



## **STRENGTHENING RELIGIOUS MODERATION THROUGH LEARNING THE YELLOW BOOK AT SALAFIYAH DAYAH IN ACEH**

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This study examines how religious moderation is strengthened through yellow book studies at Salafiyah dayahs in Aceh, contributing to Indonesia's national diversity. Using qualitative methods at two dayahs (Mahyal Ulum Al-Aziziyah and Mudi Mesra), findings reveal no explicit religious moderation curriculum. Instead, moderation values are embedded in yellow book recitations, integrated by teungku leaders into topics like faith, worship, morals, transactions, and patriotism. Classical texts such as Syarah Murqy al-Ubudiyyah (Muhammad Nawawy al-Jawy) teach ethics toward Allah, fellow humans, teachers, and parents, fostering goodness and mutual respect. Similarly, Taisiru al-Akhlāq (Hafidh Hasan al-Mas'udy) covers friendship morals, honesty, self-care, charisma (muru'ah), wisdom, patience, generosity, humility, and magnanimity. Teungku contextualize these for modern application, emphasizing respect across differences. Students report broad, in-depth Islamic learning aligned with dayah missions. Supporting factors include Aswaja tawassuth principles, multi-ethnic communal life, and egalitarian discipline. Inhibitors: absent specific moderation materials and limited contemporary fiqh exposure. Solutions: add comparative madhhab studies and modern jurisprudence. Dayah yellow book traditions thus implicitly cultivate moderation, protecting against radicalism while promoting social harmony in pluralistic Aceh.

**Keywords:** Religious Moderation, Yellow Texts, Salafiyah Islamic Boarding School, Aceh

### **A. Introduction**

Religious moderation is a teaching of Islam, a mercy for the universe, and is highly compatible with the democratic nature of Indonesia's diverse society. Therefore, Islam makes a significant contribution to national unity and maintaining the integrity of the



nation and state. Islam, as the last revealed religion, possesses distinctive characteristics that distinguish it from other religions. Among its prominent characteristics are *tawassuth*, *ta'adul*, and *tawazzun*. These three terms can be combined into one word, *wasathiyah* (Afiuddin Muhajir, 2018).

The goal of religious moderation is to create peace and harmony in a pluralistic society. A pluralistic society is certainly positive if it is adaptive, inclusive, and tolerant of one another. Such attitudes can generate social strength through synergy and cooperation in community life. (Kamal, M. Junaidi, 2018). However, diversity can also be a disaster for the nation if not addressed wisely and prudently.

Strengthening religious moderation among the younger generation, including Islamic boarding schools (*santri*), is crucial today, as Muslims face various challenges, including social, cultural, and religious issues. Islamic boarding schools (*pesantren*), also known as *dayahs*, in Aceh, are Islamic educational institutions that play a strategic role in disseminating Islamic values to the community. The existence of *dayah* education can serve as a channel for Islamic propagation, teaching *wasathiyah* values to the younger generation. Thus, *dayah* education can function as an active social institution capable of providing solutions to addressing social problems in society.

Research into strengthening religious moderation in *Salafiyah dayahs* in Aceh is interesting, as *dayahs* play a strategic role in guiding the younger generation to understand Islam correctly and prevent them from falling into extreme ideologies. However, regarding religious moderation in *dayahs*, Billah suggests that the initial step that *dayah* educational institutions need to take is to strengthen the construction and narrative of religious moderation. to prepare students with moderate insight and tolerance of differences in religious understanding and even with adherents of other religions in their surroundings (Kamal, M. Junaidi, 2018).

*Dayah*, as a religious organization, must not accommodate radical views, as this is inconsistent with the educational objectives for which *dayah* was established. Moreover, the existence of *dayah* educational institutions plays a crucial role in developing cadres of *ulama* (Islamic scholars) with extensive knowledge and the ability to understand all aspects of religion, including monotheism, *sharia*, and morals (Kamal, M. Junaidi, 2018). Therefore, strengthening the moderate Islamic values taught in *dayah* through the study of Islamic texts is the most appropriate way to prevent the emergence of radical and extremist views within society.

The results of the researcher's initial survey indicate that several Islamic texts are taught at *Salafiyah dayah* in Aceh, including the *Tafsir Jalalain*, the *Irsyadul 'Ibad*, the *Ihya' Ulumuddin*, the *Ta'lim Muta'alim*, and various other texts related to Islamic teachings. Faith, worship, social interactions, and morals. These Islamic texts serve as references and curriculum for Islamic boarding schools, serving as guidelines for students and

alumni in addressing various religious issues in society. However, the challenge facing Salafi Islamic boarding schools in Aceh today is the prevailing paradigm that considers Islamic boarding school materials to be monolithic, as they are limited to and tied to a single school of thought, which is inconsistent with the plurality of society. This is the basis for this research, which aims to explore how to strengthen religious moderation through the study of Islamic texts in Salafi Islamic boarding schools in Aceh. Strengthening religious moderation in Islamic boarding schools certainly makes a significant contribution to maintaining the diversity of the Indonesian nation.

## **B. Method**

### **1. Research Approach**

The research was conducted using a qualitative approach and descriptive methods. According to Moleong, a qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior. The use of descriptive methods aims to provide factual, systematic, and accurate descriptions of emerging facts and phenomena (Lexy J. Moleong). Qualitative research using descriptive methods also aims to collect and analyze information about a phenomenon without manipulation or alteration, but rather to depict a condition as it is (Sukmadinata N, 2007). In qualitative research, the researcher serves as the key instrument by directly engaging in the field with the actual natural conditions of the object. This research approach was used to obtain an overview of the phenomenon of strengthening religious moderation through the study of yellow books at Salafiyah Islamic boarding schools in Aceh.

### **2. Research Location and Subjects**

The research was conducted at salafiyah Islamic boarding schools (dayah salafiyah) in Aceh. Given the large number of dayahs in Aceh, the researchers selected only two as research locations: the Mahyal Ulum Al-Aziziyah Islamic boarding school in Aceh Besar and the Mudi Mesra Islamic boarding school in Samalanga. The reasons for selecting these two dayahs were:

- a. The Mahyal Ulum Al-Aziziyah Islamic boarding school in Aceh Besar is a relatively new Islamic boarding school. However, in a relatively short time, this dayah has become well-known within the community due to its active learning process and its current leader serving as the head of the Aceh People's Consultative Assembly (MPU). This dayah is easily accessible due to its proximity to the provincial capital, which also has a diverse population.
- b. The Mudi Mesra Islamic boarding school in Samalanga is historically a long-established Islamic boarding school, with thousands of alumni who have contributed to the religious development of the people of Aceh and beyond. The

leaders of this *dayah* are also charismatic clerics who serve as role models for the community, both in religious matters and in social and political matters. The students at these Islamic boarding schools are heterogeneous, coming from both Aceh and outside Aceh, with diverse ethnicities, cultures, and languages.

- c. In addition to these reasons, these two Islamic boarding schools are also open to researchers obtaining research data, making it easier for researchers to collect data.
- d. The role of research subjects is strategic in a study, as they provide data on the observed research variables. In qualitative research, research subjects are often referred to as informants, namely individuals from whom researchers obtain the necessary information related to the research being conducted.

Because the desired information concerns strengthening religious moderation through the study of yellow books at the Salafiyah Islamic boarding schools, the subjects of this study were the Islamic boarding school leaders, the caretakers (general leaders of the students), the Islamic boarding school teachers, and the students at the two Salafiyah Islamic boarding schools in Aceh who were identified as the research locations. To obtain more focused data, the research object, as the main issue examined in this study, was strengthening religious moderation through the study of yellow books at the Salafiyah Islamic boarding schools.

### 3. Data Sources

The research data sources consist of primary and secondary sources. Primary data were obtained from the verbal statements or words of informants (research subjects) related to strengthening religious moderation through the study of yellow books at the Salafiyah Islamic boarding schools (*dayah salafiyah*). The primary data sources required were obtained from the research subjects, namely the *dayah* leader, the caretaker (general head of the students), the *dayah* teachers, and the students at the Salafiyah Islamic boarding school (*dayah salafiyah*). The determination of primary data sources for this study was carried out using snowball sampling, which is a technique for selecting key informants as a research subject deemed to have information regarding the research problem (Musfiqon, 2012). However, if complete information was not obtained from a particular research subject, the researcher also sought information from other research subjects, guided by previous informants.

In addition to the data sources mentioned above, the researcher also required secondary data. To obtain secondary data, the researcher consulted various articles and books related to religious moderation at the Salafiyah Islamic boarding school (*dayah salafiyah*), as well as other documents relevant to the focus of this study.

#### **4. Data Collection Techniques**

The researcher collected data through observation; this involves non-participant observation to obtain research data related to strengthening religious moderation through the study of yellow books at Salafiyah Islamic boarding schools. Interviews were conducted to obtain data directly from research informants. Focus Group Discussions (FGDs) and documentation were also used.

#### **5. Data Validity Techniques**

Data validity techniques were used to test the validity of the research data through data credibility testing, which involves checking the validity of data from various sources (source triangulation) by comparing data from observations, interviews, and documentation.

#### **6. Data Analysis Techniques**

The researcher used data analysis techniques based on the theory of Miles and Hubberman, which consists of three stages of data analysis: data reduction, data presentation, and conclusion drawing.

### **C. Finding and Discussion**

#### **1. Finding**

- a. Strengthening Religious Moderation among Islamic Students Through the Study of Yellow Books at Salafiyah Islamic Boarding Schools in Aceh

In this discussion, the researcher presents research data on strengthening religious moderation among Islamic students through the study of yellow books at Salafiyah Islamic boarding schools in Aceh. The researcher collected data from two Salafiyah Islamic boarding schools in Aceh: the Mahyal Ulum Al-Aziziyah Islamic boarding school in Aceh Besar and the Mudi Mesra Islamic boarding school in Samalanga, Bireun Regency. The Mudi Mesra Islamic boarding school is one of the salafiyah Islamic boarding schools in Aceh that has produced thousands of alumni, who have contributed to the religious development of the community, both in Aceh and beyond. The leadership of this Islamic boarding school is also a charismatic cleric who serves as a role model for the community, both in religious matters and in social and political matters. Meanwhile, the Mahyal Ulum Al-Aziziyah Islamic boarding school in Aceh Besar is one of the relatively new Islamic boarding schools in Aceh. However, in a relatively short time, it has become well-known among the community due to its active learning process and its current leadership as the chairman of the Aceh MPU.

An interview with the head of the Mahyal Ulum Al-Aziziyah Islamic boarding school in Aceh Besar revealed that strengthening religious moderation at the Islamic boarding school is crucial for students to gain a true understanding of religious moderation (Interview with the head of the Mahyal Ulum Al-Aziziyah Islamic boarding school).

According to the head of the Mahyal Ulum Al-Aziziyah Islamic boarding school, strengthening religious moderation is not as common in formal educational institutions or universities, where there are specific activities dedicated to the study of religious moderation. Instead, at the Islamic boarding school, strengthening religious moderation occurs during the study of the yellow books or during the recitation of the yellow books (Interview with the head of the Mahyal Ulum Al-Aziziyah Islamic boarding school).

Researchers also obtained information from the head of the Mudi Mesra Samalanga Islamic boarding school that the students at the Islamic boarding school are equipped with religious knowledge through studies or teaching of the yellow books. Religious moderation is obtained through studying the yellow books, especially regarding the beliefs and practices of Ahlussunnah wal Jama'ah, which are in accordance with moderate Islam, which upholds humanitarian values, namely mutual respect for others (Results of an interview with the head of the Mudi Mesra Samalanga Islamic boarding school).

The head of the Mahyal Ulum Islamic boarding school also expressed a similar sentiment, stating that Islamic boarding schools generally adhere to the teachings of Ahlussunnah wal Jama'ah, and that the students are also taught about Islam as rahmatan lil 'alamin, a mercy for all the worlds, in accordance with the purpose of the Prophet Muhammad's mission: to bring mercy to the universe. Therefore, dayah education prioritizes brotherhood, mutual respect, and mutual assistance (Interview with the Head of the Mahyal Ulum Al-Aziziyah Islamic Boarding School).

Dayah education provides opportunities and facilities for students to develop their religious knowledge through studies of classical texts by Aswaja scholars and to develop their potential through Bahtsul Masail activities, which examine religious issues occurring in society. In these activities, students are accustomed to expressing their opinions on the issues being discussed. Through these activities, students are taught to respect differences of opinion. (Interview with the Head of the Mudi Mesra Samalanga Islamic Boarding School)

According to the head of the Mudi Mesra Samalanga Islamic boarding school, strengthening religious moderation is not done specifically to discuss religious moderation. Rather, the values of religious moderation are also found in the study of the yellow books taught at the Islamic boarding school and can serve as a valuable source of knowledge for the students. Efforts to provide religious understanding to students in accordance with moderate Islamic values are intended to protect them from radical ideologies inconsistent with the teachings of Ahlussunnah wal Jamaah (Islamic community). (Interview with the head of the Mudi Mesra Samalanga Islamic boarding school)

The above statement aligns with the researcher's observations in the field, which indicate that the educational goals of the Mudi Mesra Samalanga Islamic boarding school are aimed at developing human resources with noble morals, broad knowledge of religion in particular and other fields in general, sincere dedication to serving the community, strong solidarity and character, moderation, respect for differences, and love for the homeland. Students are expected to grow into individuals with a universal and equitable religious outlook, highly capable of navigating modern society and protected from deviant beliefs, the influence of Westernization, and the secularism of foreign cultures. Likewise, their education and teaching are consistently directed toward fostering steadfastness, harmony, social harmony, faith, and jihad in the path of Allah, based on the Quran and Sunnah, to achieve happiness in this world and the hereafter (Observations at the Mudi Mesra Samalanga Islamic Boarding School). Mudi Mudi Mesra Islamic Boarding School also has a mission, namely (1) providing education based on the faith of Ahlussunnah wal Jamaah and worship based on Shafi'iyah Fiqh, (2) educating and fostering the piety of students and the community through faith, knowledge, good deeds and da'wah bil hikmah wa al-maw'idhat al-hasanah, (3) Strengthening, maintaining, and safeguarding Islamic values in accordance with the understanding of the Salaf al-Salih scholars, (3) Producing a generation of independent people who are able to work within the framework of Islam, faith and ihsan.

Dayah education with a yellow book study system is an effort to strengthen the knowledge and character of students so that they become individuals with broad insight in religious knowledge and have good character so that they are able to become servants who believe and fear Allah and are able to benefit the wider community.

According to the head of the Mahyal Ulum Islamic boarding school, there is no specific material related to nationality, tolerance, and anti-violence at the Islamic boarding school. However, the head of the Islamic boarding school typically integrates these topics into the yellow books, including those related to faith (aqidah), worship (ibadah), morals, transactions (muamalah), and love of the homeland.

Islamic boarding school education teaches classical texts, including explanations of morality towards God, etiquette towards fellow creatures, and etiquette towards teachers and parents, as found in the book "Syarah murāqy al 'ubūdiyah" (The Aspects of the Islamic Law), written by Muhammad Nawāwy al-Jawy. Therefore, students at the Islamic boarding school are always taught to be good people and to be kind to others.

A student at the Mudi Mesra Samalanga Islamic boarding school also stated that religious moderation, such as nationality, tolerance, and other topics, is not specifically taught in Islamic boarding school classes. In the study of Islamic texts at the dayah, for example in the study of the book Taisīru al-akhlāq, written by Hāfīdh Hasan al-Mas'udy, in this kind of study there are discussions related to morals in friendship, about honesty

and trustworthiness, self-care, charismatic (muruah), wise, calm, generous, humble, magnanimous and so on. In the study of these books, *teungku* usually provides an explanation of how a Muslim should behave well towards themselves and others and including respecting others. According to students, at the *dayah*, students get the opportunity to study Islam broadly and deeply and the yellow books taught are in accordance with the vision and mission of *dayah* education.

Similarly, in the study of classical *fiqh* texts such as *l'anatud Thaliblin* and *Al-Mahalli*, which discuss various forms of daily practice according to the *Shafi'i* school of thought, the *dayah* teachers still respect differences of opinion within other schools of *fiqh* as long as they remain within the *Ahlussunnah wal Jamaah* school.

In the study of *fiqh* texts, students not only gain knowledge of practical practices but also have the opportunity to solve problems that arise in society. In this regard, students can gain extensive knowledge of practical issues in the field of *fiqh*. He believes that providing this religious understanding through the *Keaswaja* text is one strategy to facilitate students who desire a broad understanding of classical texts. Through the study of classical *fiqh* texts, students not only gain religious knowledge but also have the opportunity to discuss each issue without judging each other for differing opinions. One of the activities to strengthen religious understanding at the Islamic boarding school (*dayah*) is the deliberation forum, often referred to as the *bathsul masail* forum, which discusses differing perspectives and requires lengthy discussions. This activity not only teaches the students as participants to find relevant references from various religious sources, but also requires an open and accepting attitude. Therefore, the context of moderate values is also applied in this forum. This forum provides a place for students to select, sort, and understand problems and seek solutions from various religious sources. In this forum, students are also trained to think rationally in responding to emerging problems, both practical and social.

Religious moderation is strengthened at the Islamic boarding school through the development of learning materials from the Islamic books taught at the Islamic boarding school. This strengthening of religious moderation is achieved through the development of teaching materials for the Islamic boarding school (*teungku dayah*) that link the text material with explanations of Islamic brotherhood (*ukhuwah Islamiyah*), national brotherhood (*ukhuwah wathaniyah*), and basic brotherhood (*ukhuwah basyariyah*). The students were also given an explanation of the importance of tolerance and mutual respect in national life,

even with those of different religions. Understanding texts is a crucial point in the Islamic boarding school system, including efforts to understand the vastness of the Quran.

From the explanation above, it can be understood that strengthening religious moderation in Islamic boarding schools is found in the study of yellow books, which is one way to equip students with religious understanding. This is consistent with the Salafiyah Islamic boarding school system, which maintains the tradition of Islamic boarding schools. Mastery of information media in Islamic boarding schools, such as live broadcasts on Facebook and YouTube, serves as a means of da'wah (Islamic outreach) and provides a space for students to share information and knowledge. In this context, the students' active participation in creative social media campaigns is crucial for building a moderate Islamic boarding school, both through scholarly studies of classical texts and through the Batsul Masail (religious discussion forum). Therefore, it is stated that the manifestation of religious and national values formulated in the principle of hubbu al-wathan min al-iman becomes the basis for the relationship between religion and the state developed by the Islamic boarding school community, which is a system that supports and needs each other. Likewise, regarding religious moderation in Islamic boarding schools, Billah stated that the main step that Islamic boarding school educational institutions need to take is to strengthen the construction and narrative of religious moderation to prepare students who have moderate insight and are able to tolerate differences in religious understanding and even with adherents of other religions around them (Billah, A. M, 2018). According to Abdul Harim, traditional Islamic boarding schools have made many real contributions in enlightening the life of the nation and producing intellectual groups that are very influential in the midst of society (Abdul Harim. 2001)

**b. Supporting Factors, Inhibitors, and Solutions for Strengthening Religious Moderation among Islamic Students Through Studying Yellow Texts at Salafiyah Islamic Boarding Schools in Aceh**

Field research revealed that a supporting factor in strengthening religious moderation among Islamic students at Salafiyah Islamic Boarding Schools in Aceh is the study of religious texts based on the Aswaja school system, which contains the principle of tawasut (moderation). This prevents students from easily being misled or even accusing others of heretical practices. Studying these Aswaja texts is a supporting factor in strengthening religious moderation at Islamic boarding schools. The religious knowledge taught at Islamic boarding schools through yellow texts fosters an awareness among Islamic boarding school students that, in Islam, all humans have equal standing before Allah SWT, and that only piety qualifies them in the sight of Allah. Therefore, it is

unnatural for anyone to assume they are superior to others, as such a view constitutes an unbecoming form of arrogance. In addition to the teaching materials based on the Aswaja (Islamic teachings) approach, strengthening religious moderation in Salafiyah Islamic boarding schools is also supported by the habituation of a communal atmosphere, both during religious studies and in activities outside of them. Habituation in things like reciting the Quran together, praying in congregation, living together in dormitories, reciting dhikr together, working together, cooking together, and other activities often carried out by Islamic boarding school students together makes Islamic boarding school students live in an atmosphere of togetherness and family. This results in a pluralistic student life, namely students who study at Islamic boarding schools generally come from different ethnicities, both from Aceh and outside Aceh. These ethnic differences make Islamic boarding school students accustomed to socializing and interacting with students from other ethnicities and languages. Where interactions between fellow students at Islamic boarding schools are well established and there is no visible nuance of conflict between them. Students who come from ethnic groups can get along and befriend fellow students, and many activities are even carried out together at Islamic boarding schools. This is a crucial factor in strengthening religious moderation in Islamic boarding schools (dayah), namely, ensuring that students from different ethnicities and regions can live in harmony, peace, and a family atmosphere.

Another factor influencing the strengthening of religious moderation in the Islamic boarding school (dayah) teaching system is the discipline that treats students equally. Harmonious interactions between students of different ethnicities within the Islamic boarding school environment begin from the moment they begin their education. Harmonious interactions are inseparable from the non-discriminatory Islamic boarding school discipline. Fair treatment of each student fosters character and cooperative behavior among them, as they receive fair and equal treatment regardless of ethnicity, language, or other factors. Thus, when they find themselves in different situations, such as ethnic differences, they are able to adapt well to their environment.

The existence of rules that regulate equal treatment and without distinction of social status and ethnicity towards students in the dayah education system, for example, students have the same rights and the same obligations in learning religious knowledge through religious studies at the dayah, have the same rights in developing themselves, receive protection, and students also receive equal treatment from teachers and educational staff at the dayah. Likewise, regarding the obligations that must be carried out by students, namely obeying all dayah rules such as attending religious studies according to the mandatory schedule, performing congregational prayers, following wirid yasin, the obligation of mutual cooperation together. In activities like this, especially in attending religious studies, all students regardless of social status are required to carry

out according to the rules, without exception, the students come from any region or from any tribe. Therefore, in *dayah* without differentiating social status in terms of obtaining rights and obligations. This is an important factor in strengthening religious moderation because it forms the value of equality and is not discriminatory towards tribes and ethnicities and can also strengthen the value of unity and avoid social disparities between the rich and the poor. In this regard, Musthafa Rahman believes that in Islam, the value of equality is based on the unity of its kind. The equality of individuals in Islam is the foundation of human dignity. Equality in Islam recognizes no distinction between race, ethnicity, or skin color (Musthafa Rahman, 2019).

In addition to supporting factors, there are also inhibiting factors related to strengthening religious moderation in the yellow book study system at Islamic boarding schools (*dayah*). This includes the lack of a specific curriculum or material related to religious moderation, resulting in a lack of specific studies on religious moderation within the study system at Islamic boarding schools (*dayah*). Furthermore, the lack of studies, such as seminars or discussions specifically on religious moderation at Islamic boarding schools (*dayah*), is a barrier to strengthening religious moderation among Islamic boarding school students in Aceh (Interview with the Head of the Mahyal Ulum Al-Aziziyah Islamic boarding school).

Similarly, another obstacle is the lack of opportunities for students to develop critical ideas about religious studies that are in line with modern developments. Because Islamic text study at Islamic boarding schools tends to be tied to a specific school of thought, students still lack the opportunity to freely explore various Islamic schools of thought, particularly those who not only study the Quran but also attend lectures, both within and outside the Islamic boarding school. Those who have the opportunity to attend college have undoubtedly followed the appropriate university curriculum. Many Islamic boarding school alumni have gone on to study at Islamic universities both in Aceh and outside Aceh.

The solution is that it would be beneficial if the Islamic boarding school curriculum included comparative materials on Islamic schools of thought and contemporary Islamic jurisprudence (*fiqh*) studies that are relevant to current developments and needed by the community.

## **2. Discussion**

The research findings under the strategy of implementing humanism education in the learning system at the Salafiyah Islamic boarding school in Aceh is humanism based on *Tafa'ul 'Amali wa al-Ta'abbudi*. This *Tafa'ul 'Amali wa al-Ta'abbudi*-based humanism is based on the research findings that in terms of objectives, materials and educators at the Salafiyah Islamic boarding school, everything is oriented towards strengthening good deeds in order to have a good relationship with Allah and also with other human beings.

This is in accordance with the theory of Abdurrahman Mas'ud who said that Islamic humanism is a religious perspective that places humans as human beings and an effort to humanize sciences with full faith accompanied by human relations with Allah SWT and other human beings or *hablun min Allah* and *hablun min al-nas* (Abdurrahman Mas'ud, 2002). Islamic humanism is also called theocentric humanism which seeks to unite religious and humanitarian values. Mas'ud said that Islamic humanism is faith in action. This means that faith and good deeds are something that cannot be separated in Islamic humanism. In other words, Islamic humanism uses religious teachings as the foundation for realizing the goodness of human life.

Humanistic values are embedded in the Salafiyah dayah learning system. These humanistic values, as Rahardjo stated, foster a distinctive spirit in the dayah education system, unlike any other educational system. These characteristics are reflected in the spirit of the Islamic boarding school, namely brotherhood, mutual assistance, unity, sincerity, simplicity, independence, freedom, and plurality (M. Dawam Rahardjo, 1995). According to Ali Shari'ati, humanism is an expression of a set of divine values inherent in humans, which serve as religious guidelines for human culture and morality, a concept that modern ideologies have failed to demonstrate due to their denial of religion (Ali Shari'ati, 1996). This kind of humanism is evident in the dayah education system. According to Zainul Arifin, humanist education in Islamic boarding schools is an Islamic humanist education that is demonstrated by an attitude of love for fellow human beings, both *kyai* and *santri* who have the awareness that humans are the most noble creation of God among His other creatures, so that the *santri* carry out the mandate as *khalifah fi alrdhi*. (Zainul Arifin, 2014).

Deep humanism in the context of education is defined as the individual's strength or potential to measure and attain the divine realm in resolving social problems. This humanistic value is embedded in the Salafiyah Islamic boarding school (*dayah salafiyah*) educational system. Religious values such as mutual assistance, brotherhood, mutual care, compassion, freedom, and tolerance are all religious values that can address social problems within the dayah. This aligns with Kuntoro's assertion that religious values are not merely viewed as rituals used to perform religious ceremonies and traditions, but are expected to become an integral part of life's activities, fulfilling the needs for material well-being, social well-being, self-esteem, intellectual well-being, and self-actualization. Social problems such as poverty, ignorance, unemployment, crime, and others are conditions that are inconsistent with religious and humanitarian values. Therefore, solving these social problems must utilize religious and humanitarian values as the basis of wisdom (Sodiq A. Kuntoro, 2008).

Therefore, the humanistic value in the Salafiyah Islamic boarding school learning system is a religious humanism based on local wisdom. Local wisdom-based religious

humanism refers to humanism built on religious values and local wisdom. This term, as found in the dayah education system, emphasizes Islamic humanist values such as brotherhood, mutual assistance, caring, courtesy, and independence, built on local wisdom.

#### **D. Conclusion**

Based on the research results and discussion outlined above, it can be concluded that. Strengthening religious moderation through the study of yellow books at Salafiyah Islamic boarding schools in Aceh does not specifically teach religious moderation. Rather, it is embedded in the process of studying yellow books or during yellow book study sessions. The values of religious moderation are also embedded in the yellow book studies taught at the Islamic boarding school and can serve as a valuable source of knowledge for students. There is no specific material related to nationality and tolerance at the Islamic boarding school, and anti-violence is not taught at the Islamic boarding school. However, the *teungku* (leaders) typically integrate these topics into the yellow book material, including those related to faith, worship, morals, social interactions, and patriotism. Islamic boarding schools teach classical texts, including explanations of morality toward God, etiquette toward fellow creatures, and etiquette toward teachers and parents, as found in the book "*Syarah murāqy al 'ubūdiyāh*" by Muhammad Nawāwiy al-Jawy. So, at the Islamic boarding school, students are always taught to be good people and to be kind to others. In the study of Islamic texts at the Islamic boarding school, for example, in the study of the book *Taisīru al-Akhlaq*, by Hāfidh Hasan al-Mas'udy, there are discussions related to morality in friendship, about honesty and trustworthiness, self-care, charisma (*muruah*), wisdom, slowness of anger, generosity, humility, magnanimity, and so on. In the study of these books, the *teungku* usually explains how a Muslim should behave well towards themselves and others, including respecting others. According to the students, at the Islamic boarding school, students have the opportunity to study Islam broadly and in depth, and the yellow texts taught align with the vision and mission of Islamic education at the Islamic boarding school.

Supporting factors for strengthening religious moderation among students of Salafiyah Islamic boarding schools in Aceh are the study of religious materials based on the Aswaja thought, strengthening religious moderation in Salafiyah Islamic boarding schools is also supported by the habituation factor in an atmosphere of togetherness, another factor that influences the strengthening of religious moderation in the Islamic boarding school teaching system is the disciplinary factor that treats Islamic boarding school students equally. In addition to supporting factors, there are also inhibiting factors related to strengthening religious moderation in the yellow book study system in Islamic boarding schools, namely the absence of a special curriculum or special materials related

to religious moderation, and other obstacles, namely that Islamic boarding school students have not had the opportunity to find critical ideas about religious studies that are in accordance with the progress of the times. The solution is that it would be a good thing if the Islamic boarding school education curriculum included comparative materials on schools of thought and contemporary fiqh studies that are in accordance with the development of the times and needed by the community.

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