroom. The following are some examples of student activities related to literacy within the moderation library at MAN 2 Banyuwangi, as indicated in the document study.

**Table 2.** The Form of the Moderation Library and Its Activities.

|   |  |
|---|--|
|  | <p>Students' activities in cultural literacy within the moderation library. Students can view and read various book sources related to different religions, Indonesian history, and diverse branches of Islam.</p> |
|  | <p>The moderation library space is comfortable and pleasant, with a special collection of books on religion and culture and other facilities that support comfort.</p>   |



A substantial amount of reading materials, including Islam, Christianity, Catholicism, Confucianism, Hinduism, Buddhism, as well as Indonesian history with various cultures.

## **Discussion**

### **Actualization of the Moderation Library as Cultural Literacy Based on Digital Literacy in MAN 2 Banyuwangi**

Religious moderation in Islamic high schools (madrasah aliyah) has been well internalized and even integrated into non-academic activities, giving birth to a new platform to support diversity and acknowledge that Indonesia's pluralism will continue to be preserved. The internalization of religious moderation values is realized in religious and non-religious education and activities during significant holidays. While religious moderation may be considered a relatively new theme in today's era, it actually existed during the time of the Prophet Muhammad with the actualization of the Charter of Medina, which highly emphasized respect among people of different faiths. Religious moderation itself holds the meaning of a way of looking at, behaving, and practicing religion in collective life to uphold the teachings of religion that safeguard all of Indonesia's people based on justice, well-being, balance, obedience to rules, and an orientation towards local culture (Al-asyhar, 2023), in the findings, it is evident that the actualization of the moderation library initiative initiated by MAN 2 Banyuwangi and supported by the Ministry of Religious Affairs serves as a tangible effort to embody religious moderation integrated into culture-based digital literacy. This aligns with Maslow's theory, which posits that actualization represents the peak manifestation resulting from fulfilling basic needs. Consequently, the concept of religious moderation promoted by the government in collaboration with the Ministry of Religious Affairs has been effectively implemented in MAN 2 Banyuwangi in an engaging manner (Hadori, 2015).

Madrasah, as a model of Islamic education, is considered highly suitable for promoting sensitivity to religious diversity as a sign of successfully instilling moderate character and inclusive attitudes in religious practices. The significance of religious moderation lies in reinforcing the nation's character and disposition to embrace differences and remain open to information. Moderation serves as a preventive and curative measure against the emergence of radicalism in

religious beliefs and plays a role in enlightening all Muslims to act justly, fairly, proportionally, and beneficially in various aspects of life. Therefore, to address the widespread moderation issue, students need to be equipped with adequate knowledge. Religious moderation is also believed to be relevant to the current era, as it empowers Muslims to interact effectively with diverse communities. Thus, it should be implemented engagingly to reach a broader audience (Fitriani, 2022).

The activities within the scope of the moderation library aim to support reading interests among all students by introducing various religions and beliefs present in Indonesia. Students are encouraged to participate and engage in activities within the moderation library with the guidance of teachers who teach subjects related to Islamic Religious Education. This is done to facilitate student discussions and open a space for dialogue to exchange insights through these literacy practices. The moderation library is not limited to local students; it also serves students from diverse religious backgrounds during moderation camp activities. Religious moderation education is considered crucial in today's era because, in recent times, religious issues and controversies in Indonesia have been seriously challenged by various extreme right-wing and left-wing groups. Therefore, to fortify students against these issues' influence and balance their interest in using digital devices, digital literacy is encouraged to maintain a national perspective within Indonesian cultural literacy (Naj'ma & Bakri, 2021). To support cultural literacy, one of the activities found in the moderation library at MAN 2 Banyuwangi is the Madrasah Literacy Movement (GELEM), which occurs every three months and collaborates with the main library. It includes various competitions within it to vie for the Al-Ghozy Awards, aiming to motivate and appreciate students for learning anytime, anywhere, and to create a conducive environment for students.

In accordance with the Republic of Indonesia Law No. 20 of 2003 regarding the national education system, it is mandated that education should be organized in a manner that promotes the intellectual development of the nation and the holistic development of individuals; education must be conducted with the principles of democracy and justice, devoid of discrimination, while upholding human rights values, religious values, and cultural values, in line with the nation's diversity within a systematic unity, following an open and multifaceted system. Furthermore, its implementation should include the empowerment of students throughout their lives by setting examples, fostering creativity, and tapping into their potential, including activities such as reading, writing, and striving to understand the increasingly diverse information landscape to reduce

misunderstandings of the times (Mukhasonah & 'Azah, 2022).

The moderation library is expected to serve not only as a complement to the realization of religious moderation values but also as a means and platform for students to develop their potential in literacy and become individuals with moderate character and a broad range of insights. This is facilitated by supportive learning facilities, reflecting moderation-based literacy as an actualization manifested in essays and works by students managed by the Al Khozy library ambassadors or the main library. Additionally, digital literacy support has been realized through social media platforms owned by MAN 2 Banyuwangi, including a YouTube channel hosting podcast programs discussing various issues, including religious topics, along with Instagram and TikTok accounts with a substantial following. These strategic steps are taken to disseminate information to Generation Z, which relies heavily on mobile devices in their daily activities. However, during madrasah learning sessions, the use of mobile phones is restricted to ensure effective teaching. Thus, digital literacy activities can extend to non-teaching hours, which students can enjoy when not in the classroom.

In cultural literacy, aimed at preserving and safeguarding the essence of culture, students learn about Indonesia's immensely diverse cultural contexts. Cultural literacy goes beyond that; it is the ability to comprehend the nation's culture, encompassing local wisdom and national culture. It also involves the willingness and capacity to preserve and foster this culture. Through cultural literacy, the aim is to prevent the erosion of local culture due to the influence of global culture. This effort is sustained with the presence of the moderation library so that future generations can continue to cherish diversity and respect religious differences. Ultimately, this fosters harmony and unity, accessible to students on their mobile devices through the MAN 2 Banyuwangi website platform, which covers topics related to history and offers a diverse collection of teacher and student literacies; Instagram provides access to engaging and up-to-date information that is undoubtedly essential for the younger generation. The MAN 2 Banyuwangi YouTube Channel offers a wealth of educational information presented by the MAN 2 Banyuwangi community, including educators and students. TikTok captures the daily activities and routines at MAN 2 Banyuwangi. Students can download, upload, and acquire knowledge without fear of misleading or ambiguous sources.

## CONCLUSION

The actualization of the moderation library in cultural literacy based on digital literacy at MAN 2 Banyuwangi is an effort to strengthen culture and literacy for students, enabling them to expand their knowledge about the diversity of religions that shape moderate, open-minded, and respectful personalities. The moderation library serves as a platform for students to develop literacy through the GELEM (Madrasah Literacy Movement) activities held every three months; the monthly literacy movement takes place on the fourth week of each month, involving reading books during the first hour of the day. It is accompanied by an appreciation ceremony supported by the Al-Ghozy Awards to boost students' reading interest. Furthermore, there are visits to the moderation library from students of various religions, which is part of the moderation camp organized in collaboration with the Ministry of Religion. This realization is an icon, indicating that religious moderation at MAN 2 Banyuwangi has been successfully implemented and facilitated.

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