

KINESIC Communication in the Qur'an (Research of Kinesic Verses in the Facial Region in the Qur'an)

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Abstract

This research will develop a new understanding for scholars and the Muslim community regarding nonverbal communication from the perspective of the Qur'an. The claim to be a holy book causes the Qur'an to be seen as the word of God, which should talk about various things, including nonverbal aspects of the human face and things related to them (postures and gestures that accompany facial muscle dynamics). On that basis, this research was conducted to answer questions related to kinesic or non-verbal communication from the perspective of the Qur'an. Using the primary data source of Al-Qur'an texts and al-Farmawy's thematic interpretation (mauḍū'i) research method, the results of this study show that, different from conventional secularistic nonverbal or kinesic communication paradigms, the Al-Qur'an paradigm is based on religious ideas that are sacred, futuristic, and emphasize the inseparable relationship between social and transcendental aspects. The verses of the Al-Qur'an not only affirm the positivism and functional aspects of conventional communication science but even express ideas that conventional communication science does not have namely, about the nonverbal of the human face before death and in the second life after death.

Keywords: Human Face, Al-Qur'an, Kinesic, Nonverbal Communication.

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1. Introduction

The study of nonverbal communication, changes in facial expressions, and meaningful looking-away movements are called kinesics. This term is derived from the (κίνησις) Ancient Greek word kinesis, which means "movement". In contemporary social and cultural life, kinesics is often equated with the term "body language." According to anthropologist Ray L. Birdwhistell, who introduced this terminology for the first time in 1952, kinesics is part of nonverbal communication that relies on the movement of three aspects of the body, namely: the facial (facial), limbs other than the face (gestural), and body posture (postural). The message displayed by Muhammad to 'Abdullah bin Ummi Maktūm in the case above is a nonverbal kinesic message in the facial domain.

From a number of things that have been mentioned, it can be seen that since the past 14 centuries, the Al-Qur'an has given hints about nonverbal communication between humans. In addition to Surah 'Abasa [80:1], it is suspected that there are also other verses that contain kinesic content, both facial and gestural, in the Holy Scriptures, which are a source of reference for Muslims. For this reason, this study intends to identify which verses in the holy book talk about kinesics, in what context the verses were revealed (*asbāb al-nuzūl*), and how their relevance is to contemporary scientific developments in the field of communication.

Despite the fact that more than half of all social meaning in the communication process, particularly in face-to-face form, is obtained from the nonverbal aspect, as produced by a number of important communication research studies, few scientific writings have looked at the nonverbal aspect and its relevance to the Qur'an. The various books and research reports produced so far still tend to focus mainly on Qur'anic themes on the verbal dimension, especially those related to processes, values, principles, impacts, and ethics. From this aspect, various issues, themes, or words related to verbal communication in the Qur'an are discussed. For example, regarding the use of words that describe communication activities, *qara'ā* (reading), *baligh* (delivering), *qul* (sayings), or *da'ā* (exclaiming). Similarly, various verbalities are examined from the standpoint of their purpose or what leads to the content of communication. In this context, an in-depth discussion is found regarding the use of the words *hikmah*, *mau'izah*, *mujādah*, *qaulan layyinān*, *qaulan ma'rūfān*, *qaulan sadīdān*, *qaulan balīgān*, *qaulan maysūrān*, and *qaulan karīmān*.

The lack of information regarding nonverbal communication in the context of the Holy Qur'an can also be seen in the reference books used in the lecture process. Various references to the science of communication used by many Islamic religious tertiary students in

Indonesia, at both undergraduate, masters, and even doctoral levels, do not mention nonverbal communication based on the perspective of the Koran in a comprehensive manner. Various discussions about wordless communication often refer to the arguments and research results of Western scientists, especially in Europe (Germany) and the United States. Islamic aspects, especially in the use of verses or hadiths, are often the only justifications for the arguments and research results. Therefore, it is not surprising that many scientific papers produced by students of Islamic communication studies tend to have a secular paradigm, so that these works do not seem to stand firmly on the perspective of the Qur'an. Once again, verses and hadiths are only used as labels and support for opinions that tend to be secular and value-free.

Realizing this, efforts to Islamize communication theory have actually been proposed by Syukur Kholil and Hussain et al., each through research results that are then recorded. Gratitude discusses it in Islamic Communication, while Hussain et al. discuss it in Twenty-five Questions and Answers Regarding Islamic Communication. According to Syukur and Hussain, efforts to Islamize communication studies can be realized by understanding the context of communication from the perspective of the Qur'an and Hadith, mastering secular communication theories, studying the weaknesses of secular communication theories, then building a new theory based on an Islamic perspective and testing it thoroughly. continuously so that it is epistemologically proven and can be approached with scientific philosophy.

Efforts in this direction can at least be seen from the publication of a number of books on Islam and communication that later became references in communication studies at various Islamic religious universities. These books, for example, include Islamic Communication by A. Muis, published in 2001; Gratitude Kholil's Islamic Communication (2007); Ethics of Islamic Communication by M. Tata Taufik (2012); Communication Quotient: Communication Intelligence in Emotional and Spiritual Approaches by Ellys Lestari Pambayun (2012); Islamic Communication by Harjani Hefni (2015); Transcendental Communication: An Integrated Science Perspective by Nina Winangsih Syam (2015); and Prophetic Communication by Akhmad Muwafik Saleh (2021).

Within certain limits, a number of the books mentioned above succeeded in carrying out the discourse on the Islamization of communication science. However, as mentioned at the beginning of this paper, these books tend to focus on the verbal aspects of Ansikh. The nonverbal communication contained in the main source of Islam, in this case, the Qur'an, tends to be marginalized. In fact, apart

from a number of terms related to verbal communication, the Qur'an also cites nonverbal communication. One of a number of verses that contain this, for example, is found in the first part of Surah 'Abasa (80). This surah is very thick in its communication content; in fact, it was deliberately revealed as a correction and rebuke by Allah for the unethical behavior of the Prophet's (Muhammad) face when carrying out nonverbal communication. " Meaning: He (Muhammad) was surly and turned away because a blind man ('Abdullāh bin Ummi Maktūm) had come to him. Do you think he wants to cleanse himself (from sin) or be taught, and then the teaching will benefit him? As for those who feel that they are self-sufficient (the Quraysh dignitaries), then you serve them. If he does not clean himself (faith), there is no (reproach) on you. And those who come to you in haste (to get teaching), you ignore him because he is afraid of Allah. Never again! "Verily, the teachings of God are a warning."

In Surah 'Abasa [80:1–11], as shown above, the nonverbal aspect is seen through the expression "abasa wa tawalla," which is translated sociologically with the phrase "surly face and look away." In its basic meaning, the word "abasa" means to frown, while "tawalla" means to look away.

According to the interpreters of the Qur'an, this verse was revealed as a result of Muhammad's attitude towards 'Abdullāh bin Ummi Maktūm when he was explaining Islam to polytheists in Mecca with Al-Walīd bin Al-Mugīrah as the main character. It was at this time that a blind man, Abdullah bin Ummi Maktūm, came, who, because of his blindness, did not know the urgency of the communication that Muhammad was building with a number of people who had already been there. 'Abdullāh interrupted Muhammad's conversation; he asked to be taught about Islam.

It turned out that his arrival and behavior were not liked, especially at that time when Muhammad was really hoping that his verbal explanation would be able to motivate Meccan figures to embrace Islam so that they could make a positive contribution to the development of further da'wah. Even so, Muhammad did not rebuke, rebuke, or communicate verbal messages to 'Abdullāh bin Ummi Maktūm. What happened at that time was only a change in facial expressions and a turning away of the face, from being previously focused and enthusiastic towards Al-Walīd bin Al-Mugīrah and a number of other Meccan figures to frowning, grimacing, and looking away from 'Abdullāh bin Ummi Maktūm. An emotional message was evident in the form of Muhammad's displeasure with the attitude and verbal message that 'Abdullāh bin Ummi Maktūm sent him.

2. LITERATURE REVIEW

Just as there are different views on the classification of nonverbal communication, there is also a diversity of arguments regarding the forms of nonverbal communication among communication scientists. Even so, the difference is generally only in the inclusion of names or terminology. Substantially, there are still similarities. Therefore, based on this, it can be stated that forms of nonverbal communication at least consist of kinesics, paralinguistics (vocalics), physical appearance, scent, spatial orientation, personal distance, the concept of time, silence, color, and artifacts.

2.1. Kinesic

In Verbal and Nonverbal Communication, Alo Lilioweri explains that kinesics is body language. It is a symbol of communication made through body movements and conveyed to others. If you pay attention to the movements of the other person, you can understand a lot of body language. By knowing and understanding the body language of the other person, the speaker can avoid misunderstandings and awkwardness in communicating. Besides that, it is also useful for strengthening the influence of communication, building relationships more quickly, recognizing signs of deceit in the communication process, recognizing signs of boredom, and understanding what is not said but is in the mind of the other person.

Considering that kinesics are nonverbal codes shown by body movements, those body movements are not value-free. In this context, there are five kinds of body movements that have a kinesic meaning, namely :

1. Emblems.

Emblems are gestures that are directly related to symbols created by body movements. For example, using the V finger, which means victory or victory; raising the thumb, which means the best for Indonesians but the worst for Indians;

2. Illustrators. Illustrators are gestures made with body movements to explain something, such as the size or height of an object under discussion.

3. Affective Display

Affect Display is a sign that occurs because of an emotional drive that affects facial expressions, for example, laughing, crying, and smiling. Almost all nations in the world see the behavior of laughing and smiling as a symbol of happiness, while crying is symbolized as a sign of sadness.

4. Regulators.

Regulators are body movements that occur in the head area, for example, nodding to signify agreement or shaking as a sign of refusal;

5. Adapter.

Adaptory is a body movement that is done as a sign of aggravation. For example, grunting and clenching fists on the table.

Research findings on body movements state that there are differences in body language cues from one culture to another. For example, through gestures of eye contact, Greeks look at each other more in public, both with those they are conversing with and with other people. They will be disappointed if others do not reciprocate and will believe that they are uncared for and ignored. Swedes see each other less than Europeans, but they do see each other for a lot longer. Arabs rely heavily on eye contact when speaking, whereas Japanese look less at others and tend to focus their eyes on other people's necks when conversing. As with other gestures such as facial messages, postural messages, and gestural messages, there are differences between one culture and another.

As previously explained, there are many nonverbal messages that have been classified by experts according to their respective perspectives, such as kinesic, paralingual, spatial, time artifacts, smell, and others. Of all the research on nonverbal communication, the most widely known is the study of kinesics, or body language. Body movement is a nonverbal behavior in which communication occurs through the movement of a person's body or body parts. Body movements include eye contact, facial expressions, gestures, posture or stature, and touch. Every time you speak with other people, the spoken word is complemented by body language, whether you use it consciously or not. There is personal development value to be gained from developing the ability to use body language, just as there is in developing any other personal ability. But this value will be even greater if it can bring higher communication effectiveness in terms of contribution to personal development and the exploitation of human potential. Body language plays a very important role in self-presentation and impression management.

In *Communication Studies: An Introduction*, Deddy Mulyana states that kinesics is a term coined by a pioneer in the study of nonverbal language, Ray L. Birdwhistell. In this sense, every part of the body, such as the face, hands, feet, and even the body as a whole, can be used as a symbolic gesture. Apart from that, in another book, Deddy also states that gestures, body movements, body postures, head movements, facial expressions, and eye contact are behaviors that are all called "body language" and that they contain very potent meanings.

Referring to the origin of kinesic studies, the initiator of kinesic studies is Ray L. Birdwhistell, who uses linguistics as a model for kinesic studies. To strengthen his argument, Birdwhistell compiled seven assumptions that became the basis for his theory of kinesics. These assumptions:

1. Every body movement has potential meaning in the context of communication. People can always give meaning to every activity of the body.
2. Behavior can be studied because it is organized, and the way it is organized can be studied in a systematic way;
3. Even though bodily activities have biological limitations, the use of gestures in interactions is considered part of the social system. Different groups of people use different gestures.
4. The actions of other people they see have an impact on people;
5. The ways of making gestures that function in communication can be learned;
6. The meanings found in body language research are obtained through behavioral studies and the research methods used.
7. A person's unique body movements that are still accepted as part of a larger social system.

An example of body language that is universally understood, as stated by Ekman and Friesen in Siregar, shows that people from thirteen different cultures can accurately distinguish body language expressions of joy, surprise, disgust, fear, anger, sadness, and disgust. In cultures around the world, people smile when they are happy and frown when they are angry. Paul Ekman and Wallace Friesen conducted research on the theory developed by Birdwhistell before, resulting in a very good general model of kinesic behavior or body language by focusing attention on the face and hands. They analyze nonverbal activity in three ways, namely:

1. The original source of action Nonverbal behavior origins can be innate, which is from the nervous system; general behavior required for survival (species-constant); or from variants across cultures, groups, and individuals. For example, one might mistake a person raising their eyebrows as a sign of astonishment, and the movement of raising the eyebrows is innate. The activity of marking territory, for example by making fences or stakes in the ground, is species-contingent. The gesture of shaking the head to say "no" is culturally specific because shaking the head can mean different things in different cultures.

2. Tagging or coding is the relationship between action and its meaning. An action is random or accidental (arbitrary) because there is no meaning attached to the sign itself. For example, through cultural convention one agrees that nodding is a sign of approval, but this designation is entirely coincidental because there is no inherent meaning to the nod. The next nonverbal sign is iconic, namely the resemblance to the object it represents. For example, someone often paints in the air or moves their hands to show a certain shape in order to clarify what is being talked about. Another nonverbal sign is intrinsic. Actions that have been marked intrinsically contain meaning in itself and at the same time become part of what is to be shown. Crying is an example of intrinsic marking. Crying is a sign of emotion, but crying is part of that emotion too;

3. "Use" or "usage" is the degree of nonverbal action used to convey information. A communicative act is one that is intentionally used to convey meaning. Interactive actions are actions to influence the behavior of participants or other parties. If an action is both intentional and influencing, it is classified as communicative and interactive. For example, if you deliberately wave to a friend as a sign of greeting and the friend waves back, then this action is categorized as communicative and interactive.

Consciously or not, the human body provides many cues in the interaction process. Referring to one of the meanings of kinesics, namely, body movements that include eye contact, facial expressions, gestures, posture or stature, and touch, specifically, the classification of body language can be in the form of facial expressions, eye contact, postures, gestures, and touch.

2.2. Facial Expressions

It is undeniable that facial expressions have a big contribution to the ongoing communication process. A person's emotions are usually reflected through the face, which is sometimes difficult to cover up because the face tends to give signals spontaneously. The signals given by the face have many meanings that can help a person achieve a good level of interaction and communication.

Often, the face is the first part of a person that is seen when communicating. so that various kinds of facial expressions are widely used in greeting meetings. Facial expressions have great power in controlling the type and quantity of communication that takes place between individuals. Birdwhistell estimates that there are 250,000 possible facial expressions. The face is a clue to understanding one's emotions; one's facial expressions displayed can be assumed to be synonymous with joy, anger, hatred, fear, awe, astonishment, shock, nervousness, embarrassment, sadness, and a number of other

feelings. Smiles, glares, smirks, sullen faces, gloomy faces, and so on are not just implications of muscle movements; they signify someone's hidden feelings or intentions that are often not realized by the culprit.

Facial messages, or messages through the face, use facial expressions to convey certain meanings. Various studies show that the face can show at least ten groups of meaning, namely: happiness, surprise, fear, anger, sadness, disgust, criticism, interest, amazement, and determination. Leathers concludes the studies on the face as follows:

1. The face communicates judgment with a happy or displeased expression, indicating whether the communicator perceives the research object as good or bad;
2. The face communicates interest in or disinterest in other people or the environment;
3. The face communicates the intensity of involvement in a situation;
4. The face communicates the level of individual control over his own statement;
5. The face communicates presence or a lack of understanding.

Facial expressions are arrangements of the facial muscles to communicate emotional states or reactions to messages. The three groups of muscles that are activated to form facial expressions are the forehead and eyes; the eyes, eyelids, and bridge of the nose; and the cheeks, mouth, part of the nose, and chin. Knapp put forward the results of the study with the FAST measure above as follows:

1. The best predictor of feeling happy is the area in front of the eyes;
2. The eyes express much sorrow;
3. The area around the eyes and lower face expresses a feeling of surprise;
4. The feeling of anger is best identified with the face below the forehead;
5. The lower facial area best predicts disgust or disapproval;
6. Most feelings of fear can be recognized in the eye area.

Facial expressions provide honest information about a person's emotions when done spontaneously, but because of the display rules discussed earlier, they sometimes cannot provide real information. Usually, by paying attention to the signs on the face, one can predict how the person he is observing is feeling at that time. Intuitive people will usually easily understand and interpret it, which will be further

strengthened if it matches the verbal message that is in line with the nonverbal signals seen through the face.

2.3. Eye Contact

Eye contact, which refers to gaze or gaze, is how much or how often a person looks at someone else in the communication process. Eye contact conveys many meanings. This shows whether someone pays attention to the other person. In addition, eye contact also conveys a range of emotions such as anger, fear, or affection. Although the amount of eye contact varies from person to person and from situation to situation, studies show that speakers can maintain eye contact about 40 percent of the time while talking and listening as much as 70 percent of the time.

There are so many adjectives that can be used to qualify eyes, such as: happy, vengeful, cruel, cunning, melancholy, mischievous, innocent, friendly, dim, sad, and so on. The most expressive part of the eye is the eyeball; the eyeball will enlarge when faced with a positive situation, especially something that is exciting or happy. Instead, the eyes will shrink when faced with a negative situation that makes someone feel annoyed or angry.

The study of the use of eye contact, including eye reactions, in communicating is termed oculusics. Eye contact has two functions in interpersonal communication. The first function is as a regulator, namely, to tell whether someone will continue interaction with other people or avoid them. The second function is expressive, namely telling others about how you are feeling.

A number of factors have been shown in research to be related to eye level, including distance, physical characteristics, personality, topic, situation, and cultural background. Based on this research, it can be predicted that, in general, there will be more eye contact when a person is physically separated from other people, when the topic being discussed is impersonal, and when there is a high level of interest in the reactions of others. In certain cultures, greater eye contact also occurs when one person tries to dominate or influence the other. Cultures that emphasize eye contact during conversation generally perceive it as being friendly, trying to be involved, tending to listen rather than talk, or when one person is dependent on another.

In the context of facial expressions, apart from the eyes being able to provide high opportunities for response and response in a situation of human communication, facial muscle movements that create forms of universal signals are defined as forms of liking that can attract interest for long and enjoyable communication.

2.4. Posture

Theoretically, postures can be categorized as open or closed. Whether open or closed, postures reflect emotions, attitudes, and intentions. In this context, it appears that:

1. An open posture involves keeping the torso open and exposed. This type of posture indicates friendliness, openness, and willingness. Open postures are softer and more forgiving and gentle. Hands apart, arms resting on the lap or on the arm of a chair. In this posture, there is openness and interest in others and a willingness to listen.
2. The closed posture involves frequently hiding the torso by bending forward and keeping the arms and legs crossed. This type of posture can be indicative of hostility, unfriendliness, and anxiety. Closed is seen as people guarding their space with folded arms, putting up closed barriers with their legs crossed, and looking away from others in conversation. The eyes can be averted, or a strong, challenging gaze can be the mood of the pose.

Personal space is an important part of posture. These are called proxemics and range from intimate to public distances in the area of posture. Many people do not like having their personal space invaded and can feel claustrophobic in situations where their space is invaded. As a result, mapping postures and gestures is critical in communication. Every time the human body sends messages about itself through postures and gestures.

2.5. Gestures

A gesture is a movement of the hand, arm, and fingers used to explain or emphasize something. When a communicator says "about this high" or "almost this round," then the communicator expects to see the gestures following the verbal explanation. Humans differ in the number of gestures used to follow their verbal utterances. There are people who "talk" with their hands far more than others.

Gerard Nierenberg and Henry Calero suggest that gestures are used to express various things, including openness, defensiveness, readiness, reassurance, frustration, self-confidence, anxiety, acceptance, hope, relationship, and suspicion.

Gestures can also be understood as movements of the body, head, hands, and feet that are intended to convey a certain impression. Gestures have an important role in communication because they can substitute for and complement verbal language. In almost all cultures, gesture has become a symbol monopoly in communication. Each person can transmit a large amount of communicative data from head movements. For example, if someone asks a question, the answer can

be given by using a shake of the head instead of the word no or shaking the head in place of the word no. Among the various types of gestures are:

1. A directing sign. One type of gesture is the use of signs that underline or emphasize certain points in a verbal message. For example, this movement is the movement of the head, hands, or fists, or the movement of the index finger or hand. Examples of these gestures include using the index finger to signal others.

2. Yes and no signs. Other types of gesture are categories of yes or no signs. Usually head movements are used for this sign, and maybe this has been common in some cultures, such as moving the head down and up to say yes and moving the head left and right to say no, or, in other words, it can be said to nod to sign yes and shake to sign no. The head gesture that says yes also has a variety of meanings.

a. A nod of the head showing concern;

b. A nod of understanding is a sign that someone understands what he hears or is talking about.

c. Nod as a sign of agreement with what was discussed;

d. Nod to encourage;

e. The nod justifies the fact, that is, justifies the fact conveyed by the speaker.

3. Sign greetings at the meeting, greetings are another form of gesture. The best known form of greeting is shaking hands, kissing, or hugging as a sign of being happy about someone's arrival, because the greeting used usually reflects the individual's relationship;

4. The Bond mark Signs of these gestures, such as people walking hand in hand, holding hands, drinking from one glass, sitting and walking physically close, and always sharing any object, show others that they have a certain bond.

5. Separation mark This sign refers to the crossing of the arms and legs to hide or hold a part of the body from view. Isolation cues may be intentional messages, although they are often not. Other gestures include propping up the chin, supporting the cheek, and touching the mouth, and these gestures are signs of being insecure or feeling anxious, even if the person is not aware of those feelings.

Gesture messages show the movement of some limbs, such as the eyes and hands, to communicate various meanings. According to Galloway, gestural messages are used to express:

- a. Push or restrict;
- b. Adjusting or contrasting;
- c. Responsive or unresponsive;
- d. Positive or negative feelings;
- e. Noticing or not paying attention;
- f. Smooth or not receptive;
- g. Approve or reject

Gestures allow a level of expression and subtlety in a way that seems impossible with other aspects of nonverbal communication. Movement or gestures can convey most of what is thought. Michael Argyle suggests that there are five different functions that can be represented by gestures, namely:

- a. Illustrations and other speech-connecting signs;
- b. Konventional signs and sign language;
- c. Movements express emotions;
- d. Movement expresses personality.
- e. Movement in religious activities and rituals.

2.4. Touch

Haptics is the formal term for touch. Touch is placing part of the body in contact with something. This is the first form of nonverbal communication experienced by humans. For toddlers, touch is the first tool for receiving messages of love and comfort. Touching behavior is a fundamental aspect of nonverbal communication in general and of self-introduction in particular. Through touch, humans communicate a wide variety of emotions, feelings, and messages to others. Touch is also understood as a gesture denoted by the body. According to its shape, body touch is divided into three types, namely:

1. Kinesthetic gestures, for example, holding hands as a symbol of intimacy or intimacy;
2. Sociofugal, which is a handshake or embracing gesture;
3. Thermal, which is a gesture shown by touching the body when it is too emotional, is a sign of very close friendship.

Humans touch in various conditions and ways, depending on the situation, conditions, and cultural influences. Touching occurs more frequently in certain situations, such as:

1. When giving information and advice rather than receiving it;

2. When commanding rather than being governed;
3. When helping rather than being helped;
4. When influencing rather than being influenced,
5. Being at the party;
6. When expressing joy rather than listening to other people's happy stories;
7. When seeing other people's worries instead of conveying worry to them.

Touch is essential in the communication process. Like other forms of nonverbal communication, touch can also convey different meanings according to cultural background. It is also bound by context. According to Heslin, there are five categories of touch, which range from very impersonal to very personal, namely:

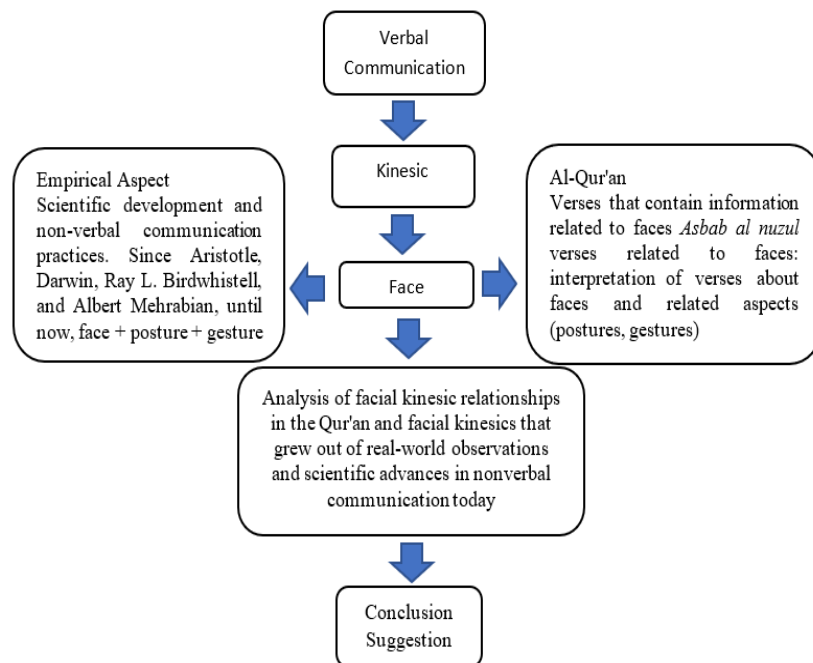
1. Functional-professional, cool-touch, and business-oriented;
2. Social-polite touch that builds and reinforces expectations, rules, and social practices that apply;
3. Warmth of friendship, a touch indicating affection or a close relationship;
4. Love intimacy, touching, emotional attraction, or feeling attachment;
5. Sexual arousal through touch, which is closely related to the previous category but with sexual motives.

3. Research Method

The primary data source for this qualitative study is the text of the Qur'an. Having a library research style (reference study), using the *mauḍū'ī* (thematic) interpretation method, and being approached through an Islamic communication approach that is rationalistic, abstract, simplifcative, and allows for a rational interpretation of the object of study, data and qualitative presentations are the foundation of the research. The nature of this research is the antithesis of quantitative research, a type of research in which the procedure for finding results uses statistical or quantification mechanisms. As a result, whereas quantitative research is highly measurable and objective, the measurable results of qualitative research presented in this research's descriptive sentences are subjective in nature, allowing them to be discussed as argumentative discourse. Operationally, this research collects verses of the Qur'an that contain kinesic messages in

the facial area and matters that are relevant to or related to them. Taking into account that the research carried out is based on the principle of developing arguments regarding the relationship of the Qur'an and nonverbal aspects with the very qualitative nature of the research as mentioned above, to ensure the validity, quality, and reliability of the analysis process on existing data, all the collected verses are discussed using the principle of thematic interpretation by looking at the *asbāb al-nuzūl* aspect (because the verse was revealed) and the perspective of the commentators on each verse to then look for its relevance in the context of communication science. Figure 1 shows an illustration of the thinking framework used in this study.

Figure 1. Illustration of the Thinking Framework



4. Result and Discussion

Various cultures interpret the face as a typical description of a person. Anatomically, the face in question is the front part of the head, which houses the organs of sight, olfactory organs, the mouth, and the jaws. In humans, the holding area extends from the forehead to the chin. As seen through the thesaurus and bilingual dictionaries, including the Big Indonesian Dictionary, the anatomical meanings above are similar to the cultural meanings. In this dictionary, "face" is defined as "the front part of the head, facial features, and face."

4.1. The Source of Facial Words in the Qur'an

The word face (وجه , wajh), its derivation, and other words and phrases with similar meanings can all be found in the Muslim holy book; it is not a new word or terminology, but one that appeared and was used at least 150 years before the verses of the Al-Qur'an were lowered for the first time. This argument is based on data that can still be traced in the form of written documents by the Arabs in the form of Jahiliyah poetry (al-syi'r al-jāhiliy) which at that time was used as a means of describing moods and reality.

One relevant indication of this can be obtained from the works of jahili Arabic poetry written by early poets, for example by Umru al-Qays who is considered the first person to introduce literature in the form of poetry, which later became the most popular genre in literature. pre-Islamic Arabic. So far, the work of al-Qays is the oldest work that can be traced. Therefore, when the period of his popularity and even the creation of his works are compared with the arrival of Islam, at least there is a span of about 150 years. Although there are remains of the Persian and Byzantine empires in the form of inscriptions found by experts in Semitic studies who report on the kingdoms of Gassasinah in Syam, Munaḍirah in Hirah, and Kindah in the north of Najd, news about history before the sixth century AD is very limited. Therefore, as a periodization, the period of Jahiliyah when the poetry of Umru al-Qays reached its peak of popularity can only be limited to 150 years before Islam. The period before that was called the first period of the Jahiliyah phase.

4.2. The faces in the Qur'an

a. The Face of Allah and the Face of Man in the Qur'an

In the context of the word wajh as previously used by the ignorant Arab community, the Qur'an also uses the word in a number of places. This word then entered the realm of the Archipelago's language and culture, becoming a word that is interpreted in a single language dictionary or thesaurus as "the front part of the head; facial features; advance; figure; something that appears first; description; and style." In English, the equivalent for face is "face." Later communication studies used the word "face" as the basis for the birth of "facial terminology," a term that describes messages communicated through facial or facial muscle movements. Apart from being used on things that refer to human aspects, the Qur'an also connects wajh with the existence of divinity. In other words, in the Qur'an, there is the word wajh, which has the meaning of "face" or "face," which is associated with Allah, and there is also one that is specifically intended to describe human nature. Arranged chronologically based on the systematics of

muşhaf 'uśmāny, Table 1 shows a comparison of the verses of the Qur'an about faces that are intended for Allah and humans.

Table 1. The Face of God and the Face of Man in the Qur'an

Regarding Allah				Regarding humans			
Position In The Qur'an	Surah Name	Verse	Number Of Verses	Position In The Qur'an	Surah Name	Verse	Number Of Verses
Surah 2	Al Baqarah	115, 272	2	Surah 2	Al Baqarah	115, 272	2
Surah 6	Al An'am	52	1	Surah 3	Al An'am	52	1
Surah 13	Al Ra'd	22	1	Surah 4	Al Ra'd	22	1
Surah 18	Al Kahf	28	1	Surah 5	Al Kahf	28	1
Surah 28	Al Qasas	88	1	Surah 6	Al Qasas	88	1
Surah 30	Al Rum	38, 39	2	Surah 7	Al Rum	38, 39	2
Surah 55	Al Rahman	27	1	Surah 8	Al Rahman	27	1
Surah 76	Al Insan	9	1	Surah 10	Al Insan	9	1
Surah 92	Al Lail	20	1	Surah 12	Al Lail	20	1
				Surah 14	Al Baqarah	115, 272	2
				Surah 16	Al An'am	52	1
				Surah 17	Al Ra'd	22	1
				Surah 18	Al Kahf	28	1
				Surah 20	Al Qasas	88	1
				Surah 21	Al Rum	38, 39	2
				Surah 22	Al Rahman	27	1
				Surah 23	Al Insan	9	1
				Surah 25	Al Lail	20	1
				Surah 27	Al Baqarah	115, 272	2
				Surah 30	Al An'am	52	1
				Surah 31	Al Ra'd	22	1
				Surah 33	Al Kahf	28	1
				Surah 39	Al Qasas	88	1
				Surah 47	Al Rum	38, 39	2
				Surah 48	Al Rahman	27	1
				Surah 51	Al Insan	9	1
				Surah 54	Al Lail	20	1

				Surah 67	Al Baqarah	115, 272	2
				Surah 71	Al An'am	52	1
				Surah 74	Al Ra'd	22	1
				Surah 75	Al Kahf	28	1
				Surah 76	Al Qasas	88	1
				Surah 80	Al Rum	38, 39	2
				Surah 83	Al Rahman	27	1
				Surah 88	Al Insan	9	1

b. Prophets' Faces or Prophets' Families Other Than Muhammad

The Qur'an's discussion of the faces of prophets other than Muḥammad begins with Ibrāhīm's face, which is included in Surah Al-An'ām verse 79. The narration of this verse tells about Ibrāhīm's commitment in front of his people to only present his face as an expression of submission and faith in God, who created heaven and earth. Taking idols as gods as worshiped by his community as well as his father or uncle (zar) is both a fact and a misguided spiritual logic, according to Ibrhm. "Actually, I see you and your people making a clear mistake," Ibrahim told Azar at the time.

Table 2. The Prophet's Faces and Human Faces in General in the Qur'an

Related To The Prophet Specifically							Concerning Humans in General		
Prophet Muhammad			The Prophet Muhammad and the Family of the Prophet Muhammad						
Position In The Qur'an	Surah Name	Verse	Position In The Qur'an	Surah Name	Verse	Note	Position In The Qur'an	Surah Name	Verse
Surah 2	Albaqarah	144,149, 150	Surah 6	Al An'am	79	Ibrahim	Surah 2	Albaqarah	144, 177
Surah 80	'Abasa	1	Surah 12	Yusuf	93, 96	Ya'qub	Surah 3	Ali Imran	106, 107
			Surah 31	Luqman	18	Luqman	Surah 4	An Nisa'	43, 47
			Surah 51	Az Zariyat	29	Sarah	Surah 5	Al Ma'idah	6
							Surah 7	Al A'raf	29
							Surah 8	An Anfal	50
							Surah 10	Yunus	26, 27, 105
							Surah 14	Ibrahim	107, 109
							Surah 16	An Nahl	29

							Surah 17	Al Isra'	7, 92, 97, 102, 109
							Surah 18	Al Kahf	29
							Surah 20	Taha	72
							Surah 21	Al Anbiya'	104
							Surah 22	Al Hajj	29
							Surah 23	Al Mu'minu n	102, 111
							Surah 25	Al Furqan	34
							Surah 27	An Naml	90
							Surah 30	Ar Rum	30, 31, 43
							Surah 33	Al Ahzab	66
							Surah 39	Az Zumar	24, 60
							Surah 43	Az Zukhruf	17
							Surah 47	Muham mad	27
							Surah 48	Al Fath	29
							Surah 51	Az Zariyat	29
							Surah 54	Al Qamar	48
							Surah 63	Al Munafiq un	5
							Surah 67	Al Mulk	22,27
							Surah 71	Nuh	7
							Surah 74	Al Muddasi r	22
							Surah 75	Al Qiyamah	22,24
							Surah 76	Al Insan	10
							Surah 80	'Abasa	38,40
							Surah 83	Al Mutaffifi n	24

							Surah 88	Al Gassiyah	2,8
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c. The Face of the Hypocrite

When Muslims in a place are in the majority and have great influence socially and politically, there are a number of people who are actually disbelievers but do not dare to openly oppose and reject Islamic teachings. They present an image of themselves as Muslims, but only as a pretense, camouflage, disguise, and an attempt to deceive. These people are called hypocrites because they have the character of nifāk نفاق, namely a contradictory behavior between text and context, between speech and reality. Nifāk comes from the Arabic word nāfaqa which means to pretend. In figurative language or social figures of speech, they are referred to as two-faced people. In modern parlance, he is referred to as a hypocrite. In the context of non-verbal communication, hypocritical behavior can be seen through the ambivalence of verbal and non-verbal language, namely when messages communicated orally do not seem to have relevant support through intonation, tempo (pauses), the dynamics of facial muscles, or various movements of other limbs of the communicator. In this context, the hypocrites in the Qur'an use verbal language to express faith and submission to Islam, but this is only a strategy to save themselves and a way to destroy Islam from within.

The progressivity of the understanding and meaning of hypocrisy in this context is relevant considering that the Qur'an does mention that in past and future lives there have always been people who claimed to be believers but in fact were not believers due to their disregard for the provisions and characteristics of faith. In the Qur'an, talk of the face of the hypocrite is alluded to when discussing death and the call to faith. Each of these aspects is mentioned in Surah Muḥammad verse 27 and Surah Al-Munāfiqūn verse 5. Both surahs, Muḥammad (47th chapter) and Al-Munāfiqūn (63rd chapter), are full of talk about hypocrites. Surah Al-Munāfiqūn which means "hypocrites" was even deliberately lowered or became asbāb al-nuzūl for the hypocritical phenomenon carried out by the hypocrites after the Bany Al-Muṣṭaliq War.

In Islam, faith determines whether charity can be used to gauge someone's attention, reward, or reward from God. Both believers and Muslims have this potential. When turning to hypocrisy, the good potential that has been done is erased, leaving him in the same position as the perpetrator of disbelief. Therefore, when the Qur'an mentions "what will be the fate of the hypocrites when the angel of death takes their lives and beats their faces and backs," the Qur'an also replies that the actions that angels also take on these disbelievers are

also relevant and are inflicted upon the hypocrites. "That happens because they actually follow what causes Allah's wrath and hate what causes His pleasure." As a result, He erased the reward for their actions." In the imagery of the Qur'an, a hypocrite is nothing more than a pile of wood leaning against him. Leaning wood certainly does not have vitality, does not have strong footholds and roots, and does not produce leaves that can protect or pistils and fruit that can provide benefits.

5. Conclusion

The human face is an anatomical storage area that extends from the forehead to the chin and contains the organs of sight (eyes), olfactory organs (nose), organs of taste and speech (mouth), and jaws. The kinesic aspects in the form of stature (posture) and body movements that have communicative meaning (gestures) included in the study are the postures and gestures that accompany the dynamics of facial muscles, not stand-alone postures and gestures, so therefore they have meanings that are not independent. Considering that contemporary communication studies show that posture and gesture have the ability to send nonverbal messages independently without having to be tied to other body parts, further research linking these two forms of nonverbal communication with the texts of the holy book Al-Qur'an becomes relevant to be carried out by lecturers, researchers, and students at the next doctoral level. Findings that can explain the implications and views of the Qur'an regarding postures and gestures as a part of communication studies will certainly enrich the body of knowledge and scholarship in the field of Islamic communication.

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