

The Silent Language of Dakwah: Exploring Non-Verbal Elements in Badiuzzaman Said Nursi's Preaching

Muaz Mohd Noor^{1*}, S. Salahudin Suyurno² & Khairul Azhar Meerangani³

^{1,3}Academy of Contemporary Islamic Studies (ACIS), UiTM Melaka

²Academy of Contemporary Islamic Studies (ACIS), UiTM Shah Alam

*Corresponding Author

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ABSTRACT

In Islamic dakwah, the spoken message is essential, but the unspoken elements, what can be called the "silent language" are just as important in conveying meaning and influencing audiences. This study aims to explore Badiuzzaman Said Nursi's mastery of non-verbal communication, focusing on three key elements: chronemic, paralinguistic, and artifactual communication, and how these elements enhance the effectiveness of his dakwah. Using a qualitative content analysis method, the study examines primary sources, such as Badiuzzaman Said Nursi's Rasail an-Nur, alongside secondary sources, including seminar reports and studies on Islamic communication. The results show that Badiuzzaman Said Nursi's use of silent language significantly contributed to his success in conveying complex spiritual messages and resonating with diverse audiences. This research offers practical insights into how modern-day preachers can employ these non-verbal strategies to increase their impact, particularly in multicultural societies like Malaysia.

Keywords: Non-verbal Communication, Silent Language, Dakwah, Badiuzzaman Said Nursi, Chronemics, Paralinguistics, Artifacts

INTRODUCTION

Communication in dakwah is often seen as the art of delivering words, but there is a deeper dimension, the "silent language" of non-verbal cues, that equally shapes the effectiveness of the message. The silent language includes the unspoken elements of communication, such as body movements, facial expressions, tone, and even time management, which work in harmony with verbal communication to ensure the audience receives the intended message fully. Studies like Erwin Jusuf (2020) and Burhanuddin et al. (2018) have noted the limitations in contemporary dakwah that fail to account for these unspoken cues. This research shifts focus to Badiuzzaman Said Nursi's use of non-verbal elements in his preaching. By analyzing how Nursi effectively used the silent language to complement his spoken words, this study presents a comprehensive model for modern preachers seeking to improve their communication in diverse societies.

Likewise, the issue arises when choosing an inappropriate approach, style, theme, or communication method, compounded by a delivery that feels judgmental or punitive. This ultimately diminishes the value and dignity of a preacher in the public's eyes (Aliff et al., 2020; Ibtisam & Berhanuddin, 2019). Meanwhile, Effective communication in da'wah is not only about the message itself but also about the ethics and manner of delivery. Today, da'wah communication extends beyond just verbal factors; it must also consider non-verbal elements, such as technical aspects, da'wah materials, the atmosphere, target audience, language proficiency, and more. All these components need to work together to ensure the objectives of da'wah communication are truly achieved (Izzaty Ulya M. & Zaknab, 2018; Meerangani, 2019). Therefore, according to da'wah scholars, one way to address this issue is to highlight a certified figure in the field of da'wah, to serve as a role model and guide for Islamic preachers.

... the author sees two reasons that pose the main challenges in realising 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 Zaidin et al., 2018)

Given the challenges that have emerged, the researcher recognizes the need to emphasize figures who resonate with the current context and are relevant to the local environment, which in Malaysia consists of a pluralistic society of diverse races, cultures, and religions. One such figure is Sheikh Badiuzzaman Said Nursi, a prominent scholar in the world of Islamic knowledge and da'wah (Elmira Akhmetova, 2021). His extensive experience spans various areas, including politics, governance, education, spirituality, and morality—even reaching the battlefield, where he actively participated in armed struggles. Said Nursi's broad engagement in these fields has earned him recognition as a contemporary figure of da'wah and *islah* (reform), hence his title, 'Badiuzzaman', meaning 'the wonder of the age'. (Ahmad S.A al-Qadsi, 2017). Said Nursi effectively employed persuasive rhetorical communication, both verbal and non-verbal, along with creative and insightful analogies, to convey his messages to a wide audience (Mehmet Ozalp, 2016; Muhammed Ali, 2022). His deep knowledge of religious sciences, combined with his mastery of communication tools and techniques, greatly supported his da'wah efforts. Furthermore, his personal credibility significantly contributed to the community's acceptance of his message (Nur Sakinah Thomas, 2019). Rather than relying on a single method, Said Nursi employed a variety of approaches, ensuring the effective dissemination of information to the public (Norullisza et al., 2022).

LITERATURE REVIEW

Non-verbal communication, often referred to as "silent language," plays a crucial role in human interaction. Studies on non-verbal communication in general have been vast, with Ronald Adler & George Rodman (2003) defining it as "oral and non-oral messages expressed through means other than language." Bovee & Thill (2012) further emphasize that gestures, facial expressions, tone, and body language often convey more than spoken words. However, research specifically applying the concept of silent language in Islamic dakwah has been limited, even though effective dakwah depends not only on verbal persuasion but also on how messages are communicated non-verbally. In the Islamic context, several studies have touched on non-verbal communication but without explicitly referring to it as "silent language." For instance, Bakti (2021) analyzed Said Nursi's emphasis on fostering positive relationships through actions and behavior, which can be seen as an application of silent language in his dakwah. However, this work focuses more on human relations rather than directly addressing how non-verbal communication plays into the effectiveness of dakwah. Similarly, Norullisza Khosim et al. (2021) explored aspects of human development in Said Nursi's dakwah, including emotional and spiritual growth, but did not focus on the non-verbal cues that Said Nursi used to communicate these messages.

The concept of silent language, while discussed broadly in communication theory, has not been adequately explored within Islamic dakwah settings. Silent language refers to the unspoken, yet powerful, methods of communication through body movements (kinesics), time management (chronemics), tone of voice (paralinguistics), and appearance (artifacts). Guerrero & Floyd (2006) assert that non-verbal communication is often the most trusted form of communication because it reflects the speaker's true emotions and intentions. This aligns with the principles of dakwah, where authenticity and sincerity are critical for delivering effective religious messages. In the context of dakwah, Erwin Jusuf (2020) and Burhanuddin et al. (2018) have pointed out that the success of Islamic preaching is often hindered by a lack of mastery over both verbal and non-verbal communication techniques. They argue that many preachers fail to account for cultural nuances and local sensitivities, often conveyed through silent language, when delivering their messages. Although these studies highlight the importance of non-verbal communication in dakwah, they do not focus specifically on how Islamic figures, like Badiuzzaman Said Nursi, used silent language effectively to resonate with their audiences.

Gustami and Thomas (2019) briefly touched on the use of body language in communication, mentioning its relevance in teaching and preaching, but did not go into depth about how silent language can shape a preacher's effectiveness. Elmira Akhmetova (2021) also mentioned that Said Nursi combined science and religion to

address both modern and traditional audiences, but her work primarily focused on verbal strategies rather than the non-verbal elements of his dakwah. This study builds upon this gap in the literature by focusing on how Badiuzzaman Said Nursi utilized silent language in his dakwah. Nursi's mastery of non-verbal cues, including his use of body movements, eye contact, and even his strategic silence, allowed him to communicate more than what was said verbally. His ability to convey complex spiritual messages through silent language helped him connect with a wide range of audiences, from scholars to laypeople. This study contributes to the existing body of literature by offering a detailed examination of how non-verbal communication, or silent language, plays a vital role in the effectiveness of dakwah communication.

METHODOLOGY

This study adopts a qualitative approach to explore how the silent language in Badiuzzaman Said Nursi's communication contributed to his effectiveness in dakwah. The methodology involves content analysis of primary and secondary data, including Said Nursi's writings in *Rasail an-Nur*, seminar reports, and studies related to Islamic communication. Unlike prior research that has focused largely on verbal rhetoric, this study emphasizes the non-verbal "silent language" Said Nursi used an area that has been underexplored in academic literature. By analyzing how Said Nursi's non-verbal cues enhanced his verbal message, this study provides both theoretical and practical insights into the role of silent language in dakwah.

EFFECTIVE DA'WAH COMMUNICATION OF BADIUZZAMAN SAID NURSI

Badiuzzaman Said Nursi's approach to da'wah generally aligns with the principles of 'bil-hikmah' (wisdom), 'bil-hasanah' (good admonition), and 'al-mujadalah al-husna' (gracious argumentation), as outlined in Surah Al-Nahl, verse 125. However, other studies categorize his communication methods into two distinct types: verbal and non-verbal. Nursi not only conveyed his message through words but also exemplified it through his actions. Badiuzzaman Said Nursi's communication techniques were not limited to spoken words; he employed a wide range of non-verbal cues that formed his silent language, enhancing the effectiveness of his dakwah. While scholars like Mehmet Ozalp (2016) have praised Nursi's verbal communication skills, this study shows that his non-verbal elements; his eye movements, facial expressions, and gestures; were just as critical in conveying his message.

Nursi's control of the silent language allowed him to express complex emotions and spiritual convictions without needing to say them outright, making his dakwah more powerful and relatable to his audience. According to Bakti (2021), Said Nursi's communication skills serve as a model for all communicators, particularly preachers. From a communication perspective, Nursi's ideas align closely with the Active Reception model, where community members actively participate in shaping their own destiny. His deep understanding of both religious and communication sciences greatly contributed to the effectiveness of his da'wah (Islamic outreach). Moreover, his personal character and credibility were key factors in gaining widespread acceptance among the public (Nur Sakinah Thomas, 2019).

NON-VERBAL COMMUNICATION

The silent language of non-verbal communication is fundamental in ensuring that the intended message resonates with the audience. Ronald Adler & George Rodman (2003) define non-verbal communication as "oral and non-oral messages expressed through means other than language." This study builds on that concept by applying it specifically to Badiuzzaman Said Nursi's dakwah strategies. By examining Nursi's use of kinesics (body movements), chronemics (time management), paralinguistics (tone), and artifacts (appearance), this research illustrates how non-verbal cues can serve as powerful tools in Islamic preaching. The silent language is not just a complement to verbal communication; it can often carry more weight, influencing how messages are received and interpreted.

Non-verbal communication can be further classified into several categories, including dress code; physical contact, such as handshakes; chronemics, which refers to the use of time; gestures, which reflect facial expressions; proxemics, or personal space; vocal elements like intonation; and environmental factors related

to space and distance (Kristiyani, 2012). As noted by Ruben and Stewart (2005), non-verbal communication also includes paralanguage, which encompasses vocal elements such as tone, intonation, volume, and speech speed. Therefore, non-verbal communication between individuals involves gestures, eye movements, changes in body posture, and facial expressions—all of which complement verbal communication and influence the effectiveness of feedback (Noor Afzaliza Nazira Ibrahim, 2022).

FINDINGS AND DISCUSSIONS

The following section delves deeper into Said Nursi's da'wah communication, focusing on three elements of non-verbal communication: chronemics, paralinguistics, and artifacts. Then Said Nursi's own "silent" approach.

Chronemics

Chronemics refers to how humans organize and use the orientation of time in communicating. It examines how humans value, use, organize, interpret, and act in managing time (Shaharuddin et al., 2022). The interpretation of the use of time is subjective because it is greatly influenced by culture, status, psychology and the appropriateness of the context. Different perceptions of time, such as the importance of punctuality, can be a source of friction in intercultural communication. With the time factor, a message needs to be evaluated in the category of needing to be expedited for feedback, delayed, or negligible feedback (Grothe, 2022; Kalman et al., 2021).

Said Nursi commented on the influence of time and time in communication. Recorded in *al-Maktūbāt*, the 23rd *Surrah*, Said Nursi wrote a letter to his students explaining the fact that the difference in time and place did not limit them to connecting with each other.

“For brothers of the hereafter and the truth like us, differences of time and place are no obstacle to their conversing and intimacy. Even if one is in the east... they still may be thought of as being together and may converse” (Said Nursi, 2016)

According to Said Nursi, in Islam, every believer can be said to always live together, can communicate with each other, especially if they gather for one purpose and carry out the same mission and obligation (da'wah) (Said Nursi, 2017). In the book *al-Maktūbāt*, in the 17th Verse, it is recorded that Said Nursi was visited by some close friends of his, and asked him to return to his life as an ordinary person (leaving the challenging world of da'wah). Said Nursi did not continue to give an answer but told them to leave him alone, and he would give them an answer the next day.

“... a few important friends came to me to call me back to the world and my former position. I told them to leave me till the following morning so that I could seek guidance...” (Said Nursi, 2004)

This is one of the examples of Said Nursi's chronicle elements in his da'wah. The time delay factor can reflect several impressions. In this case, Said Nursi asked for time from his students for the purpose of getting guidance from God. Said Nursi does not want to rush to react to a request, especially if it is related to his personal interests. It turned out that the next day Said Nursi 'met' them with two poem-like essays, in response to their request (Said Nursi, 2004).

The same is true in an example in *al-Kalimāt*, the 21st *Kalimah*, when Said Nursi responded to a question from a high-ranking person, who asked a question about prayer. He said prayer is a good deed, but when repeated every day, it will cause boredom. So, Said Nursi stated the following:

“A long time after the man said these words, I listened to my soul and... So I said (with him)...” (Said Nursi, 2004)

The above situation shows that Said Nursi once again did not continue to answer the question. He was silent for a moment, looking for inspiration and the best answer to answer the question. This time interval can reflect

several situations as well as can have some impact on communication. A communicator must be sensitive and smart in time management because this is one of the indicators of an effective communicator (Shaharuddin et al., 2022). Similarly, in da'wah, a preacher needs to know the situations to respond, whether it needs to be expedited or needs to take time. So, after taking a certain period, Said Nursi answered the problem by listing five 'Warnings' around the wisdom of prayer, along with beautiful analogies.

On the other hand, Said Nursi is a scholar and preacher who is very careful in respecting the times. Vahide (2005) contains several stories of how Said Nursi is always chasing time to increase as much knowledge as possible, besides trying her best to use the opportunity of her time to preach. Said Nursi really appreciated his time to deliver da'wah so that he did not have the opportunity to get married. In fact, most of Rasāil an-Nūr's writings were written even during his time in prison and in exile. Said Nursi was also reported to have refused public visits to his residence due to time factors. This is recorded in the Emirdag Lehikası leaflet. According to Said Nursi's students, many people wanted to meet Said Nursi, but they had to go home empty. This is because Said Nursi once stated that whoever wants to meet him for religious affairs and Rasāil an-Nūr, then he will celebrate it. However, if the meeting is for world affairs, then he must refuse on the grounds that it is a waste of time (Vahide, 2005).

“It should be known that those who visit me either come in respect of worldly life, and that door is closed; or they come in respect of the life of the hereafter (then they are welcome)” (Said Nursi, 2016)

Similarly, when Said Nursi was studying at a Bayezit madrasah, Said Nursi questioned some subjects in a school, which according to him wasted a lot of students' time because of the repetitive syllabus and did not follow the current trend. According to Vahide (2005), Said Nursi's goal was to reprimand the madrasah because for Said Nursi, youth is a very precious time, especially for a student. Therefore, there is a need for reform in the subject system to avoid wasting time.

Paralinguistik

Paralinguistics refers to the oral element that comes out of the mouth but not in the form of words. It is also known as the study of the tone and intonation of the voice, which can determine what a communicator means. Paralinguistics functions to express feelings, control, direct, suppress an intention and increase the rate of persuasion (Grothe, 2022). In the book al-Kalimāt, the 13th Kalimah, in the section of the letter to the prisoners (Risalah Fruits), Said Nursi expresses a gesture of sadness or regret for the passing of time through just one word.

“Yes, on thinking of past happy, enjoyable days, everyone feels a pang of regret and longing, and says: “Alas! (Ohhh!)” ...” (Said Nursi, 2004)

Through a word that may not have this meaning, yet it gives an idea of the level of frustration, despair, grievances or weakness of the individual's soul. Whereas they should express speeches that give meaning (reward) in their lives, such as the speech 'Alhamdulillah' (Said Nursi, 2004).

Based on history, Said Nursi grew up in adolescence with an attitude that was different from the habit. He did not like to receive a message with a commanding tone. Whether it was because of his mischief in childhood or the epitome of a gentle heart, this attitude eventually shaped Said Nursi as a person who often used a gentle and gentle tone and tone, even against the government that was hostile to him (Vahide, 2005). Then, in one story where Said Nursi was wronged in Denizli prison, Said Nursi was presented to the courtroom to be tried. Although Said Nursi and the student tullāb an-Nūr were emotionally and physically tortured by the prison authorities, during the defence session, Said Nursi continued to argue in a soft 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 had to insist on tyranny from government officials, most of the time Said Nursi chose to answer calmly and prudently. In fact, Said Nursi named the prison as 'madrasah al-yusufiyya' (the school of the Prophet Yusuf) as a motivation for him and his students to continue to control their emotions patiently and steadfastly under great pressure (Mehmet Özalp, 2016; Muhammad Ali, 2022).

Artifactual

Artifactuals are part of communication signals through how we look and dress. Appearances such as makeup, jewellery and fashion clothing, how to dress and the choice of colours can determine personality and give a message about a person's status and personality. Artifactuals influence the way we see ourselves and the ones we use to express our identity to others (Grothe, 2022). In this regard, Said Nursi is a preacher who is known for his unique identity and appearance. Said Nursi is famous for being a person who has a character in traditional clothes. The characteristics of Islamic dress and the traditions of Kurdish Turkish Muslims have begun to become the identity of Said Nursi since his teenage years. This was also recorded by Said Nursi's students, when Said Nursi 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 colour of Said Nursi's turban, saying that the turban that Said Nursi often wears is made of a type of muslin cloth, and is white in color. It was wrapped in a twisted manner around Said Nursi's head. While the clothes worn are a type of religious clothing called cübbe or in Arabic, jubba (robe). The characteristics of the use of traditional religion during a society that is beginning to lose its religious identity is a form of jihad in dress. This identity helps to boost Said Nursi's distinctive image and character in the eyes of the public (Vahide, 2005).

Changing Appearance as Science Develops

After graduating from Madrasah Beyazit and receiving his degree from his teacher Syeikh Celal, Said Nursi reportedly continues to dress in traditional Kurdish clothing. Currently, Said Nursi has not worn a robe as daily wear, but a turban. Said Nursi began to wear robes (clothes usually worn by scholars) during the transition phase of Said Awwal to the Said Thāni phase, which was after the events of the First World War. According to Vahide (2005), Said Nursi's change of appearance (way of dress) can be seen as a declaration of a change in her life, from the old way of appearance (national tradition) to the new way of appearance (religious imagery).

Said Nursi's Clothing Jihad

Once, on November 25, 1925, the government under the government of Mustafa Kamal Atatürk had enforced the Hat Act (Sapka Kanunu or Hat Act) in Turkey, a law that prohibited Turkish people from wearing religious headgear. Among the headscarves that were banned at the time were fez (traditional Turkish hats made of red and frilled cloth) and turbans for men, as well as mandatory Western clothing such as hats (European-style hats). Those who insist on wearing these clothes are in violation of the rules and will be punished (Vahide, 2005). Reportedly, although it was reported that hundreds of people had been arrested just for wearing traditional clothes, Said Nursi did not budge with his stance. He refused to throw away his turban and robe, and instead continued to wear it until the end of his life (Vahide, 2005).

Once, when he was detained and tried under this head covering act, Said Nursi answered the judge's question by saying, “This turban comes off with this head!” (This turban comes together with this head). As a result, he was sent to Denizli prison (Said Noorsi, 1959; Vahide, 2005).

According to Vahide (2005), after Said Nursi was released from Eskisehir prison in 1935, he was detained and sent to Kastamonu province the following year, in 1936 to serve his sentence of exile or house arrest. Here Said Nursi has been detained for more than seven years, and has published several writings such as the treatise

'The Supreme Sign' (al-Āyatul-Kubra) and also the letters 'Kastamonu Lahikası'. During this period, Said Nursi also remained in his sunnah clothes even though he was 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, while in custody and strict surveillance by the police in Kastamonu, and the dress code was still in force, Said Nursi still maintained his Islamic and traditional way of dressing, causing surprise among the locals. The difference is that the turban and robe she wears are black. This was narrated by Abdullah Yegin, the oldest follower of Rasāil an-Nūr when he visited Said Nursi in Kastamonu. According to Abdullah Yegin:

“... 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 jihad through permanent clothes continued after he was exiled to the interior of Emirdag (a village in the town of Afyon) after his release from Denizli prison on July 31, 1944 (Qaisar Mohammad, 2018). As the government regulation prohibiting the wearing of the turban was still in force at that time, Said Nursi's movements were often suspected and observed by government officials, as he always wore a robe and turban. However, she still chooses not to change this style of dress. He is willing not to leave his place of residence to maintain this traditional way of using (Ramli et al., 2015).

Wearing clothes according to the atmosphere

From another angle, Said Nursi wore clothes that suited the current situation. For example, although Said Nursi always wears a turban over his head, when on the battlefield, Said Nursi will take off the turban, and replace it with a war hat, to ensure safety and self-defense. This was told by Mustafa Yalçın, a former soldier who fought alongside Said Nursi in the great war against Russia and Armenia. According to him: "He (Said Nursi) used to wear a turban, but when fighting he would wear what we called a "felt hat" (Vahide, 2005).

However, in some cases, Said Nursi did not wear clothes that had the religious identity or character of this scholar. For example, a story told by Ali Himmet Berki, a former president of the court of appeal, that Said Nursi once at a tea shop in a village in Han province, he was only wearing ordinary clothes. At that time, he was mobbed by many people, including local scholars:

“There was quite a crowd, and he was wearing unusual clothes—not the dress of a scholar, but the local dress of eastern Anatolia” (Vahide, 2005)

Said Nursi's appearance is seen as a softer and simpler approach to da'wah to attract more da'wah targets to him. This is because, according to Sukran Vahide, at that time the people of Anatolia, especially the students, wore Western dress. So, he aimed to avoid bad suspicions against Said Nursi based on his clothes before Said Nursi had time to deliver da'wah. In addition, it can be a sign of Said Nursi's tawaduk or inferiority when confronted by local scholars, who are much older and knowledgeable than him (Vahide, 2005).

Therefore, from another point of view, the way of wearing or appearance does not bring any meaning to the perpetrator. According to Said Nursi, the inner matter, which is a clean soul, is more important than appearance. A heart full of love, unity, brotherhood is the true 'attire' of a Muslim communicator, which will be judged by others.

“As for the civilization of believers, its inside is more exalted than its outside. It is more perfect in meaning than in appearance. It is composed of friendliness, love, and mutual helping, for the believers’ belief in and affirmation of Divine Unity causes them to see brotherhood among everything that exists, as well as friendship and loving among its parts, particularly among human beings, and more particularly among believers.” (Said Nursi, 2007)

Even in the treatise *al-Mathnāwi al-'Arabi al-Nūri*, Said Nursi calls them religious people based on name and appearance alone, when he discusses a group of people who are obsessed with ideology and thinking from the

west. Said Nursi said, *"Know, O Muslims who are Muslims in name and appearance only..."* (Said Nursi, 2007). This indirectly highlights Said Nursi's caring attitude and concern for the way of appearance and dress, especially in the context of da'wah in the field.

Said Nursi's 'Silent' Approach

According to Edward T. Hall (1973), non-verbal communication is also defined as 'silent language' (silent language) and it is a 'hidden dimension' (hidden dimension) for a race or culture. It is called silent and silent, since non-verbal messages are embedded in the context of said communication. Muhammad (2001) He also explained that non-verbal communication itself refers to communication activities that use sign language or silent (silent) language. Although the act of being silent or silent when communicating does not have a clear message, there are some non-verbal behaviors such as eye glances and body movements that are able to give some signals or cues. For example, in Malay culture, silence depicts a sign of agreement as the analogy of 'silence of consent'. Similarly, the act of being silent when angry means not wanting to create an atmosphere of unrest and so on. The understanding of silent action also depends on the specific situation or context (Sa'adiah, 2021).

For Said Nursi, he explained that there are two reasons for silence in the human context today. One silence brings benefits, while the other brings negative signals and damage. For example, in human communication about the wrongs and sins committed by other human beings, when there are those who are silent (silent) with the intention of not wanting to prevent evil, then it signals that this non-verbal action will bring damage to human beings (Said Nursi, 2004). From a practical point of view, Said Nursi himself was recorded several times practicing silent actions, including during tense atmospheres, preserving the glory of knowledge and others to avoid causing slander and division. Silence or not immediately answering a question can occur in several situations, including when the issue raised can invite emotions and conflicts, situations that are not suitable for revealing confidential matters and others.

Said Nursi also revealed that there were times when he himself did not continue to answer a question or issue that was raised. Said Nursi chose to act by not responding directly. For example, in the debate on the knowledge of faith, there are some questions raised by several individuals that are made in a rebuttal manner (tense atmosphere) so that Said Nursi chooses to 'keep quiet', and answers them on another occasion (Said Nursi, 2016).

This is explained by Said Nursi in the book *al-Maktūbāt*, in the introduction of the 12th Surrah, said Said Nursi:

"My Dear Brothers! You asked me a question that night and I did not reply, because it is not permissible to argue over questions of belief. Your discussion of them had turned into a dispute. For now I am writing very brief replies to your three questions, about which you were arguing" (Said Nursi, 2016)

After explaining the answer to the question of faith, Said Nursi closed the 12th Surah by stating the reasons why he did not immediately answer and discuss such a question (protestingly) in an open ceremony. According to Said Nursi, it is feared that it will conclude a conflict and create an uncontrollable situation, both those who speak and those who listen (Said Nursi, 2016).

"My Dear Brother! Read this letter to the chemist and to any of those who heard the argument you deem suitable. And convey my greetings to my new student, the chemist, and tell him the following: It is not permissible to have a heated discussion about subtle matters of belief like these in a social gathering. If it turns into an uncontrolled contest, while being a panacea it becomes poison. It is harmful for both those who speak and those who listen. It is permissible to discuss such matters moderately and fairly, exchanging ideas" (Said Nursi, 2016)

Similarly, in another example, when Said Nursi answered a question about the tragedy of the earthquake, which rewards those who commit sins and crimes, but at the same time sacrifices the believers and righteous Muslims. Said Nursi replied:

“... 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 inaction prevents or prevents an evil committed by a person, whether verbally, or the act of the body or heart is also a form of evil. This coincides with the meaning of the hadith of the Prophet PBUH, which commands to prevent a crime, whether through oral or non-verbal.

The Messenger of Allah (peace and blessings of Allaah be upon him) said:

"Whoever among you sees an evil, let him change it with his hands, if he is not willing to do it with his mouth, and if he is not willing let it be with his heart, then he is as weak as faith. (Hadith narrated Muslim, No.49; Hadith narayat ahmad, No. 514)

Thus, in half cases, 'silent' (or silent) body language sometimes carries some cues. In the knowledge of the Prophet PBUH's al-sunnah, it is called takrīr, which is the act of silence (without giving a signal of approval or objection) that carries a certain signal or message. This method of communication by the Prophet shows that the Prophet PBUH was careful in responding to an issue so as not to be misunderstood (Ike Nilawati et al., 2020).

CONCLUSION

This study emphasizes the importance of the "silent language" in dakwah, an element that has often been overshadowed by the focus on verbal communication. By analyzing Badiuzzaman Said Nursi's mastery of non-verbal elements such as chronemics, paralinguistics, artifacts, including his practise about silent approach, this research highlights how silent language can enhance the effectiveness of dakwah in both historical and modern contexts. Said Nursi's ability to use silent language made his messages resonate more deeply with his audience, and his approach offers valuable lessons for modern Islamic preachers. By incorporating these non-verbal elements into contemporary dakwah, preachers can connect with diverse audiences on a more profound level, making their message not only heard but truly felt.

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