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1 Februari 2024 pukul 17.18

Dear Sri Suyanta:

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9 Februari 2024 pukul 16.30

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30 April 2024 pukul 23.19

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Thank you for submitting your paper to **Jurnal Ilmiah Peuradeun**. We really appreciate your contribution to submitting papers to this journal.

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Our decision is: Revisions Required.

It is a very interesting topic. Although we appreciate the work you have put into the paper, we have determined that your paper needs several developments to be considered for publication in the Jurnal Ilmiah Peuradeun. Several points of view should be considered in particular, which may construct the paper.

We have received comments and decisions from reviewers for your manuscript. Your manuscript should be pending publication due to some minor revisions that may construct it. Attached are the overall comments of the peer reviewer about your manuscript (*please see the attached file*).

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Tabrani ZA
SCAD Independent Research Institute, Indonesia
tabraniza@scadindependent.org

Reviewer A:

This a topic that can be published by the JIP after revisions are made. The author should add up more specific issues regarding theories on the study problems. Besides, the method section should be much clearer. Please see the notes marked on the reviewed manuscript.

Reviewer B:

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TOLERANCE DEVELOPMENT MODEL FOR STUDENTS OF DAYAH SALAFIYAH IN ACEH: A CASE STUDY AT DAYAH LABUHAN HAJI AND DAYAH UMMUL AYMAN

Abstract

Indonesia's ethnic, cultural, and religious diversity is not yet safe from acts of intolerance on the part of society. In Aceh, the stigma of intolerance is often attached to Dayah Salafiyah students. Santri have been co-opted and labeled as intolerant. On the other hand, students think they have practiced a tolerant attitude all this time. The focus of this research is: What is the tolerance model for Acehese Dayah Salafiyah students? This research is called qualitative. Data was collected through participant observation, in-depth interviews, and document studies from two salafiyah Dayah, namely Dayah Darussalam Labuhan Haji, South Aceh, and Dayah Ummul Ayman Samalanga, Aceh province. The results of the research show that the Dayah Salafiyah students understand the nature of tolerance but practice it within limits or corridors that can be justified according to their understanding. The model of tolerance for the Dayah Salafiyah students is a form of passive tolerance. However, it is not intolerant, as has been the case with accusations or the stigma of intolerance. The shortcoming of fostering student tolerance is the minimal role of teachers in exploring contemporary tolerance issues.

Keywords: tolerance model, Dayah Salafiyah, Aceh

A. Introduction

In 2019, the religious harmony index in Aceh reached its lowest point in Indonesia. This data was obtained from the research conducted by the Ministry of Religious Affairs (Kemenag) on the "Religious Harmony Index 2019," compiled by Muhammad Adli Sila in 2020. Papua Barat emerged as the province with the highest tolerance index, reaching 80 percent, while Aceh occupied the lowest position with a score of 60 percent. After the publication of these findings, various opinions arose

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Perhaps a more detailed explanation is needed about what is meant by the Religious Harmony Index and how it is calculated. This will help readers understand the basis of the data used in the article.

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The article mentions the results of the Ministry of Religion's research on the Religious Harmony Index, but the explanation is rather short. It is better to provide more detailed information about the research methodology, samples used, and how the research was conducted.

among the people of Aceh, generally rejecting the results of the research (<https://aceh.kemenag.go.id/berita/508793>).

However, considering the socio-cultural and religious conditions of Aceh in the last decade, the opposition to Kemenag's research findings needs to be reconsidered. Aceh has often experienced conflicts that can be categorized into three parts: conflicts between religious communities (Juhari & Zulfadli, 2019; Al Fairusy, 2020; Pratiwi, 2021), internal conflicts within the Islamic community, (Amiruddin, 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, particularly through various ethnic conflicts in the last decade (Raihani, 2016). Although religious and belief diversity is a reality in Indonesia, it often leads to conflicts. Competition in missionary activities, especially between Islam and Christianity, is an undeniable fact. 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 (Manan & Salasiyah, 2021). The majority of theological beliefs embraced by the people of Aceh are from the al-Ahl al-Sunnah Wa al-jama'ah tradition, 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, good, and correct. The understanding and religious attitudes that consider their own beliefs as the most accurate and take pride in their identity are the roots of internal conflicts that are susceptible to occurring at any time (al-Qardhawy, 1406). Until the end of 2020, the internal Muslim community in Aceh was still entangled in disputes over theological differences. The variations in fiqh schools and worship practices continue to be used as weapons to undermine the tolerance that should be carefully maintained.

A religious teacher identified as AF (referred to as "Wahhabi cleric" in this case) is often opposed by the community associated with the *dayah*

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Although the article states that various opinions have emerged that reject the results of the Ministry of Religion's research, it may be necessary to provide further clarification as to why the results were rejected. Are there any concerns about the research methodology or measurements used? This will provide further insight into the different perspectives in Acehese society.

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salafiyah (Salafiyah Islamic boarding school). Ustad AF is opposed because the content of his teachings or lectures is perceived to criticize their religious practices. A religious session being conducted at Al-Fitrah Mosque in Banda Aceh was rejected by the community. People forcefully entered the mosque and dispersed the session. Similar incidents occurred at Oman Mosque in Lamprit and Raudhatul Jannah Mosque at RSUD 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" (Ahl al-Sunnah wa al-Jamaah) in some conflict cases (Amiruddin, 2020).

Several glimpses of the conflict reality in Aceh illustrate to the public that ethnic, cultural, and religious diversity is not immune to acts of intolerance by some members of the community. Despite being a province with the title "Serambi Mekkah" and having constitutionally implemented Islamic Sharia, Aceh seems to still grapple with the "intolerant stigma." Today, *dayah salafiyah* have been co-opted by the intolerant actions of some individuals, leading them to be labeled as intolerant. Meanwhile, the students of these boarding schools are "unhappy" and "disagree" with this label being attached to them. According to the students, they have always been tolerant in their behavior (Mahmud, 2023). However, the intolerant stigma poses a risk to the boarding schools themselves.

The conflict arising from internal differences among the Muslim community in Aceh indicates a deficiency in fostering tolerance within educational institutions. The importance of fostering tolerance can be seen as an effort to integrate the values of tolerance into the educational curriculum and culturally throughout the educational environment. In this context, *Dayah* emerges as a highly relevant Islamic educational institution to carry out the fostering of tolerance.

Dayah, as a traditional Islamic educational institution, has persisted through time. When compared to *pesantren* in Java, borrowing insights from Nurcholish Madjid, *Dayah* can be considered a symbol of Islamic identity and the cultural authenticity of Aceh (Nurcholish Madjid, 1997).

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The article highlights differences in religious practices between groups in Aceh, but perhaps further explanation is needed on how these differences influence tolerance and conflict in society. This will help clarify the relationship between the doctrinal differences and the conflicts mentioned.

Therefore, Dayah plays a crucial role in shaping the Islamic identity and cultural authenticity in Aceh

Whether dayah salafiyah students are tolerant or not, the author believes it is essential to conduct research on this matter. Hence, the focus of this research is to attempt to answer the main 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?" The aim of this research is for the researcher to discover the practices and models of tolerance among the students of these dayah, providing knowledge, insights, and information about the tolerance models practiced in dayah salafiyah in Aceh.

B. Method

The Salafiyah Islamic boarding schools (dayah salafiyah) chosen as the research subjects are Labuhan Haji Dayah in South Aceh and Ummul Ayman Dayah in Samalanga. The selection of these boarding schools was done purposively based on several criteria, including: 1) Representation of the dayah in a specific demographic region of Aceh, 2) Recognition and popularity of the Salafiyah Islamic boarding schools among the public, with a significant number of students, and 3) Acknowledgment by the community as suitable institutions for religious education.

Data collection techniques involved participant observation, in-depth interviews, and documentary studies. The instruments used for data collection included field observation notes, interview notes, and documented data such as dayah profiles, curricula, and religious texts. The examination focused on the models of tolerance guidance implemented in these two dayah. Data analysis in this research followed the Huberman and Miles model of data analysis techniques. The activities in data analysis included data reduction, data presentation, and drawing conclusions (Miles & Huberman, 1984). The data analysis process occurred continuously throughout the research period, both during data collection and after all data had been gathered.

C. Result and Discussion

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Although research on models of tolerance in the Dayah Salafiyah in Aceh is an interesting topic, it may be necessary to provide a more complete introduction as to why this topic was chosen and how this research is expected to contribute to the understanding of tolerance in Aceh.

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The research design should be clearly explained. We noticed that your methods lack detail on how exactly the study was performed. How data is collected and how it is analyzed. You should explain this in detail and briefly. Please remember that the reader should be able to reproduce your study based on the level of detail you provide. For instance, for qualitative studies involving interviews and focus groups. The method may need to be explained in more detail related to the research subject so that it becomes clear who the subject is. Everything must be explained in detail, not too long, but clearly.

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1. Result

a) Cultural Tolerance Adaptation at Dayah Darussalam

Dayah Darussalam, one of the oldest and still active Islamic boarding schools in Aceh, was established around the year 1940 by the charismatic scholar Sheikh H Abuya Muhammad Waly Al Khalidi, known by the name Syekh H Abuya Muda Waly. Currently led by Abuya H. Mawardi Waly, MA, the 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 (bilek). This pesantren has produced prominent scholars not only from Aceh and Sumatra but also from various regions in the archipelago and Southeast Asia.

This dayah is distinctive for its inclusive environment, attracting students not only from various regions of Aceh but also from neighboring countries such as Malaysia and Thailand. Known for fostering a sense of unity and respect among students, regardless of their geographical or theological backgrounds, Dayah Darussalam actively promotes understanding and appreciation of different fiqh schools through comparative studies.

The dayah's extensive and campus-like structure comprises scattered buildings within a single complex. By intentionally placing students from different regions together in one dormitory (bilek), Dayah Darussalam aims to cultivate shared understanding and expose students to diverse local cultures and languages. Despite the variety of local languages spoken by students, unity is maintained through the use of the national language, Bahasa Indonesia, 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.

In addition to extracurricular activities that promote tolerance, this

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pesantren integrates tolerance into its curriculum. Teachers convey values related to tolerance while teaching religious texts, emphasizing understanding and appreciation of different opinions. The core curriculum revolves around teaching the "Kitab Kuning," involving various disciplines of religious studies. Tolerance is subtly woven into the teachings, even when the theme of tolerance is not explicitly outlined.

Natural tolerance development within the school is evident through harmonious interactions among students from diverse backgrounds. Teachers and students alike demonstrate a commitment to respecting and appreciating 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 unique and inclusive learning environment of Dayah Darussalam Labuhan Haji.

The leadership of dayah actively implements a policy of accepting all individuals, regardless of their origin or affiliation with different fiqh schools. The importance of values such as mutual respect and honoring others is reflected in the approach to cultivating tolerance among the students, avoiding any claims of religious or fiqh superiority. By bringing together students from diverse backgrounds in one dormitory, the boarding school creates opportunities for them to get to know each other, understand various regional cultures, and learn to live together 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 main focus, teachers incorporate tolerance values into every learning session, especially when explaining the different perspectives of scholars 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 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 an intolerant stigma involving salafiyah pesantren students. The teachers at Dayah Ummul Ayman assert that this stigma is unjustified, and serious efforts are being made to eliminate it. Founded by Tgk. H Nuruzzahri Yahya or Waled Nu in 1991, this pesantren has three social service units, including an orphanage, a junior and senior high school, and a Salafiyah pesantren. The curriculum model at this pesantren combines formal and non-formal curricula, with a focus on religious education.

Dayah Ummul Ayman promotes a spirit of tolerance (*tasamuh*) among the students, avoiding the concepts of "juniority" and "seniority." In their daily lives, students form friendships without considering cultural, linguistic, or customary differences. Tolerant attitudes are also reflected in their views on differences in Islamic schools of thought. The students in this pesantren maintain an attitude of respecting diverse understandings and strive to build dialogue without conflicts.

The environment at this dayah supports the development of tolerant personalities among the students, and the Sufism education at the pesantren emphasizes the importance of tolerance in Islam. The pesantren's leader, Waled Nu, plays a significant role in shaping the tolerance of the students. Higher education programs like the Sharia High School (STIS) Ummul Ayman demonstrate openness to the dynamics of the external community, with alumni teachers engaging in research and scholarly work. The pesantren's leadership consistently conveys values of tolerance and compassion, creating an inclusive environment that respects religious differences both within and outside the pesantren.

Dayah Ummul Ayman Samalanga implements a tolerance development model through the integration of formal and non-formal curricula. This approach allows students to understand and respect differences in religious education. The diverse and multicultural environment at the pesantren, without the use of terms like "juniority" or "seniority," creates an inclusive atmosphere where students from various backgrounds live together without considering differences.

The "kabilah" or group program, which brings together students from the same region, is designed to cultivate attitudes of mutual respect,

honor, and collaboration 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 key role in fostering tolerance by providing teachings at the pesantren 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 (Qadim and Madrasi Methods); "Kabilah" Program; Inclusive Environment; Tolerance and Collaboration; Mitigating Class-Based Discrimination (Juniority and Seniority); Integration of Tolerance in the Dayah Curriculum	Unity, respect, appreciation of diversity, mutual respect, cooperation, subtle integration of tolerance in the curriculum, embracing differences
Dayah Ummul Ayman Samalanga	Inspirational Tolerance (Tasamuh); Promoting Equality, Eliminating "Juniority" and "Seniority" Dynamics; Integrating Tolerance within the Curriculum; Tolerance in Sufi Education; Harmonious Conflict-Free	Friendship regardless of differences, mutual respect, diverse understanding, conflict-free dialogue, inclusive environment, emphasis on tolerance in Sufism education

	Dialogues	
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2. Discussion

The issue of tolerance takes center stage in the guidance provided at Dayah Labuhan Haji and Dayah Ummul Ayman. The researcher'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. The promotion of tolerance in both these pesantrens supports Raihani's theory on the existence of tolerance education in Islamic educational institutions. Raihani underscores that the interpretation and conceptualization of tolerance education curriculum must be reinforced by effective management and school support. In this context, the cultivation of tolerance in both pesantrens involves leadership, the teaching staff, and the overall cultural environment of the pesantren.

The term "tolerance" is derived from Latin, namely "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 own stance, such as religion, ideology, or race (Poerwadarminto, 1986). Tillman defines tolerance as mutual respect through understanding with the goal of achieving peace. Tolerance is considered a method towards peace and is acknowledged as an essential factor in achieving harmony (Tillman, 2004)

Tolerance, as explained above, converges on the concept of appreciation, which involves respecting the different perspectives of others. One key finding is that both pesantrens implement an attitude of mutual respect. Appreciation here also implies being open-minded and broad-minded. Jackson believes that tolerance is the minimum attitude required of individuals in a pluralistic society that seeks to establish harmony among its members. Furthermore, Jackson states that one level above tolerance is the

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concept of respect, which is practiced by both pesantrens (R. Jackson & K. 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. Tolerance is a necessity in social life because, in reality, humans are created by Allah 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 in religious comparisons. One ethics 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. This aligns with the Quranic principle, "For you is your religion, and for me is my religion." 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, building Stoic morals, i.e., accepting that others also have rights, even if in practice their rights are less sympathetic to others. Fourthly, expressing openness to others; curiosity; appreciation; willingness to listen and learn from others. Fifthly, enthusiastic support for differences and emphasizing autonomy (Misrawi, 2010).

Zuhairi Misrawi (2010) argues that the first core of tolerance is prioritizing a human perspective. This is applied by the students at Dayah Labuhan Haji Aceh Selatan, 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 also states that tolerance can be mapped into two models: first, the passive tolerance model. In passive tolerance, the emphasis is on accepting differences as something factual. Second, active tolerance is an advancement from passive tolerance. The active attitude is demonstrated by actively engaging with others amid differences and diversity (Misrawi, 2010). There is a significant difference between passive tolerance and active tolerance models. Passive tolerance is an attitude of 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 those who are different. Referring to these tolerance models, which mention active tolerance and passive tolerance, the practical application of tolerance in both pesantrens is considered passive tolerance.

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 among them. The dayah takes pride in providing an inclusive environment where students learn the values of respect, appreciation of diversity, and mutual cooperation. Tolerance is seamlessly integrated into the curriculum, creating a subtle yet impactful influence on the students' perspectives, 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 "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 individual 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 on equal footing. The integration of 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 that go beyond societal differences.

Moreover, Dayah Ummul Ayman Samalanga places a strong emphasis on cultivating a diverse understanding among its students. The dayah encourages conflict-free dialogue, creating a space where individuals with differing perspectives can 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, putting a specific focus on tolerance, further shaping the mindset of the students towards appreciating diversity.

Dayah Salafiyah, as an Islamic educational institution, embraces a model of tolerance in various forms, including a dual education system (Qadim and Madrasa methods), the "Kabilah" program, an inclusive environment, tolerance and collaboration, and efforts to reduce class-based discrimination (juniority and seniority).

The dual education system implemented by Dayah Salafiyah integrates traditional Qadim and Madrasa methods. This approach ensures a balance between traditional teachings and more modern educational methodologies. The "Kabilah" program is aimed at strengthening cultural identity and fostering 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 the concepts 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 is not only manifested in interpersonal relationships but is also subtly integrated into the curriculum, creating awareness of diversity.

All of 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 not only possess a deep understanding of academic studies but also 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, the tolerance model implemented by the students of dayah salafiyah can be considered a form of passive tolerance. This tolerance is realized through the religious indoctrination approach within Islam, aiming to instill a solid understanding of Islam in each student. Although classified as passive tolerance, this practice is in line with the concept of *tasamuh* in Islam, diverging from Western-style tolerance models, and distancing itself from the intolerance stigma associated with dayah salafiyah in Aceh.

Despite being at the level of passive tolerance, the values of tolerance remain an integral part of the guidance in dayah salafiyah. Students uphold principles of equality, harmonious living, and respect for ethnic, cultural, and linguistic diversity among fellow students. They interact across ethnic, cultural, and linguistic lines, are taught to respect internal differences among religious communities, collaborate with Muslims of different schools of thought, and demonstrate an inclusive attitude toward outsiders.

The traditions and culture of dayah salafiyah also serve as a platform for fostering tolerance. The rules of the pesantren, the principle of simple living, and the social attitudes of the students reflect tolerance through mutual assistance, visits, and prayers for friends in times of adversity, as well as advice from the administrators and teachers of the dayah. However, there are still shortcomings in exploring contemporary tolerance issues, particularly because the students' understanding is limited to one perspective, especially at the beginner level, and the limited role of teachers in discussing differences in Islamic schools of thought and sects.

The intolerant stigma against dayah salafiyah students in Aceh should not occur, given the systematic cultivation of tolerance values in the pesantren. The tolerance present in dayah salafiyah is expected to be applied in daily life, both by the internal and external members of the pesantren, even though the guidance model remains passive.

Commented [Anonim17]:

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Aceh. *Turast: Jurnal Penelitian & Pengabdian*, 11(1), 86-100.
<http://dx.doi.org/10.15548/turast.v11i1.5928>

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<https://doi.org/10.26811/peuradeun.v11i3.995>

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Dear Sri Suyanta, Saifuddin Saifuddin, Syamsul Bahri (Author):

Thank you for submitting your manuscript to **Jurnal Ilmiah Peuradeun**, about " *TOLERANCE DEVELOPMENT MODEL FOR STUDENTS OF DAYAH SALAFIYAH IN ACEH: A CASE STUDY AT DAYAH LABUHAN HAJI AND DAYAH UMMUL AYMAN*".

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Title of Paper : Tolerance Development Model for Students of Dayah Salafiyah in Aceh: A Case Study at Dayah Labuhan Haji and Dayah Ummul Ayman

Author(s) : Sri Suyanta, Saifuddin & Syamsul Bahri

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Publication on Date : May 30, 2024

DOI : <https://doi.org/10.26811/peuradeun.v12i2.1308>

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27 Mei 2024 pukul 14.13

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Dear Authors,

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