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**Tolerance Development Model for Students of *Dayah Salafiyah* in Aceh**

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## TOLERANCE DEVELOPMENT MODEL FOR STUDENTS OF DAYAH SALAFIYAH IN ACEH

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### Abstract

*This study delved into the model of tolerance among Acehnesse Dayah Salafiyah students, aiming to bridge the gap in understanding their perceived tolerance amidst societal stigmas. Data from two Dayah Salafiyah, Dayah Darussalam Labuhan Haji, and Dayah Ummul Ayman Samalanga, were gathered through participant observation, in-depth interviews, and document studies. Data analysis including data reduction, presentation, and conclusion. This analysis was conducted continuously throughout the research, from data collection to conclusion. Findings indicated a tendency towards passive tolerance among students, which aligned with Islamic principles of tasamuh and was integrated into their education. Despite negative perceptions, students exhibited principles of equality, harmony, and respect for diversity, challenging accusations of intolerance. However, shortcomings existed in exploring contemporary tolerance issues, especially in teacher involvement and understanding beginner-level students. Encouraging the implementation of existing tolerance is vital for Dayah's internal and external stakeholders. These findings deepened the understanding of tolerance models in Aceh's Dayah Salafiyahs, warranting consideration by researchers in future studies. Additionally, the authors recommend that other researchers consider the results of this study as a reference for their research or surveys, emphasizing the need for developing tolerance indices tailored to the unique characteristics of each region to demonstrate tolerance towards others.*

**Keywords:** *Tolerance Model; Student; Dayah Salafiyah; Aceh.*



## A. Introduction

According to the Ministry of Religious Affairs' research on "Religious Harmony, 2019", published by Sila and Fakhruddin in 2020, Aceh had the lowest religious harmony index in Indonesia in 2019. Aceh placed lowest with an index value of 60.24%, while West Papua had the highest, at 82.08%. The three primary dimensions of this measure are cooperation, equality, and tolerance. Aceh received the lowest overall national scores (52.95% for cooperation, 60.27% for equality, and 52.95% for tolerance) (Sila & Fakhruddin, 2020).

The Ministry of Religious Affairs' Center for Research and Development of Religious Life has carried out surveys on religious harmony among communities on several occasions. A society where all religious groups can coexist without undermining one another's fundamental rights to fulfill their religious obligations is called planned religious harmony. Every group resides in harmony and tranquillity as devoted adherents of their respective religions (Sila & Fakhruddin, 2020). The Ministry of Religious Affairs subsequently conducted surveys on Religious Harmony in all of Indonesia's provinces, compiling the results into the Religious Harmony Index. However, following the release of these findings, different public opinions arose among Acehnese people, most of whom rejected the research findings.

*Forum Kerukunan Umat Beragama* (the Interfaith Harmony Forum)- hereinafter referred to as FKUB- of Aceh and religious leaders (Ulema) in Aceh have rejected the results of the 2019 Religious Harmony Index survey conducted by the Research and Development Agency of the Indonesian Ministry of Religious Affairs (*Balitbang Diklat Kementerian Agama RI*). According to them, the survey results are deemed to undermine the noble values of Acehnese society, which are characterized by culture, civility, egalitarianism, harmony, and religiosity within the framework of the Unitary State of the Republic of Indonesia (Kemenag Aceh, 2019). The FKUB of Aceh also questioned the indicators used in the study. According to Nasir Zalba, the chairman of FKUB Aceh at the time, he was never

contacted regarding this survey. Thus, he criticized the survey results as unjustified (Setiadi, 2019).

However, considering Aceh's socio-cultural and religious conditions in the last decade, the opposition to The Ministry of Religious Affairs' research findings must be reconsidered. Aceh has often experienced conflicts that can be categorized into three parts: conflicts between religious communities (Juhari & Zulfadli, 2019; Pratiwi et al., 2021; Syamsuar et al., 2023), internal conflicts within the Islamic community (Amiruddin & Yunus, 2020), and cases arising in response to the implementation of Islamic law (Abbas & Murziqin, 2021; Syamsuar et al., 2023).

Empirically, the reality of intolerance is not exclusive to Aceh but has also permeated Indonesia in general, mainly through various ethnic conflicts in the last decade (Raihani, 2016). Although religious and belief diversity is a reality in Indonesia, it often leads to disputes. Competition in missionary activities, especially between Islam and Christianity, is undeniable. Suspicion or feelings of threat have emerged among the followers of these religions. Frictions arising from these issues are also evident in various acts of violence carried out in the name of religion (Raihani, 2016).

Aceh is a province in Indonesia that constitutionally implements Islamic Sharia Law (Nur et al., 2021; Manan & Salasiyah, 2021). Most theological beliefs embraced by the people of Aceh are from the *Ahlussunnah wal Jamaah* tradition (people of tradition and unification/consensus), following the Shafi'i school of *fiqh* (Islamic jurisprudence) (Bahri, 2017). This ideological homogeneity tends to view their religious doctrines and *fiqh* as more moderate, reasonable, and correct (Inayatillah, 2021).

The understanding and religious attitudes that consider their beliefs the most accurate and take pride in their identity are the roots of internal conflicts that are susceptible to occurring at any time (Al-Qardhawi, 1996). Ideally, *Dayah* ulema welcome the concept of plurality in the sense of tolerance, which they regard as *sunnatullah* (natural laws). However, suppose plurality disrupts religious practices within society. In that case, it will be rejected, especially if it conflicts with the *Ahlussunnah*



*wal Jamaah* doctrine, which is oriented towards the Shafi'i school of thought (Syarifuddin, 2021).

A religious teacher identified as AF (referred to as *Wahhabi* ulema in this case) is often opposed by the community associated with the *Dayah Salafiyah* (*Salafiyah* Islamic boarding school). AF is opposed because the content of his teachings or lectures is perceived to criticize their religious practices, such as condemning the observance of *Maulid* (a Muslim holiday celebrating the birth of Prophet Muhammad, Peace be Upon Him), *Tawasul* (a part of praying, pleading, and turning to Allah), and *Tabarruk* (seeking blessings from Allah in all matters). In this case, Muslim communities have widely practiced *tawasul* and *tabaruk* when praying at the grave (Huda, 2020), *Kenduri Kematian* (funeral feast), and others commonly practiced by most Muslims in Aceh.

In essence, conflicts in Aceh are related to differences in religious interpretations between exclusive *Wahhabi* doctrine and inclusive *Ahlussunnah wal Jamaah* (abbreviated as *Aswaja*) doctrine. *Aswaja*, referring to the Shafi'i madhab (school of thought within Islamic jurisprudence), emphasizes cultural values such as religious traditions, while *Wahhabi* opposes them and declares those who disagree with them as non-believers. These differences lead to social tensions, especially regarding religious practices, interpretations of religion, and beliefs in God (Nisak & Rohmah, 2023). In this essence, understanding the history and dynamics of religious conflicts in Aceh helps local communities and governments address issues of intolerance, strengthen the values of tolerance and diversity, and build inclusive and harmonious societies in the context of Islam.

A religious forum session being conducted at Al-Fitrah Mosque in Banda Aceh was rejected by the community. People forcefully entered the mosque and dispersed the forum. Similar incidents occurred at Oman Mosque in Lamprit and Raudhatul Jannah Mosque at RSUD (Regional Public Hospital) in Banda Aceh. Generally, the rejection of such religious sessions is spearheaded by the followers of *Dayah Salafiyah*. The people of

Aceh, along with the followers of *Salafiyah*, identify themselves under the banner of *Aswaja* in some conflict cases (Amiruddin & Yunus, 2020).

Apart from the controversy surrounding survey findings and internal disputes within the Muslim community, the Setara Institute published a list of 10 cities with high and low tolerance indices in 2023. Out of 94 cities examined, Sabang came in at 85, Lhokseumawe at 90, and Banda Aceh at 92 in Aceh. The Setara Institute further observed that Acehese cities continued to rank among Indonesia's ten least tolerant between 2015 and 2023. The indexing framework-based operational definitions are referenced by the indicators that are employed. Four factors and eight indicators were designed as assessment instruments for the IKT (City Tolerance Index) study. Through the IKT study, the Setara Institute consistently encourages and promotes a tolerance ecology comprised of these eight indicators, which are characteristics of the cities (Setara Institute, 2024).

Several research findings also debate intolerant stigmas. For example, Fadlia & Ismar's study (2020) commented on the release by the Setara Institute (in 2018), indicating that tolerance in Aceh occurs when non-Muslims are well-received but not applicable to the establishment of non-Muslim places of worship in Aceh. This study concluded that Law Number 4 of 2016 is a form of intolerance towards minority religions in Aceh. Meanwhile, the practical tolerance practiced by the majority of Acehese society, according to Syafieh and Noviandy's research (2022), has been redefined and contextualized regarding the situation of a community dominated by traditionalist Muslim groups. However, Syafieh did not explain the meaning of Acehese society's redefined practical tolerance statement. Muslim (2023) mentioned that intolerance among religious communities is increasing in Aceh; thus, the ulema has a vital role in building religious tolerance in Aceh.

Based on survey results, expert research findings, and the actual depiction of conflict in Aceh, it has been explained to the public that ethnic, cultural, and religious diversity is not yet safe from acts of intolerance by some members of society (Mubarrak & Kumala, 2020). Aceh, a province known as *Serambi Mekkah* (lit. the veranda of Mecca) and home to the



constitutionally implemented Islamic Sharia law, appears to be struggling with the “intolerant stigma”. Due to the behavior of a few intolerant people, *Dayah Salafiyah* has been appropriated these days, earning them the reputation of intolerance. The boarding school students, however, are “disagree” and “unhappy” about having this label attributed to them. The pupils claim that they have always behaved in a tolerant manner (Mahmud et al., 2023; Jusubaidi et al., 2024). Nevertheless, the boarding schools themselves are in jeopardy from the stigma of intolerance.

Even though Aceh has Indonesia’s lowest tolerance level, the majority of the community, the ulema, and students disagree with the results of the survey. It clarifies that either a different model of tolerance is being practiced or the tolerance exhibited by most Muslims in Aceh—particularly the students—does not correspond with the tolerance indicators found in the survey, which is why further research is important.

The conflict arising from internal differences among the Muslim community in Aceh indicates a deficiency in fostering tolerance within educational institutions. The importance of promoting tolerance can be seen as an effort to integrate the values of tolerance into the educational curriculum and culturally throughout the academic environment (Tabrani ZA et al., 2021; Fitriani, 2023). In this context, *dayah* emerges as a highly relevant Islamic educational institution that aims to foster tolerance.

*Dayah*, - others also call it *Pesantren* (Islamic boarding schools) - as a traditional Islamic educational institution, has persisted through time. Compared to Islamic boarding schools in Java, borrowing insights from Nurcholis Madjid, *dayah* can be considered a symbol of Islamic identity and the cultural authenticity of Aceh (Madjid, 1997). Therefore, *dayah* plays a crucial role in shaping the Islamic identity and cultural authenticity in Aceh.

The authors believe further investigation is necessary to determine whether or not *Dayah Salafiyah* students are tolerant. Therefore, this study addresses the primary question: “What is the model of tolerance in *Dayah Salafiyah* in Aceh?” This question can be reduced to “Have *Dayah Salafiyah* students been tolerant all along?” This research aims to discover the

practices and models of tolerance among the students of these *dayahs*, providing knowledge, insights, and information about the tolerance models practiced in *Dayah Salafiyah* in Aceh.

## **B. Method**

This research focuses on two *Salafiyah* Islamic boarding schools, namely *Dayah Darussalam Labuhan Haji* in South Aceh and *Dayah Ummul Ayman* in Samalanga. The selection of these two boarding schools was intentionally done considering 1) Representation of boarding schools in the demographic area of Aceh, 2) The presence of well-known *Salafiyah* boarding schools with a large number of students, and 3) Recognition by the community of these boarding schools as suitable places for religious education.

Data collection methods include participant observation, in-depth interviews, and documentary studies. Throughout the research, various aspects were observed, including the situation and environment of the boarding schools, educational systems such as teaching methods and processes, and supporting facilities. Observations were conducted in various places within the boarding schools, such as the school complex, dormitories, cafeteria, mosque, and classrooms. The observations aimed to obtain data on the tolerance values fostered in the boarding school environment, social interactions among students from different regions or ethnicities, programs supporting the cultivation of tolerance values, and the lifestyles of students from diverse backgrounds.

Interviews were conducted with the leaders, four teachers, and ten students from each boarding school, with the identities of the informants presented using initials or titles to maintain confidentiality. Instruments used included field notes, interviews, and documentation. The examination used the collected data on the tolerance-building model in both boarding schools. Data analysis followed the Miles & Huberman analysis technique, including data reduction, presentation, and conclusion (Miles et al., 2014). This analysis was conducted continuously throughout the research, from data collection to conclusion.



## C. Result and Discussion

In this section, the authors discuss the research findings and related discussions concerning the research questions: “What is the model of tolerance in Aceh’s *Dayah Salafiyah*?” or “Have the students of *Dayah Salafiyah* been tolerant so far?” The research findings are expected to offer a comprehensive understanding of the tolerance model existing in Aceh’s *Salafiyah* boarding schools and assess the degree to which tolerance has been embraced by the students in that setting. Analyzing the research findings is expected to provide a deeper understanding of the theme of tolerance among the students of Aceh’s *Dayah Salafiyah*, as well as potential improvements that can be made to enhance tolerance in the future.

### 1. Result

#### a. Cultural Tolerance Adaptation at *Dayah Darussalam*

*Dayah Darussalam*, one of Aceh’s oldest and still active Islamic boarding schools, was established around 1940 by the charismatic ulema Abuya Syeikh H. Muhammad Waly Al-Khalidy, known as Abuya Syeikh Muda Waly. Currently led by Abuya H. Mawardi Waly, MA., this Islamic boarding school is renowned for its diverse facilities, including places of worship, study rooms, a library, dormitories for male and female students, and living quarters (known as *Bilek*). This Islamic boarding school has produced prominent ulemas from Aceh and Sumatra and various archipelago and Southeast Asia regions.

*Dayah Darussalam Labuhan Haji* is unique due to the diversity of its students. The students come from various regions of Aceh and neighboring countries such as Malaysia and Thailand. The writer’s observations indicate that the environment of the *dayah* appears inclusive, emphasized by the leadership of the *dayah* in promoting mutual respect among students regardless of their origin or different *madhab*. The institution actively opposes claims of superiority based on religious affiliation and encourages understanding various schools of thought through comparative studies.

The *dayah's* extensive and campus-like structure comprises scattered buildings within a single complex. *Dayah* Darussalam aims to cultivate shared understanding and expose students to diverse local cultures and languages by intentionally placing students from different regions together in living quarters. Despite the variety of local languages spoken by students, unity is maintained through the use of the national language, Indonesian, during interactions among students with different linguistic backgrounds.

*Dayah* Darussalam implements a dual education system, combining the traditional *qadim* method that emphasizes mastery of religious texts with the *madrasi* method, resembling modern classrooms, focusing on discussions and in-depth understanding rather than simply completing religious texts. The commitment to diversity is also reflected through programs such as *kabilah*, which gathers students from the same region to instill noble values such as mutual respect and cooperation. It occurs in every extracurricular activity, such as *Muhazarah* (the practice of speeches or lectures), recitation of *Dalail al-Khairat*, *Barzanji* recitations, and *Bahtsul Masail* discussions.

In addition to extracurricular activities that promote tolerance, this *dayah* incorporates tolerance into its curriculum. Teaching staff convey values related to tolerance while teaching religious texts, emphasizing understanding and respect for differing opinions. Teachers or ulema told the writers that the primary curriculum at the Islamic boarding school focuses on teaching the *Kitab Kuning* (lit: yellow book, referring to classic Islamic books), which involves various disciplines of religious knowledge such as *fiqh* (Islamic jurisprudence), *usul fiqh* (principles of Islamic jurisprudence), *tasawuf* (Sufism), and *tafsir* (the science of explanation and interpretation of the Quran). Tolerance is well integrated into the teaching process, even when the theme of tolerance is not explicitly stated in the texts or materials of the books (*Kitab*).

Tolerance is evident in the harmonious interaction among students from diverse backgrounds. Teachers and students are committed to



respecting and valuing all religions, creating an atmosphere where diversity is embraced, and differences are not a source of disagreement. The adaptation of tolerance from cultural and traditional values, combined with a focus on educational modernization, contributes to the conducive and inclusive learning environment of *Dayah* Darussalam Labuhan Haji.

Furthermore, the *dayah* leadership actively implements a policy of accepting individuals from all backgrounds, regardless of their origin or different schools of thought. The importance of mutual respect and reverence is reflected in the approach to fostering tolerance instilled in the students, avoiding any claims of religious or school of *fiqh* superiority. By bringing together students from diverse backgrounds in one dormitory, the institution has created opportunities to get to know each other, understand various regional cultures, and learn to coexist peacefully.

In addition to the aspects of introduction and social interaction, the boarding school also integrates tolerance development into its curriculum. With the teaching of the *Kitab Kuning* as the focus, teachers incorporate tolerance values into every learning session, especially when explaining the different perspectives of ulemas within the religious context. The dual education model, combining the *qadim* and *madrasi* methods, provides space for in-depth discussions and a more comprehensive understanding of religious materials. Thus, *Dayah* Darussalam Labuhan Haji creates a learning environment that not only emphasizes the mastery of religious knowledge but also shapes students with a tolerant attitude, appreciating diversity, and ready to live in a multicultural society.

#### **b. Elimination of Intolerant Stigma at *Dayah* Ummul Ayman**

*Dayah* Ummul Ayman in Aceh faces intolerant stigma involving *Salafiyah* boarding school students. Teachers at *Dayah* Ummul Ayman affirm that this stigma is unjustifiable, and serious efforts are being made to eliminate it. Established in 1991 by Tgk. H. Nuruzzahri Yahya or Waled Nu, the boarding school, comprises three social service units: an Orphanage, Junior High School, Senior High School, and the *Salafiyah* Boarding School.

The curriculum model at this boarding school combines formal and non-formal curricula with a focus on Islamic religious education.

*Dayah* Ummul Ayman practices a *tasamuh* (tolerance) attitude among its students, avoiding the concepts of “juniority” (lower status) and “seniority” (higher status). In their daily lives, students are friendly regardless of differences in culture, language, or customs. Tolerance is also reflected in their views on differences in schools of thought or sects within Islam. Students at this boarding school maintain an attitude of respecting differences in understanding and strive to build dialogue without discord.

The authors observed that the environment at *Dayah* Ummul Ayman supports the development of tolerant personalities among the students. The Sufism education at the boarding school emphasizes the importance of tolerance in Islam. Also, the leaders of the *dayah* focus on the attitude of tolerance. Higher education programs such as the Ummul Ayman School of Islamic Law (STIS) demonstrate openness to the dynamics of the broader community. The teaching staff at this campus (STIS) consists of alumni of the local boarding school who actively engage in research and scholarly work. The *dayah* leadership consistently promotes the values of tolerance and compassion, creating an inclusive environment that respects religious differences both within and outside the *dayah*.

*Dayah* Ummul Ayman Samalanga implements a tolerance-building model by integrating formal and non-formal curricula. This approach enables students to understand and respect differences within Islamic education. The diverse and multicultural environment of the *dayah*, without the concepts of “junior” or “senior” students, fosters an inclusive atmosphere where students from various backgrounds live together regardless of differences.

The writer also observed that the *Kabilah* program, or clan program for students from the same region, is designed to foster mutual respect and cooperation among them. Tolerant attitudes are also reflected in the students’ views on differences in Islamic schools of thought, where they are taught to appreciate diverse understandings and engage in dialogue without creating conflicts.



The *dayah* leader, Waled Nu, plays a crucial role in fostering tolerance by teaching at the Islamic boarding school and actively participating in sermons in mosques in Aceh. This charismatic leader emphasizes the importance of coexisting with followers of other religions, creating an open attitude towards the diversity of society. The support from the moderate leadership creates an atmosphere that encourages tolerance among the students of *Dayah* Ummul Ayman Samalanga.

Table 1. tolerance development models at *dayah salafiyah*

Dayah Salafiyah	Model	Core Values of Tolerance
Dayah Darussalam Labuhan Haji	Dual Education System ( <i>Qadim</i> and <i>Madrasi</i> Methods); <i>Kabilah</i> Program; Inclusive Environment; Tolerance and Collaboration; Mitigating Class-Based Discrimination (Juniority and Seniority); Integration of Tolerance in the <i>Dayah</i> Curriculum.	Unity, respect, appreciation of diversity, mutual respect, cooperation, subtle integration of tolerance in the curriculum, embracing differences
Dayah Ummul Ayman Samalanga	Inspirational Tolerance ( <i>Tasamuh</i> ); Promoting Equality, eliminating "Juniority" and "Seniority" Dynamics; Integrating Tolerance within the Curriculum; Tolerance in Sufi Education; Harmonious Conflict-Free Dialogues	Friendship regardless of differences, mutual respect, diverse understanding, conflict-free dialogue, inclusive environment, emphasis on tolerance in Sufism education

## 2. Discussion

The issue of tolerance takes center stage in the guidance provided at *Dayah* Darussalam Labuhan Haji and *Dayah* Ummul Ayman. The writer's findings align with Raihani's perspective (2016) on the concept of harmony among religious communities in a diverse society, emphasizing the importance of fostering attitudes of mutual respect. Raihani underscores that effective management and school support must reinforce the tolerance education curriculum's interpretation and conceptualization. In this context, cultivating tolerance in both Islamic boarding schools involves

leadership, the teaching staff, and the overall cultural environment of the Islamic boarding school.

The term “tolerance” is derived from the Latin word: “*tolerantia*”, meaning leniency, gentleness of heart, forbearance, and patience. Tolerance is an attitude that grants full rights to others to express their opinions, even if those opinions are incorrect or different (Misrawi, 2010). In terms of terminology, tolerance signifies respecting, allowing, and permitting differences in opinions, perspectives, beliefs, habits, and behaviors that may contradict one's stance, such as religion, ideology, or race (Poerwadarminta, 2007). Federman (2023) defines tolerance as mutual respect through understanding to achieve peace. Tolerance is considered a method towards peace and an essential factor in attaining harmony (Federman, 2023).

Tolerance, as explained above, converges on the concept of appreciation, which involves respecting the different perspectives of others. One key finding is that both Islamic boarding schools implement an attitude of mutual respect. Appreciation here also implies being open-minded and broad-minded. Jackson and Steel (2005) believe tolerance is the minimum attitude required of individuals in a pluralistic society that seeks to establish harmony among its members. Furthermore, Jackson and Steel state that one level above tolerance is the concept of respect, which is practiced by both Islamic boarding schools (Jackson & Steel, 2005).

Tolerance does not occur in individual spaces but within the sociological realm of society, where one person or group exhibits a tolerant attitude toward another person or group (Verkuyten et al., 2019; Verkuyten & Killen, 2021). Tolerance is a necessity in social life because, in reality, humans are created by Allah Almighty in various ways—different ethnicities, religions, races, cultures, skin colors, and so on. The discourse of tolerance is typically found in the ethics of differing opinions (*adab al-ikhtilaf*) and religious comparisons. One ethic of differing opinions emphasizes not imposing one's will in forms and ways that harm others. It acknowledges that others also have the same rights that should not be ignored. It aligns with the Quranic principle, “*For you is your religion, and for me is my religion*” (QS. Al-Kafirun: 6).



Tolerance can be understood as an attitude or concept that depicts various possibilities—firstly, accepting differences for peaceful coexistence. Secondly, making uniformity towards differences, meaning allowing all groups to coexist in the world without the need for standardization. Thirdly, they build Stoic morals, i.e., accepting that others also have rights, even if, in practice, their rights are less sympathetic to others. Fourthly, they should express openness to others, curiosity, appreciation, and willingness to listen and learn from others. Fifthly, enthusiastic support for differences and emphasizing autonomy (Misrawi, 2010; Hakim, 2021; Setiawan & Stevanus, 2023; Al-Momani et al., 2024).

Misrawi (2010) argues that the first core of tolerance is prioritizing a human perspective. It is applied by the students at *Dayah* Darussalam Labuhan Haji in South Aceh, where they exhibit tolerance towards everyone from a human perspective. Regarding religious differences, students perceive it as a concept of brotherhood among humans (*ukhuwah insaniyyah*).

Misrawi (2010) also states that tolerance can be mapped into two models. The first is the passive tolerance model. In passive tolerance, the emphasis is on accepting differences as something factual. Second, active tolerance is advancement from passive tolerance. An active attitude is demonstrated by engaging with others amid differences and diversity (Misrawi, 2010). There is a significant difference between passive tolerance and active tolerance models. Passive tolerance is accepting the presence of different people (whether in terms of religion, culture, or ethnicity) in a community but only accepting without further involvement. Active tolerance, on the other hand, involves actively engaging or collaborating with different people. Referring to these tolerance models, which mention active and passive tolerance, the practical application of tolerance in both Islamic boarding schools is considered passive tolerance.

The author's findings corroborate those of Syarifuddin (2021), who claimed that *dayah* ulemas accept pluralism as a form of tolerance that is

considered *sunnatullah*. However, it will be rejected if this pluralism disrupts religious practices within society, particularly those conflicting with the *Ahlussunnah wal Jamaah* doctrine based on the Shafi'i school of thought. According to this study, ulemas and *dayah* students reject doctrines that run counter to the *Ahlussunnah wal Jamaah-Shafi'i* school of thought, but they nevertheless retain tolerance toward these concepts as long as they do not create problems for the community. The authors refer to this approach as passive tolerance.

This research presents findings that differ from those of Syafieh and Noviandy (2022), who stated that tolerance practices in Aceh have been redefined to align with the majority context of the community. However, the writer found that tolerance practices have not been redefined or adapted but instead applied as a model of passive tolerance by the majority or authoritative groups in Aceh, namely the *Aswaja* group. The writer also attempted to explain the rejection by the majority of Aceh's ulemas and society of the Ministry of Religious Affairs survey results conducted by Setara Institute regarding the "Religious Harmony Index" and "Tolerant City Index". They rejected the survey results because they believed they had been practicing tolerance according to the local context, making it incomparable to other regions regarding ranking. However, the findings of this study may not be generalizable due to various factors, and the research was conducted only in two *Dayah Salafiyah* in Aceh. Therefore, it is impossible to generalize it to all cases or contexts.

*Dayah* Darussalam Labuhan Haji implements a comprehensive approach to education, combining the traditional *qadim* and modern *madrasi* methods through its dual education system. The *kabilah* program is a unique initiative that brings together students from various regions, fostering unity. The *dayah* takes pride in providing an inclusive environment where students learn the values of respect, appreciation of diversity, and cooperation. Tolerance is seamlessly integrated into the curriculum, creating a subtle yet impactful influence on the students' perspectives and encouraging them to embrace differences.



In addition to these practices, the *dayah* actively promotes a culture of friendship that transcends differences at *Dayah Darussalam Labuhan Haji*. Students are encouraged to avoid notions of discrimination, such as juniority and seniority, emphasizing a tolerance spirit (*tasamuh*) that underscores mutual respect and a diverse understanding among peers. The *kabilah* program further contributes to building relationships by providing a platform for conflict-free dialogue. The inclusive environment nurtures an atmosphere where students naturally develop friendships regardless of their differences.

Meanwhile, *Dayah Ummul Ayman Samalanga* instills a profound tolerance spirit characterized by *tasamuh*. The *dayah* deliberately avoids hierarchical distinctions such as juniority and seniority, fostering an environment where students interact equally. Integrating tolerance into the curriculum is a strategic move to ensure that students are consistently exposed to the values of mutual respect and cooperation. The *kabilah* program reinforces these principles by promoting an inclusive atmosphere where students develop friendships beyond societal differences.

Moreover, *Dayah Ummul Ayman Samalanga* strongly emphasizes cultivating a diverse understanding among its students. The *dayah* encourages conflict-free dialogue, creating a space for individuals with differing perspectives to engage in meaningful conversations. The inclusive environment at this *dayah* is a testament to its commitment to embracing differences and fostering a culture of acceptance. Additionally, Sufism education plays a vital role, focusing on tolerance and further shaping the mindset of the students towards appreciating diversity.

As an Islamic educational institution, *Dayah Salafiyah* promotes tolerance in various methods. These include a dual education system (*qadim* and *madrasi* methods), the *kabilah* program, an inclusive environment, tolerance and teamwork, and initiatives to lessen discrimination based on class (juniority and seniority). In essence, the dual education system implemented by *Dayah Salafiyah* integrates traditional *qadim* and *madrasi* methods to ensure a balance between traditional teachings and more

modern educational methodologies. Moreover, the *kabilah* program aims to strengthen cultural identity and foster collaboration among students from diverse backgrounds.

*Dayah Salafiyah* prioritizes creating an inclusive environment that emphasizes unity, mutual respect, and appreciation for diversity. Efforts to reduce class-based discrimination are reflected in the rejection of juniority and seniority, creating an egalitarian atmosphere among students.

Furthermore, values of tolerance and collaboration are ingrained as integral principles in the educational model of *Dayah Salafiyah*. Tolerance manifests in interpersonal relationships and is subtly integrated into the curriculum, creating awareness of diversity.

These approaches are also applied in Sufi education, emphasizing the importance of tolerance as an integral part of the curriculum. Conflict-free dialogue takes center stage, supporting open communication and mutual understanding among students. Through this holistic approach, *Dayah Salafiyah* aims to nurture individuals who possess a deep understanding of academic studies and embody values of unity, respect, and tolerance in their daily lives despite the diversity of tolerance models implemented.

#### **D. Conclusion**

Based on the research findings, it can be concluded that the model of tolerance practiced by students in *Dayah Salafiyah* tends to be passive. However, this practice of tolerance still aligns with the concept of *tasamuh* in Islam and does not adopt a Western-style model of tolerance. This study indicates that despite the negative perception of *Dayah Salafiyah* students in Aceh regarding intolerance, the values of tolerance remain an integral part of education in those institutions. Students uphold principles of equality, live harmoniously, and respect ethnic, religious, cultural, and linguistic diversity; thus, they cannot be considered intolerant. It also suggests that the concept of tolerance in Acehese society cannot be measured by ranking as it has a different model of tolerance. If ranking surveys or tolerance indices were conducted in Indonesia, Aceh's tolerance index or score would



likely be low. Therefore, tolerance indices for different communities should be developed considering the characteristics and uniqueness of each region. With this approach, writers and index makers will demonstrate tolerance towards others.

Nonetheless, there are still shortcomings in exploring contemporary tolerance issues, particularly in the comprehension of novice students and the restricted role of teachers in addressing disagreements among Islamic sects and schools of thought. As a result, internal and external *dayah* stakeholders must promote incorporating current tolerance into day-to-day activities. These results are anticipated to contribute to a more profound comprehension of the tolerance models and behaviors observed in Aceh's *Dayah Salafiyah*. In addition, the author advises other researchers to use the study's findings as a guide for their own research and survey creation.

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