

The Role of *Dayah Salafiyah* in the Development of Religious Culture in Langsa

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Article Info

Abstract

Keywords:

Dayah Salafiyah;

Religious;

Culture;

Dayah sustainably transmits religious, intellectual, and spiritual traditions (Islamic Boarding Schools). Several *Dayah Salafiyah* in Langsa City, for example, are also involved in implementing and developing strategies for the cultivation of such religious cultures. To conduct a deeper examination, this phenomenological study examined the involvement, implementation, and strategies used in those *Dayahs*. Observations were used to collect data. Meanwhile, the data were organized using Miles and Huberman's qualitative data analysis framework. The findings indicated that religious activities based on religious culture at the *Dayah Salafiyah* in Langsa City were always developed in collaboration with the *dayah's* leaders, *teungku dayah*, *santri*, and community. To begin, the *dayah's* leader serves as a facilitator, motivator, and mediator in the students' and community's religious activities and a controller of the *dayah's* activities. Additionally, it is critical to remember that the most fundamental form of salafiyah *dayah* implementation promotes good behaviour. To ensure that the religious culture development program is carried out as planned, salafiyah education incorporates religious culture into all aspects of its operations. This strategy for religious culture development is carried out by establishing policies, habituation, and student awareness, exemplary behaviour, discipline, and civilization. The *dayah's* leaders have absolute authority to monitor and evaluate all efforts made by teachers and students to foster a strong religious culture in the school.

Kata kunci:

Dayah Salafiyah;

Agama;

Budaya;

Abstrak

Budaya keagamaan, tradisi intelektual dan spiritual diturunkan secara berkesinambungan melalui *Dayah* (pondok pesantren). Sebagai contoh, *Dayah Salafiyah* di Kota Langsa juga turut serta terlibat dalam mengimplementasikan dan menciptakan strategi untuk menumbuhkan budaya keagamaan tersebut. Untuk mengkaji lebih jauh, studi fenomenologi ini digunakan untuk mengkaji keterlibatan, implementasi, dan strategi yang diterapkan di *Dayah* tersebut. Data dikumpulkan melalui observasi. Sedangkan untuk mengorganisasikan data digunakan kerangka analisis data kualitatif Miles dan Huberman. Temuan penelitian ini menginformasikan bahwa kegiatan keagamaan berbasis budaya keagamaan di *Dayah Salafiyah* Kota Langsa selalu melibatkan tokoh-tokoh *dayah*, *teungku dayah*, *santri*, dan masyarakat dalam pembangunannya. Pada awalnya, pemimpin *dayah* berfungsi

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sebagai fasilitator, motivator, dan mediator dalam kegiatan keagamaan para santri dan masyarakat, serta sebagai pengontrol kegiatan *dayah*. Penting juga untuk dicatat bahwa bentuk paling dasar dari pelaksanaan *dayah salafiyah* adalah mendorong perilaku yang baik. Untuk memastikan program pengembangan budaya religi berjalan sesuai rencana, pendidikan *salafiyah* menerapkan budaya religi dalam segala kapasitasnya. Strategi pengembangan budaya religius ini dilakukan dengan membuat kebijakan, pembiasaan, membangun kesadaran siswa, perilaku keteladanan, disiplin dan peradaban. Para pemimpin *dayah* memiliki kewenangan mutlak untuk mengawasi dan mengevaluasi semua upaya guru dan siswanya dalam menumbuhkan budaya keagamaan yang kuat di sekolah.

INTRODUCTION

The Islamic education system has almost no significant changes compared to the modern education system, which adopts modern methods and tools (Amiruddin, 2003). *Dayah* is a place to educate people and develop Islamic religious knowledge and religious culture. As an educational institution, the *dayah* has proven its work since pre-independence until now and has given birth to many independent generations in society, giving birth to Islamic figures and scholars. Some of them have even become ulama, umara and become role models in society. During the colonial era, *dayah* was able to give birth to struggle figures who sacrificed their souls and bodies to defend religion and defend their homeland. The development of *dayah* in the past was inseparable from the development of religious culture. To develop the quality of education, it is necessary to develop a religious culture by building values and norms that display an atmosphere of religious culture, namely an atmosphere that is in accordance with scientific values and principles in an effort to develop religious culture as a means of spiritual intelligence (Ismail, 2016).

Dayah salafiyah is the earliest Islamic educational institution in Indonesia attempting to develop religious cultures (Hasjmi, 1983). Some sources and references state that the first *salafiyah dayah* was born in the western region of Indonesia, namely in the province of Aceh (Marhamah, 2018). *Dayah salafiyah* is a traditional Islamic educational institution that has strong religious-cultural roots. *Dayah* or Islamic boarding schools have even become an educational network and a source of development for classical Islamic da'wah throughout the archipelago. Furthermore, what is interesting is that a *santri*, a *dayah*/Islamic boarding school student, is given knowledge and raised and educated in a family atmosphere with very distinctive psychological ties, so that *dayah* alumni are usually very difficult to forget their alma mater. Wherever they come from and wherever they go, they carry the same mission and adhere to the same traditions. This includes an important uniqueness and can be used as a source of strength for developing *dayah* in the future (Amiruddin, 2013). The role and function of the *dayah salafiyah dayah* in the development of religious culture has shown achievements to be proud of in the past. Not a few scholars were born due to learning the *dayah salafiyah dayah* which has been ongoing until now.

As a traditional Islamic educational institution amid the Acehnese community that educates and equips the community with Islamic education, *Dayah salafiyah* has also united the Islamic community (ummah) and become a bulwark against the effects of globalization and moral decadence (Ihsan, Ahmad, Hasanah & Suhartini, 2021). In this day, the existence of the *dayah* has begun to be questioned, nowadays it is rare to find scientific papers or books produced by *dayah* alumni that are used as references at the regional, national and international levels. Leaders at the district, provincial or national levels of the *dayah*, the role of the *dayah* in solving problems that arise in the present and others. As a result, the spread of religious cultures embedded in the *Dayah* education system is not well delivered.

Religious culture as a subsystem in education plays an important role in building and developing the culture and civilization of society (civilized society) and the nation as a whole. The indicator of a person's quality is determined by the spiritual quality and the academic community in

building a religious culture. Educational institutions, including *dayah*. *Dayah* is a place to study and develop knowledge and culture. Education is one of the factors that determine and influence social change. Through education, it is hoped that it can give birth to the next generation who has the behavior to be able to accept the baton of the nation's leadership. Yusuf argues that education is a conscious effort of the older generation to transfer experience, knowledge, skills, and educational formalities emphasized in Islamic education and skills to their generations. Later, they become people who fear Allah SWT and put their trust in Him (Yusuf, 1994).

The development of religious culture in the *salafiyah dayah* is still being implemented and developed by established routine activities, student discipline regulations, and the leaders of the *dayah* and the *teungku* themselves. Therefore, the *salafiyah dayah* in Aceh is specifically the object of this research in the Langsa City area, which aims to form students by developing a religious culture at all times. In Aceh, there are quite many *Dayah*/Islamic boarding schools that have developed since before the independence of the State of Indonesia. The number of *Dayah* in Aceh Province reaches 2000 *Dayah*, but only 1,136 *Dayah* registered with the Aceh *Dayah* Education Office. In Langsa City, the number of Islamic boarding schools/*dayahs* registered with the Langsa City Sharia and *Dayah* Service has reached 38 *Dayahs*. The listed *Dayahs* are divided into types A+, A, B, C and non-types. The criteria seen to determine the type of a *dayah* include the number of students, the number of teachers, teaching and learning activities and a number of other standards. Currently, there are 23 *Dayah* type A+ in Aceh, 94 *Dayah* type A, 168 *Dayah* type B, 338 *Dayah* type C and 316 non-type *Dayah*.

Studies investigating the practice of religious culture in *Salafiyah Dayah* have been growing recently (see Al-Baekani & Pahlevi, 2018; Indra, 2017; Munir 2020; Munir & Nor, 2021; Muhlisin, 2020). For instance, Al-Baekani & Pahlevi (2018) and Muhlisin (2020) report that learning methods implemented in *Dayah Salafiyah* have been situated with the local cultures considering religious values. Moreover, Indra (2017) concerns his study more on analysing the curriculum of the *Salafiyah Dayah* and its adjustment in this current global era. Meanwhile, Munir (2020) and Munir & Nor (2021) focus their study on finding out the characteristics of *Salafiyah Dayah* and *santri* management in such religious institutions. After learning the previous studies, it was found that the discussions on the roles of *Salafiyah Dayah* in developing religious cultures in the boarding school environment have been relatively unveiled. Meanwhile, the development of religious culture in the *salafiyah dayah* has indicators that *dayah* someone in the *dayah* must carry out. The role of the *salafiyah dayah* in the development of religious and religious-based culture continues to be carried out to produce cadres of alumni of *dayah*/Islamic boarding schools as well as competent Muslim intellectuals. Also the function of the *salafiyah dayah* is to form an outcome that is relevant to the development of a religious culture that is so familiar to the *dayah* educational institutions in Aceh, especially the *dayah* in Langsa City as well as by instilling educational values based on the religious culture that exist in the *salafiyah dayah* in Langsa City.

Understanding the importance of this issue, the current study was carried out to observe the roles of *Dayah* in the development of religious culture. The *Salafiyah Dayah* in Langsa City was chosen as the field of the study because, according to the preliminary observations, this *Dayah* has been implementing religious culture-based values through Islamic religious activities. One of the roles of the *salafiyah dayah* in Langsa City is to broadcast Islamic religious values with religious culture and support the application of Islamic law in Langsa City, as it is known that Aceh is one of the provinces in Indonesia that implements Islamic law. This study is expected to benefit the parties in the *Dayah*, especially for the organizers who have to manage the *Dayah* in preserving Islamic values to the community. Moreover, the teachers of the *Dayah* are also encouraged to maintain the teaching quality and improve the religious values in the subjects they teach.

METHOD

A phenomenological study was chosen as the research design because it describes the phenomena objectively on the conditions and characteristics of actors, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually or in groups encountered in the field (Maleong, 2007). This aims to study the background, current state and environmental interactions of a social unit, individual, group, institution or society (Suryabrata, 1998) intensively. The field that was the target of research is the *Salafiyah Dayahs* in Langsa City. Five *salafiyah* boarding schools in Langsa were taken as the fields of research. The data collection technique used in this study was observation. Observations were conducted several times to see the saturated patterns of the *Salafiyah Dayah's* roles in developing religious cultures in the community. To determine the validity of the data, an examination technique is needed. Data that has been successfully extracted, collected and recorded in research activities must be maintained for stability and correctness. Therefore, the researchers chose and determined the right ways to develop the validity of the data obtained. The data analysis method used in this qualitative approach is the qualitative data analysis method proposed by Miles and Huberman (1994). It is interactive and carried out continuously until the data reaches a saturation point. The data analysis process is divided into three stages: data reduction, data display, and data verification.

FINDING AND DISCUSSION

The involvement of salafiyah dayahs in the development of religious culture in Langsa City

The involvement of the *salafiyah dayah* in the development of religious culture in Langsa City, namely the leadership of the *dayah* in religious activities that are applied to students, is certainly very active. The leader of the *dayah* is active in the religious activities of the *dayah santri*. There is each capacity between the *dayah* leaders, teachers and students. In general, teachers have special recitations with the leader of the *dayah*. The leadership of the *dayah* is always important in the eyes of the *santri* and the community to be able to guide them in religious activities and foster people who can understand the true religion (Baharun, 2017). Religious activities based on religious culture always involve the leader, the *dayah* leader of the *dayah* as a controller every time there are activities in the *dayah*. The leader of the *dayah* is also a motivator, facilitator, and mediator religious activities for students and the community.

Dayah became a religious centre, the leader of the *dayah* was always neutral in terms of studying religious knowledge related to Islamic laws. This *Dayah* as a neutral institution, there is no legal entrustment by other parties. The leaders of the *dayah* always involve themselves in activities that have socio-religious values, such as visiting sick students or students in a disaster (Latif & Hafid, 2021). Also the leaders of *Dayah* in Langsa City are involved in tahlilan, da'wah, yasinan and general recitation events in Langsa City *dayah*. The leaders of the *dayah* are certainly involved in community social activities, especially those related to the distribution of *zakat fitrah* to determine which criteria can receive *zakat fitrah*. The leader of the *dayah* acts as a motivator in every social activity, both in the *dayah* and in the community. The leader of the *dayah* is a spiritual father who must be involved in the development of religious culture.

The religious culture that exists in educational institutions usually begins with the creation of a religious atmosphere accompanied by the inculcation of religious values consistently. The creation of a religious atmosphere can be done by holding religious activities within educational institutions. Because if it is not created and accustomed, then religious culture will not be realized. Activities that can foster a religious culture in educational institutions include, firstly, carrying out routine activities, namely the development of a religious culture that takes place on regular study days at educational institutions. This routine activity is carried out in daily activities integrated with the activities that have been programmed, so it does not require special time. Religious education is a

shared duty and responsibility for religious teachers and teachers in other fields of study. Religious education is not only limited to the knowledge aspect, but also includes the formation of religious attitudes, behaviours, and experiences (Syamsul, 2018). For this reason, the formation of religious attitudes, behaviors, and experiences is not only carried out by religious teachers, but also needs to be supported by teachers in other fields of study.

Second, creating an environment for educational institutions that supports and becomes a laboratory for the delivery of religious education, so that this kind of environment and life process for students can actually provide education on how to learn religion. In the process of growth and development of students are influenced by the environment of educational institutions, in addition to the family environment and community environment. The atmosphere of the educational institution environment can foster a religious culture (religious culture). Third, religious education is delivered formally by religious teachers with the religious subject matter in a learning process but can also be done outside the learning process in everyday life. Teachers can provide religious education spontaneously when faced with attitudes or behaviour of students that are not in accordance with religious teachings.

Fourth, create a religious situation or state. The aim is to introduce students to the meaning of religion and the procedures for implementing that religion in everyday life. In addition, it also shows the development of religious life in educational institutions, which is reflected in the daily behaviour of various activities carried out by teachers and students. Therefore, religious circumstances or situations in schools that can be created include the procurement of worship equipment such as prayer (mosques or prayer rooms), prayer tools such as sarongs, caps, mukena, prayer rugs or the procurement of the Koran.

Fifth, provide opportunities for students to express themselves, cultivate talents, interests and creativity in religious education in skills and arts, such as reading the Qur'an, adhan, sari recitations, as well as to encourage students to love the holy book and increase student interest the students to read, write and study the contents of the Qur'an. In discussing a subject matter to make it clearer, the teacher should always be strengthened by appropriate religious texts based on the Qur'an and the Hadith of the Prophet Muhammad.

Sixth, organizing various competitions such as quizzes to develop and familiarize participants with the courage, speed, and accuracy required for conveying knowledge and practicing Islamic religious education materials. Conducting a competition is a lot of fun for students, assists them in carrying out useful activities, provides insight and aids in the development of intelligence, and instills a sense of love in them. The competition promotes educational values, such as students gaining knowledge, social values, such as students socializing or associating with others, and moral values, such as being fair, honest, trustworthy, having a sportsman spirit, and being independent. Additionally, there is the value of creativity, which allows students to demonstrate their creative abilities by attempting something that comes to mind.

Seventh, holding art activities. Art is something meaningful and relevant in life. Art determines the sensitivity of students in providing expressions and responses in life. Art provides opportunities for students to know or assess their academic, social, emotional, cultural, moral and other personal abilities for spiritual spiritual development (Faturrohman, 2016).

The form of the implementation of religious culture on the salafiyah dayah in Langsa City

Leaders of the dayah serve as role models for the community by demonstrating religious cultural values. The leader of the dayah provides guidelines and instructions for each religious activity so that students and the community are always reminded to approach God and obey God through a religious culture that is applied to students in accordance with the provisions and schedule of activities that the leader of the dayah has determined. To prepare the students to be able to offer spiritual guidance to the people of Langsa City and the surrounding area.

The models of religious culture in the Teungku *Dayah salafiyah dayah* in Langsa City are as follows:

- a) Reciting the Yellow Book in Arabic
- b) Prayer in congregation
- c) Memorizing the Qur'an
- d) Gotong Royong / helping each other
- e) Sanctions against people who violate the rules.

The values of the form of religious culture that can be taken in the *salafiyah dayah* is realizing the akhlaqul Karimah (Syafe'i, 2017). Akhlaqul Karimah must be allowed and practiced on students so that they can get used to good behavior, courtesy and civility when getting along well with parents, teachers, friends and anyone else. So the value of religious culture is found in the santri and teachers of the *salafiyah dayah*, the *dayah* becomes an icon of developing a religious culture that is different from other educational institutions. *Akhlakul karimah* comes from two words, namely morality and karimah. The word morality comes from Arabic, from the plural word Khuluq which means "character", temperament, behavior". Character or character is born as a result of repeated actions so that it becomes a habit.

Morals are abstract things that can only be perceived using the heart, felt by the senses, and implemented by the soul. A human being cannot be known by his physical appearance, just as it is impossible for him to display his true inner voice, but only through his character, temperament, and character. Although humans display a variety of different appearances, but at some point their nature and character will surely reveal their hearts, in other words, morals can correct all the ugliness of appearances and deceptive external forms, so that they become interpreters for what is hidden inside someone. However, over time some of the morals have become abilities, so the good and the bad turn into part of the depths of our character. That is why there are "good morals" and "bad morals" (Ismail, 2018).

The strategy of developing religious culture carried out by the salafiyah dayah in Langsa City

It is very important to develop habituation and exemplary strategies in religious culture programs, as well as motivation strategies for students and the community to continue to practice religious culture, for example, being a congregational prayer priest, praying *dhuha*, exemplary examples with good words, being polite, good in front of teachers as well as students. The creation of a religious atmosphere is an effort to condition the atmosphere with religious (religious) values and behavior. This can be done with 1) leadership, 2) scenarios for creating a religious atmosphere, 3) vehicles for worship or places of worship and 4) community support (Sadikin & Pratama, 2019).

The strategy of tengku *dayah* is to develop a religious culture, namely preparing to guide students, fostering and motivating students in carrying out religious activities at the *dayah*. Always provide examples that can change the habits of religious students. A teacher shows exemplary nature, mutual help, friendly nature, smiles and greetings. It takes a strategy that is able to move students to carry out various religious development programs. In this case, leaders and teachers can provide motivation (motivating), support (supporting), recognition (recognizing) even if necessary to provide material (rewarding) (Sahlan, 2010). The pattern of the strategic form of religious culture development in the *Salafiyah Dayah* in Langsa City is programmed as a learning process or solution to a problem. This pattern starts from within the cultural actors and voices the truth, beliefs, basic assumptions or foundations that are firmly held as a stance. The formation of a religious culture in educational institutions through policies or leadership orders, obedience, imitation, adhering to and structuring a tradition, orders, providing motivation and the application of rules and regulations. The following is a pattern and form of a religious culture development strategy (Faturrohman, 2015).

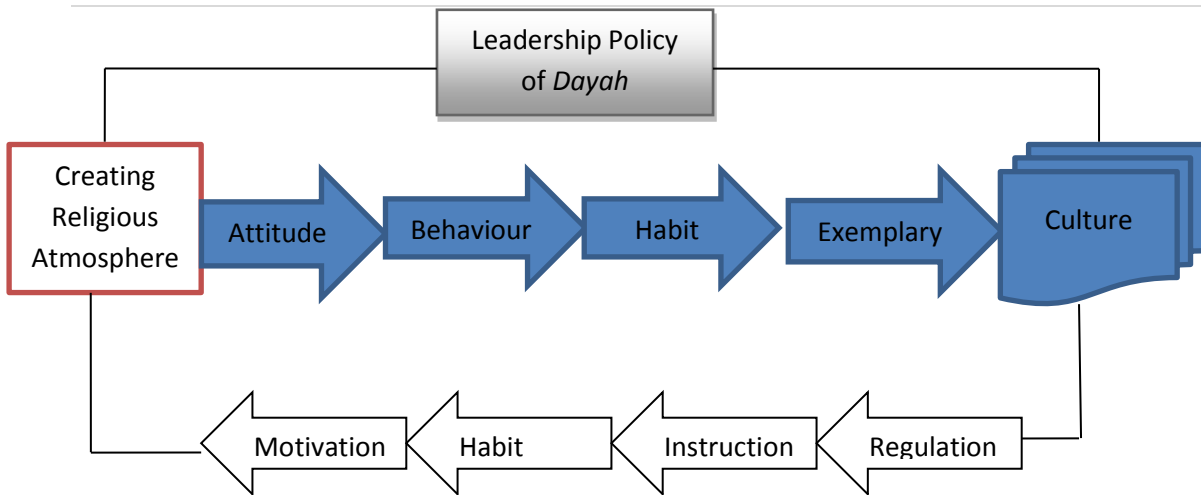


Figure 1. The pattern of Religious Culture Development Strategy in Dayah Salafiyah

The leadership of the *dayah* is very important in the eyes of students and the community to be able to guide religious activities and foster people who can understand the true religion. Religious activities based on religious culture always involve the leader of the *dayah*, the leader of the *dayah* as a controller every time there are activities in the *dayah*, the leader of the *dayah* is also a motivator, facilitator, and mediator in religious activities for students and the community (Siregar, 2013). *Dayah* became a religious center, the leader of the *dayah* was always neutral in terms of studying religious knowledge related to Islamic laws. This *Dayah* as a neutral institution. There is no legal entrustment by other parties. This *dayah* is a place for the aspirations of students and the community to ask questions related to Islamic laws, a place for legal consultations basically so that students and the community trust the *dayah* ulema to provide Islamic religious law that is clearly adapted to the books they have studied at the *dayah*.

Among the salafiyah *dayah*, the *dayah* teacher serves as a coach in every religious activity of religious culture in order to foster students who are actively engaged in self-development, both in terms of education, worship, and etiquette, in everyday interactions (Amri, Tahir & Ahmad, 2017). Tengku *Dayah* has to be patient in order to educate students who are more professional and dignified, but the students readily accept what Teungku *Dayah* offers. To protect religion, nation, and state, the *santri* generation needs to be nurtured and educated. *Santri* are responsible for the *dayah*'s religious culture, so they must be involved. The salafiyah *dayah* has become the most important symbol of Islam in Aceh, especially in Langsa City, because of the involvement of *Santri* in religious activities.

Teachers and students must follow suit in emulating the leader of the *dayah*'s positive outlook, because the leader of the *dayah* sets an example for everyone else. As a result, teachers' knowledge to their students is a blessing to everyone involved (Muhith, 2017). To direct, foster, familiarize, civilize, and motivate civilized behavior was the earliest manifestation of the *dayah* leadership's attitude (polite). Salafiyah dynasty's use of religious culture, specifically its application in salafiyah religion's development, is capable of advancing religious culture in the way that the program's expectations dictate it should. It was designed in conjunction with *dayah* leadership regulations in order to raise the level of self-awareness and participation in all aspects of *dayah* leadership policies related to habituation in order to foster a religious culture among leaders, teachers, and students.

Strategy in developing religious culture in Salafiyah *dayah* is carried out through policies, habituation and building student awareness of the importance of exemplary behaviour and civilized behaviour (. The leadership of the *dayah* will keep track of and evaluate all activities and strategies to ensure that teachers and students in the salafiyah *dayah* succeed in developing the religious culture that already exists. Students and members of the community should be encouraged to continue practising religious culture by establishing habituation, exemplary, and motivational

strategies, such as being a congregational prayer priest and praying the Dhuha, as well as being polite in front of teachers as well as students (Muhlisin & Sholikhatun, 2020). It is the goal of the *tengku dayah* strategy to cultivate a religious ethos amongst students by preparing them to serve as spiritual mentors and role models for their fellow students. Always give religious students examples that can change their habits. There is mutual aid, smiles and greetings in the classroom from a teacher. Students in the *salafiyah dayah* learn to adapt to religious culture by living on their own and carrying out their duties in an orderly and systematic manner. As an example, if a student really enjoys an event being held in their *dayah* and wants to encourage others to do the same, they can do so by praising the event in front of their peers.

CONCLUSION

According to this study's findings, the *salafiyah dayah's* role in Langsa City's religious culture can be used as a guide for other *salafiyah dayahs*, based on the above description of the background. This study's findings show that the *dayah's* leadership in religious activities involving students is unquestionably active. In the *salafiyah pesantren*, the *dayah* leader participates in religious activities. There is space for all *dayah* leaders, teachers, and students to do so. Teachers often participate in special recitations led by the *dayah's* leader. The researchers are well aware of the study's flaws. The data was gathered solely through observation. As a result, other data collection methods, such as interviews or documentation, are recommended in future studies. In addition, *Dayah Salafiyah* must conduct action research to improve the quality of its service to the community's religious cultures.

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