



## Implementation of Kinesics and Proxemics In The Rhetoric of Da'wah

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### Abstrak

**Kata Kunci:**  
Kinesik,  
Proksemik,  
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Dakwah,  
Dakwah

Komunikasi dan penyampaian pesan melalui bahasa bukanlah suatu aspek yang statis melainkan suatu aspek yang dinamis. Komunikasi verbal akan menjadi statis jika mengabaikan unsur nonverbal dalam praktik pelaksanaannya. Untuk itu diperlukan kedinamisan dalam menyampaikan pesan komunikasi. Dinamika yang ada sebagian besar disebabkan oleh keterlibatan unsur komunikasi nonverbal seperti kinesik dan proksemik. Integrasi keterlibatan keduanya yaitu verbal dan nonverbal dalam berbagai aspek sangat menonjol selama proses komunikasi, seperti yang terjadi pada proses retorika dakwah. Penelitian ini menganalisis bagaimana komunikasi nonverbal seperti penggunaan kinesik dan proksemik diimplementasikan dalam proses retorika dakwah. Penelitian ini menggunakan metode kualitatif dengan menganalisis referensi-referensi yang relevan mengenai kinesik, proksemik dan retorika dakwah serta melihat relevansi penerapannya dalam retorika dakwah. Hasil penelitian ini menunjukkan bahwa kinesik dan proksemik merupakan "bahasa kedua" yang tidak hanya digunakan untuk mendukung komunikasi verbal dalam dakwah retorika, tetapi juga sebagai bagian integral dari komunikasi yang tidak dapat dipisahkan satu sama lain sehingga membentuk aspek dinamis dalam komunikasi. menyampaikan pesan retorika dakwah. efektif dan tepat sasaran.

### Abstract

**Keywords:**

Kinesics,  
Proxemics,  
Preaching  
Rhetori,  
Da'wah

Communication and conveying messages through language are not static aspects but dynamic ones. Verbal communication will become static if it ignores nonverbal elements in its implementation practice. For this reason, dynamism is needed when conveying a communication message. The dynamics present are due to the involvement of nonverbal communication elements such as kinesics and proxemics. The integration of the involvements of both, namely verbal and nonverbal, in various aspects is very prominent during the communication process, such as what occurs in the rhetorical process of da'wah. This study examines the application of proxemics and kinesics, two forms of nonverbal communication, in the preaching of



rhetoric. This research uses a qualitative approach by analyzing relevant references regarding kinesics, proxemics, and preaching rhetoric and looking at the relevance of their implementation in preaching rhetoric. The results of this research reveal that kinesics and proxemics are a "second language" that is not only used to support verbal communication in preaching rhetoric but also as an integral part of communication that cannot be separated from one another to form a dynamic aspect in conveying effective preaching rhetorical messages and right on target.

## INTRODUCTION

Some relevant researches to support and enrich this research as reference material includes research from Katarzyna Drag on how proxemics, which generally consists of 3 categories which are also part of nonverbal communication, are put to good use in a communication process. Research from Ahmad Tamrin and friends regarding kinesics and its implementation also became reference material for researchers in reviewing this research. From several of these references and enriched with other relevant research, it was then elaborated and developed according to the context of the discussion that the researcher raised, namely the implementation of kinesics and proxemics which was then appointed as the theme of this research.

Exploring communication can simply be defined as the process of information or messages by someone to another person to inform, change attitudes, opinions or behavior, either verbally (directly) or indirectly (through the media)(Effendy, 2003). This is basically an activity that has been carried out every day throughout human life from ancient times to the present. Because the urgency of communication is so high, Jurgen Habermas places communication as one of the things that is very important for the existence of human life(Habermas, 2015). Good and effective communication can not only convey good messages, but more than that, it can even influence the minds of other people so that it can change and form a new, better civilization(Rahman, 2023).

The study of communication is of course very broad, from intrapersonal, interpersonal to mass communication. Researchers then tried to focus this extensive study on how to implement kinesics and proxemics in preaching rhetoric. In general, reviewing the rhetoric of



da'wah certainly requires understanding how to convey messages of goodness, or da'wah to other people through the art of speaking, which is not only evocative but can also influence other people. This is where the urgency of preaching rhetoric and how the values of kinesics, proxemics, paralinguistics and self-disclosure can be implemented in it are interesting things to research and explore further.

## **METHODS**

This research uses a qualitative approach through literature study. Researchers review and analyze the implementation of kinesics and proxemics in preaching rhetoric. Researchers also enriched it by reviewing references to strengthen the substance of the discussion raised.

## **RESULTS AND DISCUSSION**

### **Understanding Da'wah Rhetoric**

Understanding the rhetoric of da'wah means it is necessary to take a proportional position on rhetoric and da'wah itself. Researchers see the need to place it in a complete perspective, namely rhetoric in one part and preaching in another. Rhetoric, if reviewed from a linguistic perspective, comes from the ancient Greek word *Rhetor*, which means a speech interpreter or generally called an orator (Israr, 1993). Meanwhile, in Arabic, Rhetoric is generally called *Fannul Khitobah* or the art of speaking in front of a large number of people or the public. In the British encyclopedia revealed by Datuk Tombak Alam, rhetoric can be defined as the art of using language to create the desired impression of the speaker on the listener (Alam, 1990).

Furthermore, the word rhetoric when referring to the Big Indonesian Dictionary is effective language skills in composing or the art of making grandiose and bombastic speeches. Next, rhetoric according to Gorys Keraf is the technique of using language as an art, both spoken and written, which is based on well-organized knowledge (Israr, 1993). Jalaludin Rakhmat defines rhetoric as the development of the highest human talents, namely reason and taste, through language as the ability to communicate with the field of thought (Rakhmat, 2000).

Meanwhile, according to Wahidin Saputra, rhetoric is the study of how to speak in front of other people systematically and logically to provide understanding and convince other



people. From the descriptions of experts and the definitions explained above, the researcher concludes that rhetoric is the art and skill of speaking in front of a large audience, using both spoken and written, verbal and non-verbal language, the main purpose of which is to provide the audience with an understanding of what is being conveyed by the speaker. .

Etymologically da'wah comes from Arabic, namely *Da'a - Yad'uww - Da'watan*. SayThis has the meaning of calling, summoning and inviting. Da'wah according to Sheikh Muhammad Al-Khadir Husain is inviting or calling people to do good deeds and forbid evil in order to obtain happiness in this world and the hereafter(Aziz, 2024).

Generally, there are three approaches to da'wah, namely: *Bil-hikmah*, *Mau'izhah Hasanah* and *Mujjadi* . *Bil-hikmah* means that preaching needs to be done wisely and convey the values of wisdom. The key word is giving da'wah intelligently. Do what is preached and practice what is preached(Abdullah, 2019).

*Mau'izhah Hasanah's* method focuses on quality and useful content and how to deliver that engaging content. The key word is how the words spoken can make an impression and influence other people to then join in doing good and doing good as preached(Abdullah, 2019).

*Mau'izhah Hasanah* can also be interpreted as giving advice that is full of affection and filled with gentleness and example(Saputra, 2011). Meanwhile, the *Mujjadi method* is a discussion method that is accompanied by a valid and accountable basis for arguments and supporting evidence so that it can strengthen every opinion expressed during the discussion, although you must still respect different opinions expressed by other people(Abdullah, 2019).

From the description presented etymologically and the opinions of experts, the researcher draws conclusions about the meaning of da'wah rhetoric, namely the art and skill of speaking in front of an audience, both verbally and in writing, using verbal and non-verbal language whose main aim is to convey values. the value of goodness or da'wah ( *amar ma' ruf nahi munkar* ) which in the end is expected to influence the listener to follow the good values conveyed by the speaker or preacher to change the listener's behavior for the better.



## **Implementation of Kinesics in Da'wah Rhetoric**

In simple terms, kinesics is the study and interpretation of human body movements taken as symbolic or metaphorical in social interactions. According to anthropologist Ray Birdwhistell, who coined this term in 1952, kinesics includes facial expressions, gestures, attitudes, gait, and visible arm and body movements. Expressive movements are symbolic actions that show or emphasize thoughts, feelings, moods, intentions, attitudes and can be used in combination with or accompanying verbal communication (Rachman, 2021).

According to Birdwhistell, there are seven things that form the basis of his theory in body language:

1. Body movements have an important meaning in the context of communication. A person can give meaning to his bodily activities.
2. A person's attitudes and behavior can be analyzed because they are generally regulated and these settings can be reviewed with systematic analysis.
3. Even though the activity of body movement has biological limitations, the benefits of body movement in establishing interactions are considered a crucial part of the social-community system. That is why, different groups tend to use body language and other body movements will also automatically be different.
4. Generally, each person is influenced by the activities carried out by other people's visible bodies.
5. The way in which the body operates in relation to communication can be investigated.
6. The meaning expressed in the results of this kinesic research comes from the behavior that has been studied, such as the methods generally used in the research carried out.
7. *idiosyncratic* characteristics . This is a part of the social system that is needed together with others (Littlejohn, 2009).

If we examine the seven points outlined above, then all of the things above are relevant to be implemented in the rhetorical process of da'wah. For example in the first point. It is stated that all body movements are important in the context of communication. When a speaker is delivering his message, all his body movements can be meaningful to his listeners. For example, when a speaker places his index finger in front of his lips to form the number



one, all listeners immediately understand that the speaker wants *the audience* to be calm and quiet.

Furthermore, talking about kinesics which is part of nonverbal communication, it is impossible to separate it from its connection with *body movement* or body movements where all body movements are never free of value (Sikumbang, 2023). Body movement is also one of the things that is attached to the speaker in conveying the message of da'wah. Related to this, there are at least five types of *body movements* related to kinesics and are generally applied in the rhetorical process of preaching.

#### 1. Coat of arms

Symbols are body movements that are directly related to symbols created by body movements. For example, using signs on your fingers that form a "V" which means *victory*. Another example is giving a thumbs up, which means it is best for the understanding of the Indonesian people, but the worst for the understanding of the Indian people (Sikumbang, 2023).

#### 2. Illustration

Illustrations are gestures that are generally practiced with body movements or telling a general description with the aim of explaining something, such as the size or height of a certain object and so on. In its implementation in da'wah rhetoric, speakers (preachers) often provide illustrations of something in explaining something that may be a little difficult for some people to understand. For example, when giving an illustration of confusing rights and *falsehood*, the preacher uses the illustration of washing clothes with unclean water, so it is still impossible for the results of the washing to be clean no matter what. By providing illustrations, the listener or congregation can understand something more easily and simply.

#### 3. Display of Affection

Displays of affection are signs that occur due to emotional impulses that are visible and appear directly in a person's facial expressions, for example laughing, crying and smiling. Everyone certainly has a general perception of laughing and smiling as a symbol of happiness. Likewise, crying is described as a general sign of sadness.



#### 4. Regulators

The term regulator generally refers to body movements that occur in the area around the head, for example nodding as a sign of agreement (Sikumbang, 2023). When delivering da'wah messages, speakers often nod as a sign of agreement with the congregation, or shake their heads as a sign of disagreement and so on. This is often encountered and practiced in speakers' daily lives when delivering da'wah messages and on various occasions (Abdullah, 2019).

#### 5. Adapters

Adapter is often interpreted as a body movement that is done as a sign of irritation or a form of anger. A simple example is snorting and clenching your fists on the table as a form of irritation at a situation that has occurred

### **Implementation of Proxemics in Da'wah Rhetoric**

Proxemics is generally related and related to the state and situation of oneself in the environment. From a communication perspective, proxemics is often linked between individuals and the environment and space, such as room use, arrangement of equipment and supplies in a room (for example, arrangement of *furniture*), arrangement of seating positions or the distance between the speaker or communicator and the communicant (Rachman, 2021).

Proxemics is a study that studies body position and body distance or space between bodies when people communicate interpersonally. **Edward T. Hall** is the father of proxemic studies who first introduced this theory. Proxemics according to Hall is another form of explaining the relationship between his observations and theories about how someone uses special spaces in culture and habits for interpersonal communication.

According to Katarzyna Drag, Proxemics generally has three basic categories, namely *Interpersonal Distances*, *Territoriality* (personal area arrangements), and *Space Arrangement* (space arrangements) (Drag, 2020). Interpersonal distance means how an individual needs to manage his distance from other people when in a social environment. Hall divides it into several more categories, namely *intimate distance*, namely distance when someone has a very special closeness. This distance in this category is around 50 cm or below. The next distance





is *private distance* , namely when someone wants to be close enough but still respect each other's privacy. This interpersonal distance is generally between 50 – 120 cm.

Next is distance in the social environment. This distance is generally found when someone interacts in a busy environment and can be noticed by many people. Rarely in this section between 120 – 360 cm. Lastly is the distance related to business relations or other public needs such as holding concerts, carrying out campaigns involving thousands of people, including when holding large recitations or in Indonesia known as *tabligh akbar* . The ideal distance for this kind of activity is generally above 360 cm(Drag, 2020).

Regarding the use of this distance, in the rhetorical process of preaching carried out by a speaker to his congregation, generally the distance used is a distance at level four or a distance related to needs in the public environment, namely greater or above 360 cm between the speaker and the listener or his congregation. That is why we often find situations where there is quite a distance between the speaker or lecturer who conveys the message of da'wah and his listeners or congregation.

Generally, the speaker is placed on a stage or podium while the congregation or listeners are under the stage or under the podium. This also applies and often happens if the implementation of preaching rhetoric activities is carried out in places of worship such as mosques. The use of this distance is important for the comfort of the speaker and the congregation so that the communication message can be conveyed well(Beaulieu, 2004).

Next is *territoriality* . This is closely related to how a person provides clear boundaries between themselves and other people to be able to make a difference in the close relationship between one party and another(Drag, 2020). In the context of its application in the area of da'wah rhetoric, it is often seen that the people who are in the front row or in the closest circle of a speaker or preacher who is carrying out da'wah rhetorical activities, are close people, family, the preaching team or people who have a certain prominent position. This is not to differentiate between one congregation and another, but purely because a speaker has a circle of people closest to him in his life and this cannot possibly change even if the speaker is carrying out rhetorical activities in front of a large audience. The status of family and close people will remain forever attached to the individual speaker in all his activities. But what is interesting is that a speaker has full authority to rearrange or redetermine who can enter his





territory and who must remain outside his territory. Everything can be rearranged by the speaker according to his preferences.

The next point is *space* arrangement. This spatial arrangement has a simple meaning, namely arranging the elements needed by each individual, adding or subtracting the required attributes and so on (Drag, 2020). In the context of its implementation in da'wah rhetoric, it means how a speaker or the team working with him can build the nuance of the room that is needed and adapted to the da'wah themes needed when the da'wah rhetoric activity takes place.

For example, if the theme raised by the speaker is about Isra' and Mi'raj, then a banner is needed that explains this and who the speaker or preacher is. It can be added with appropriate stage arrangements or the arrangement can be adjusted if it is held in a place of worship such as a mosque and so on. In short, the application of this *space arrangement* in preaching rhetoric is considered very important and in accordance with today's preaching needs (Abdullah, 2019).

Arranging and arranging space neatly and relevantly is a very important thing to do. Relevant arrangements can create a positive image as well as unplanned arrangements can create the opposite image. Nowadays, the congregation or recipients of da'wah messages who are present at the location of rhetorical da'wah activities can perceive and interpret messages, whether consciously or unconsciously, that arise from an arrangement of rhetorical da'wah activities (Knapp, 1978).

## CONCLUSION

Reviewing the parts of nonverbal communication, namely Kinesics and Proxemics in preaching rhetoric, is quite crucial. Even though things that are nonverbal are considered not to be the main thing and easy to understand, they often contain and imply meanings that are sometimes stronger than the meanings expressed by verbal communication.

Summing up the results of the analysis that researchers found in terms of the implementation of kinesics and prokesemics in preaching rhetoric, at least it can be concluded with three major points as follows:



First, the implementation of kinesics in preaching rhetoric can be found in five aspects of body *movements* that are commonly carried out by a speaker in his preaching rhetoric activities, namely: a) the use of symbols. In this section, a speaker when delivering his preaching rhetorical message often displays certain symbols, for example clenching his fist as a sign of enthusiasm, showing his index finger upwards as a sign of unity and so on. b) Illustration. When conveying his preaching message, a speaker often uses easy illustrations to better understand his congregation, especially if they come from diverse educational and cultural backgrounds.

Next is c) Display of Affection. A speaker when conveying his preaching message also often sheds tears, smiles and is happy and so on. This can also affect the congregation who often follow what the speaker or lecturer does. d) Regulators. Nodding and shaking of the head are also common things found in rhetorical activities carried out by speakers or preachers in the context of rhetorical propaganda. e) Adapters. This is an expression of anger that is often practiced by preaching speakers to ignite the enthusiasm of the congregation present.

Second. The implementation of proxemics in preaching rhetoric can be seen in three aspects, namely *Interpersonal Distances* (interpersonal distance), *Territoriality* (arrangement of personal areas), and *Space Arrangement* (arrangement of space). From the discussion above, it can be concluded that this section has a very important role when implemented in the rhetoric of da'wah. The better and more maximal you are in applying these three parts of proxemics, the better the quality that can be produced in the rhetorical process of preaching that is carried out. On the other hand, the further apart and less optimally these three parts are carried out in a rhetorical da'wah process, the public or congregation can perceive a less good message (intentionally or not) in the process of rhetorical da'wah activities that are being prepared.



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