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BADIUZZAMAN SAID NURSI'S CONCEPT OF EFFECTIVE DAKWAH COMMUNICATION: A STUDY OF THE 4 ELEMENTS OF NON-VERBAL COMMUNICATION

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Abstract:

Effective dakwah communication includes verbal and non-verbal communication. A Muslim communicator or a da'include should take into account various dakwah dissemination in this case is the use of non-verbal communicative factors when conveying the message of Islam to ensure effective dakwah communication. According to scholars, the mastery and skills of non-verbal communication by the da'include such as eye contact, facial expressions, gestures, postures, language skills, use of objects and movement of the body language can help in the delivery of a dakwah message more optimally and effectively. In the 21st century, among successful da'include in the field of dakwah is Badiuzzaman Said Nursi. Among the factors of the public's acceptance of Said Nursi's preaching is his mastery in the knowledge of rhetoric (persuasion) as well as the knowledge of non-verbal communication, until it spread throughout the world. Thus, this study focuses on the effective dakwah communication of Badiuzzaman Said Nursi specifically in four non-verbal communicative elements, namely kinesic, chronemics, paralinguistics and artifactual. This method of study applied document studies for data collection by applying a content analysis approach to the data analysis process. The results showed that Said Nursi's effective dakwah communication includes at least 4 non-verbal communication coverage, as mentioned above. The findings also found that the experience of Badiuzzaman Said Nursi's preaching through various communication methods, specifically the 4 elements of non-verbal communication, helped to establish his name as a contemporary figure of dakwah and islah, thus being given the name 'badiuzzaman' which means the excellence of time.

Keywords:

Badiuzzaman Said Nursi, Dakwah, Communication, Non-Verbal, Rasail an-Nur

Introduction

Communication plays a very important role in dakwah. Dakwah communication has been the field of delivering the main teachings of Islam to its followers since long ago, to maintain peace and security. However, to achieve this, it is necessary to thoroughly understand the proper techniques and methods of Islamic communication. A significant weakness in delivering dakwah will cause dakwah activities to stagnate and further prevent the spread of the religion of grace for all the world (Thaib, 2020).

Although this important responsibility comes with great honor and great rewards, it poses many challenges, obstacles and tests too. Some of the main challenges of dakwah from the past until now are closely related to a lack of knowledge and skills such as techniques of approach and inaccuracy in the selection of themes or elements of communication, likewise in the method of delivery either of judgment or punishment. As a result, the value and dignity of Islamic communicators be they among the preachers, religious teachers or scholars, may eventually collapse in the eyes of the community (Ibrahim & Abdullah, 2019).

Thus, effective communication is not only about the manner of speaking verbally but also the ethics of speaking non-verbally. Dakwah communication is no longer limited to verbal factors but into account non-verbal factors, including dakwah material, environment, funds, target group, language skills and so on. All these elements of communication need to be mobilized in tandem to ensure that the goals or objectives of the dakwah communication are truly achieved (Aini & Nor Sad, 2017; Meerangani, 2019).

So according to dakwah scholars, one of the ways to overcome this problem is to highlight a figure who has been certified in the dakwah world, to be used as an example to follow or a model, as a guide and guideline for Islamic preachers.

“The author sees two reasons that pose the main challenges in realizing the effective instilling of noble values. First, the absence of a model for society to evaluate and second, the apprehension by the non-Islamic society about the approach that is seen solely to recruit or attract them to Islam” (Mohamad et. al., 2018)

Based on these problems, the researcher sees the need to highlight a figure that is suitable for the latest atmosphere, as well as relevant to the local atmosphere that consists of a multiracial, cultural and religious plural society such as Malaysia. The figure is Syeikh Badiuzzaman Said Nursi, a famous scholar in the world of Islamic dakwah and islah (Akhmetova, 2021).

He is a figure rich in preaching experience in various fields such as in the world of politics and statehood, education, spirituality and morality, up to the arena of war. The experience of dakwah in all these aspects, caused him to be appointed as a figure of contemporary dakwah and religious reform, so he was called 'badiuzzaman' which is the excellence of the age (Al-

Qadsi & Bidin, 2017). He did it by seriously practicing the elements of persuasive rhetorical communication, verbal and non-verbal, creative analogy and wise, to give an understanding of most people (Ozalp, 2016; El-Yasino, 2022).

Good mastery of religious knowledge and tools (mediums and communication techniques) greatly help Said Nursi's dakwah efforts when in the field. Said Nursi's credibility helped society accept him (Thomas, 2019). Said Nursi did not only focus on the use of one method when delivering the dakwah message, he diversified methods and approaches to maximize the delivery of information to the public (Khosim, Saniff & Ibrahim 2022).

Literature Studies

Among the studies discussed on Said Nursi and Dakwah is a study by Tampubolon (2018) entitled *"Thought and Activism of Dakwah Bediuzzaman Said Nursi (1877-1960)"* and Mohammad (2018) entitled *"A Brief Sketch Of The Memoirs Of The Life And Works Of Bediuzzaman Said Nursi"*. Both studies discussed the life history of Badiuzzaman Said Nursi, from the first phase to the third phase of his life, then briefly discussed the methods and strategies of Badiuzzaman Said Nursi specifically in Turkey.

Likewise, the latest study from Amin (2018) entitled *"The Thought of Badiuzzaman Said Nursi's Dakwah"*, who has studied the concept of murasalah (correspondence) as a form of delivering dakwah, proposes the method of 'ustadhiyya'h al-Qur'an' (al-Quran as the main teacher) as the basis for change and others. Similar to Amin's study, another study by Khosim, Ibrahim & Hanapi (2021) entitled *"Aspects of Human Development: Analysis of Badiuzzaman Said Nursi's Personality"* has elaborated Said Nursi's methods of dakwah in general through aspects of human development such as spiritual, emotional and intellectual.

Meanwhile, a study from Akhmetova (2021) entitled *"Said Nursi On Secularism, Religious Rights, Ethics, And Education"* discussed how Said Nursi pioneered the combined efforts between the elements of science and religion, creating harmony between European civilization and the true religion of Islam as the mainstay and main goal of his dakwah movement. In the same way, a study from Zulqarnain, Mahmood, Raheel, Ahmad & Javed (2022) entitled *"Interpretation Of Diverse Dimensions Of 'Faith' By Bediuzzaman Said Nursi And Its Impact Upon Reawakening Muslim Societies"* revealed the results of his study that Said Nursi has made the principle of 'faith' as the main key to dakwah to bring about broad changes in all aspects of human life.

The Study of Methodology

This type of research is a library research study. Nazir (2011) stated that library research is a type of research conducted to examine books, literature, notes, and problem-solving reports. While Tanzeh (2009), stated that qualitative research provides research results in the form of descriptive data, in the form of words, writing, and the behavior of the people being observed. In this study, the reviewer used primary data sources and secondary data in the process of collecting data. Primary data are obtained through his book *Rasā'il al-Nūr*, while secondary source data are also obtained through content analysis methods rather than reports on proselytizing communication investigations, resolutions from proselytizing seminars or discourses and dakwah communication *Badī' al-Zamān Sa'īd Nursī*, documents from proselytizing bodies and organizations and others.

Some studies are found to have similarities from the point of view of nature and the focus of the study of abstracts. The review article will be created based on a detailed assessment of keywords regarding communication and proselytizing, its practice in 19th century AD Turkey, as well as its relationship to proselytizing treaties in Malaysia. The data obtained have been analyzed using a content analysis framework. Content analysis techniques are understood as a way to find data and then systematically organize records of the results of the data collection (Kriyantono, 2010). The information and analysis contained in this paper can be used as one of academic contributions and references in developing effective models or methods of proselytizing communication, especially in Malaysia.

Effectiveness Of Badiuzzaman Said Nursi's Communication Dakwah

In general, Badiuzzaman Said Nursi's method of dakwah is based on the methods of 'dakwah bil-hikmah' (dakwah with wisdom), 'dakwah bil-hasanah' (dakwah with goodness) and 'dakwah al-mujadalah al-husna' (argue or reason with them in a way that is best), which these three methods are adapted from surah al-Nahl, verse 125.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“(O Prophet), call to the way of your Lord with wisdom and goodly exhortation,¹²² and reason with them in the best manner possible.¹²³ Surely your Lord knows best who has strayed away from His path, and He also knows well those who are guided to the Right Way” (Surah an-Nahl, 125)

However, in several other studies, they divided the elements of dakwah communication into two main parts, namely verbal communication and non-verbal communication. This is because Said Nursi not only conveyed his dakwah verbally but also proved it with his behavior and actions (Ushama, 2019; Khosim et al., 2022).

In his book, Rasail an-Nur, there are more than 130 topics such as al-Kalimat, al-Maktubat, al-Luma'at, al-Shu'a'at, Signal al-I'jaz fi Mazan al-Ijaz and others produced by Badiuzzaman Said Nursi with the main intention of saving the faith of the community at that time by explaining the basic principle and the factual truth of the Quran. Apart from its dense content in the form of horizontal and vertical communication themes, the production of these leaflets is also aimed at defending his student (Tullāb al-Nūr) who was facing various allegations in court, especially arguments regarding complex matters in asserting the oneness of Allah SWT, the hereafter and others (Sairi, 2015).

Like other well-known Islamic preachers or da'i, Said Nursi also has his characteristics or approach to his method of dakwah. An appropriate and strategic approach according to the current modernity will differentiate the impact and level of community acceptance of the call of dakwah (Adi Amin, 2015). Meanwhile, Faisal (2021) stated that the characteristics of Said Nursi's effective communication deserve to be emulated by all communicators, especially Islamic preachers.

“In terms of communication, Said Nursi's ideas are in line with the Active Reception model of development that encourages the members of the community (receivers) to be taking active roles in changing their fate” (Faisal, 2021)

From the point of Said Nursi's knowledge and expertise, he managed to highlight his skills in this regard. A good mastery of religious knowledge including knowledge of various mediums and communication techniques greatly helped Said Nursi's dakwah efforts while in the field. Said Nursi's credibility has helped in the community's acceptance towards him (Thomas, 2017).

Non-Verbal Communication

Non-verbal communication is the transmission of messages or signals through a non verbal platform such as eye contact, facial expressions, gestures, posture, use of objects and body language. According to Adler & Rodman (2003), non-verbal communication is "oral and non-oral messages expressed by other than linguistic means". Meanwhile, according to Bovee & Thill (2016), non-verbal communication is gestures, styles, voice intonations, attitudes and so on that will allow a person to communicate without using spoken words.

Non-verbal communication is divided into several types. Among them are the objects of communication (how to dress), touch (shaking hands), chronemics (use of time), 'gesture' (facial expression), proxemics (space), vocals (voice intonation) and environment (space dan distance) (Kristiyani, 2012). While Ruben & Stewart (2005) explained, non-verbal communication has several channels, namely paralinguage covering vocal auditory messages made in the form of speech. In addition, it also includes tone of voice, tone of speech, intonation, loudness or lowness of voice and speed of speech.

Thus, every time a non-verbal communication interaction occurs between two parties, without us realizing it will involve behavior (gestures), eye movements, changes in posture and facial expressions. Either consciously or not, these behaviors and movements are complementary to the actual speaking situation. It affects effective feedback in communication (Ibrahim et al., 2022)

4 Elements Of Non-Verbal Communication Badiuzzaman Said Nursi

The following is an extensive Said Nursi's study of dakwah communication on the 4 elements of non-verbal communication, Kinesic, Chronomic, Paralinguistic and Artifactual. These four elements are the mainstay of non-verbal communication among fellow human beings.

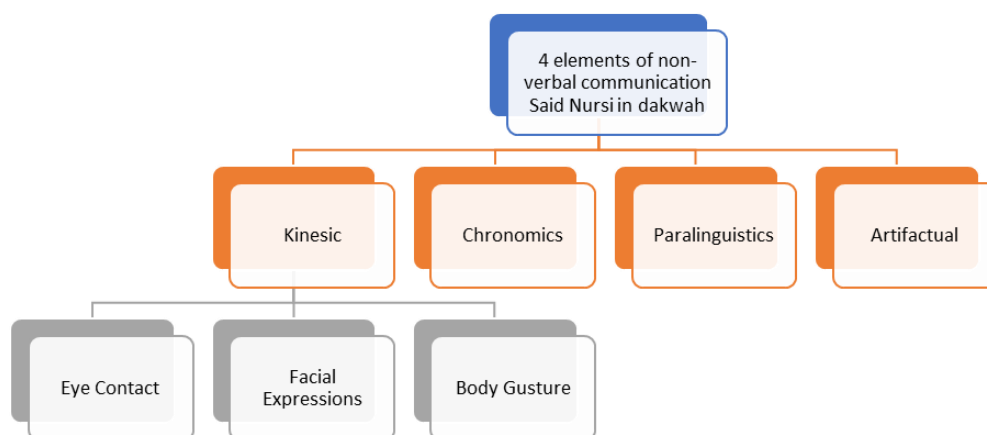


Figure 1: Four Elements Of Non-Verbal Communication Said Nursi In Preaching

Source: (Muaz, 2023)

Kinesics

Kinesics comes from the Greek "kinesis", in this context means physical movement of the body and its study. It is a study of how certain body movements such as hands, body conditions and facial expressions when communicating (Grothe, 2022). Kinesics is the main method of communication and often supports or even replaces verbal communication (Omar & Ali, 2021).

According to Richard (2009), there are many studies related to body language and found that the way a person appears in public in terms of his body gestures can determine the success or failure of one's communication. Meanwhile, according to Joshua (2007), controlling body movement while communicating is essential when conveying a message. Besides, supporting what is being said verbally, it can attract the attention of the audience or listeners (Halias, 2016).

According to Said Nursi, humans are perfectly endowed with the existence of various body parts, besides the mouth or tongue for communication. Among them are the internal and external organs, senses, feelings and body parts. All these creations have functions and roles in the context of human relations with Allah SWT as well as relations between mankind. It is a testament to the beauty and perfection of creation (Nursi, 2008)

So here are some forms of kinesic communication according to Said Nursi, which are important in the context of human relations, especially in the context of effective dakwah communication. Among the kinesic elements that will be discussed in this study are eye contact, facial expressions and body gesture.

Eye Contact

Eye contact is an important non-verbal communication channel in communication. It can give signals, and messages to others, happy, sad, and so on, such as blinking the eyes repeatedly symbolizes anxiety and others (Ibrahim et al., 2022). One's eyes even indicate a range of emotions including hostility, interest, and attraction.

In one of the leaflets (The Twenty-fifth Word), Said Nursi explained that a sight or a glance accompanied by lust can damage the heart and morals. According to Said Nursi, one does not need verbal communication in expressing harsh words for even the language of the eyes can destroy the lives of others.

“The fact that the worshipping of outward forms shakes morality badly and causes the spirit's corruption is understood from the following: just as looking lustfully and desirously at the corpse of a beautiful woman, that needs compassion, destroys morality, so too looking desirously at the pictures of dead women or at the pictures of living women, which are like their little corpses, shakes the elevated human emotions at their cores, and destroys them” (Nursi, 2007c)

Said Nursi's recommendation is in line with what was suggested by the Prophet PBUH. Based on the words of Allah which means: *"Tell the believing men to lower their gaze and be modest; That is purer for them. Indeed, Allah is All-Aware of what they do"* (Surah an-Nur, 30).

Thus, in Rasail an-Nur, when debating on women and the wisdom of wearing a hijab (veil), Said Nursi stated that the glances or stares of men make women uncomfortable.

“Women are naturally uncomfortable from the male gaze and veiling would help them elevate this problem” (Nursi, 2007a).

In reality, Said Nursi revealed what was said in the writing preach. Sukran Vahide recorded on some occasions, when interacting with women, Said Nursi always maintained his manners by guarding his eyes when dealing with them. Said Nursi will not turn to look at a woman if there is no need or interest (Khosim et al., 2021).

“The Old Said stayed in Istanbul for ten years during his youth, and he did not look at a woman once” (Vahide, 2005, 2011).

Facial Expressions

Facial expressions are responsible for a huge proportion of nonverbal communication. Consider how much information can be conveyed with a smile or a frown. The look on a person's face is often the first thing we see, even before we hear what they have to say.

However, in non-verbal communication, movements or facial expressions partly means 'gesture' or body movement (other than hands, feet, and eye movements). It is included in the kinesic elements that can interpret a message in a communication. Without us knowing it, facial expressions may change constantly while speaking or listening (Ibrahim et al., 2022)

According to Said Nursi, Allah SWT created man with the best of creation, as described by Allah SWT in the Quran, in Surah at-Tiin, verse 4 which means, "*Indeed, We created man in the best form*" (Surah at-Tin, verse 4)

Interpreting this verse, Said Nursi stated:

“Every creature is subjugated to a precise, perfect, and regular order, and all its members and organs are appointed and attached to it with a sensitive, exact balance, and measure. Furthermore, each living creature is given a well-proportioned, beautiful, and unique face” (Nursi, 2007b)

Based on the importance of this face, Said Nursi emphasizes the function and the role of the human face in the “*Risalah al-mathnawi*”. According to Said Nursi, the face that Allah SWT has given to every human being has its role and function. Even though the facial structure of every human being is the same, it has features that can be distinguished from each other.

In addition to the physical appearance of the face that can describe human characteristics such as man and woman, old and young, facial expressions can also interpret ingenuity, joy, sadness, anger and others (Nursi, 2007a).

“All glory be to Him Who includes and inscribes endless features on the page of your face. Although they cannot be comprehended by reason and beheld with a superficial look, they are discerned through insight and can be perceived in detail by a careful look. (Nursi, 2007a)

According to Said Nursi, even though on the face no language can be heard by a listener, if it is observed with a profound and sincere look, the expression on the face will tell the truth. The person's nature, character and heart will interpret his language through his face such as his smile, anger and so on. This is the destiny of Allah SWT on the *musabbab* (cause-and-effect), due to the nature and behavior of the owner's facial appearance, that is the person himself.

“What is emitted from inside to outside is in accord with the will of that Source”. (Nursi, 2007a)

According to Said Nursi, what determines the manner and expression of our faces is our intention. It will determine the expressions on our faces. If the intention is sincere, it will portray the face of sincerity, which will further guarantee that it manifests into good and positive actions and vice versa.

“In the same way, our deeds have two “faces.” Those done to please God, provide you with a transparent face, in the depth of which numberless manifestations are reflected. The lack of such an intention shows a dark, opaque face that bears nothing in the name of truth. ”. (Nursi, 2007a)

From another point of view, Said Nursi explained that the face is an image of one’s personality. The face of a communicator will initially be understood before he speaks. Hence, the ‘language’ portrayed on the face of a communicator is a sincere devotion to God.

“The imprints of their worship are discerned in their lives, manners, and even on their faces.” (Said Nursi, 2007a)

In one account of Said Nursi’s teaching, he was seen as very prudent when confronting a drunkard who was on his way to a brothel. He flashed a smile and greeted him with full of love and affection and advised the drunkard to return home, take a shower, repent and perform prayers (Nursi, 2013; Khosim et al., 2021).

Said Nursi also emphasized that our facial expressions or body reflections do not have to be extreme. A Muslim communicator who is intellectually healthy does not overreact in responding to pleasure or disappointment, anger or complaint when going through a test.

“Know, o friend, that if your intellect is sound, you should not rejoice or grieve, be angry or complain, about anything you gain or lose here...” (Nursi, 2007a)

Apart from that, a smile is one of the facial reactions or facial expressions that is very important in non-verbal communication. Said Nursi was described as the one who often smile. At one time, Said Nursi’s students offered him zakat or alms because he was one who was eligible to receive zakat. Said Nursi was from the *asnaf* and deserved to receive zakat. However, he rejected it, with a smile (Vahide, 2005).

Said Nursi’s smile at this time was a signal that he was determined to reject other people’s gifts, but in a good way. The smile is given as a sign of gratitude and a sign of appreciation for their intentions and kindness. Said Nursi’s amusing dialogue with his brother explained that he would not accept any zakat or gifts so that it would not interfere with the sincerity of his dakwah struggle (in another account, Said Nursi clarified that he would never accept zakat, alms and gifts of others to him) (Vahide, 2005).

Body Gesture

According to Said Nursi, all body parts and senses have a role and impact on human social life. They serve you with full trust. Because of that in Islam, all members will be held accountable in the afterlife. The movements of the limbs and hands (gestural) give signals about the nature of a person’s behavior, such as encouraging, preventing, aggressive and so on (Nursi, 2007c).

The importance of this body language was also discussed by Said Nursi when talking about prayer in the context of humans and God. Said Nursi divides prayer into two, namely the verbal type (petition) and both bodily actions (behavior). There are times when praying using body language (action and effort) brings results faster. So it is the same in the context of relationships with people. Sometimes body language (acting) gives more impact on the audience than verbal language (Tekke & Watson, 2017).

Another example is the character of Said Nursi when he was one of the soldiers. Vahide (2005) presents the story of Said Nursi's participation in a war on the verge of the fall of the Ottoman Empire. Said Nursi has been entrusted as an army religious functionary. According to witnesses in the war, Said Nursi was always enthusiastic in dealing with the enemy. He did not stay hidden in the trenches or ramparts, but instead moved forward and advanced forward and around, aiming to raise the motivation of the other soldiers.

“To boost the volunteers’ morale in those arduous conditions, he rarely entered the trenches, moving around the front lines on his horse, always to the fore of the fighting”(Vahide, 2005)

This action without verbal instructions is Said Nursi's non-verbal communication technique through body language (gesture and posture) to convey the message to be brave, fearless, enthusiastic and continue jihad. This is also what the Prophet SAW highlighted in his life. Many stories describe the prophet SAW acting without verbal instructions, but the prophet's gestures are enough to give a message to his followers. For example in the events of the Khandak war. The Prophet SAW also dug trenches to signal teamwork and leadership through example (Sariningsih, Yuniyanto & Isawati, 2019).

In some cases, 'stillness' or 'silent' (the body does not show any movement) sometimes carries some signals or messages. In the as-sunnah knowledge of Rasulullah SAW, it is called *takrir*, which is the act of the prophet's silence (without giving a sign of agreement or objection) and also carries an implicit message. This prophet's method of communication shows that the Prophet SAW was careful in addressing an issue so as not to be misunderstood (Rohaenah, Suhatini & Ahmad, 2020).

Said Nursi explained the fact of 'silence' in the context of human communication today there are two types. One silence brings benefits, while the other silence carries negative signals and damage. For example, in the context of *amar makruf nahi mungkar*, a person who is silent about sin and evil (does not want to prevent evil), then he gives a signal, which is either to ignore the sin or to conspire with the perpetrator of the sin. So this non-verbal action will bring damage to humans (Nursi, 2007a).

For example when Said Nursi answered a question about the tragedy of the earthquake, which gave a reward to those who committed sins and crimes, but at the same time also sacrificed the faithful and righteous Muslims. Answer Said Nursi:

“Is that it is not correct to say about any human society that only a few people have sinned? in every society, most people are in one way or another involved in the general wrongdoing. Whether it be the injustices visited upon the poor, the corruption of politicians and businessmen, public promiscuity, or general disbelief, many people cooperate silently in such misdeeds in

various ways. Whether by complacently ignoring the wrong, by profiting from the wrongdoing in one way or another, by passively putting up with it and doing nothing to stop it, or by defending the rights of miscreants to carry out their offences, guilt is more widespread than that for which a relatively small number of perpetrators is responsible.” (Abu-Rabi, 2016)

Based on Said Nursi's explanation, silence or not acting to prevent or prevent a single evil committed by a person, whether preventing verbally or actions of the body or heart is also a form of evil. This coincides with the meaning of the hadith of the Prophet SAW to prevent evil, whether verbal or non-verbal (Hadith narrated by Muslim, no. 49; Hadith narrated by Ahmad, no. 514; and Abu Daud, no. 4345)

Chronemics

Chronemics is the study of the use of time in non-verbal communication. It refers to how humans organize and use time orientation in communicating. The interpretation of time use is something subjective because it is heavily influenced by culture, status, psychology and appropriate context. Different perceptions of time, such as the importance of punctuality, can be the cause of friction in intercultural communication. Thus, time perceptions include punctuality, willingness to wait, and interactions. The use of time can affect lifestyles, daily agendas, speed of speech, movements and how long people are willing to listen (Grothe, 2022).

Said Nursi is very particular when it comes to time. Vahide (2005) presents some occasions of how Said Nursi always catches up with time to increase as much knowledge as possible as well as trying his best to use all opportunities available for dakwah. Said Nursi truly appreciated his time to deliver his dakwah so as he did not have the opportunity to get married. Most of Rasail an-Nur's writing was written while he was in prison and during his exile (Nursi, 2013)

Said Nursi reportedly had to refuse a public visit to his residence due to his appreciation of time. This is recorded in the Emirdag Lehikasi. According to Said Nursi's students, many people had come to meet him, but it was to no avail. This was because Said Nursi once stated that anyone who wants to meet him for religious matters and Rasail an-Nur, then he would celebrate them. But if the meeting was for world affairs, then he had to refuse because it was a waste of time (Vahide, 2005)

“If they want to meet with him in connection with this world and worldly matters, then, since he has earnestly given up the world, he suffers serious discomfort, because things concerning it are trivial and a waste of time” (Vahide, 2005).

Likewise, during his study at a Bayezit *Madrasah*, Said Nursi had questioned certain subjects in a school that he claimed had wasted a lot of students' time due to the repetitive syllabus as well as not keeping up with the current trend. According to Vahide (2005), the reason Said Nursi rebuked the *madrasah* was that to Said Nursi, youth time is very precious, especially for a student. There needs to be reforms in the subject system to avoid the waste of time.

Paralinguistics

Paralinguistics refers to verbal elements that come out of the mouth but not in the form of words. This form of nonverbal communication is also known as the study of tone which includes factors such as tone of voice, loudness, inflection, and pitch which can determine the

message of a communicator. Paralinguistics serves to express feelings, control, command, emphasize meaning and increase the rate of persuasion (Grothe, 2022)

Recorded in Said Nursi's life journey during the Said Awwal phase, Said Nursi grew up in adolescence with a different attitude from the norm. He was not fond of receiving a message with a commanding tone. He was known as a person with a gentle personality perhaps because of his mischievous behavior during childhood or because of his gentle heart this attitude eventually shaped Said Nursi as a person who often used a gentle and simple tone when communicating, even towards the government that was hostile to him (Vahide, 2005).

As a matter of fact, in one incident when Said Nursi was mistreated in Denizli prison, he was confronted in the courtroom to stand trial. Although Said Nursi and another student *Tullab an-Nur* were emotionally and physically tortured by the prison authority, during the defense session, Said Nursi continued to argue in a gentle and moderate tone.

“While for the most part Nursi’s tone in his defense was mild and reasoning when it came to exposing the plots against the *Risale-i Nur*, which were the cause of the trial, his words were anything but mild, despite the precariousness of his position”(Vahide, 2005)

Although there were times when Said Nursi was forced to insist on the tyranny of government officials, Said Nursi mostly chose to answer calmly and prudently. In fact, Said Nursi named the prison '*Madrasah al-Yusufiyya*' (the school of the Prophet Joseph) as a motivation for him and his students so that they would continue to refrain from their emotions patiently and endure under great pressure (Ozalp, 2016; El-Yasino, 2022).

Artifactual

Artifactual communication concerns the messages conveyed by objects that are made by human hands. They are part of the communication signals through self-appearance and dressing. Thus, aesthetics, color selection, makeup, fashion clothing, jewelry, and even hairstyle are considered artifactual that can determine personality as well as give a message about a person's status and personality. Artifacts affect how we see ourselves which we use to express our identity to others (Grothe, 2022)

In this regard, Said Nursi is a preacher known for his distinctive identity and appearance. He is known as a character in traditional clothes. The features of Islamic clothing and the Kurdish Turkish Muslim tradition had been the identity of Said Nursi since his teenage years. This was also recorded by his students when he returned to Istanbul in 1918.

“Said Nursi was still wearing the traditional dress of eastern Anatolia, but of a very elaborate kind. With a turban of fine material wound around a black cap, its tip hanging down over one shoulder, he looked very imposing” (Vahide, 2005)

Kinyas Kartal, a well-known figure in the Van district, also described the material and color of Said Nursi's turban, saying that the turban that Said Nursi often worn was made of a white muslin cloth. It was wrapped twistedly around his head. While the clothes worn him were a type of clothing that is referred to as *cübbe* or in Arabic *jubba* (cloak). The features of the traditional religious clothing in the middle of the society which was beginning to retreat from

its religious identity was a form of jihad in dressing. This identity helped to boost the image and character of Said Nursi who was distinctive in the eyes of the community (Vahide, 2005)

One time, on November 25, 1925, the government under the rule of Mustafa Kamal Atatürk enforced the Hat Act (*Sapka Kanunu*) in Turkey, an act prohibiting the Turkish from wearing religiously designed head coverings. Among the head coverings that were banned at the time such as *fez* (traditional Turkish hats made of red and fringed laken cloth) and turbans for men and at the same time western clothing such as European-style hats was made mandatory. Those who insisted on wearing these religious-style clothes are considered to violate government regulations and will be subject to punishment (Vahide, 2011).

It was reported that although it was verified that hundreds of people had been arrested only on the grounds of traditional clothing, Said Nursi did not budge with his stance. He refused to remove his turban and robe, even wearing it until the end of his life (Vahide, 2005). There was one time when he was arrested and on trial under this Headgear Act, Said Nursi answered the judge's question by saying, "*This turban comes off with this head!*". As a result, he was sent to Denizli prison (Nursi, 1959).

According to Vahide (2005), after Said Nursi was released from Eskisehir prison in 1935, he was then detained and sent to a region called Kastamonu the following year 1936, serving a sentence of exile or house arrest. Here, Said Nursi has been detained for over seven years and had produced several writings such as the 'The Supreme Sign' as well as the letters of Kastamonu Lahikası. It was during this period too, Said Nursi remained in his Islamic attire despite being aware of the risks he would face.

“He also could not abide the compulsory changes in dress. Nursi’s refusal to abandon his Islamic gown (jubah) and turban were doubtless made the pretext for the harassment he received” (Vahide, 2005)

Interestingly, during the period of detention and strict supervision by the police in Kastamonu, and the Dress Act is still in effect, Said Nursi managed to maintain the Islamic and traditional manner of dressing which caused astonishment among the locals. The difference was that the *turban* and the robe he wore were black. This is told by Abdullah Yegin, the oldest student of Rasail an-Nur when he visited Said Nursi at Kastamonu.

“Said Nursi was wearing a black turban and a long gown, also black. It was impossible to go out dressed in such clothes at that time, above all with the police” (Vahide, 2005)

Said Nursi’s in conveying his dakwah through clothing continued after his exile in Emirdag countryside (a village in the town of Afyon) that was after his release from Denizli prison on July 31, 1944. Following the government regulations prohibiting the wearing of turbans at the time were still in effect, his actions were often suspicious and were closely observed by government officials, as he was always wearing a robe and turban. But he still chose not to change his dressing style. In fact, he would rather choose not to leave his place of residence to defend his traditional way of dressing (Ramli et al., 2015).

Conclusion

Said Nursi is a prolific Islamic figure who was very active in the field of dakwah and human development. He has left us a legacy of his struggle in dakwah mission that is still remembered

and fought by the present generation. The preparation of his dakwah strategies through mastery and skill which include rhetorical knowledge, made Said Nursi's method of preaching more popular than other scholars of his contemporaries.

According to Ozalp (2016), Said Nursi has discovered and mastered the appropriate communication tools for persuading and attracting dakwah targets. Said Nursi not only focuses on the content of dakwah like other traditional scholars but also gives serious emphasis to the technical strategies of dakwah, such as in the aspects of body language, appearance, verbal and non-verbal persuasive preaching etc.

Thus, this study can highlight the contribution and good services of Badiuzzaman Said Nursi in the field of effective dakwah communication through non-verbal communication elements, specifically the 4 elements mentioned, as to be appreciated and practiced by the Muslim community, especially among Islamic preachers. Based on the experience and certification from many Muslims as well as non-Muslim scholars, he is the right worthy figure to be considered among the great and relevant models of da'i in the current state of today's society especially in Malaysia, in the context of successful and effective dakwah communication

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