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### GESTURE OF AGOES ALI MASYHURI IN ISLAMIC CONGREGATIONAL STUDY IN BUMI SHALAWAT PROGRESSIVE ISLAMIC BOARDING SCHOOL

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**Abstract:** This study focused on Agoes Ali Masyhuri's Gestures in Routine Recitation at the Sidoarjo Progressive Islamic Boarding School. To discuss the focus of the problem, there are several problems that will be answered, namely: (1) How is Gus Ali Masyhuri's body style in routine recitations at the Bumi Sholawat Islamic Boarding School Sidoarjo? To identify these problems, the researcher used a qualitative research whose data analysis principle was descriptive-qualitative, with a subjective approach and the data collection techniques in this study used observation, in-depth interviews, and documentation. While the data analysis technique using data analysis techniques Miles and Huberman models. Conclusions or research results are: The movement style of a preacher during a lecture, in terms of body posture, facial expressions, eyes, and appearance or clothing. During his lecture, Gus Ali was calm and dignified like a father giving advice to his children. When viewed from the expression on his face, Gus Ali always gave a pleasant expression like smiling. Lastly is appearance, Gus Ali always dressed neatly like a cleric and kiai in general, namely using a sarong and koko shirt even Gus Ali used a robe mixed and matched with a turban and white skullcap when the researchers observed and attended his lecture last March 2019. In this study, researchers focused on Gus Ali's body movements in lectures and the meaning of these movements, so in future research it is hoped that they will be able to examine Gus Ali's voice and language style in detail.

**Keywords:** Islamic studies; progressive movement; movement style

**Abstrak:** Penelitian ini difokuskan pada Gaya Gerak Tubuh Agoes Ali Masyhuri dalam Pengajian Rutin di Pondok Pesantren Progresif Sidoarjo. Untuk membahas fokus masalah tersebut, ada beberapa permasalahan yang akan di jawab, yaitu: (1) Bagaimana gaya gerak tubuh Gus Ali Masyhuri dalam pengajian rutin di Pondok Pesantren Bumi Sholawat Sidoarjo? Untuk mengidentifikasi persoalan tersebut, peneliti menggunakan penelitian kualitatif yang prinsip analisis datanya menggunakan deskriptif-kualitatif, dengan pendekatan subjektif serta teknik pengumpulan data dalam penelitian ini menggunakan observasi, wawancara mendalam, serta dokumentasi. Sedangkan teknik analisis data menggunakan teknik analisis data model Miles dan Huberman. Kesimpulan atau hasil penelitian yaitu : Gaya gerak seorang *da'i* saat ceramah, ditinjau dari sikap badan, ekspresi wajah, mata, dan penampilan atau pakaian. Selama ceramahnya, Gus Ali bersikap tenang dan berwibawa layaknya seorang ayah yang sedang memberikan nasihat kepada anak-anaknya. Apabila dilihat dari ekspresi wajahnya, Gus Ali selalu memberikan ekspresi yang menyenangkan seperti tersenyum. Terakhir adalah penampilan, Gus Ali selalu berpakaian rapi layaknya seorang ustad dan kiai pada umumnya, yakni menggunakan sarong dan baju koko bahkan Gus Ali menggunakan gamis yang dipadupadankan dengan sorban serta kopyah berwarna putih pada saat peneliti observasi dan mengikuti ceramahnya bulan maret 2019 lalu. Pada penelitian ini, peneliti

memfokuskan pada gerak tubuh Gus Ali dalam ceramah serta makna dari gerak tersebut, maka pada penelitian selanjutnya diharapkan dapat meneliti tentang gaya suara dan gaya bahasa Gus Ali secara rinci.

**Kata kunci:** Studi Islam; Gerakan progresif; gaya gerak

## A. Introduction

All religions are essentially formed based on revelation and interpretation. Revelation is certain, permanent, and can be said to be an actual statement and contains eternal truths. Meanwhile, interpretation is the response of human conscience to revelation. Interpretation is subject to pressure from both external and internal forces. Likewise with Islam, it is understood by its adherents differently according to the scientific capacity it has.

Historically, Islam is a religion that was revealed to the Prophet Muhammad SAW to be conveyed to all mankind. The process of revelation began when the Prophet Muhammad was in the Cave of Hira and continued for almost 23 years from the time of the Prophet Muhammad in Mecca to Medina.<sup>1</sup>

Islam is a da'wah religion that continues to develop according to the dynamics and developments of the times. In Islamic teachings, da'wah is an obligation that needs to be carried out by its people. Thus, da'wah does not arise solely from natives or groups, although this activity is devoted to one group or individual who carries it out.<sup>2</sup> In Islam, the act of spreading and communicating Islamic messages is the essence of da'wah. Da'wah is a technical term which is basically understood as an attempt to persuade others towards Islam.<sup>3</sup> As stated in QS: Al-Imron verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Meaning:

And let there be among you a group of people who call to righteousness, enjoins the right and forbids the evil<sup>4</sup>; they are the lucky ones.<sup>5</sup>

As time goes by with the development of public religious awareness, the word da'wah is becoming more and more often mentioned in various religious discussions.<sup>6</sup> However, da'wah activities can also be said as communication activities because da'wah is an activity that invites, conveys, calls for religious messages to individuals or groups of people with the aim of broadcasting Islamic teachings or preaching. In another sense, da'wah can be said as an effort to call people to do good and prevent doing evil to achieve happiness in this world and in the hereafter.

The task of da'wah Islamiyah has been carried out and carried out by the Prophet Muhammad completely, since his appointment as an Apostle until his death. The mandate was then continued by his friends, then relayed to the tabi'in, continued by the tabi'in tabi, the habaib, the guardians, to our current generation such as Kiai and Ustad.<sup>7</sup>

<sup>1</sup> Hammis Syafaq, Amir Maliki Abitolkha.dkk, *Pengantar Studi Islam* (Surabaya: UIN Sunan Ampel Press, 2014), h. 1-2.

<sup>2</sup> M. Qurais Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan,1994), Cet. VI, h. 194.

<sup>3</sup> Alwi Shihab, *Islam Inklusif* (Bandung: Penerbit Mizan, 1998), h. 252.

<sup>4</sup> Ma'ruf: segala perbuatan yang mendekatkan kita kepada Allah; sedangkan Munkar ialah segala perbuatan yang menjauhkan kita dari pada-Nya.

<sup>5</sup>Kementrian Agama Republik Indonesia, *Bukhara Al-Qur'an Tajwid dan Terjemah* (Jakarta : Sygma Exagrafika, 2010), h. 63.

<sup>6</sup> Moh. Ali Aziz, *Ilmu Dakwah* (Jakarta : Kencana, 2004), h. V.

<sup>7</sup> Abdul Qadir Umar Mauladdawilah, *Penyeru Ajaran Suci Sang Nabi* (Malang : Pustaka Basma, 2013), h. x.

Every Muslim person on this earth basically acts automatically as a da'i or communicator, meaning the person who must convey the message of da'wah to mad'u or communicants according to a hadith narrated by Al-Bukhori which reads:

حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ أَخْبَرَنَا الْأَوْزَاعِيُّ حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ عَنْ أَبِي كَبْشَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَلِّغُوا عَنِّي وَلَوْ آيَةً وَحَدَّثُوا عَنِّي إِسْرَائِيلَ وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

Meaning:

Has told us Abu 'Ashim adl-Dlahhak bin Makhlad has told us Al Awza'iy has told us Hassan bin 'Athiyyah from Abi Kabsyah from 'Abdullah bin 'Amru that the Prophet sallallaahu 'alaihi wasallam said: "Convey from me even one verse and tell (what you hear) from the Children of Isra'il and it is okay (sin). And whoever lies to me intentionally, then get ready to take his seat in hell." <sup>8</sup>

Along with the progress and dynamics of modern society today, da'wah is packaged in various forms and containers by utilizing the progress and sophistication of existing communication media tools. Therefore, da'wah activities and materials are scattered in magazines, tabloids, newspapers, television, radio, films, soap operas, musical performances, and so on.

One of the da'wah methods carried out in the early generations of Muslims was the lecture method. This method became one of the characteristics of da'wah at the time of the prophet in the Mecca period (only done orally, either secretly or openly in front of many people).

Today, the lecture method has various advantages when compared to other da'wah methods, so it is this lecture method that is more often used by most of the da'i. The direct lecture method (face to face) for example, is felt to be more intimate, more personal, and human. Especially if you remember that in Islamic teachings, lectures are an inseparable part of some rituals of worship.

Until now, religious studies and recitations are still mostly using the lecture method, then modified and varied with other methods. Da'wah using the lecture method, must be delivered in effective ways so that it is easily accepted by the target of da'wah and there is no misunderstanding of the intent and purpose of the da'wah message conveyed. Therefore, every preacher needs to understand the science of rhetoric.

Rhetoric is a science that talks about ways to speak in front of the masses (people), with good speech in order to be able to influence the listeners (audience) to follow the understanding or teachings that they embrace. Many preachers or preachers do not get their message to the audience because the preacher is not able to convey what he wants to convey properly, so the da'wah presented seems monotonous and unattractive.

Every da'i wants success in his da'wah, many people think that the success of da'wah is judged by how good the material is. If further investigated, the success of da'wah can also be judged from the gestures or gestures of a da'i when delivering his da'wah material. So, the activities of da'i in da'wah practice, especially in body movements during lectures, are interesting to study and identify what they display in preaching, especially in gestures, appearance, and other humanist approaches.

<sup>8</sup> library.islamweb.net, Sahih Bukhari, Kitab Ahadits Al-Anbiya', Bab : Apa yang disebutkan tentang Bani Isra'il , Hadits Marfu', No. 3226  
([https://library.islamweb.net/hadith/display\\_hbook.php?bk\\_no=146&pid=101815&hid=3226](https://library.islamweb.net/hadith/display_hbook.php?bk_no=146&pid=101815&hid=3226))

Among the dominant gestures of a person to help his success in communicating are the head and body parts. The head includes the face as a whole (expression), eyesight, mouth and neck. While the body is the posture (how to stand) shoulders and hand movements.<sup>9</sup>

For example, Ustadz Ahmad Sutana is one of them, he is one of the da'i who applies rhetoric and the uniqueness of da'wah to become the hallmark of each of his da'wah. Before starting the tabligh, it is always preceded by shalawat and tawasul, especially at the ta'lim ceremony which Ustadz Ahmad Sutana leads. On the sidelines of his lectures are always chanted sholawat accompanied by tambourine beats in the lecture so that the mad'u or mustami 'do not feel bored and bored usually in momentum. Therefore, by chanting sholawat so that the implementation of the tabligh activity itself can be more effective in order to achieve the goal, namely the prophetic treatise or message conveyed.

Besides Ustadz Ahmad Sutana, there is also Ustad M. Nur Maulana, known for his eccentric, slang, funny style and often uses the slogan "jama'ah... oh.. jama'ah" which is his trademark. Even though he is famous for his breakthroughs which are quite refreshing, some people do not agree with his lecture style, which is sometimes feminine and eccentric and hilarious. However, it is undeniable that Ustadz Maulana's lectures were able to pack heavy themes, such as 'Closing Aurat', 'Halal Haram Food', 'Prayer' and other themes into a fun and lighter package. Plus the thoughtfulness at the end of the event that was so evocative, no wonder the audience in the studio burst into tears.

After studying various kinds of preachers, Agoes Ali Masyhuri can also be used as a reference for researchers in studying the body style of a preacher. Agoes Ali Masyhuri, better known as Gus Ali, is a Kyai and caretaker of the Bumi Sholawat Progressive Islamic Boarding School, Lebo, Sidoarjo Regency.

In the eyes of his family, students, and society, Gus Ali is known as an authoritative figure. For his students, apart from being seen as an authoritative person, Gus Ali can be said to be a substitute father figure who is always an escape when they face problems.

Gus Ali is one of the original preachers of Sidoarjo Regency who is famous as a polite and firm da'i figure in delivering his da'wah. According to the congregation, Gus Ali's lectures hit the heart, were easy to understand and coherent, so that when recording what Gus Ali said it was easy to take notes.<sup>10</sup>

In addition to delivering a series of lectures, Gus Ali also uses gestures when lecturing to increase the interest and attention of the audience. During lectures, he occasionally removes attributes such as a cap or turban and then throws it at the sleepy congregation, looking unfocused and busy alone in front of him.

For the congregation who did not pay attention, it was only a mere warning. However, if we pay attention, Gus Ali often does things like that and it is not uncommon to say that these movements have become his icon during lectures.

This is evidenced by the congregation's acknowledgment, both those who always follow the recitation or only once or twice attend it. The rhetorical style that contains these gestures is what we need to study to be a lesson and reference for us as lecturers in the future.

Because of the reasons that have been described previously, the researcher took Agoes Ali Masyhuri as the Research Subject. In addition, also because the distance between the Bumi Shalawat Islamic Boarding School and researchers can still be reached to conduct research.

Based on the background that has been described above, the authors are interested in taking the title of the study, namely "Gus Ali's Body Movement in routine recitations at the Bumi Sholawat Islamic Boarding School Sidoarjo".

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<sup>9</sup> M.Taufiq, *Menjadi Orator Profesional* (Yogyakarta : PT. Citra Aji Parama, 2013), h. 16.

<sup>10</sup> Observasi di Pondok Pesantren Bumi Sholawat, 4-11 Maret 2019.

## B. Theoretical Review

In this literature review, we write two subtitles. The first is the social media, and second is news production.

### 1. Overview of Gestures

#### a. Meaning of Gesture (Body Movement)

Gesture is one of the elements of non-verbal communication. Gestures are natural, purer, and people can know what is being conveyed if verbal communication is followed by non-verbal language through body language.

According to the phenomenon surrounding speeches, we still often find speakers or lecturers who are monotonous and unattractive so that the audience, if they had the choice, would prefer to chat with people on their left and right or choose to sleep when compared to listening to the speaker's or speaker's description.

Therefore, the speaker feels the need to 'add' motion, facial expressions and also sometimes raise his voice when delivering his speech, especially on some explanations that are important for the audience to know. Even if the 'addition' is indeed needed, a speaker is encouraged to apply it with a reasonable attitude and avoid exaggeration.

Arabic proverb says *إِسَانُ الْحَالِ أَلْسِنُ الْمَقَالِ* (verbal circumstances are stronger than verbal speech).<sup>11</sup> If someone tells about a sad event but he conveys it with a cheerful face, then other people will not believe it. These small things can show how important visual or movement style is in our daily lives.

#### b. Various Styles of Body Movement (Visual Exercise)

When it comes to delivering a speech, gestures can help strengthen a speaker's speech style. In written communication, we are familiar with the use of punctuation marks, such as periods, commas, quotation marks and so on to indicate a new paragraph break.

When we speak using pauses, our vocal variations and gestures must be able to harmonize our voice and gestures to work as a unit. According to Jalaluddin Rakhmat in his book *Modern Rhetoric*, he explains that there are various kinds of body movements: (1) Movement of the entire torso, for example walking from one place to another. Movement of part of the body, for example, movement of the hands, feet, shoulders. (2) Facial expressions (3) Body posture and (4) Posture, the speaker's position when sitting or standing.<sup>12</sup>

A person's body movements in communication, namely:

##### 1) Body posture (stand)

Body posture during speech (especially at the beginning of the conversation) whether sitting or standing determines the success or failure of our appearance as a speaker. Body posture (stand) can lead to various interpretations from listeners that describe the symptoms of our appearance.<sup>13</sup>

##### 2) Expressions and hand gestures

Practicing facial expressions is very important to match the voice and other body parts. Speakers who deliver material with impassioned expression will show impassioned facial expressions. Likewise, when he is expressing concern, his facial expression also shows concern. A person's feelings when speaking are often seen in his

<sup>11</sup> Jalaluddin Rakhmat, *Retorika Modern*, h. 80.

<sup>12</sup> Jalaluddin Rakhmat, *Retorika Modern*, h. 87.

<sup>13</sup> Gentasari Anwar, *Retorika Prakris Tehnik dan Seni Berpidato* (Jakarta: Rineka Cipta, 1995), h. 62

facial expressions.<sup>14</sup> However, there are some people who are able to express their faces not according to what they feel.<sup>15</sup>

As a public speaker, using the right expression or facial expression will greatly support the success of giving material. Keep in mind, facial expressions are not just art to attract attention. However, giving the right facial expression can directly touch the soul and mind of the listener.<sup>16</sup>

Facial expressions are one of the most important tools used by speakers in non-verbal communication which include smiling, laughing, frowning, funny expressions, eyebrow movements that show doubt, surprise and so on.

Likewise with hand movements, in lecturing or speeches or in other public speaking, hand movements in presenting the material will definitely attract the attention of listeners. The perfect hand movements create abstract movements from the material presented, so that they are clearly caught by the listener's soul and mind through their eyes.

### 3) Eyesight

Using eye gaze, is also a style to attract the attention of the listener (mad'u). Eyes are not only used to see and are used for contact with other people but can also be used as tools or mirrors of people's personalities. That is, we can be judged by others through the eyes we emit. During public speaking, eyesight is very decisive.<sup>17</sup>

A charismatic speaker or preacher has an eye that is able to conquer the hearts of his listeners. Many listeners or mad'u are amazed by a da'i just because of the look in his eyes.<sup>18</sup>

The eyes can exert a force strong enough to direct and control honey's attention. Finally, it is the eyes that determine whether or not contact occurs between the speaker and the listener.<sup>19</sup>

### 4) Appearance and Clothing

The issue of clothing also needs to be a concern because clothes are part of us and our reflection in front of the audience. If the clothes are considered inappropriate, it can be said that we are not ready to appear in front of an audience.

Therefore, many people think that wearing appropriate clothes when appearing in public will increase that person's authority. But we should realize that there are still many speakers around us who ignore this clothing issue.<sup>20</sup>

## 2. Overview of the Recitation

### a. Understanding Recitation

According to Muh Zakir, recitation is a general term used to refer to various religious teaching and learning activities.<sup>21</sup> As for those who argue that the recitation is a form of teaching the kyai to his students. While the meaning of the word ngaji is a vehicle for gaining

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<sup>14</sup> M. Taufiq. *Menjadi Orator Profesional* (Yogyakarta: PT Citra Aji Parama, 2013), h.16.

<sup>15</sup> M. Taufiq. *Menjadi Orator Profesional*, h. 17.

<sup>16</sup> Gentasari Anwar, *Retorika Prakris Teknik dan Seni Berpidato* (Jakarta: Rineka Cipta, 1995), h. 73-74.

<sup>17</sup> M. Taufiq. *Menjadi Orator Profesional*, h.17.

<sup>18</sup> M. Taufiq. *Menjadi Orator Profesional*, h.18.

<sup>19</sup> Gentasari Anwar, *Retorika Prakris Teknik dan Seni Berpidato* (Jakarta: Rineka Cipta,1995), h. 71-72.

<sup>20</sup> Gentasari Anwar, *Retorika Prakris Teknik dan Seni Berpidato*, h. 59.

<sup>21</sup> Pradjarta Dirdjosanjoto, *Memelihara Umat : Kiai Pesantren-Kiai Langgar di Jawa*, (LKIS, Yogyakarta: 1999), h. 3.

knowledge. So recitation is an activity carried out by a group of people to gain knowledge or enlightenment.<sup>22</sup>

### **b. Study Objectives**

The purpose of the recitation is the same as the purpose of da'wah, because the recitation contains Islamic teachings. Therefore, the effort to spread Islam in the midst of human life is a da'wah effort which must be carried out by the Muslims themselves.<sup>23</sup>

To achieve the goal of da'wah, the organization of the study can be adjusted to the situation and condition of the object it faces. The goal is to make Muslims consistent in burning monotheism, reminding the hereafter and death, and upholding the message of the Prophet Muhammad or preaching.<sup>24</sup>

## **3. Overview of Sustenance**

### **a. Meaning of Sustenance**

The meaning of sustenance in language includes two meanings, the first meaning is giving, while the second meaning of sustenance is referred to as anything that the servant of Allah swt uses, both what he eats and what he wears from clothes. As for the meaning of sustenance in terms, it is an expression for everything that Allah conveys to His servants, so they eat it. So the sustenance includes lawful sustenance and unlawful sustenance, and if it is connected to His servant then it (sustenance) can be in the form of food or drink for His servant.<sup>25</sup>

As for the Mu'tazilah view<sup>26</sup>, sustenance is an expression of something that a person has and that person eats it. Based on this concept, according to the Mu'tazilah view, sustenance is only halal sustenance, and there is no haram sustenance. The discussion group on sustenance above, if one considers the relationship between the meaning of sustenance in language and terms, implies that sustenance in language is a gift, while in terms it is something that is conveyed, or something that is conveyed by Allah to His creatures and which is beneficial to him.<sup>27</sup>

### **b. Distribution of sustenance**

According to the arguments contained in the holy book of the Qur'an, that sustenance is divided into two kinds. Namely general sustenance and special sustenance.

General sustenance is sustenance that is given including obedient people, poor people (a lot of sins), believers and unbelievers, adults and children, intelligent and unreasonable, and includes everything in this world, such as: fish in the sea, wild animals in cages, and fetuses in the mother's belly, or ants in the ground. This is based on the understanding of the verse in Surah al-Hud verse 6, which explains that it is not from reptiles unless there is a share of sustenance, both food and what is their livelihood.

<sup>22</sup> Skripsi dari Maslihatul Nurul Khusniyah, *Pengaruh Pengajian Pagi Terhadap Penurunan Tingkat Stress Karyawan di Rumah Sakit Islam Sunan Kudus*. (Undergraduate thesis, STAIN Kudus. Kudus: 2016), h. 8.

<sup>23</sup> Skripsi dari Maslihatul Nurul Khusniyah, *Pengaruh Pengajian Pagi Terhadap Penurunan Tingkat Stress Karyawan di Rumah Sakit Islam Sunan Kudus*, h. 11.

<sup>24</sup> Asep Muhyidin, dkk, *Kajian Dakwah Multiperspektif*, (PT Rosdakarya Perss, Bandung: 2004), h. 123.

<sup>25</sup> Achmad Kurniawan Pasmadi, "Konsep Rezeki dalam Al-Qur'an". *Jurnal Didakti Islamika*, Volume 6-Nomor 2, Agustus 2015, h.134.

<sup>26</sup> Mu'tazilah yakni Paham keadilan yang dikehendaki bahwa Allah Swt tidak menghendaki keburukan, tidak menciptakan perbuatan manusia. Manusia dapat mengerjakan perintah-perintah-Nya dan meninggalkan larangan-laranganNya dengan qudrah (kekuasaan) yang ditetapkan Allah Swt pada diri manusia itu. Allah tidak memerintahkan sesuatu kecuali menurut apa yang dikehendakiNya. Ia hanya menguasai kebaikan-kebaikan yang diperintahkan-Nya dan tidak tahu menahu (bebas) dari keburukan-keburukan yang dilarang-Nya.

<sup>27</sup> Achmad Kurniawan Pasmadi, "Konsep Rezeki dalam Al-Qur'an". *Jurnal Didakti Islamika*, Volume 6-Nomor 2, Agustus 2015, h.135.

The purpose of special sustenance is sustenance that is beneficial to His servants. And also the benefits continue in this world and the hereafter, then it includes the sustenance of the human heart or soul, such as useful knowledge, guidance and guidance, taufik to good behavior, and good behavior, and staying away from bad behavior, and all of this is real sustenance. which is beneficial for humans for the world and the hereafter. This is as stated by Allah in the letter at-Thalaq verse 11.<sup>28</sup>

#### 4. Community Overview

Before discussing about the community, it would be nice if we know the meaning of the population first. Residents are all people who are domiciled in the geographical area of the Republic of Indonesia for 6 months or more and or those who are domiciled for less than 6 months but aim to settle down.

By settling in a certain geographic area, interaction occurs. Patterns of social interaction are produced by continuous relationships in a society. Society itself has the meaning of a collection of humans who are relatively independent, live together for a long time, live in a certain area, have the same culture and carry out most of the activities in the group or group of people.<sup>29</sup>

In this study, the community in question is the community around the Bumi Shalawat Progressive Islamic Boarding School and the Agoes Ali Mayhuri congregation who were present when the researchers conducted observations in March 2019.

#### C. Methods

This research uses a subjective approach or what is often called a humanistic study or humanities (humanities). It is an approach that explains the meaning of behavior by interpreting what people do.

The focus of attention of the subjectivists is the part of human behavior called action, not just body movement, which includes speech, not snoring; jump, not fall. This is done because humans have minds, beliefs, desires, intentions, intentions and goals.<sup>30</sup>

This type of research uses a descriptive approach, namely research methods that use qualitative methods. After compiling a research plan, it is continued by going into the field without bringing a data collection tool, but directly observing.<sup>31</sup> In this study, the research discussion will be more focused on rhetorical style, especially the discussion of body movement style.

This study uses data collection methods in the form of observations made by researchers through direct interviews with Gus Ali, documentation in the form of video recordings of Gus Ali while lecturing at the Bumi Sholawat Islamic boarding school and some literature that discusses speech delivery techniques, rhetorical styles, and gestures in da'wah.

In this research, the writer uses one Kiai in Sidoarjo Regency, namely Kiai Agoesi Alii Masyhurii as Research Subject or commonly called key informant.

#### D. Results and Discussion

##### 1. Gus Ali's Movement Style

The gesture of a preacher is one form of signal that needs to be considered. If the body attitude is positive and attractive, there will definitely be a positive interpretation and vice versa. Gestures also help in amplifying vocal sounds and amplifying speech for a speaker.

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<sup>28</sup> Achmad Kurniawan Pasmadi, "Konsep Rezeki dalam Al-Qur'an". Jurnal Didakti Islamika, Volume 6-Nomor 2, Agustus 2015, h.137-138.

<sup>29</sup> Nofiwaty, "Hubungan Antara Faktor Penduduk Setempat Terhadap Kecenderungan Preferensinya" Jurnal Universitas Sriwijaya, Volume 1-1996, Mei 2013, h. 1-2.

<sup>30</sup> Dedy Mulyana, *Metodologi Penelitian Kualitatif* (Bandung : PT Remaja Rosdakarya, 2002), h. 32-33.

<sup>31</sup> Wardi Bachtiar, *Metodologi Penelitian Ilmu Dakwah* (Jakarta: Logos Wacana Ilmu, 1997), h. 61.

In the interview, Gus Ali explained that the gesture of a lecturer, if done naturally according to the material raised, then the message from the lecture will enter the hearts of the congregation. However, if engineered, the lecture will lose its spirit and substance.

A preacher who uses an engineered body action will lose the value of da'wah messages. Actually, in the lecture, the expression and movement of a speaker cannot be engineered, because the movement is an overflow of dzaug' or the emanation of the inner voice of the material being carried. At this stage, we will discuss research findings related to Gus Ali's body style in routine recitations at the Bumi Shalawat Progressive Islamic Boarding School in order to answer the formulation of the research problem.

In the use of Miles and Huberman analysis, the next stage after data presentation or data display is conclusion or data verification. The data can be concluded according to the real data and the research theory used.

In concluding the findings of this study, the movement style of a preacher during a lecture, in terms of body posture, facial expressions, eyes, and appearance or clothing. The following presentation has been grouped into several sections:

#### a. Posture

In the lecture themed "God is the Giver of Sustenance," Gus Ali discussed it in two meetings that the researchers attended, namely on 7 and 11 March 2019. In this discussion, both the images and the content of the lectures delivered, the researchers will refer to YouTube videos with material the same on the recording uploaded by the progres tv channel.

Every time he started his lecture, Gus Ali often started by praising Allah SWT and the prophet Muhammad SAW. Followed by sholawat on the prophet and the song tomo ati by Opick. Here is the opening speech:

*Allahumma.. sholli wa salim 'ala  
sayyidina wa maulana.. muhammadin...  
adadama... bi' ilmillahisholatan..  
daimatan bidawwami mulkillahi.. 2x  
Tombo ati, iku limo perkarane  
Kaping pisan moco Qur'an angen-angen sakmanane  
Kaping pindo sholat wengi lakonono  
Kaping telu wong kang sholeh kumpulono  
Kaping papat kudu weteng ingkang luwe  
Kaping limo dzikir wengi ingkang suwe  
Salah sawijine, sopo iso ngelakoni  
Insyallah Gusti Allah ijabahi.*

**Pictures 4.1 Body attitude when opening and reading sholawat**



In the first minutes, Gus Ali started his lecture by sitting quietly and politely, especially when delivering sholwat to the prophet Muhammad SAW. During Gus Ali's lecture in front of his congregation, it was seen that occasionally he stood up and came out of his pulpit even Gus Ali also approached the congregation sitting in front of him while giving emphasis to the material in the lecture.

**Pictures 4.2 Body posture when delivering material**



*Dalam hal masalah rejeki, nomer telu iki seng pualing abot. Kata nabi Ibrahim “ ak nek mangan nggolek i konco lan tonggo” di jaman nabi Ibrahim, rumah masih jarang-jarang pak. Sepuluh kilo, dua puluh kilo. Iyo nek saiki, rumah tetangga, mepet mepetan. (In terms of luck, number three is the most difficult, said Prophet Ibrahim "I would look for*

*friends and neighbors when I eat food" In the time of Prophet Ibrahim, houses were still rare, sir. Ten kilos, twenty kilos. Now, the neighbor's house is close together)*  
*Kiro-kiro seng nomer telu iki samean isok ngelakoni ta? Nek mangan nggolek i konco lan tonggo sek?. Uuuuaaobot. Nggolek wong poso, akeh seng kuat. Nggolekk wong sholat dalu, akeh seng kuat. Tapi nggolek i wong seng kuat lan bersedia berbagi kesejahteraan kepada sesama, iki angel. (Guess which number three you can do? If you eat, look for friends and neighbors first? Heavy. Looking for fasting people, many are strong. Looking for people to pray at night, many are strong. But looking for people who are strong and willing to share their welfare with others, this is difficult)*  
*Rata-rata watak dasar e menungso iku lek oleh enak, di pek dhewe. Al nggelenggemu wal menengmu. (The average basic human character, if it can be delicious, take it yourself). Lek oleh nggak enak, soro, koyo kerja bakti, di bagi-bagi. Pikiren dek yo, bantu no mikir. Susah yo .. Durung tumon kulo, onok wong seng moro, Nyuwun sewu Gus Ali niki Alhamdulillah, berkat dungone panjenengan, kulo dapet arisan Gus.. Monggo pareng teng nggriyo..<sup>32</sup> (if you get something that is not good, it is difficult, such as community service, to be divided. Think, and help think. It's difficult.. I never knew, someone came, excuse me Gus Ali, Alhamdulillah, thanks to your prayers, I got Gus' social gathering.. please come to the house).*

Although in delivering his material, Gus Ali seemed to be more dominant in delivering while sitting down, but sometimes when he felt the need to stand out from his pulpit as was done at the end of the 18th-20th minute to give confirmation of the material by having a close dialogue.

Even though he is standing, he remains calm, upright when standing, dignified, and the direction of his body seems to be pointing to the right or left, precisely to the congregation in front of him.

During lectures, Gus Ali more often showed a calm attitude because delivering da'wah messages with a calm attitude could make the atmosphere more comfortable and the message would be easily captured by the congregation.

And the use of reflex body movements is undeniable that it is done to bind mad'u's attention to the da'i, although sometimes there are those who think that with so many movements in the body, the congregation cannot focus too much on the material.

## **b. Hand movements**

In his lectures, Gus Ali often adds some movements to his hands, eyes, and body.

Here's the talk:

All attendees who come, tonight's study is themed "God Almighty Provider"

*Not a drop goes into our mouths without Allah's permission. Samean nggak usah cilik ati ne (you don't be discouraged) fortune problem because of fortune wes onok seng ngatur. (someone already arranged) Namely Allah SWT. The key to a blessed life, the key to a calm and prosperous life is to depend on Allah SWT*

<sup>32</sup> Dokumentasi dari youtube pada menit ke 18.45 – 20.40

**Pictures 4.3 Hand attitude when delivering material**



In giving the material at the beginning and in the following minutes, such as in the 8th and 17th minutes, there is a hand gesture pointing towards the sky when Gus Ali mentions the name "ALLAH SWT". Apart from these words, there are other meanings when Gus Ali raises or uses hand gestures in his lectures.

In addition to hand movements, Gus Ali also occasionally uses objects or attributes that he wears such as a turban. Moving the attributes worn can be considered as a reflex action when someone chants humor, or wants to reprimand the person in front of him.

When Gus Ali lectures, he doesn't always use the turban he wears as a medium for his body movements, only after attending several of Gus Ali's recitations, the researcher found that only once or twice did this movement occur during routine lectures.

**Pictures 4.4 Hand attitude when delivering material**



The provision of reflex movements in accordance with Figure 4.4 is a form of expression for Gus Ali's supporters which explains the form of emphasis and emphasizes that we need to remember that there is no creature created by Allah SWT who does not get his sustenance, because each creature has its own sustenance recorded.

**Pictures 4.5 Hand attitude when delivering material**

Not only once did Gus Ali give a hand reflex during a lecture, as illustrated in Figure 4.7 that Gus Ali expressed from the sentence “*Pikiren dek yo, bantu no mikir. Susah yo ..*” (*Think, and help think. It's difficult..*). In the 20th minute when explaining about "human character who remembers relatives when they are difficult but forgets when they are happy" using hand movements that are closer to his head.

### c. Eyesight and Facial Expression

After discussing hand movements and a little about body movements, next we will discuss about Gus Ali's eye movements during a lecture related to the following data:

One of the signs of the human heart being blessed by Allah SWT is when the person feels calm that sustenance has been arranged by Allah. In the word of Allah Surah Huud verse 6 which reads:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۗ كُلٌّ فِي كِتَابٍ مُبِينٍ

Meaning:

And there is not a creeping animal on the face of the earth but Allah is the one who provides for it, and He knows the place of the animal's dwelling and the place of its storage. All of this is written in a clear Book (Lauhmahfuzh).”

In this verse, Allah SWT explains that there is not a single creature that moves, animates, creeps, creeps or walks on this earth but everything has been guaranteed by Allah SWT regarding its sustenance. All these creatures are given the instinct and ability to seek sustenance according to their nature.

**Pictures 4.6 Eye attitude or facial expression when delivering material**



In the 15th (fifteenth) minute when delivering the Qur'anic verse and its interpretation, Gus Ali's gaze fell on the laptop that had been provided on the front table of his pulpit. But after that, the eyes returned to the congregation.

Not only hand gestures can mean emphasizing and affirming the importance of information, but facial expressions that open their eyes wide are movements that Gus Ali often uses without the knowledge of many people.

#### **Pictures 4.7 Eye attitude or facial expression when delivering material**



Eyes gaze firmly and warmly at all directions of the recitation congregation. Staring firmly meant that Gus Ali was ready to give a lecture at that time, staring warmly meant that Gus Ali wanted to provide comfort and peace of mind for his congregation so that they could catch the da'wah messages conveyed clearly, as well as views that lead to all directions interpret that Gus Ali paid attention to all his congregation without leaving the congregation sitting in the back, corner of the room, or sitting outside the mosque where Gus Ali gave his lecture.

Not long after reading the verse and interpretation, Gus Ali delivered and explained the material with additional hand movements and slightly raised his voice in the discussion, "All these creatures are given the instinct and ability to seek sustenance according to their nature"

**Pictures 4.8 Smiling expression when delivering material**

The face of a preacher who is painted with a smile, then he can attract the attention of honey and what he conveys can touch the soul of his honey. In addition, a da'i's smile can melt the atmosphere so that it is not tense and monotonous, especially when the congregation starts to feel sleepy.

It's the same as providing humor to the congregation, with a smile a preacher has given positive energy that makes the congregation not feel bored with the material presented. In the 28th minute, Gus Ali emphasized the material by saying:

“That there is already a guaranteed fortune, someone has arranged it, and there is enough.”

Although Gus Ali gave quite important material, his facial expression when and after delivering the message Gus Ali smiled at the congregation.

**d. Appearance and Clothing**

**Pictures 4.9 Gus Ali's appearance and clothes during the lecture**



According to the data found, Gus Ali was dressed neatly using a white, slightly cream-colored robe, which was combined with a turban hanging around his neck and a white kopyah or cap as a covering for his head. Gus Ali took great care of neatness because by wearing neat clothes when giving a lecture, he could give a positive impression in front of the mad'u or congregation. To facilitate understanding, the researcher will present the data through the following table:

**Table 4.1 Agoes Ali Masyhuri's Movement Style**

No.	Body Movement Forms	Data
1.	Posture	a. Sometimes standing, sometimes sitting but still calm b. Strapping c. Authoritative d. Refer to the congregation when needed.
2.	Facial Expressions and Hand Gestures	a. Smile a lot b. Move your hand in the required direction c. Move the turban around his neck when needed. d. Open your eyes with a wide meaning of emphasis
3.	Eyes sight	Staring in all directions of the recitation congregation.
4.	Appearance and Clothing	a. Polite b. Neat c. Look firm when in front of the crowd

**e. Inductive Deductive Analysis Results**

**Table 4.2 Inductive Deductive Analysis Results**

Deductive	Inductive
- <b>Gesture</b> Gesture are one of the elements of non-verbal communication. Gestures are natural, purer, and people can know what is being conveyed if verbal communication is followed by non-verbal language through body language. - <b>Pengajian</b>	- <b>Gesture</b> The visual images or gestures used cannot be made up intentionally. According to Gusi Ali, if a lecture is fabricated or engineered, the da'wah will not enter the hearts of the congregation. The forms of Gus Ali's body movements during his lecture were adjusted to the data held by the researcher, namely

<p>Pengajian is a general term used to refer to various religious teaching and learning activities.</p> <ul style="list-style-type: none"> <li>- <b>Rezeki</b> Rezeki is an expression for everything that God conveys and gives to His servants. So the sustenance includes lawful sustenance and unlawful sustenance, and if it is connected to His servant then it (sustenance) can take the form of food or drink for His servants</li> <li>- <b>Society</b> Society is a group of people who are relatively independent, live together for a long time, live in a certain area, have the same culture and carry out most activities in groups or groups of people that need spiritual cleansing.</li> </ul>	<p>according to body posture, facial expressions and hand, eye movements and appearance and clothing.</p> <ul style="list-style-type: none"> <li>- <b>Interview</b> According to the confession of the congregation who interviewed researchers, they said that they had attended the KH. Agoes Ali Masyhuri for many years, and attends the recitation regularly only every Monday night. According to him, following Gus Ali's recitation was quite interesting, entertaining and not boring. Especially when delivering lectures in sequence, it is easy to understand what is being conveyed and the addition of unique gestures to his lectures is an added value to his performance.</li> <li>- <b>Society</b> Gus Ali's recitation congregation who was present on Monday as well as us at night at the Bumi Shalawat Islamic Boarding School in Sidoarjo.</li> </ul>
<p><b>Conclusion :</b> Recitations delivered with body gestures can attract people who need spiritual cleansing.</p>	<p><b>Generalization :</b> Recitations delivered with unique gestures are liked by listeners</p>

## E. Conclusion

Da'wah by using the lecture method, must be delivered in effective ways so that it is easily accepted by the target of da'wah and there is no misunderstanding of the intent and purpose of the da'wah message conveyed. So that these things do not happen, a preacher needs to master the science of rhetoric.

In the science of rhetoric is divided into three parts, style of language, style of motion, style of sound. Style is the characteristic of the speaker when conveying a message to the audience, whether through language, behavior, dress and so on.

In this study, we will discuss in more detail the branch of the rhetorical style, namely the force of motion. The movement style of a preacher during a lecture, in terms of body posture, facial expressions, eyes, and appearance or clothing.

1. Body Attitude: Sometimes standing, sometimes sitting but still calm, sturdy and authoritative
2. Facial Expressions and Hand Movements: Turning to the congregation when needed, smiling a lot, moving hands in the required direction, moving the turban around his neck when needed

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