

THE ROLE OF DAYAH IN INSTITUTING RELIGIOUS TOLERANCE BEHAVIORS IN STUDENTS OF ACEH SINGKIL

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Abstract

This research is motivated by the problematic interfaith relations in Aceh Singkil Regency, marked by horizontal conflicts in 1979 and 2015, as well as the strategic position of dayah as traditional Islamic educational institutions in a multicultural society with religious diversity. This study aims to analyze the role of dayah in Instituting religious tolerance among students in Aceh Singkil. This research uses a qualitative method with a case study approach in three Three Dayah in Aceh Singkil. This study concludes that dayah has a strategic role in shaping religious tolerance behavior through moral education, Islamic values, and inclusive socio-religious practices. The implementation of these findings can be achieved by strengthening teacher capacity, developing an integrated curriculum, organizing student exchange programs, revitalizing local wisdom, enhancing technology-based learning media, and conducting regular monitoring and evaluation. The research findings are implemented through strengthening teacher capacity to teach the values of tolerance in an integrated manner, developing a curriculum that integrates Islamic teachings with inclusive religious practices, and implementing a cross-community student exchange program. These efforts are reinforced by revitalizing local wisdom that instills a spirit of togetherness, utilizing digital media to disseminate content on tolerance and develop critical literacy in students, and conducting regular monitoring and evaluation to ensure the effectiveness and sustainability of all programs.

Keywords

Aceh Singkil; Dayah; Islamic Education; Religious Tolerance; Santri.



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INTRODUCTION

Tolerance is a fundamental need in the life of a pluralistic society in the contemporary era. This necessity becomes particularly evident in regions with a history of interfaith tension, such as Aceh Singkil, where past cases of intolerance, including the closure of churches and conflicts between religious communities, have underscored the urgency of cultivating mutual respect from an early age. The diversity that characterizes the Indonesian nation demands a spirit of mutual appreciation among religious communities as a prerequisite for a harmonious life. This is legally reinforced by the Joint Regulation of the Minister of Religious Affairs and the Minister of Home Affairs Number 9 of 2006 and Number 8 of 2006, which explicitly states that religious harmony is a condition of interfaith relations based on tolerance, mutual understanding, respect for equality in religious practice, and cooperation in social, national, and state life within the Unitary State of the Republic of Indonesia, grounded in Pancasila and the 1945 Constitution. This legal foundation affirms that tolerance is not merely a moral choice but a constitutional obligation that must be embodied in the daily lives of all Indonesian citizens, including through the institutionalization of tolerant behavior among dayah students in Aceh Singkil (Kementerian Agama RI, 2006).

Aceh Singkil Regency is one of the regions in Aceh Province with a highly diverse religious demography. Data from the Aceh Singkil Central Statistics Agency shows that the population comprises Muslims as the majority, alongside Christians, Catholics, and other minority religious communities living side by side. This diversity, however, has not been immune to tensions; Aceh Singkil has recorded several instances of religion-based conflict, most notably the church-closure case in 2015 that drew national attention, as well as sporadic frictions in subsequent years that strained interfaith relations. These facts underscore the vulnerability of social harmony in religiously diverse areas and highlight the urgency of cultivating tolerance from an early stage within educational institutions (Pemerintah Aceh, 2016).

Theoretically, the roots of intolerant behavior can be traced to a crisis of religious understanding, where sacred texts are manipulated to justify violence and exclusion. (Khamami, 2002) revealed that radicalism has not only infected religion but has also spread to various social, political, cultural, and economic spheres. Radical groups exploit religious teachings as a shield for their actions, twisting the meanings of holy scriptures to legitimize acts of violence in the name of jihad, even though an authentic understanding of jihad absolutely forbids violence against innocent civilians. This phenomenon underscores the critical need to internalize tolerant behavior through

moderate and inclusive religious education. Such internalization demands systematic thinking that considers all educational components, their respective roles, and their interactions, as harmonious synergy among these elements determines the achievement of educational goals (Azmi et al., 2022).

Islamic boarding schools (dayah) play a strategic role in shaping the character and morals of the younger generation. (Idris, 2020) explains that dayah provides Islamic education aimed at developing students' abilities, knowledge, and skills to become religious scholars (*mutafaqqih fi al-din*) and Muslims capable of building an Islamic way of life in society. (Tohir, 2020) further suggests that a Dayah's capacity to equip students with interfaith tolerance values is evident in their daily lives, both during their studies and after returning to society. The application of tolerance values within Dayah can foster harmony and resolve differences without descending into religious conflict. Dayah, located in religiously diverse areas, presents both challenges and opportunities to serve as social laboratories for developing tolerant attitudes, where interaction between students and surrounding communities of different faiths can be an effective learning medium if managed well by institutional leaders and teachers.

In Aceh, dayah plays a vital role as a traditional Islamic educational institution that not only imparts religious knowledge but also shapes students' character and morals. (Hasbi, 2021) explains that dayah preserves Islamic teachings through the study of classical books (yellow books) covering jurisprudence, faith, morals, interpretation, and hadith. Moral education is not merely taught theoretically but is also practiced through the exemplary conduct of *teungku* (teachers) and communal social interactions in dormitories. (Silahuddin, 2015) states that through moral and ethical education, students are equipped with attitudes of mutual respect and acceptance of differences. Meanwhile, (Usman & Hadi, 2022) note that dayah in Aceh also serve as centers for religious and cultural activities, preserving local wisdom that fosters harmony. (Mariyati et al., 2024) adds that several dayah in Aceh have integrated general science curricula, equipping students with skills relevant to the modern era and broadening their perspectives on diversity.

The Aceh Government has provided a legal foundation for interfaith harmony through Aceh Qanun Number 4 of 2016, which provides guidelines for Maintaining Interfaith Harmony and the Establishment of Places of Worship. This Qanun aims to create harmony between religious communities, establish synergistic relationships, ensure well-organized places of worship, and develop a shared sense of responsibility between the community and the government. (Ar-Rahmany, 2022) asserts that religious leaders in dayah are expected to utilize this regulation

optimally by prioritizing common ground among religious communities rather than sharpening differences. However, in reality, dayah in Aceh Singkil have not yet fully optimized this role, as evidenced by past rifts in interfaith relations.

Amid this context, three major dayah in Aceh Singkil Safinatussalamah Border Islamic Boarding School, Darul Muta'allimin Tanah Merah, and Babussalam Batu Korong bear a significant responsibility in providing education on religious tolerance. (Ismail & Sulaiman, 2022) emphasizes that these three institutions are located in proximity to Christian communities, making interfaith interaction unavoidable. Their strategic position places them at the forefront of fostering tolerant attitudes among students. This study aims to examine how these three dayah institutionalize and internalize tolerance behavior in their students, thereby offering a model of best practice that can inform policy and educational practice in other pluralistic regions.

Given the background of the problem, research on the role of dayah in instilling religious tolerance behavior among students in Aceh Singkil is urgently and relevantly warranted. This research is expected to make a significant contribution to understanding how traditional Islamic educational institutions can play an active role in building a harmonious society amid diversity. The findings of this study are also expected to serve as material for the evaluation and development of Islamic education policies, particularly in instilling the values of religious tolerance within the dayah environment. Furthermore, this research is expected to enrich the body of knowledge on multicultural Islamic education and provide practical recommendations for dayah in optimizing its role as an agent of peace in a pluralistic society.

METHOD

This research uses a qualitative case study approach. Qualitative research is a type of research used to examine natural phenomena, in which the researcher is the key instrument, data collection techniques are combined, data analysis is inductive, and the results emphasize meaning rather than generalization (Sugiono, 2014). The case study approach was chosen because this research aims to comprehensively and in-depth describe the phenomenon of the role of Dayah in a specific context in Aceh Singkil Regency. Case studies focus on a single case in intensive, detailed detail, with data collected from a variety of relevant sources (Creswell, 1994). This research can also be categorized as field research because the data is obtained directly at the research site through interaction with research subjects in their natural setting, without any manipulation or intervention

in the phenomenon being studied.

The data sources in this study fall into two categories. The first category comprises all data obtained directly from the three research sites through observation, in-depth interviews, and documentation. These data are collected from informants who possess knowledge and direct experience regarding the role of Dayah in instilling religious tolerance, including dayah leaders, teachers, or *teungku*, students, community leaders, and relevant stakeholders at Safinatussalamah Border Dayah, Darul Muta'allimin Tanah Merah Islamic Boarding School, and Babussalam Batu Korong Islamic Boarding School. Informants were purposively selected for their capacity and direct involvement in instilling tolerance values within the dayah environment. The second category consists of literature from scholarly journals, academic books, and legal regulations external to the research sites. These literature sources serve to construct the research framework and sharpen data analysis, except when they contain actual information directly related to the three dayahs within the timeframe of this study, in which case they are treated as part of the primary data corpus.

This study employed three main data collection techniques: participant observation, in-depth interviews, and documentation studies. The research implementation period starts from September 1, 2024 to February 15, 2025. Participant observation was conducted by researchers who directly visited the three dayah locations to closely observe various activities related to the instillation of religious tolerance, including social interactions among students, their relationships with the surrounding interfaith community, and religious and social activities that reflect tolerance values. In-depth interviews were conducted to obtain comprehensive information and construct meaning about the research topic (Sugiono, 2014). Key informants in this study were the leaders of each dayah, specifically the directors or heads of Safinatussalamah Border Dayah, Darul Muta'allimin Tanah Merah, and Babussalam Batu Korong, who possess overarching knowledge of institutional policies and the vision for tolerance education.

In-depth interviews were also conducted with *teungku*, or teachers, directly responsible for teaching moral and ethical subjects, senior students involved in peer mentoring, and community leaders residing in the religiously diverse neighborhoods surrounding each dayah. Additionally, relevant stakeholders, including officials from the Aceh Singkil Religious Affairs Office, were interviewed to provide contextual perspectives on interfaith harmony policies. All interviews were conducted in a structured manner using prepared interview guidelines, while allowing space for probing questions to emerge in response to informants' responses. Documentation studies were

carried out to collect Aceh Singkil Regency government documents, dayah profiles, organizational structures, learning curricula, and activity records relevant to the research focus (Umar, 2009).

The data analysis technique in this study refers to the qualitative data analysis model developed by Miles and Huberman (Miles & Huberman, 2023). The first stage, data collection, was conducted through face-to-face interviews with Dayah leaders, ustaz, administrators, and students, direct observation of teaching and learning activities and worship routines, and the collection of documents such as rules and regulations, daily schedules, and photos of activities. The second stage, data condensation, involved sorting and grouping relevant data from interview transcripts, field notes, and documents by theme, then simultaneously combining and comparing the meanings across all informants. The third stage, data presentation, involved compiling the condensed data into a detailed narrative description, accompanied by interview quotes and observational descriptions, to make it easier for researchers to see the relationships between themes. The fourth stage, concluding, involved interpreting the narrative to identify patterns and cause-and-effect relationships, which were then verified by rechecking the original data and reconfirming with key informants at Dayah (S. Hadi, 1993).

FINDINGS AND DISCUSSION

Findings

This section presents the study's findings based on data collected through in-depth interviews, direct observation, and document analysis at three Islamic boarding schools (dayah) in Aceh Singkil: Babussalam Batu Korong, Darul Muta'allimin Tanah Merah, and Safinatussalamah Border Dayah. The data were gathered during intensive fieldwork with dayah leaders (Abu/Abuya), teachers (teungku/ustaz), administrators, students (santri), and members of the surrounding communities.

The findings reveal three main dimensions of how these dayah cultivate religious tolerance: first, the distinctive socio-religious environment that shapes students' daily lives and worldviews; second, the specific programs implemented to instill tolerant behavior; and third, the supporting and inhibiting factors along with the solutions developed to address challenges. Each dayah demonstrates unique characteristics influenced by its geographical location, theological orientation, leadership style, and degree of interaction with the religiously diverse communities surrounding it.

Presentation of Findings

Table 1. Socio-Religious Life of Students at Three Dayah in Aceh Singkil

Aspect	Babussalam Batu Korong	Darul Muta'allimin Tanah Merah	Safinatussalamah Border Dayah
Theological Orientation	Strong Salafi understanding; emphasis on strict adherence to religious texts	Moderate Sunni tradition; open to various schools of thought	Combination of spiritual depth and da'wa-oriented training
Daily Religious Routine	Five daily prayers in congregation, Qur'an recitation, kitab study, collective zikir	Congregational prayers, Qur'an learning, kitab study, religious lectures	Intensive worship routine plus speech practice and da'wa training
Relationship with Outsider Community	Limited and carefully supervised; vigilance against external influence	Open and interactive; direct engagement with diverse religious communities	Active social involvement; students trained as preacher cadres for the broader community
Interaction with Non-Muslims	Minimal direct contact; communication through formal religious activities	Regular interaction through gotong royong, interfaith dialogue, and social events	Direct engagement due to border location; students involved in field da'wa and social service
Core Value Emphasized	Simplicity, independence, discipline, strong faith	Mutual respect, social openness, humanitarian values	Spiritual strength, da'wa readiness, peaceful coexistence
Source of Data	Interview with dayah leader (Abu), observation of daily routine, document: student rulebook	Interview with head of dayah and ustaz, observation of community activities, document: activity reports	Interview with teungku, observation of da'wa training, document: program schedule

Table 2. Programs Implemented to Instill Tolerant Behavior

Program Category	Babussalam Batu Korong	Darul Muta'allimin Tanah Merah	Safinatussalamah Border Dayah	Source of Data
Kitab-Based Tolerance Education	Study of yellow books on social etiquette (adab), ethics towards others, humility	Study of classical texts emphasizing protection of non-Muslim rights and peaceful coexistence	Study of Fathul Mu'in, I'anatut Thalibin on rights of dhimmi and mu'ahid	Interview with ustaz, observation of kitab study sessions
Empathy Development	Habituation of manners (sopan santun) and Islamic brotherhood (ukhuwah islamiyah)	Shared dormitory life, caring for peers, involvement in social service regardless of background	Cognitive and emotional empathy training through community-based activities	Interview with students, observation of dormitory life
Social-Community Activities	Limited to boarding	Active: Qur'an reading at local mosques, tahlilan,	Gotong royong, field da'wa, community	Observation of activities, document: activity

	school environment	yasinan, village environmental programs, aid	teaching children, disaster	engagement in border areas		logs, interview with community members
Exemplary Behavior (Keteladanan)	Leaders and teachers model wisdom in addressing differences in religious understanding	Teungku demonstrate consistency between words and actions in practicing tolerance		Ulama exemplify moderation, da'wa, avoidance of hate speech		Observation of teacher-student interaction, interview with students
Nationalism and Pluralism Education	Integrated into moral education	Values of Pancasila integrated into religious learning		National perspective instilled through diversity education		Interview with teachers, document: lesson plans

Table 3. Supporting and Inhibiting Factors

Dayah	Supporting Factors	Inhibiting Factors	Source of Data
Babussalam Korong	Full leadership support; enthusiastic student engagement; comprehensive education system; Aceh Singkil local wisdom (gotong royong, deliberation traditions)	Lack of teacher training focused on tolerance; technology and modernization limitations; minimal direct interaction with different beliefs due to restrictive policy	Interview with dayah leader and ustaz; observation of learning facilities
Darul Muta'allimin Tanah Merah	Exemplary figures (caregivers and teachers); positive inter-student interaction; geographical location bordering non-Muslim areas; parent and community support; socio-religious activities outside dayah	Some students from exclusive backgrounds lack deep understanding of tolerance; shortage of literature openly discussing religious pluralism; social stigma against interfaith interaction; unsupportive external environment	Interview with head of dayah, teachers, and students; observation of community interaction
Safinatussalamah Border Dayah	Adequate educational factors; exemplary leadership; local wisdom in community culture; psychological-emotional approach addressing post-2015 conflict trauma; environment prioritizing interfaith harmony	Traditional-classical system slow to adapt to modernization; teacher-student ratio imbalance affecting learning quality; internal administrator disharmony impacting environment stability	Interview with teungku and administrators; observation of learning process; document: organizational structure

Table 4. Solutions Implemented to Overcome Obstacles

Solution	Implementation Across Dayah	Source of Data
Teacher Competency Improvement	Tolerance-based teacher training; collaboration with religious moderation institutions; training on integrating diversity materials into learning; parent and community involvement in tolerance education	Interview with dayah leaders; document: training reports
Character Education Strengthening	Moral teaching through yellow books; teacher exemplary behavior; dormitory life habituation; joint worship activities; integration of nationalism and love for homeland values into religious learning	Observation of daily activities; interview with teachers and students
Building Critical Attitude Toward Extremism	Correct understanding of jihad concept; teaching critical thinking in addressing differences of opinion; Pancasila and diversity education; ulama exemplifying moderation; peaceful da'wa avoiding hate speech	Interview with teungku; observation of religious lectures
Dialogical Approach Religious Differences	Teaching ikhtilaf concept within Islamic framework; introducing various schools of thought; healthy open dialogue; deliberation tradition for peaceful discussion of differences	Observation of discussion sessions; interview with students
System Modernization and Internal Harmony	Modernizing learning system; adjusting student-teacher proportion; fostering administrator harmony (specifically at Safinatussalamah)	Interview with administrators; document: institutional policies
Local Wisdom Utilization	Using deliberation traditions, gotong royong, and customary values teaching respect for differences and peaceful coexistence	Interview with community elders and dayah leaders; observation of community activities

Socio-Religious Life and Its Role in Tolerance Formation

The data show that the socio-religious environment in each dayah serves as the foundational layer for tolerance education. At Babussalam, the restrictive policy toward outside interaction stems from the leadership's concern about external ideological influences that could disrupt the Salafi values systematically cultivated within the boarding school. This does not signify isolationism but rather a protective mechanism; communication with the outside community is maintained through controlled channels such as public religious study sessions and da'wa conducted by senior teachers. The emphasis on manners and brotherhood from the moment students enter creates an internal culture in which respect is practiced daily among peers from diverse regions.

Darul Muta'allimin's openness reflects a different pedagogical philosophy: that tolerance is best learned through direct experience. The dayah's location in a religiously diverse area provides natural opportunities for students to interact with non-Muslim residents in everyday contexts, such as market transactions, community events, and social gatherings. Observation data confirm that students regularly participate in gotong royong activities alongside residents of different faiths, and

the dayah leadership actively facilitates interfaith dialogue sessions. This experiential learning model allows abstract concepts of tolerance to become tangible realities.

Safinatussalamah's position as a border dayah creates a unique dual mandate: spiritual fortification and da'wa outreach. The intensive training of students as preacher cadres through speech practice and da'wa competitions equips them not only with religious knowledge but also with the communication skills necessary to engage pluralistic audiences constructively. The psychological-emotional approach adopted by this dayah is particularly significant given the lingering effects of the 2015 interfaith conflict in Aceh Singkil; the leadership consciously designed programs to heal trauma and rebuild trust between religious communities.

Program Effectiveness in Instilling Tolerance

The kitab-based approach found across all three dayah demonstrates that theological grounding is central to tolerance education in the Aceh Singkil dayah tradition. By studying classical texts that explicitly address the rights of non-Muslims and the Islamic obligation to coexist peacefully, students develop a doctrinal foundation that frames tolerance not as a compromise of faith but as an authentic expression of Islamic teachings. Observation of kitab study sessions revealed that ustaz consistently contextualizes these classical discussions for contemporary interfaith relations in Aceh Singkil, making the learning immediately relevant.

The exemplary behavior program emerged from the data as the most influential factor in students' internalization of tolerance values. Across all three dayah, students repeatedly referred to their teachers' conduct when explaining their own attitudes toward differences. When a teungku demonstrates patience in addressing controversial questions, refrains from using derogatory language about other faiths, and actively participates in community activities alongside non-Muslims, the lesson is absorbed more deeply than any formal curriculum could. This finding underscores that tolerance education in dayah settings is fundamentally relational rather than merely instructional.

Social and community activities at Darul Muta'allimin and Safinatussalamah serve as practical laboratories for tolerance. The data indicate that when students teach Qur'an recitation to village children, participate in disaster relief efforts that serve all community members regardless of religion, and join communal prayers at residents' homes, they experience firsthand the universal dimensions of human compassion. These activities dissolve abstract boundaries between "us" and "them," replacing stereotypes with personal relationships.

Addressing Challenges Through Contextual Solutions

The challenges identified across the three dayah fall into two main categories: internal capacity limitations (teacher training deficits, resource constraints, administrator disharmony) and external environmental pressures (community stigma, legacy of interfaith tension, lack of pluralism literature). The solutions developed by each dayah are notably contextual and pragmatic. Babussalam's focus on teacher training and collaboration with religious moderation institutions addresses its specific need to build instructional capacity without compromising its theological framework. Darul Muta'allimin's emphasis on disseminating tolerance values to students and modernizing learning methods responds to its open environment, where students encounter diverse perspectives daily and require robust intellectual preparation.

The deliberate effort to build critical thinking against extremism across all three dayah reflects an awareness that tolerance education must include protective dimensions equipping students to recognize and resist intolerant ideologies. The teaching of correct jihad concepts, combined with Pancasila education and national perspective, creates a dual loyalty: to Islamic principles and to Indonesian pluralism. The data show that ulama and teungku position themselves as exemplars of moderation, demonstrating through their own rhetoric and behavior that faithfulness to Islam is fully compatible with peaceful coexistence in a diverse society.

The utilization of local wisdom deliberation traditions, gotong royong, and customary values of respect represents a culturally embedded approach that makes tolerance feel indigenous rather than externally imposed. When students see that their own Acehese cultural heritage emphasizes deliberation and mutual assistance across communal boundaries, tolerance becomes part of their identity rather than a foreign concept. This finding highlights the importance of linking religious values to local cultural resources in peacebuilding education in post-conflict settings such as Aceh Singkil.

Discussion

The socio-religious life of students in Aceh Singkil dayah reflects Islamic values consistently applied in daily life, where dayah function not only as religious educational institutions but also as centers for moral and social development (Hasibuan, 2024). Worship routines, including congregational prayers, Qur'an recitation, yellow book study, and collective dhikr, aim to build strong faith, discipline, and religious understanding. At the same time, the dayah lifestyle teaches simplicity, independence, responsibility, and social solidarity among students from diverse

backgrounds (Hamid, 2017). Social interactions based on mutual respect, assistance, and brotherhood form the foundation for building tolerant attitudes. (A. Hadi, 2014) explains that dayah play an important role in maintaining Acehese religious identity and Islamic heritage while instilling cultural and moral values through religious education and respect for local traditions. In religiously diverse Aceh Singkil, students are taught to respect differences through direct teachings from kyai or ustazs and through experiences interacting with surrounding communities of different faiths (Panjalu et al., 2022).

(Wekke, 2012) emphasizes that socio-religious life combines religious learning with social activities, where students actively engage in giving religious study groups, leading prayers, and helping with Islamic celebrations. Student involvement in teaching at Qur'an Education Parks, serving as imams or preachers, and assisting with kenduri events strengthens ties with residents. It reinforces dayah's role as centers of da'wah (Fajrussalam et al., 2023). Students are trained to be open and friendly regardless of religious background, often working alongside people of various religions while maintaining respect and not interfering in others' religious affairs (Rosada et al., 2019). This respectful attitude stems from the ethics foundational to seeking knowledge, covering behavior in interactions with teachers and peers, and in practicing knowledge, including attitudes of tolerance and mutual assistance (Suyanta, 2020).

The tolerance-instilling program is integrated into the education system and daily life, where tolerance is taught through the practice of Islamic teachings. (Saputra, 2020) explains that tolerance education is integrated with the yellow book study and the exemplary behavior of kiai serving as role models. At Babussalam, the program is integrated into moral education through yellow books that discuss social etiquette and humility, practiced directly through habituation to manners, strengthening Islamic brotherhood, and instilling mutual respect (Raudhatinur, 2019). The empathy development program at Safinatussalamah teaches students to understand others' feelings both cognitively and emotionally (Fikri & others, 2024). It is developed through dormitory life, intensive social interaction, and community activities, regardless of religious or social background (Fatimatuzzahro, 2023).

Classical book study is a main program, in which texts such as Fathul Mu'in and Ianatut Thalibin discuss protecting non-Muslim rights and promoting peaceful coexistence. Students understand the concepts of kafir dhimmi and kafir mu'ahid, who have protection rights (Aditia, 2021), thereby providing a strong theological foundation for tolerance, as exemplified in the Medina

Charter (Al-Munawar, 2005). Social community activities at Darul Muta'allimin include Qur'an readings, tahlilan, Yasinan, community service, teaching children the Qur'an, disaster assistance, and training in communication skills, while fostering awareness that humanitarian values transcend religious boundaries (Hosaini et al., 2024). Through such involvement, students apply classroom knowledge in real-life contexts (Ulinnuha, 2016). The exemplary behavior program by leaders and teachers serves as the main foundation, with educators acting as mentors and character molders (Yumni, 2019). Teungku and teachers demonstrate wisdom in addressing differences, and when students observe consistency between teachers' words and actions in their practice of tolerance, they naturally internalize these values (Rifki et al., 2023).

Supporting factors at Babussalam include full leadership support, enthusiastic student attitudes, and a comprehensive education system. Teachers integrate tolerance values into learning, while local wisdom, such as gotong royong and deliberation traditions, provides significant support (Marzuki et al., 2011). However, obstacles include a lack of teacher training in tolerance education, technological limitations, and limited direct interaction with different faiths due to restrictive policies (Fazillah & Widyanto, 2019). Darul Muta'allimin benefits from exemplary caregivers and teachers, positive inter-student interactions, and a location bordering non-Muslim areas, providing direct interfaith interaction. Parent and community support strengthen tolerance values, while socio-religious activities outside the dayah serve as effective means for instilling tolerance (Ar-Rahmany, 2022).

Obstacles include some students' lack of deep understanding of tolerance, a shortage of literature on religious pluralism, social stigma against interfaith interaction, and an unsupportive external environment (Noor, 2020). Safinatussalamah Border Dayah is supported by adequate education, exemplary leadership, local wisdom, and an effective psychological-emotional approach, which is crucial given the trauma of the 2015 conflict (Atmanto & Muzayanah, 2020). A pesantren environment that prioritizes interfaith harmony fosters a peaceful atmosphere where differences are seen as strengths for mutual learning. Obstacles include a traditional education system slow to adapt to modernization, a teacher-student ratio imbalance, and administrator disharmony affecting learning environment stability (Siahaan et al., 2024).

The primary solution implemented is to improve teachers' competence and understanding of tolerance through training and workshops on multicultural education. Strengthening character education develops integrity and noble morals (Anshori, 2017). Babussalam conducts tolerance-

based teacher training, collaborates with religious moderation institutions, and involves parents and the community, including integrating materials on diversity, equal rights, and respect for differences (Khoirunnisa et al., 2023). Character education, when strengthened across all dayah, shapes noble and tolerant personalities through cognitive, affective, and psychomotor dimensions (Suwartini, 2017). This is implemented through moral teaching based on yellow books, teacher role models, dormitory habits, and joint worship, with nationalism values integrated into religious learning. Darul Muta'allimin regularly instills tolerance values and enhances modern learning through more interactive and contextual methods (Andiarini et al., 2018).

Developing critical attitudes towards extremism prevents radical influences, as radicalism and terrorism are not justified in Islam as a religion spreading compassion. Dayah provides a correct understanding of jihad, teaches critical thinking to understand differences, and instills national insight through Pancasila and diversity education (Nurdin, 2021). The implementation of national insight is seen through tolerance, moderation, balance, and amar makruf nahi mungkar, with ulama and teungku exemplifying moderation and building positive narratives about Islam as rahmatan lil 'alamin through peaceful preaching (Herera et al., 2023).

Addressing differences in religious understanding is done through dialogical approaches and inclusive education, teaching ikhtilaf concepts within sharia corridors, introducing various schools of thought, and encouraging open dialogue. Deliberation traditions are used to discuss differences peacefully (Atmawidjoyo et al., 2024). Safinatussalamah modernizes its learning system, adjusts student-teacher ratios, and builds harmony among administrators to create a stable internal climate, while utilizing local wisdom of deliberation, gotong royong, and customary values, and teaching respect for differences and peaceful coexistence (Zulfikar (Zulfikar et al., 2024). The overall findings of the study are presented in the following figure:



Figure 1. The Role of Dayah in Instituting Religious Tolerance Behaviors in Students of Aceh Singkil

CONCLUSION

This study concludes that dayah in Aceh Singkil plays a strategic role in shaping religious tolerance through moral education rooted in classical Islamic teachings, exemplary teacher conduct, and inclusive socio-religious practices. The institutionalization of tolerance values occurs through an integrated approach combining yellow book-based learning, communal dormitory life, and direct social engagement with interfaith communities. Supporting factors such as leadership commitment, teacher role models, and local wisdom traditions of deliberation and cooperation significantly reinforce this process. In contrast, challenges related to limited teacher training, technological constraints, and minimal interfaith interaction are addressed through dialogical approaches and the strengthening of moderate religious understanding. The implementation of these findings can be realized by strengthening teacher capacity in multicultural education, developing an integrated tolerance curriculum, facilitating student exchange programs and interfaith visits, revitalizing local wisdom traditions, enhancing technology-based learning media, and conducting regular monitoring

and evaluation in collaboration with relevant government institutions.

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