Optimization Development Dakwah on Dayah Salafiyah in the Regency Bireuen

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ABSTRACT

This study aims to analyze the form development dakwah to the Salafiyah Dayah in the Regency Bireuen Aceh Province, consider existence and resilience Dayah in the Regency Bireuen reflect ability Dayah as institution preaching in face challenges of the times and remain relevant in the middle of social change. This matter has become an interesting thing because Dayah salafiyah is an example of a capable missionary institution responding to the challenges of the times with various innovative and relevant activities. Study This includes a study qualitative in nature and descriptive with approach management preaching. Data collection techniques were used through observation, interviews, and documentation. Primary research data source This is interview data with the informant as Dai and Mad'u, who are leaders, servants, and teachers. Findings This explains form development preaching to the power salafiyah in the Regency Bireuen Aceh Province in terms of area, quantity, and quality in activity preaching. It covers routine study of the yellow book, cadre formation dai, formation organization preaching, opening college height and branches dayah, as well as use of social and electronic media. Dayah salafiyah tries to strengthen base religious scholarship and expand range preaching to the public.
Keywords: *Dakwah; dayah salafiyah; development.*

INTRODUCTION

The progress of Islam in the archipelago is growing throughthe efforts of the efforts of dakwah carried out by preachers. This becomes a factora factorin the main in the main success and acceleration of theacceleration of theof the growth of the growth of Islam in the region. The preachers notnot only convey Islamic teachingsteachings verbally but also through actions and examples of aexamples of aof a good of a good attitudeattitude in accordance with Islamic principles. Approach Thiscreates an creates an impact deep into society; it is it is possible they see value andbeauty in beauty in Islamic teachings, whichwhich makes it easierto accept to accept

and integrateintegrate Islam withinthe culture the culture andstructure of structure of social Indonesian people. According to Azyumardi Azra, the majoritythe majorityof historians of historians believe that Aceh was the first region in the archipelago to accept Islam. However,the origin the origin the arrival of Islam, its bearers, and the timethe timeof its of its arrivalare still are still debated by historians (Azra, 2007). There are some theoriestheories about the originthe originthat suggest that suggest the arrival of Islam inin the archipelago;; one of them isthe theory the theory spread by Sufis and saints,saints, who emphasized the role of spiritual figures in spreading Islam in the archipelago (Hefni, 2007).

From this, if wewe researchthe history the history Islamic propagation in Aceh,the development of the development of Islamic teachings began with its founding Dayah-dayah, such as Dayah Cot Kala,Kala, led by Tgk Muhammad Amin, later known as Mr. Shik Cot Kala (Marzuki, 2011; Muhibuddin, 2024). Dayah this is one of the institutions the institutions The first Islamicpreaching occurred preaching occurred in the archipelago. Alumni and graduates Then spread Islam to other areas ofof Aceh and established resources in theirin theirplace of place of origin (Amiruddin, 2003a, 2008b). Sincethe beginning the beginning of the stand-up, dayah has become an integral part of the people of Aceh, played a role inthe development the development community, community, and educatedcadres preaching Islamiyah. Dayah grows on supporting society and functioning as a center for studying religion, opposing invaders, agent development, and schools for the public (Amiruddin, 2008b; Amiruddin & Zamzami, 1987).

Dayah has made a big contribution to development society and is an agent of change, with lots of figures having the power to prove its role and importance in development preaching. Development is factor important in life social man. Today's Dayah This develops fast, is good in the area and big cities, and faces challenges from teenagers who are influenced by global culture and often forget Islamic norms (Maulana, Ali, Daud, & Lhokseumawe, 2021; Maulana, Buto, & Daud, 2021). Phenomenon This challenge, Dayah, is to help repair morals in modern society. Dayah is expected to give birth to intellectual Muslims who are independent and contribute to the development of society (Azhari & Jailani, 2023; Tullah, 2017). Dayah moment This role is still active in development preaching, not only in aspects of beliefs, worship, and morals but also in deep dimensions of social culture, economics, and politics. With the ability to

keep going and adapt to the dynamics of the times, Allah provides a receptacle for deepening religious beliefs, increasing the quality of worship, and developing noble morals (Idris, n.d.; Kahar, 2022). Dayah becomes the center holistic preaching, focusing on strengthening spiritual and human values (Abubakar, 2015; Hamdan, 2017).

Role Dayah in development: his preaching has inspired the community and students, forming patterns of thought and behavior in accordance with Islamic teachings (Ali & Fiddin, 2020). Dayah Institute expected capable staring reality continued life changed, okay in religious knowledge as well as context social. With development preaching, individuals can express themselves and form social network interactions (Silahuddin, 2015). Development efforts preaching Dayah going to cadre formation potential students need mature development so the output of institution Dayah can be reliable. Dynamics development Dayah Salafiyah in the Regency Bireuen has become an important highlight. A number of Dayah Keep going and thrive, while others survive with local tradition, and some are passive in development preaching. Influencing factors: third pattern development This covers leadership, material preaching, supporting society, and adaptation to change social (Subakat, 2017).

In research, this is important to analyze the impact and implications of the third pattern of development, Dayah salafiyah. For example, how continuous effort develops a capable ability to adapt to the dynamics of the times. Research can also dig reason passive a number of Dayah in development preaching, whether Because internal obstacles such as weak management or constraint external like lack of support public. Two dayah in the Regency Bireuen, namely Dayah MUDI Mesjid Raya Samalanga and Dayah Babussalam Al-Aziziyah Jeunieb, preach not only traditional but also centrally active and modern preaching. Dayah MUDI has a Committee Development Dakwah Mudi (LPDM), which manages its preaching and publication. Dayah Babussalam Al-Aziziyah Jeunieb, with Radio Yadara, became a responsive multimedia power problematic for the for the religious public. Second Dayah This active organized study is religious, both inside Dayah and in public. Use modern technology in preaching to become superior dayah-dayah. They adopt new methods like podcast broadcasts and radio broadcasts to reach a larger audience. There are also missionary safari activities to spread Islamic teachings to various places. Dayah MUDI and Dayah Babussalam Al-Aziziyah are not only institutions preaching but also centers developing active preaching through routine

studies, broadcasting dakwah, and dakwah safari activities. They realize the importance adaptation methods in the current development (Fahmi, 2022; Fathurrahman, 2010; Nasir, Nafis, & Razali, 2024).

That's it, preaching must follow relevant procedures, models, and styles with the times. The digital era offers opportunities big and complex. With wise use of technology and information, Dai can convey a religious message that is interesting, interactive, and relevant while still guarding integrity and the main purpose of preaching (Raharjo, 2024). Based on the background behind this problem, researchers explain that Dayah Salafiyah in Aceh shows resilience outside of the norm as an institution preaching. Dayah Mudi Mosque Raya Samalanga and Dayah Babussalam Al-Aziziyah Jeunieb become examples of institutions capable of preaching and responding to the challenges of the times with innovative and relevant preaching. Temporary that, some Dayah experience setbacks Because there is not enough capability to adapt material and pattern development with development technology, this shows a difference in approaches and strategies implemented (Nasir et al., 2024; Riza, Maskuri, & Mistar, 2022).

This study uses a descriptive qualitative approach, which is chosen because it is able to describe and understand the phenomenon of dakwah development in depth and contextually, especially in the social and religious realms, such as in the Salafiyah Dayah environment. The qualitative approach is considered the most relevant to capture the meaning, strategy, and dynamics that occur in dakwah practices and the management of dayah institutions as a whole (Sugiyono, 2022). Specifically, this study uses a dakwah management approach, which includes four main aspects: planning, implementation, monitoring, and evaluation. The planning aspect includes determining the vision, mission, and strategic direction of dakwah; implementation includes concrete activities such as studying yellow books, forming dakwah organizations, utilizing social media, and dakwah safaris; monitoring focuses on supervising the implementation of dakwah activities and the involvement of students; while evaluation aims to assess the effectiveness and impact of dakwah and design continuous improvements.

Data collection techniques in this study were carried out through participatory observation, in-depth interviews, and documentation studies. Interviews were conducted with 12 informants who were selected purposively based on their involvement in dakwah activities, which included dayah leaders, senior teachers, da'is, and active students. The criteria for selecting informants included a minimum of five years of

experience in dakwah activities and dayah management, as well as community recognition of their role in dakwah development (Moleong, 2019). Observations were conducted at the location of dakwah and teaching activities, while documentation involved analysis of archives, activity reports, dakwah media, and other supporting documents lex (Moleong, 2019).

Data analysis was conducted using thematic analysis techniques that included the data transcription process, coding based on dakwah management aspects, identification of main themes, and interpretation of findings in relation to the focus of the study (Usman & Akbar, 2014). This analysis aims to find patterns and meanings of the dakwah development process that took place in the two dayahs studied, namely Dayah MUDI Mesjid Raya Samalanga and Dayah Babussalam Al-Aziziyah Jeunieb. This study also acknowledges several methodological limitations, such as the subjectivity of the researcher in interpreting the data and the limited generalization of the results. To reduce this bias, data triangulation was carried out by comparing the results of interviews, observations, and documentation, as well as cross-validation with other informants (Sugiyono, 2022). Although this research is a case study and limited to two locations, the depth of the analysis produced is expected to provide a significant contribution to understanding the strategy for developing management-based dakwah in the dayah environment.

RESULT AND DISCUSSION

Dayah MUDI Grand Mosque Samalang District

Dayah MUDI Mesra is located in Mideun Jok Village, Kemukiman Grand Mosque, District Samalanga, District Bireuen, Aceh. This Dayah is very related to the Samalanga Grand Mosque because, initially, activity education Dayah was centered there. Samalanga Grand Mosque, where the first stone was laid by Sultan Iskandar Muda (1607–1636 AD), is one of the oldest mosques in Aceh, equivalent to Baiturrahman Grand Mosque, Banda Aceh. Since the time of Sultan Iskandar Muda, activities to learn how to teach have already taken place at the Samalanga Grand Mosque, where people from various areas like Peudada, Peulimbang, and surrounding areas come to carry out Friday prayers and follow recitation together with the Grand Imam of the Mosque appointed by Ulee Balang, King of Samalanga, Tun Sri Lanang (1613-1659), with Faqeh Abdul Ghani as the first High Imam (Mudi, 2018).

In 1920, Ulee Balang Samalanga, Teuku Muhammad, appointed Mr. Shiek Tanjungan Ahmad Syihabuddin Idris as Grand Imam of the Mosque and Qadhi of the Samalanga region. Activity: learn how to teach centered at the Grand Mosque, which later develops into Dayah with the name of the Dayah of the Samalanga Grand Mosque. During the leadership period, Mr. Ahmad Syihabuddin Idris, the number of students reached 100 boys and 50 girls. In 1956, the eldest son of Tgk. Abi, Mr. H. Ahmad Nuruddin Hanafi, who had been demanding science in the Middle East, returned and named Dayah This Ma'hadal Ulum Diniyyah Islamiyah Samalanga Grand Mosque (MUDI Samalanga Grand Mosque) (Mudi, 2018).

Leadership Dayah Then move to the hands of Abon H. Abdul Aziz bin M. Shaleh after his death, Mr. H. Hanafiah, in 1958. Abon Abdul Aziz succeeded in expanding and developing the Dayah facility, replacing emergency barracks with semi-permanent and permanent dormitories on two and three floors. After the death of Abon Abdul Aziz in 1989, Abu Sheikh H. Hasanoel Bashry bin H. Gadeng, or Abu MUDI, was appointed as leader. Under his leadership, Dayah experienced rapid progress, with a student body of around 6000 people and a teacher council of around 1000 people, including interesting students from various areas, both within and outside Aceh Province (Mudi, 2018).

Currently, the organizational structure of MUDI includes elements of the central leadership (Abu MUDI), senior teacher council (tengkudoe), daily management, and divisions such as Education, Finance, Public Relations, Health, and Dakwah. There is also a special unit called the MUDI Dakwah Development Institute (LPDM), which coordinates external dakwah activities and the production of religious content through the media (Mudi, 2018).

In terms of education, MUDI organizes formal and non-formal education programs. For formal education, there are levels of Madrasah Tsanawiyah, Aliyah, and Ma'had Aly (equivalent to college), which have obtained legality from the Ministry of Religion. While non-formal programs include tiered yellow book halaqah, training for da'i cadres, as well as coaching Arabic language skills and mastery of tool sciences such as nahwu-sharaf and balaghah. The curriculum refers to the classical system with a talaqqi approach (reading of books by teachers with in-depth explanations) and prioritizes literature from Ahlussunnah wal Jama'ah scholars. In addition, there are bandongan and sorogan methods to facilitate individual and group understanding intensively (Mudi, 2018; Mukti, Syafaruddin, &

Athahillah, 2021).

In the teaching process, the books used include Tafsir Jalalain, Fath al-Qarib, Taqrib, Syarh al-Ajurumiyah, Ihya' 'Ulum al-Din, and al-Hikam by Ibn 'Athaillah. Students are required to attend daily lessons, evening recitations, and memorization and understanding tests. Some teachers also provide diplomas or sanad of knowledge to students who have reached a certain level (Mudi, 2018; Mukti et al., 2021). Overall, Dayah MUDI is not only a center for traditional Islamic education but also a dynamic and structured dakwah institution. By combining classical teaching systems and modern management, Dayah MUDI continues to maintain its existence as one of the leading dakwah institutions in Aceh and Indonesia.

Dayah Babussalam Al-Aziziyah Jeunieb District

Along with the spread of Islam in the past and people's interest in studying religion, in Blang Me Barat Village, Jeunieb District, an Islamic boarding school was founded that was led by Teungku H. Abdul Wahab, better known as Abu Wahab. Before he died, he delivered leadership to his son, Teungku HM Yusuf (Tu Sop Jeunieb), who is an alumnus of Dayah Abon Aziz Samalanga. In those days, cottage boarding school had its own special name, only known as Bale Hameh. Since 2002, Teungku HM Yusuf A. Wahab has been named Dayah. This became "Dayah Babussalam Al-Aziziyah.". The name "Al-Aziziyah" was taken from the name Dayah, where is he? study, namely MUDI Grand Mosque Samalanga, with hope get blessings like city holy Medina. Meanwhile, "Babussalam" was taken from the name Dayah Darussalam Labuhan Haji, where he got a final diploma in various disciplines of religious sciences, which was founded and led by Abuya H. Muda Waly Al-Khalidy (Safrizal, 2023).

Historically, the origin of this dayah began with an informal institution known as Balee Hameh, founded by Teungku H. Abdul Wahab (Abu Wahab), a highly respected local cleric. He was known as a figure who taught classical books and guided the community in spiritual life. After Abu Wahab's death, the leadership was continued by his son, Teungku H. M. Yusuf A. Wahab, better known as Tu Sop Jeunieb. He was an alumnus of two large dayahs in Aceh, namely Dayah MUDI Mesjid Raya Samalanga and Dayah Darussalam Labuhan Haji. The official name "Dayah Babussalam Al-Aziziyah" was inaugurated in 2002. The name "Al-Aziziyah" was taken from the name of Dayah MUDI Samalanga as a respect for the chain of knowledge he obtained, while "Babussalam" came

from Dayah Darussalam Labuhan Haji as a form of respect for the place where he completed his final studies (Riza et al., 2022). Thus, this naming reflects the intellectual and spiritual continuity between the three institutions.

The transition of leadership from Abu Wahab to Tu Sop Jeunieb brought about major changes in the direction of dayah development. Under Tu Sop's leadership, dayah experienced modernization in governance, education systems, and dakwah approaches. Tu Sop introduced a media-based dakwah management approach, expanded the alumni network, and developed a dakwah model that was more adaptive to information technology. This made dayah not only a place to learn religion traditionally but also a center for the spread of digital dakwah and the development of community religious leadership (Safrizal, 2023).

Currently, the organizational structure of Dayah Babussalam Al-Aziziyah consists of a central leadership (*mudir 'am),* a senior teacher council, and various fields that oversee strategic units such as the Education Sector, the Dakwah and Media Sector, the Finance Sector, and the Santri Welfare Sector. The educational programs offered include formal and non-formal education. Formal education includes accredited Madrasah Tsanawiyah and Madrasah Aliyah levels, as well as higher education programs based on mu'allimin, which are currently in the process of being developed to the Ulya level (equivalent to Islamic colleges). Non-formal education consists of halaqah kitab kuning, training for dakwah cadres, strengthening Arabic language, and studies of *tafsir, fiqh, akhlak*, and *tasawuf*. Students follow teaching methods based on talaqqi, bandongan, and sorogan, with a curriculum of classical books such as Fath al-Qarib, Tafsir Jalalain, al-Ajurumiyyah, al-Hikam, and so on. With a structured management approach, a combination of classical Salafiyah methods, and support from information technology, Dayah Babussalam Al-Aziziyah has succeeded in growing into one of the innovative and influential dayah models in Aceh. Its presence not only strengthens the basis of religious knowledge among students but also makes dayah an important actor in building a religious, inclusive society that is responsive to developments in the era (Safrizal, 2023).

Forms of Dakwah Develepment in Salafiyah Dayah
Part This will discuss, explain, and analyze the results of a study about form development preaching by Dayah Salafiyah in the Regency Bireuen.

Various form development preaching is carried out by Dayah Salafiyah in the Regency Bireuen, Aceh Province (Safriadi, 2020). Based on the data described about form development preaching on Dayah Salafiyah in the Regency Bireuen, in particular Dayah MUDI Samalanga Grand Mosque and Dayah Babussalam Al-Aziziyah Jeunieb, we analyzed development using a number of theories relevant to communication.

Agenda Setting Theory suggests that the media has the strength to influence what people think. They choose topics and issues certain to be reported, so they influence public attention and thinking (Efendi, Taufiqurrohman, Supriadi, & Kuswananda, 2023; Primayana, 2022). In context-development preaching on Dayah Salafiyah, there are a number of implications from this theory, namely: *First,* study routine book yellow. Dayah Salafiyah chose to prioritize study routine book yellow as the Wrong One method core in development preaching. With this study routine every day, they set the dakwah agenda for students and dayah teachers and prioritize understanding deep to appropriate Islamic teachings with Aqidah *Ahlus Sunnah wal Pilgrims* (Arfiansyah & Riza, 2016). This matter shows that Dayah chose to set a focused dakwah agenda on perceived Islamic values. *Second,* shape an organization preaching tastafi. Through his leader, Dayah Salafiyah, who is involved in the formation of organizations preaching Tastafi, the focus is on studying Sufism, Tawhid, and Fiqh. With this form organization, they join in setting a dakwah agenda in society to promote values, moderate Islamic teachings, and oppose teachings that are heretical as well as radicalism. Organization This role in direct public attention on issues considered religiously important (Abdulllah, 2004; Kasir, 2023; Saputra, 2012).

Third, Dayah Salafiyah determines the dakwah agenda. With the use of media such as radio and TV, dayah-dayah Salafiyah can set a dakwah agenda for themselves, choose materials preaching who wants to be delivered to society, and highlight the issues that they consider important in the religious context and in public life (Munzir, Lubis, & Arsyad, 2023). *Fourth,* influence topic selection. Material preaching delivered via electronic media This can influence public perceptions and understandings of Islamic teachings (Latifah, 2023). For example, by highlighting topics like monotheism, interpretation, morals, or problem-related social issues with Islam, dayah-dayah Salafiyah can form strong perceptions related to religious values.

Agenda-Setting Theory states that the media has the power to set

important issues in the public mind. In this context, Dayah MUDI and Babussalam use dakwah media to determine the priority of religious discourse in society (Ritonga, 2018). For example, Dayah MUDI actively broadcasts thematic studies such as "Tauhid and Anti-Radicalism" through LPDM and social media. This theme is not only taught in the internal environment but is also widely published through community radio and YouTube broadcasts. This shows that Dayah Salafiyah not only conveys religious teachings but also sets the agenda for public religious discourse that is in line with moderate Islamic values. In addition, the formation of the Tastafi organization, which focuses on Sufism, Tawhid, and Fiqh, is part of an organized dakwah agenda strategy. Through Tastafi, Dayah not only targets internal students but also sets the direction of religious thinking in the wider community while rejecting extreme religious views (Fakhrurrazi, 2024b; Mukti et al., 2021).

Furthermore, New Media Theory states that the development technology, information, and communications, especially the internet and social media, has changed the way people communicate, access information, and participate in social and political life (Amir, 2018; Aziz, Arrozy, Kurniyanto, & Ronaydi, 2023; Putranto, Razali, Putra, & Comm, 2025; Ramadoni et al., 2024). In context-development preaching on Dayah Salafiyah, there are a number of implications from theory. *First,* use social media and online. Dayah Salafiyah can utilize social media and online platforms to spread messages, preach, study yellow, and information-related activities dakwah held by Dayah. With utilizing this media, they can reach more audience wide and expand range preaching they're on level local, national, even international. *Second,* develop digital content. Dayah Salafiyah can develop digital content such as study videos, podcasts, articles, and material learning interactives to spread Islamic teachings and their values. Contents This can be accessed by the public wide online, so it is possible to spread more preaching that is effective and efficient.

Then, based on the spiral of silence, the theory states that people tend to feel more comfortable with a voice concurring opinion with the majority and reluctant for a voice considered opinion with the minority because they are afraid of being isolated or ignored by the public. In context-development preaching on Dayah Salafiyah, there are a number of implications from this theory: *First,* make people moderate and organized. Dayah Salafiyah, via activities their preaching, do it, join in role in form moderate Muslims and organized (Nur Kholis, Puspitasari, & Hariyadi,

2023). By teaching moderate Islamic values and strengthening alumni networks as well as organizations preaching like Tastafi, they create a supportive environment and strengthen the voice the majority who hold moderate Islamic values.

Second, encourage participation. Dayah Salafiyah pushes active participation from alumni and the public in activity preaching and development at the at the boarding school. With giving instructions to alumni for open branch power in the region, respectively, they push creation with a with a strong voice and organize spread preaching in society. This matter can also reduce the Spiral of Silence effect by giving room for a voice minority to be expressed and listened to (Masrizal, 2021). With applying theories of communication such as agenda setting, new media, and the spiral of silence, Dayah Salafiyah, incl. Dayah MUDI Samalanga Grand Mosque and Dayah Babussalam Al-Aziziyah Jeunieb, strengthened and expanded development preaching by utilizing the media, setting a relevant dakwah agenda, and pushing active participation from the public in an effort spread moderate Islamic values and inclusiveness.

Agenda-Setting Theory states that the media has the power to set important issues in the public mind (Efendi et al., 2023). In this context, Dayah MUDI and Babussalam use dakwah media to determine the priority of religious discourse in society. For example, Dayah MUDI actively broadcasts thematic studies such as "Tauhid and Anti-Radicalism" through LPDM and social media. This theme is not only taught in the internal environment but is also widely published through community radio and YouTube broadcasts. This shows that Dayah Salafiyah not only conveys religious teachings but also sets the agenda for public religious discourse that is in line with moderate Islamic values. In addition, the formation of the Tastafi organization, which focuses on Sufism, Tawhid, and Fiqh, is part of an organized dakwah agenda strategy. Through Tastafi, Dayah not only targets internal students but also sets the direction of religious thinking in the wider community while rejecting extreme religious views.

In applying theory development preaching from facet region, quantity, and quality on Dayah Salafiyah in the Regency Bireuen, in particular Dayah MUDI Samalanga Grand Mosque and Dayah Babussalam Al-Aziyah Jeunieb, we can see influence theories of communication such as agenda setting, new media, and the spiral *of silence* in expanding and increasing effectiveness of preaching. Following is method application and third aspect development, based on the research presented (Akbar, 2023).

First, development preaching from the facet region. Using agenda setting theory to select areas with a high need for dakwah and prioritizing the development of dakwah in these areas through the formation of dayah branches or through collaboration with mosques and local communities. This will be possible for Dayah Salafiyah to set an influencing dakwah agenda, thinking, and behavior community in the region. Furthermore, we use New Media Theory to utilize digital platforms to reach a wider area, including the use of social media, applications, and websites to communicate Islamic values and inform about dakwah activities, thereby strengthening Dayah Salafiyah's presence on a regional and global scale (Fakhrurrazi, 2022a; Rahman & Syahminan, 2024).

Second, development preaching from facet quantity. Use new media theory to create interesting content that is interactive and can be interesting to a lot of participants, either physically in the day or via online platforms (Iqbal, 2016; Mabrur & Hairul, 2022). For example, holding webinars, online courses, and live streaming of activities that can be done and accessed by a wider audience. Furthermore, through formation of organizations like Tastafi stated in the theory *of agenda setting*, Dayah can expand the range preaching by organizing more activities and integrating new members who can contribute to spread preaching (Ritonga, 2018).

Third, development preaching from facet quality. Apply New Media Theory to develop material rich in preaching and in-depth, such as study videos, podcasts, and articles that provide detailed explanations of Islamic teachings that can increase understanding and involvement among students and the public. Apply New Media Theory to develop material rich in preaching and in-depth, such as study videos, podcasts, and articles that provide detailed explanations of Islamic teachings that can increase understanding and involvement among students and the public (Fakhruroji, 2017).

Fourth, implementation in implementation preaching. Dayah Salafiyah must be active in setting the topics that will be discussed in the study and in the media, choosing relevant issues with a need, and challenging public moments. Integrate new communication tools like mobile applications, social media, and online platforms for spreading preaching in a more effective way, making sure that the content is easy to access and relevant to a young audience. Encourage open dialogue and active participation in religious discussions to ensure that all votes, including minority ones, can be heard and valued in the development of a

harmonious community (Lestari, 2024; Mubasyaroh, 2016).

This study found that the development of dakwah by Dayah Salafiyah in Bireuen Regency, especially by Dayah MUDI Masjid Raya Samalanga and Dayah Babussalam Al-Aziziyah Jeunieb, shows a close relationship between the application of theoretical communication frameworks and practical implementation in the field. The three main theories used to analyze this dynamic are agenda setting, new media theory, and spiral of silence (Laksono, 2023). All three provide a strong conceptual foundation in explaining the dakwah strategies implemented by the two institutions. Within the agenda-setting framework, both dayahs actively determine dakwah themes that are of primary concern to the community.

Dayah MUDI, through the MUDI Dakwah Development Institute (LPDM), routinely raises strategic issues such as anti-radicalism and tauhid wasathiyah in their weekly broadcasts via local radio and online media platforms. These themes are also used as study materials in the yellow book halaqah, disseminated via social media, and used as references for Friday sermons by dayah alumni in various regions (Mukti et al., 2021). Meanwhile, Dayah Babussalam focuses more on the agenda of strengthening morals and moderation in the context of households and communities. This theme is represented through dakwah content broadcasted via YADARA radio, mobile religious studies, and community-based broadcasts. Thus, each dayah shows how the dakwah agenda is chosen, arranged, and managed strategically to shape local public opinion in accordance with moderate Islamic values that are relevant to the needs of the community (Maulana, Buto & Daud, 2021).

The application of New Media Theory is also evident in the form of the production and distribution of digital content carried out by both dayahs. Through various social platforms, dakwah is no longer limited to the local area but reaches a wider community, including the Acehnese diaspora community abroad (Kurmia, 2005). On the other hand, Dayah MUDI developed an internal Android-based dakwah application that is used to distribute yellow book content, recordings of religious studies, and information about the schedule of dakwah for students. This innovation shows how digital media has been utilized optimally to reach the younger generation, who are more accustomed to technology, and allows the dakwah process to take place flexibly and across geographical boundaries.

In the context of the Spiral of Silence Theory, both dayahs play an important role in forming a social environment that is conducive to the

emergence of moderate religious voices. This theory explains that individuals tend to remain silent if their opinions are considered contrary to the majority (Kustiawan, Siregar, Nabila, Harahap, & Aini, 2022). However, through the legitimacy and structural support of dayahs, Tastafi alumni who were previously hesitant to voice issues such as anti-extremism are now actively preaching on various social media and public forums. The systematic preaching safari activities, preacher training, and fostering of preaching organizations have normalized moderate voices and made them part of the mainstream of Islamic preaching in the region. With this approach, Dayah Salafiyah has not only succeeded in reducing the effects of the spiral of silence but has also encouraged a transformation of the preaching culture that is more open, inclusive, and contextual to today's socio-religious challenges.

CONCLUSION

Through application theory communication, agenda setting, new media, and the spiral of silence, dayah salafiyah in the Regency Bireuen plays an important role in strengthening and expanding preaching good in terms of area, quantity, and quality. Dayah Salafiyah utilizes traditional and online media to set a dakwah agenda, emphasize the study of the yellow book, form organizations, preach, and spread useful digital content to a wider audience. Apart from that, they also encourage active participation from the public in activity dakwah, which helps form a strong and organized voice in spreading moderate and inclusive Islamic values. Thus, through holistic and strategic communication, Dayah Salafiyah succeeds in strengthening their role as institutions by influentially preaching in public.

Based on these results, it is recommended that Dayah Salafiyah institutions strengthen their dakwah management capacity, especially in terms of digital media innovation, millennial da'i training, and cross-sector collaboration to reach a wider segment of society. These institutions also need to strengthen the evaluation system of dakwah programs so that their impact can be measured more objectively. The main limitation of this study is the scope of the study which is limited to two dayah institutions, so that the results cannot be generalized to all Dayah Salafiyah in Aceh or Indonesia. Therefore, future research is recommended to cover more locations and consider the perspectives of students and the recipient community of dakwah in more depth.

In closing, the findings of this study confirm that Dayah Salafiyah

has a strategic role in strengthening moderate Islamic dakwah in the contemporary era. The resilience, relevance, and innovation demonstrated by Dayah MUDI and Dayah Babussalam are inspiring models for Islamic educational institutions in facing today's socio-cultural and technological complexities.

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