



**NON-VERBAL DAKWAH COMMUNICATION MODEL
IN THE USE OF SIGN-LANGUAGE**

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Abstract

Not all individuals with disabilities experience limitations; in fact, many of those around us possess exceptional talents and abilities, sometimes surpassing those of individuals without disabilities. One illustrative example is Ning Deyiez, who has garnered attention through her advocacy efforts. She seamlessly combines sign-language communication with the courage to promote and uphold the Islamic faith. The author intends to conduct a direct observation of Ning Deyiez's advocacy activities with the aim of gaining a deeper understanding. This observation will be supplemented by interviews with interpreters, the research subjects themselves, and the fellow advocates who regularly participate in these weekly activities.

Keywords: Da'wah, Sign-Language, Non-Verbal Communication.

A. Introduction

As part of a social ecosystem, humans are natural creatures that depend on interaction. In fact, communication is a basic need that cannot be avoided for the survival of human life in this world (Azyumardi Azra, 2020). Just as food and drink are essential for survival, the need for communication has become a core element in human life. As time goes by, communication continues to develop, allowing

humans to expand their vocabulary, language, and ability to construct sentences (Fabriar et al., 2022).

Communication is considered the main tool for humans in its various forms. Even from the moment of birth, communication has become an inseparable part, as in a baby's cry, which is the initial form of communication (Effendy, 2006). This point becomes very important, even in medical situations such as when the baby is not crying, because it shows how vital communication is. Therefore, individuals with special needs also have communication tools that enable them to live their daily lives. They use sign-language as a means of communication that facilitates various aspects of their lives. It is important to recognize that individuals with disabilities often have extraordinary talents, so we often refer to them as exceptional individuals. It is proven that many people with disabilities are capable of extraordinary achievements that bring honor to themselves, their families, and society as a whole (Epstein, 1981).

One of the latest examples of pride that is in the spotlight is the achievements in the world of Indonesian music. Indonesia has big reasons to be proud of Putri Ariani's extraordinary talent in the world of singing. Putri recently achieved a special achievement by winning the golden buzzer in the talent search competition America's Got Talent. The golden buzzer is a very prestigious and rare award to get. Putri Ariani's brilliant performance in this event amazed the audience; even a famous judge with a strict reputation, namely Simon Cowell, gave Putri a golden buzzer ticket. This award brought Putri Ariani straight to the semifinals with great pride. (CNN Indonesia, 2023).

One of the case studies mentioned above provides clear evidence that imperfection is part of human life, but excellence can still be achieved. Drawing a picture of this in the mind may seem difficult, especially if one has to learn and develop in the world of music with a visual impairment. In this situation, individuals must rely on existing symbols in the learning and communication processes. (Warastuti, 2017). Different things also apply to individuals with special needs, such as those who are deaf and cannot speak or hear. They rely on symbols in hand movements or even facial expressions to communicate (Ridwan, 2019).

Another case of learning is from a kyai's daughter, who has a big influence, especially in Nahdlatul Ulama and East Java. Ning Deyiez is her nickname. Since childhood, he has not been able to speak or hear. Instead of anything surprising, he has good written language skills in English and Arabic. Due to this ability, the people around him also support him with deeper learning, including written communication in English.

Communication is very important for all groups, including animals and plants. Communicate in various ways using verbal, written, or sign-language.

(Mubasyaroh, 2017). This time the focus of the topic is discussing the activity of preaching, which is generally done with pronunciation or action but also with sign-language. Invitations using sign-language certainly have to be energetic and powerful.

Sign-language is commonly used by deaf people. The meaning of the word deaf itself is the condition of a person who experiences disturbances or deficiencies in their hearing function (Diah, 2018). Deaf people in Indonesia are now getting a lot of attention. One proof of this is that broadcasts on television have provided a special screen section for translators with deaf disabilities.

B. Research Methods

The research method that will be used is qualitative. Qualitative research methods are a way of analyzing information in the form of symptoms, facts, or reality (Raco, 2010). The author will be present directly in the field to conduct research and collect data for the results and discussion later. The technique was an interview with Ning Deyiez, interviews with several members of the congregation who were present, and observation of all the activities held.

After all the materials are collected, the author will describe or present the results and discussion descriptively in the form of words or sentences. This kind of research method can also be called library research. It's like proving existing theories based on facts in society.

C. Results and Discussion

1. Da'wah Strategy

Strategy is a series of plans for da'wah activities. The aim of this strategy is to first understand more about the da'wah activities we want to pursue. This strategy can be seen in various ways, including (Al-Bayanuni, 2001) :

- a. From the source of his preaching, he studied from sources that usually serve as guidance, namely the hadith and the Koran. Both come directly from the creator and bearer of Islam and its teachings. There is also something else that comes from the statement of the ulama that someone who is crowned is someone who knows more and is capable of higher levels of the Islamic religion.
- b. In the source of da'wah material, this section refers to the topic that will be chosen later. Da'wah material can be seen from its virality among the public; it can also be connected to the theme that will be discussed at an event. The focus is on what will be in the form of activity.
- c. Seeing the character of the priest, this point directs the priest to know his partner. A worthy partner can be seen in all walks of life. Low, middle, and elite. It can

also be seen from the profession carried by the ministerial partners. It's about targeting. This accuracy must have to do with the psychology of the apostate.

- d. Viewed from the pillars of da'wah, after knowing the character, one can choose the method that will be used later. Starting from material that is intelligent or can be reached by human logic, it touches the heart until it can be proven by the five senses.

The communication strategy has three objectives (Ego, 2017):

- a. To secure understanding, certainty must be confirmed by the preacher that the message was received.
- b. To establish acceptance, it can be a guide in receiving messages.
- c. To motivate action, there is a motivational value that is channeled to convey the message..

2. Non-verbal Communication

Nonverbal communication includes several aspects of communication with the aim of understanding the meaning of one person's words to the observer. One example is how someone describes or conveys the words eating, drinking, and words in the surrounding environment by influencing interactions (temperature, lighting) with the object being addressed (Supriyanto, 2018) .

In a study by Albert Mehrabian in 1971, it was determined that trust in folk language was only 7% verbal language, 38% voice sounds, and 55% facial expressions. He also added that there is a contradiction in what is said. Humans believe in things because their actions are non-verbal.

Types of non-verbal communication Nonverbal communication, including (Yuli, 2016):

- a. Touch (haptic) Touch, or a tactile message, is a non-verbal, nonvisual, and nonvocal message. The touch receiver is the skin; this type emphasizes touch to convey the meaning of communication. If it is stated that the receiving device uses touch, then the sender is also touching, or it could also be an object. So, the recipient can know and distinguish the various emotions contained in a message.
- b. Object Communication, The most frequent use of object communication is the use of clothing. This perception is more about a wide audience's vision of the object of interest. Many people's judgments can be found in their use of clothes, starting from the pattern and color of the clothes to the style they are wearing. Unexpectedly, the clothes or objects being looked at can give rise to various perceptions or assumptions. It is said to be non-verbal communication because

indirectly the general public communicates or makes assumptions in their minds; it can also be called 'talking from the heart'. For example, the use of uniforms by employees of a company that have different motifs and colors expresses the company's identity.

- c. Chronemics, refers to how we perceive and use time to define identities and interactions. Chronemics is a branch or field of science that studies a person's use of time. The direction is also towards non-verbal communication, which can determine the nature or character of an individual. The existence of this type is related to a cultural role in a certain context. For example, in a company where there are several teams or employees, of course individuals use their time differently. When you come to the office or when you are working on your to-do list at work. There are those who are good at managing time so that every job requested by their superiors is completed according to the given deadline. There are also those who work less focused, which can affect the duration given for an employee to complete.
- d. Kinesthetic, a type of non-verbal communication using body movements. This movement is used to replace a word or phrase that you want to convey. Some forms of kinesthetics include:
 - 1) Emblem, namely a body movement that can directly translate to the recipient to convey a verbal message. Its function is to replace a word that can have direct meaning in one body movement. For example, a nod, which means 'yes' or 'agree, and an index finger brought close or touching someone's lips have the message 'don't make noise'.
 - 2) Illustrator, namely with this movement, someone can make several movements to illustrate a message that they want to convey. For example, the code or symbol if you want to eat is to purse your five fingers and point them to your mouth; another example is to place your index finger under your temple and lower it to your cheek with a sign that means 'cry', and many other examples.
 - 3) Affect displays, namely, this type is more of an expression in interpreting a feeling. Sad, confused, proud, happy, sick, and other emotions. This can be seen on a person's face. For example, a person with a lot of thoughts will show a face that looks blank and is mostly daydreaming. There are also those who can express their face when they are angry, namely with knitted eyebrows and a pursed mouth, for example. This type can respond when the other person is communicating verbally too.
 - 4) Regulator, namely, this movement, refers to a response that is often encountered when communicating in two directions. Its nature is not universal; it is more like a culture that is usually done every day. For example, nodding

the head with combined eye focus when listening to a story or presenting material is a sign that you understand or are listening.

5) Adapter, namely body movements whose aim is to satisfy physical needs and control emotions. This movement is done alone or unintentionally. For example, instead of patting their chest to be patient, there are also those who clench their fists and hit the pillow because their emotions can no longer be contained.

Some of the types above can be expected as tools to fulfill Ning Deyiez's preaching analysis. Starting from him coming to the assembly to communicating to the wider audience the meaning of the da'wah message he wanted (Nimah, 2021). Because of the use of Sign-Language, of course a translator was specially chosen who had been accompanying Ning Deyiez for a long time. Understanding Indonesian Sign-Language, which can be learned from various books in Indonesia as a guide to language or body movements, Ning Deyiez has been doing and getting used to it since childhood.

This understanding and focus aims to minimize misperceptions between Ning Deyiez as a da'wah actor or preacher to da'wah partners who have regularly attended and those who have just joined. Here, the task of a translator and assistant is to organize and act as a communication bridge for the da'wah activities.

3. Da'wah Ning Deyiez

Dewi Kayyisah Aidiana is her full name. Commonly called Ning Deyiez. Born in Probolinggo to a husband and wife couple who have a high knowledge of Islam, She was born unable to speak or hear. It is said that Ning Deyiez wanted to have surgery abroad to be able to have a voice. In fact, Nun Kalim's uncle said, "No, she is my descendant. Everything I have will come down to him. That dawuh gave guidance to his father and mother not to continue the operation.

Her specialty is that she has a kindness that other humans don't have. Ning Deyiez has been different since she was little, one of which was that she was accidentally caught communicating with invisible things, namely mystical things. In fact, it was not uncommon for many people in the past to say that they were able to communicate like normal humans when visiting the graves of their elders or grandparents.

This time, Ning Deyiez has a special congregation called the Ar-Raudlah Assembly. The Ar-Raudlah Assembly already consists of three groups, with around 6,000–7,000 participants joining. Participants came from various cities in Indonesia. Because Ning Deyiez is the daughter of the caretaker of the Zainul Hasan Genggong Islamic Boarding School, so many people already know her; for that reason, Genggong has also become famous. His preaching activities were carried

out once a week on a rotating basis from house to house, and there was time once a month at Ning Deyiez's residence. Each preaching procession contains a variety of material, such as prohibitions on arrogance, prohibitions on greed, approaches to Allah SWT, and many others.

After the presentation is finished, the congregation is invited to ask questions and can even speak face-to-face with Ning Deyiez. This is usually called a consultation. Many of them also brought water to ask for prayers. It is known that, apart from his extensive scientific abilities, he had sharp *laduni* knowledge. This incident was not experienced only once or twice by individuals, especially Ning Deyiez's assistant.

Apart from that, she has one practice, which is read together in his assembly. What's unique is that the food served at this assembly is not in boxes of rice but in *polokan* settings. This *polokan* shows students who can eat together lined up facing each other.



One of the video recordings, when conveying material topics, uses sign-language. And beside him, there is a translator who bridges the communication between the preacher and his preaching partners (*mad'u*).



Procession of da'wah partners who can consult directly with Ning Deyiez. The consultations vary, from those who want to open a business to personal stories. Ning Deyiez is very well known for his humbleness and equanimity, and she is very willing to communicate with students and audiences with various levels of preaching partners.



In this part, there is a procession when the preaching partner asks for sincere prayers for the future good of his life or even the benefit of his life.

The da'wah activities above can also be analyzed and proven through the theoretical tools that the author chose, as follows:

- a. Touch (haptic) Touch or tactile message: the movement here is carried out when Ning Deyiez is present and immediately welcomes the hands of the congregation to greet or shake hands. Because Ning Deyiez could not speak, this movement was done to welcome him.
- b. Object communication: the meaning of communication here is proven by the fact that the clothes that Ning Deyiez wears are always simple; most of the dresses are made from cold cloth with simple patterns, and the hijab is just worn straight away without any strange designs. From here, it is in line with the message of da'wah conveyed on simplicity or asceticism.
- c. Chronemics, a matter of time Ning Deyiez was always there on schedule. This shows your professionalism.
- d. Kinesthetic, including:
 - 1) Emblem, at this point, the translator will ensure whether the sentence conveyed is correct or not, and with this, Ning Deyiez can answer with a nod or a thumbs up.
 - 2) The illustrator, for example, stating that pursing one's hands is considered eating, also conveys advice about eating regularly.
 - 3) Affect displays, expressed when she tells a surprising story with his eyes wide open And nods his head when understanding the situation at each place of his preaching activities.
 - 4) Regulator, if the focus is used as the main point. Ning Deyiez had focus when watching the congregation speak, and the translator explained it.
 - 5) Adapter: This movement was also present in Ning Deyiez accidentally when reciting the dhikr while holding his own chest.

D. Conclusion

Every human being has a good nature inherent in him, and interactions between individuals mutually influence each other. Nothing is impossible or beyond our reach. Whatever a person has can be used to spread goodness. Every individual has the potential to continue to develop and achieve the greatest good in the afterlife. The importance of non-verbal communication can be seen in the initiative taken by Ning Deyiez to use sign-language as a means of da'wah. His high efforts in gathering congregations and sharing various material topics show that there are no insurmountable differences between humans. What differentiates them

is their level of devotion to Allah SWT. The use of non-verbal communication, such as sign-language, is able to connect individuals with other disabilities more broadly to Islam. Sign-Language can express meaning in one word, one letter, to become a meaningful sentence. Ning Deyiez skillfully combines these symbols beautifully. Apart from sign-language, body gestures are also used to better understand the meaning you want to convey. Communication lasts until the message is understood and implemented. This is also supported by facial expressions and mouth movements to speed up understanding of the message conveyed.

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