

# Enhancing Morality through the Dayah Communication Strategy: A Case Study of Dayah Jamiah Al-Aziziyah Batee Ilikeh Aceh

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**Abstract:** The *pesantren* or *dayah* institution holds a significant role in the lives of Acehnese society, and its special status is widely acknowledged. This study seeks to examine the communication strategies employed by the leaders of *Dayah* Jamiah Al-Aziziyah Batee Ilikeh in addressing the moral decline of *santri*. A qualitative research approach with a descriptive method is utilized. The findings indicate that the *dayah* leaders implement various communication strategies to counter moral decadence, including media activation, positive parenting patterns, interpersonal communication, the organization of Islamic gatherings, and social visits. Furthermore, the *dayah* leaders emphasize the importance of collaborative efforts from all societal elements to combat moral decline among young generations.

**Keywords:** Communication strategy, moral decline, leader, *dayah*.

**Abstrak:** Pesantren atau *dayah* memiliki peran penting dalam kehidupan masyarakat Aceh dan dianggap istimewa oleh sebagian besar penduduknya. Penelitian ini bertujuan untuk mengetahui dan menganalisis strategi komunikasi yang diterapkan oleh pimpinan *Dayah* Jamiah Al-Aziziyah Batee Ilikeh dalam menghadapi kemerosotan moral *santri*. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif. Hasil penelitian menunjukkan bahwa pimpinan *dayah* menerapkan beberapa strategi komunikasi dalam rangka mengatasi dekadensi moral, yaitu pengaktifan media, penerapan pola asuh yang baik, komunikasi interpersonal, penyelenggaraan majelis ta'lim atau pengajian, serta pelaksanaan kunjungan sosial. Selain itu, pimpinan *dayah* juga menekankan pentingnya keterlibatan seluruh elemen masyarakat dalam upaya menanggulangi kemerosotan moral di kalangan generasi muda.

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## Introduction

The current young generation, often referred to as Generation Z, is facing critical challenges that must be closely examined by society. Moral decadence, ethical decline, and negative behaviors that have become normalized are part of the daily reality for today's youth. It is, therefore, unsurprising that many people express disappointment in the attitudes of the younger generation, who are perceived as failing to meet society's high expectations regarding religious values, nation-building, and the overall progress of the country. A nation's future depends on its younger generation having good morals, a strong work ethic, and adequate religious knowledge.

There are many factors behind the moral collapse of the current generation. One of them is due to technological developments which are slowly spreading to all aspects of human life. On the one hand, technological developments make life easier in completing daily life, on the other hand, however, sophisticated science and technology leads to a decline in social and moral values which are absorbed by this generation. Character education that is not well absorbed and an unhealthy environment leads to negative actions such as brawls, drunkenness, adultery, robbery, drugs, promiscuity, theft and other cases causing a moral education crisis in the world of Indonesian education.

Cases of juvenile delinquency have become increasingly common in Indonesia. This phenomenon is often attributed to the transitional phase that young people experience as they adjust to new behavioral and social norms. From 2022 to early 2024, reports of teenage moral decline have dominated news outlets and social media headlines. According to data from the Indonesian Child Protection Commission (KPAI), between 2016 and 2022, 2,883 cases of legal violations involving teenagers were recorded, and this number continues to rise. Additionally, from 2011 to 2020, 816 cases of out-of-wedlock teenage pregnancies and school dropouts due to promiscuity were documented.

Based on the data presented, the current condition of Indonesia's young generation is very worrying. The effects will be physically

disturbed, less enthusiastic about studying and working, less enthusiastic about life, and this will have a big impact on his education (Tafsir, 2000). In Islam, discussing morals is one of the most important things so that all elements of society are required to play an active role in educating, looking after and guiding teenagers in their transition period towards a better direction. Islamic boarding schools are one of the institutions that still and very actively play a role in overcoming the moral decline currently being faced. All of this can happen because Islamic boarding schools use good communication strategies to attract public sympathy to increase understanding of religion. As well as taking a very vital role in fostering an Islamic generation in line with changing times.

Especially Aceh, which is actually a province with a special autonomous region that adheres to Islamic law. Pesantren or Dayah is an important element in all levels of Acehnese society, and is even seen as special for the majority of the population. This has proven to be a significant contribution to improving the morals of social life towards a better life. The communication strategy used by the Dayah leaders in the teaching and learning process at Dayah is an effective step in overcoming outstanding social problems, so effective and targeted communication is very necessary in increasing the interest of students to prevent undesirable outcomes.

This research aims to examine the communication strategies of Dayah leaders in overcoming moral decline and upholding ethical standards and encouraging character development among students at Dayah Jamiah Al-Aziziyah.

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### Understanding Communication Strategy

Strategy can be summed up as a goal to be achieved or an effort to manage what is to be done, by whoever is doing

it, what is the process of doing it, and to whom it is conveyed. So selecting a strategy is a step that requires neat and crucial thinking to obtain optimal results and avoid fatal losses (Asauri, 2013). Meanwhile, communication is the process of conveying information, emotions, ideas, skills, etc. through the use of words, images, numbers, etc. Through this explanation, communication strategy can be concluded as communication planning through communication management to achieve targeted results through approaches that can differ depending on situations and conditions (Uchjana, 2003).

### **Understanding Moral Declination**

Semantically, according to the KBBI, decline means a significant deterioration in terms of condition, price, dignity, and so on (Indonesia, 2016). Meanwhile, morals are derived from Arabic, namely the plural of *khuluqun*, which contains the meaning of character, temperament, habits, and behavior (Solihin & Anwar, 2005). According to *Mu'jam Al-Wasith* by Ibrahim Anis, morals are traits that are inherent in the soul, leading to good or bad actions that arise from oneself without prior consideration or thought (Nata, 2014). Thus, it can be concluded that moral decline refers to a person's character or behavior shifting in a negative direction, influenced by environmental factors, social relationships, and the passage of time.

### **Methodology**

Research methods are a study of all the rules contained in research and are a research epistemology that contains how we conduct research (Usman & Akbar, 2014). This research uses qualitative research methods as the main approach, which will produce descriptive data, namely trying to understand and comprehend an event and its relationship to a group of people in a particular study. Researchers will also conduct research by recording information and events that occur related to the

research focus (Sugiyono, 2016; 2022).

Data collection is one of the steps in the scientific method through systematic procedures, accurate facts, and the search for appropriate data, whether obtained directly (primary) or indirectly (secondary), for the purposes of valid analysis and research processes to find the essence, obtain answers, and solve the problem faced by researchers (Ruslan, 2017).

The data sources used in this research are divided into two, namely primary data and secondary data. Primary data is data collected directly from data sources and reprocessed by researchers for use. The primary data used in this research are the results of interviews and further observations with the leaders of Dayah Jamiah Al-Aziziyah and the Dayah Jamiah Al-Aziziyah Batee Iliet teacher council. Secondary data is data that is collected indirectly through intermediary media or from researchers who are not the processors but is used in a particular study. The secondary data obtained comes from related documents such as news or articles, reading materials, as well as data from the internet relating to Dayah Jamiah Al-Aziziyah Batee Iliet.

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### General Description of Dayah Jamia Al-Aziziyah

Dayah, or Islamic boarding school, is an Islamic educational institution that has existed since the arrival of Islam in Indonesia, serving as a place for individuals to study and deepen their understanding of the religion. According to its basic definition, an Islamic boarding school is a place of learning for santri (Islamic students), which in Aceh is better known as Dayah, Rangkang, or Meunasah (Madjid, 1997). Initially, Islamic boarding schools were solely associated with religious-based education and Islamic preaching, but over time, they have also become essential to society by serving as social institutions that address emerging societal issues

**Finding and  
Discussion**

(Mastuki, 2006).

The Dayah Jamiah Al-Aziziyah Islamic Education Institute is one of the branches of Dayah Ma'hadal 'Ulum Diniyah Islamiyyah (MUDI) Mesjid Raya Samalanga and is under the umbrella of the Al-Aziziyah Islamic Education Foundation (YPI). Established on January 19, 2012, on an area of 20 ha located in the Tgk Martyrs' Cemetery complex, Chik Kuta Gle, Batee Iliiek Village, Samalanga District, Bireuen Regency, Aceh Province, with an operational permit from the Ministry of Religion, Bireuen Regency (Number Kd.01.11/PP.00.7/816/2012), dated April 17, 2012, with Islamic Boarding School Statistics Number (NSPP) 510011110125. Under the leadership of Dayah Dr. H. Tgk. Muntasir A. Kadir, MA, Dayah Jamiah Al-Aziziyah was founded based on the thoughts and wishes of one of Aceh's great ulama, Abu H. Hasanoel Bashry HG (Abu MUDI).

Dayah Jamiah Al-Aziziyah is an educational institution that operates in Islamic education by adhering to the traditional Islamic boarding school/dayah education pattern, which focuses on the study of the bald Arabic book or yellow book, adopted from the Dayah MUDI Mesjid Raya Samalanga curriculum. Dayah also facilitates its students with formal education, starting from junior high school, vocational school (TJJ, Multimedia, and Islamic Economics Department) to undergraduate (S1) and second-level (S2) programs for students who continue their studies at Al-Aziziyah Islamic University. This is based on the community's request to Abu MUDI, who wanted an educational institution that implements the Dayah curriculum in accordance with Dayah MUDI Mesra Samalanga, but is also supported by formal education.

Apart from that, Dayah Jamiah Al-Aziziyah also carries out various extracurricular programs for students on a regular basis to develop their talents and interests, such as Arabic and English coaching classes, Muhadharah, Tahsinul Quran, Tahfizhul Quran, Computers, Sewing (for female students), and is also accompanied by annual

competitions to hone the creativity and abilities of outstanding students in their respective fields.

Dayah Jamiah Al-Aziziyah Vision and Mission: Vision: to become an educational center for excellence in producing intellectual scholars and practitioners with knowledge and noble character. Mission: 1) Providing education based on the aqidah of Ahlussunnah wal Jama'ah and worship based on Shafi'iyyah fiqh. 2) Educating and fostering the piety of students and the community through faith, knowledge, charity, and da'wah bil hikmah wal-mau'idhatil-hasanah. 3) Strengthening, maintaining, and safeguarding Islamic values in accordance with the understanding of Salafus-Salih scholars. 4) Producing a generation of people who are independent and able to work within the framework of Faith, Islam, and Ihsan.

### **Communication Strategy in Overcoming Moral Decline**

The moral decline of the current generation that is being felt in a number of regions, including Aceh, has reached critical and even alarming levels. This can be seen from the increase in various cases of juvenile delinquency such as promiscuity, cases of bullying between students and even death, theft, rape, and rampant drug use, which without realizing it leads to crime. There are several factors that cause juvenile delinquency, namely, individual factors which are carried out based on their own desires due to a lack of faith, cultural factors due to the reduction in the cultural values of society which have been living and maintaining balance between individuals, economic factors such as poverty and lack of employment opportunities create some people choose shortcuts to gain profits, and social factors are caused by the wrong environment that is taken in and absorbed by children and even parents around the community (Sarwono, 2013; Sarwono & Meinarno, 2009).

Seeing the moral decline that occurred, the leadership of Dayah Jamiah Al-Aziziyah looked at several communication strategies to overcome the moral decadence that was worrying the community. Some of the strategic steps taken include:

## 1. Internal Communications

Internal communication can be interpreted as all forms of communication and interaction between members within an institution or organization. The forms of internal communication carried out are:

### a) Media

Media is a means of information that is really needed and is something that cannot be separated from people's lives today. The leadership of Dayah Jamiah Al-Aziziyah has instructed the Dayah media section to provide information needed by the public and disseminate it on all media platforms, such as websites, YouTube, Instagram, WhatsApp and TikTok.

The creation of this media is necessary not only to share information about the institution and its tools but also to serve as a medium for da'wah in addressing the moral and social problems of society today. Through the Surah Santri program, Jamia Podcast, and Jamia Halaqah, religious understanding is conveyed to the general public in various formats and interests, adapted to current developments.

### b) Parenting Style

Dayah leaders invite the entire teaching board and academic community of Dayah Jamiah Al-Aziziyah to educate and instill good behavior in students by making themselves substitute parents for all students. A good parenting style will produce the next generation who is Islamic and good, while the wrong parenting style will produce a generation that is damaged and directionless. So that an environment built with good personalities will influence the direction of students' development and thinking in a better direction.

## 2. Interpersonal Communication (Dialogue)

The communication built by the Dayah leadership by means of dialogue or discussion between students, teachers and the community regarding the problems that occur aims to provide solutions to the problems faced. Direct communication will be

more effective for the communicant in changing the mindset and attitude of the listener, because input is given in detail and in a gentle manner.

a) Ta'lim or Recitation Assembly

Recitation has become a routine and usual thing carried out in every Dayah with the aim of spreading the message of Islam among the community. The recitation communication carried out by the Dayah leaders was held at Dayah Jamiah Al-Aziziyah and disseminated on Dayah Jamiah Media YouTube. The material presented includes issues of fiqh, monotheism, Sufism, muamalah, and general problems that occur in society.

b) Social Visits

This activity is often carried out by Dayah leaders with the aim of spreading da'wah to the community. It has become a habit for every Dayah leader to attend various events in the community while carrying out his da'wah activities. Social events in the form of walimah invitations, ta'ziah, traditional invitations, Ulama discussions, and other social visits with the aim of providing religious understanding about the dangers of moral decline that occur as well as steps to overcome them.

Apart from the steps taken, the Dayah leadership also hopes for the involvement of all elements of society to work together to eradicate the moral damage that has occurred. Parental involvement, good peer support, and an Islamic environment are effective means of strengthening moral values and fostering a culture of accountability in all levels of society.

## Conclusion

The development of technology makes life easier in completing daily life, on the other hand, however, sophisticated science and technology leads to a decline in social and moral values and is absorbed by this generation. Character education that is not well absorbed and an unhealthy environment leads to negative actions such as: brawls, drunkenness, adultery, robbery, drugs, promiscuity, theft and other

cases causing a moral education crisis in the world of Indonesian education. Pesantren or Dayah is one of the institutions that still plays a very active role in overcoming the moral decline currently being faced. All of this can happen because Islamic boarding schools use good communication strategies to attract public sympathy to increase understanding of religion. As well as taking a very vital role in fostering an Islamic generation in line with changing times.

The leadership of Dayah Jamiah Al-Aziziyah sees several communication strategies to overcome the decline in morals, such as: internal communication, media, parenting style, interpersonal communication, dialogue, recitations and social visits. Apart from that, the Dayah leadership invites all elements of society, the involvement of parents, the support of friends and a good environment to foster virtuous behavior and strengthen good moral and moral values in society.

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