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Non-Verbal Language in the Stories of *Al-Qur'an*

ABSTRACT: Language, if seen from the aspect of how the disclosure, can be categorized into two, namely: verbal and non-verbal languages. Theoretically, both types can be separated. But, in reality, they cannot be separated, even always together and is a combination. It is interesting to note here that the stories in the *Al-Qur'an* are very rich in expressions of non-verbal communication. Among the stories enshrined in the *Al-Qur'an* is the Prophet Joseph's story. In the story, there is variety of non-verbal language expressions, especially those related to kinesics language, both postural and gestural. The theme of the story is very interesting and studied through content analysis research with semiotic approach. This article used the qualitative approach. The approach used is analytical descriptive approach. While, based on the object of study and orientation to be achieved, this research used also the library research or literature review. The findings show that all kinesics languages in phrases – pertaining the Prophet Joseph's story in the *Al-Qur'an* – are full of meaning, charm, beauty, dynamic, and have deep context and impression. Each type of kinesics languages has certain functions and meanings in the Prophet Joseph's story, such as "al-badil" (alternative) and "at-ta'kid" (emphasizing). The context of kinesics languages in the *Al-Qur'anic* stories of Prophet Joseph covers "aqidah" (belief in One God) and "mu'amalah" (good in social relationships).

KEY WORDS: Non-Verbal Language; *Al-Qur'an*; Kinesics Language; Story of Prophet Joseph; Islamic Teaching of Prophet Stories.

INTRODUCTION

Man cannot communicate with his fellow human beings without using language. They have a variety of needs and desires in social and cultural lives. Language always covers all aspects of human life. Because, it connects all human beings in social relationships in the form of social and cultural identity, interaction, association, socialization, exchange of social interests and social distance, the process of learning values of life, economy, perception, attitude

change, stimulus, and response. This oral communication can involve verbal and non-verbal symbols. And all this can be done by means of language. Language is one of God's blessings, which is bestowed to human (Bicchieri, 2006; Goerling, 2010; and Hossain & Ali, 2014).

God taught Adam on 'asmâ (the names or signs), as cited in the *Al-Qur'an*, chapter of *Al-Baqarah*, verse 31, so that he was able to master it. 'Asmâ can be interpreted as various signs of phenomena. "Allama al-'asma" can be

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interpreted as to give potential knowledge of names or words used to label objects, or to teach Adam to know the functions of things. In addition, humans are endowed with the ability of speaking (cf Shihab, 2002:141; Pembayun, 2012; and File, Jr., 2018).

Allah SWT (*Subhanahu Wa-Ta'ala* or Almighty) was the one who directly taught Adam the language. In *surah* (chapter) of *Ar-Rahmân*, verse 4, stated about "*Allama al-Bayân*". The *Bayân* in this verse is interpreted as Allah SWT taught the expressions of the potential to reveal; *kalam* or utterance with which can be revealed what is in the human mind. *Bayan* is not only speech, but also includes various forms of expressions, including art and facial expressions; even, according to Imam Burhanuddin Abu Hasan Ibrahim ibn Umar al-Biq'a'i (2002), as cited also in M. Qurasih Shihab (2005), *al-Bayan* includes human's ability of thinking (cf al-Biq'a'i, 2002; Shihab, 2005:192; and Sutoyo, 2014).

Even, Prophet Solomon AS (*Alaihi Salam* or peace be upon him) was taught the language of birds, as stated in the *Al-Qur'an*, chapter of *An-Naml*, verse 17 (cited in Gulen, 2013). Through the language, human can think, communicate, and understand each other to convey various intentions and purposes. Without language, there will not be massive interaction among people. Even, there is not life without a language; because language is *house of being* (Kirby, Goodpaster & Levine, 2002; Lustig & Koester, 2010; and Sobur, 2013:293).

Language, if seen from the aspect of how the disclosure, can be categorized into two, namely: verbal and non-verbal languages. Theoretically, both types can be separated. But, in reality, they cannot be separated, even always together and is a combination. For example, when someone says "No!", usually done by shaking his head (Mulyana, 2002:347; Wigham, 2012; and Panjaitan *et al.*, 2017). One can lie with his/her mouth, but body language cannot hide the truth (Halton, 2004; and Driver, 2012).

Nevertheless, this statement is not always the case, the context, and condition of the occurrence of such non-verbal messages are required. Sometimes, facial expressions "deceive", because of the very fast change.

For example, a husband who comes home from work in anger. This is not interpreted as his boredom to his wives. Perhaps, he feels something outdoors, but has nothing to do with the condition in the house (Knapp & Hall, 2010; Pembayun, 2012:354; and Sutiayatno, 2018). This condition can be encountered or experienced by someone when communicates.

People in communicating besides using verbal code also use non-verbal code. Common non-verbal codes are called sign language or silent language or body language. In the communication process, there is a message to be conveyed. This is in accordance with opinion that affirms communication is the process of delivering a message by someone to others to notify or change attitudes, opinions or behavior, either verbally or non-verbally (Effendy, 2003:28; Hickson, 2010; and Knapp & Hall, 2010). Non-verbal aspects, such as body language, gestures, eye contact, physical distance, and others, help convey an information and message to potential recipients (Hickson, 2010; Knapp & Hall, 2010; and Pembayun, 2012).

In this section, it may be asked a question, "*Why can verbal language fail to convey information and message?*". The answer is that because the verbal language is too mechanical and systematic, while communication activities often occur spontaneously (cf Mehrabian, 2007; Gilakjani & Ahmadi, 2011; and Hidayatullah, 2017).

The *Al-Qur'an*, as a religious text book, does not avoid the non-verbal expressions, as seen in the *surah* (chapter) of *Al-An'am*, verse 38. *Surah* of *'Ali' Imrân*, verse 41, discusses non-verbal language topics. This verse relates to the previous *surah* of *'Ali' Imrân*, verses 30-40, when Prophet Zacharia AS (*Alaihi Salam* or peace be upon him) prayed to Allah SWT to obtain a good descendant. Then, God sent an Angel to deliver the glad tidings of his wife's pregnancy of a baby boy, Yahya. But, Prophet Zacharia acknowledged that he was weak, old, and his wife was infertile. He was so shocked when he had been told that he would get a descendant. In the end, to ensure his belief in God's words and the truth of this news, Prophet Zacharia begged Allah to give

him sign. Next, God gave a sign that he would not be able to speak to other people for three days, except with *ramzan* (Shihab, 2005; Sense, 2014; and Gusmian, 2017).

M. Qurasih Shihab (2005) interprets the word of *ramzan* as a silent gesture. In other words, Zacharia could only communicate in non-verbal language (Shihab, 2005:102). A.M.Q.M.U. Zamakhshary (n.y.) asserted that *ramzan* means making signals by hands, head, and other body parts. The origin of the word of *ramzan* means move (Zamakhshary, n.y.:389).

H.M.F. Baghaway (1997) adds that these cues can be done by lips, eyes, and hands (Baghaway, 1997:38). Other verses that show the use of kinesic communication by non-verbal languages through gestures are *surah* of *Maryam*, verses 29-30, as following here:

فأشارت إليه قالوا كيف نكلم من كان في المهد الله آتاني
الكتاب وجعلني نبيا

So, she (Maryam) pointed to his (her) child. They said, "How shall we talk to the baby who is still in the cradle?". He (Isa) said, "Truly the Servant of God, He gave me the Book (Gospel) and He made me a Prophet" (cited in Qutb, 2003).

The phrase of *fa'asharat ilaihi* in the above verse mentioned as its use of kinesic language in gestural by Maryam, by hand movements, in the dialogue with the people about the birth of Prophet Isa AS (*Alaihi Salam* or peace be upon him). According to A.F.M. Alûsy (n.y.), and other scholars, Maryam communicated with her people not in verbal language, but with non-verbal language, so they asked Isa who was still a baby. This is understood by the connection to the previous verse, "*How shall we talk to a baby, who cannot speak?*" (Alûsy, n.y.:88; Qutb, 2003; and Fauzi & Khairuldin, 2017).

Among the topics presented in the *Al-Qur'an* are stories. Like the narratives in literature, the *Al-Qur'anic* stories have structures, systematic elements, and the inter-system is reciprocal (Darrow, 2011; Imron, 2011; and Damrosch, 2014). According to Sayyid Qutb (n.y.), the stories of the *Al-Qur'an* which have context of the

missionary phase of Mecca are aimed to: (1) affirm the revelation and apostolate of the Prophet Muhammad; (2) explain and affirm that all religions come from Allah *Azza wa-Jalla*; (3) explain and affirm that all religions are monotheistic; (4) deliver the message of *da'wah*; (5) explain that all religions have one source and they are interrelated; (6) explain that God always helps His Prophets, and destroys the disbelievers; (7) justify the good news and warnings; (8) describe the various pleasures from God are always given to His Prophets and lovers; (9) explain that Satan is the eternal enemy of Adam; and (10) affirm the power of God (Qutb, n.y.:120-127).

The field of study that is considered most appropriate to reveal this topic is semiotics, a study that observes signs. Ali Imron (2011), and other scholars, explained that *Al-Qur'an*, by using language as its media, is a fertile ground for semiotics study. This is not surprising that the *Al-Qur'an* is loaded with signs that have meanings and have a dialectic between significant and signify (Imron, 2011:350; Mawadda, 2016; and Gusmian, 2017).

From the stories in the *Al-Qur'an*, we can find varied styles of languages: commands, prohibitions, and moral values which are indirectly presented so that messages conveyed to human as a connoisseur of the stories as well as the target of the commands or prohibitions that will be more suggestive (Shihab, 2005; Qalyubi, 2009:ix; and Hussain, 2017).

Among those which can distinguish verbal and non-verbal language are: firstly, verbal language comes from a single channel, while non-verbal is multi-channel. Secondly, verbal messages are separated, while non-verbal messages are connected. Thirdly, non-verbal communication contains more emotional aspects than non-verbal communication, while verbal communication is generally used to convey the facts (Mulyana, 2002:348; al-Khatib, 2012; and Hussain, 2017).

Mehrabian Research, as cited in H. Cangara (1998) and other scholars, explained that before verbal language was used in human communication, they had used body language or non-verbal as a means of communication. It can be said that the

non-verbal communication was used first in everyday life before the existence of verbal communication (*cf* Cangara, 1998; Hickson, 2010; and Wigham, 2012).

However, today particular non-verbal communications are still used. The level of people's confidence in conversation is only 7 percent derived from verbal communication, 38 percent of vocal sound, and 55 percent of facial expression. Non-verbal language is not less important than verbal language as a communication tool (Lapakko, 2007; Mehrabian, 2007; and Sobur, 2013). Even, in fact communication by non-verbal languages is the most widely used by people.

In this context, Desmond Morris (2002) and Marcel Danesi (2004) explained that human conveys more than two-thirds of their messages through their body: 700,000 physical signs of which 1,000 different postures; 5,000 hand gestures; and 250,000 facial expressions (Morris, 2002; and Danesi, 2004). Thus, non-verbal language is more dominant in the process of human communication.

This shows us how important non-verbal language is to emphasize the message in which the speaker is trying to convey to the other persons in the communication process. Even, the portion of non-verbal communication ranges from 60% in Western culture to 90% in Eastern cultures of overall communication (Adib, 2010; Wigham, 2012; and Senowarsito, Tarjana & Nurkamto, 2016).

This corresponds with S.Z. bin Yunus (2015)'s opinion, and other scholars, which stated that non-verbal language is an important means of communication to convey ideas, and expressions of human's feelings. Furthermore, verbal language is not the primary means of human communication. Human needs other ways to express thoughts, feelings, and desires, like satisfaction, love, hate, respect, and enmity. Variety of non-verbal languages becomes a means of communication reaches 70%, while the use of verbal languages reaches 30% (Morris, 2002; Danesi, 2004; Adib, 2010; Wigham, 2012; and Yunus, 2015).

Among the reasons that non-verbal language is very important are: firstly,

non-verbal factors are more focused to find understanding in interpersonal communication. Secondly, feelings and emotions are more carefully delivered through non-verbal messages rather than verbal messages. Thirdly, non-verbal messages express the meaning and purpose of being relatively free of deception, distortion, and ambiguity. Fourthly, non-verbal messages have meta communicative functions that are necessary to achieve the quality of communication. Fifthly, non-verbal messages are more efficient ways than verbal messages. And sixthly, non-verbal messages are the most appropriate means of giving suggestion (Grace, Kivlighan & Kuncce, 1995; Lucas, 2008; and Mariska & Harrawood, 2013).

The opinion confirmed research results of A. Kendom (1997), who states that nothing is more understandable, observable, and more fundamental than human gesture (Kendom, 1997). A.H. Muhammad (2011) also states that body language is one form of non-verbal language communication that is closely related to culture (Muhammad, 2011). F.A. al-Halwa (2008) said also that the holy book of *Al-Qur'an* displays silent communication, explains its influence on a person, and describes how one reacts to the messages in it (al-Halwa, 2008).

A.A.A. Abdullah (2004), and other scholars, concluded that: non-verbal communication includes the basic business of the individual's life in society; non-verbal language means speaking without words, but it does not mean it is not communication, so silence has many meanings, and silence can also express love, hate, pleasure, wonder, agreement, and so on; gestures and body languages are the first means of communication among humans; and the extrinsic appearance of humans has an important role in communicating with others (Abdullah, 2004; Lucas, 2008; and Mariska & Harrawood, 2013).

U.J.A. Rubaya'ah (2010), and other scholars, explained that the *Al-Qur'an* is not only related to verbal language, but also discuss various non-verbal languages, such as body movements and its members which include facial expressions, eyes, etc. Kinesic communication by non-verbal languages

among human is reflected through the expressions of wonder, surprise, happiness, and other feelings. All these expressions are helpful and very influential to deliver the messages to the other persons (Khan & al-Hilali, 1995; Rubaya'ah, 2010; and Sahib, 2011).

F.M. al-Mas'ûd (2012) concludes that the story of Prophet Ibrahim AS (*Alaihi Salam* or peace be upon him) and his descendants presents a variety of dynamic, innovative, and fascinating non-verbal languages (al-Mas'ûd, 2012). In this context, K.F. 'Umair & R. Dumair (2013) asserted that non-verbal language is one of the most important means of human's communication. For verbal language is not the only means of communication ('Umair & Dumair, 2013).

Lastly, Ehud Ben Zvi (2003); M.M. al-Azami (2003); and S.M. al-Azzawi, A. Pandian & S.K. al-Saaidi (2016), by citing and comparing on *The Signs of Jonah*, concluded that the non-verbal language in the *Al-Qur'an* has a similar urgency with the verbal language. Kinesic languages, like eyes and hands, are very effective to convey a message in communicating and affecting the other persons (al-Azami, 2003; Zvi, 2003; and al-Azzawi, Pandian & al-Saaidi, 2016).

Generally, everyone will be interested in messages delivered by body movements, eyes movements, facial expressions, hand gestures, intonations, and speaking volume. According to P. Ekman (1982); S.E. Jones & C.D. LeBaron (2002); and M.L. Knapp & J.A. Hall (2010), this non-verbal communication has six main functions, they are: to emphasize, complement, show contradiction, organize, repeat, and replace (Ekman, 1982; Jones & LeBaron, 2002; and Knapp & Hall, 2010). No wonder that non-verbal languages are characterized as communicative, contextual, package, believable, rule-driven, and meta-communicative (Jones & LeBaron, 2002; Knapp & Hall, 2010; and Delvito, 2011:193-195).

Many interactions that occur in society are manifested in visual symbols and spoken words. Sometimes, people also interact through the media of symbols that have various meanings. Basically, non-verbal messages serve to replace, strengthen, or emphasize verbal messages (Mulyana, 2002:14;

Knapp & Hall, 2010; and Plumb, 2013).

According to S. Hybels & R.L. Weaver (1992), as quoted also in M. Budyatna & L.M. Ganiem (2012), non-verbal communication has the following characteristics: (1) *Sustainable*, words that come out of our mouths are timed or occasionally, non-verbal cues come out on an ongoing basis, it is based on non-verbal messages sent or received by non-verbal communicators in an uninterrupted and continuous stream; (2) *Rich in Meaning*, any motions or message in non-verbal communication can be interpreted into various meanings; (3) *Non-Verbal Can be Confusing*, although non-verbal communication is rich in meaning, but also can be confusing; (4) *Convey Emotions*, non-verbal cues are so closely attached to emotions, the extent to which our understanding of non-verbal messages depends on how we empathize, so the empathic and keenly understood the non-verbal cues; (5) *Controlled by the Norms and Rules of Propriety*, for example, touching others is allowed under certain circumstances and not in other situations; and (6) *Tied to Culture*, most aspects of culture are learned through observation and modeling rather than through explicit verbal teaching, so non-verbal behavior transfers beliefs, attitudes, and cultural values to others (*cf* Hybels & Weaver, 1992; Zwozdiak-Myers & Capel, 2005; and Budyatna & Ganiem, 2012:111-114).

In a people's interaction often shows and conveys non-verbal messages. For example, everyone honors other people in a manner that is in harmony with his or her cultural background. Arabs honor strangers by embracing them; Palestinians honor strangers by hugging and rubbing their backs; and Javanese greet people with respect by *sungkem* or prop up (Rakhmat, 2004:282; Lustig & Koester, 2010; and Marranci ed., 2014).

As the message from God, *Al-Qur'an* as a revelation has a target object, and the intended objective here is none other than the Arab society in the 7th century AD (*Anno Domini*). At least, the above hypothesis has been strengthened by the *Al-Qur'an*. Every Prophet is commanded by using the language of his people. The *Al-Qur'an* states

that its reference is Arabic. As the previous religious texts which also refers to language that reflects the culture of the text. This is as explained by *Al-Qur'an*, chapter of *Ibrahim*, verse 4, which states that, "We did not send an Apostle, but in the language of his people, so that he might give a clear explanation to them" (cited in Khan & al-Hilali, 1995).

In summary, according to Zarqâny (n.y.), and other scholars, that the *Al-Qur'an* has the following characteristics: (1) Harmony in sounds; (2) Can be understood either by ordinary people, as well as by experts; (3) Can be accepted by human's sense and feeling, that the *Al-Qur'an* is aligned to the common sense and feelings of all people; (4) the Formulation and narration of the *Al-Qur'an* are very accurate; (5) the Variety and art of composing is very rich in kalmia; (6) *Al-Qur'anic* styles can gather speech styles, both globally and in detail; and (7) the Use of the words in the *Al-Qur'an* is efficient and effective, so the Arabic as the language of the *Al-Qur'an* has unique characteristics (Zarqâny, n.y.:222-232; Khan & al-Hilali, 1995; Shihab, 2005; and Sense, 2014).

According to Amin Muhammad (1980), as cited also in Syihabuddin (2005), Arabic has the following characteristics: the psychological relationship between subject and predicate; the presence of individuals; parallel rhetoric; the virtue of meaning; the existence of 'irâb (making a thing expressed, disclosed, or eloquent); rich in vocabulary; and the dynamic and strength of the Arabic language (cf Muhammad, 1980; Syihabuddin, 2005; and Amin, 2008).

METHOD

This type of research is qualitative research. The approach used is analytical descriptive approach. While, based on the object of study and orientation to be achieved, this research used library research or literature review. The content analysis of text is done through semiotics (Fidel, 1993; Zed, 2004; Senel, 2007; Vlieger & Leydesdorff, 2011; and Chu, 2015).

Semiotic analysis of verses containing kinesic communication was done through two stages of readings: the first and second

level readings. The First level of readings are called *heuristic readings*, which are based on language conventions or under first-level semiotic conventions. This first level analysis is an analysis of linguistic basic elements, such as morphology, syntax, and semantics. The next stage is retroactive or hermeneutic analysis, or also called the second level of reading in the form of inter-textually, *asbâbun nuzûl* or historical background, and various other devices of study of the *Al-Qur'an* (Skinner, 1975; Scholes, 1982; Senel, 2007; and Mohseni, 2014).

The primary data source was obtained from the *Al-Qur'an*, and secondary data were from various relevant *tafsir* or interpretation on meaning's books and references (Khan & al-Hilali, 1995; Shihab, 2002 and 2005; Zed, 2004; Sense, 2014; and Chu, 2015).

FINDINGS AND DISCUSSION

Based on the collected data in the story of Prophet Joseph AS (*Alaihi Salam* or peace be upon him), it is obtained a number of verses containing kinesic languages as shown in table 1.

The data in the table 1 showed that the kinesic languages in the story of Prophet Joseph AS (*Alaihi Salam* or peace be upon him) are found entirely in one *surah* (chapter), namely the *surah* of Joseph. The types of kinesic languages in the *surah* of Joseph in the *Al-Qur'an* by postural and gestural of the movements of head, hands, and eyes. The above verses sequentially tell the narrative and the order of the story of the Prophet Joseph AS. The above verses will be analyzed in a heuristic and retroactive manner as presented below:

Firstly, ***Surah (Chapter) of Joseph, Verse 4, on the Joseph Dreamed***. In the *Al-Qur'an*, it is clearly stated as following here:

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا
وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

[Of these stories mention] when Joseph said to his father, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me" (cited in Khan & al-Hilali, 1995).

Table 1:
Variety of Kinesic Languages in the Story of Prophet Joseph

Number of Ayah or Verse	Surah or Chapter of Joseph	The Kinds of Kinesic Languages
4	إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ	Gestural (head).
19	جَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غُلَامٌ وَأَسْرُوهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ	Gestural (hands).
23	وَرَأَوْتَهُ الَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ	Postural.
25-27	وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ	Postural.
31	فَلَمَّا رَأَيْنَهُ أَكْبَرْتَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ	Gestural (hands).
84	وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَى عَلَى يُوسُفَ وَإِنِّي صُنْتُ عَيْنَاهُ مِنَ الْحَزَنِ فَهُوَ كَظِيمٌ	Postural, Gestural (eyes).
93	اذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ	Gestural (hand and eyes).
100	وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا	Postural.

M. Qurasih Shihab (2002), and other scholars, explained that this *surah* (chapter) is a unique *surah*. They described the personal story perfectly, many themes are presented in many episodes, contrasting the other stories that are usually told in one or two episodes. According to them, the story is an attempt to follow the trail of events that actually happen or imaginative in accordance with the sequence of events and by way of narrating it per episode (cf Shihab, 2002; Ajaj, 2010; Imron, 2011; and Kaltner, 2017).

The story of the Prophet Joseph AS (*Alaihi Salam* or peace be upon him) begins from his dream of seeing eleven stars, the sun, and the moon prostrate to him. Prostration belongs to kinesic language by gesture. This is an important sign in the beginning of Prophet Joseph's story. Dead, the heavenly bodies are shown and depicted as if they were intelligent creatures prostrate to humans, little children. This sign indicates the noble and height of Prophet Joseph's position in front of Allah (Shihab, 2002 and 2005; Ajaj, 2010; Imron, 2011; and Kaltner, 2017).

In addition, there is an interesting use

of the preposition *idz*, which in Indonesian language is often paired with "when" (*kapan* or *bila*). According to Ali Imron (2011), and other scholars, the *Al-Qur'an* deliberately displays the preposition *idz* or *tanbîh* to give the emphasis to accentuation, especially when associated with the position of this story as *ahsanal qasasi* (best story) as mentioned in verse 3. Furthermore, Prophet Joseph AS was the protagonist and mentioned at the beginning of the story. The phrase of "*ahada 'asyara kaukaban wa al-shamsa wa al-qamara ra'aituhum li sâjidîn*" refers to celestial bodies, like stars, suns, and moons; and prostration activities as denotative matters (Ajaj, 2010; Imron, 2011; and Halim, 2016).

The use of the symbols of eleven stars, sun, and moon prostrate to Prophet Joseph has another connotative meaning. The signs are heavenly objects. However, at the beginning of this story, Prophet Joseph understood his dreams have denotative meaning, so he told the story of his dream to Prophet Ya'qub, his father. In the previous verse, it is explained that Prophet Jacob understood the signs narrated in Prophet Joseph's dream have

another connotative meaning. Then, he prohibited Prophet Joseph to tell his dream to his other brothers. In this verse, there is a kinesic language, namely *sâjidîn*, which replaces the verbal language (Shihab, 2002 and 2005; Ajaj, 2010; Imron, 2011; and Halim, 2016).

The *Al-Qur'an*, as a revelation, can be understood as a delivery process of God's message to humans. In communication, the common terms are known as message, sender, and recipient of messages. God is the message sender and man is called the recipient of His message. In the *Asbâbun Nuzûl* (Historical Background) of Joseph *Surah* (Chapter) has several versions, they are as following here:

Firstly, *surah* of Joseph, verses 1-3, which were sent down with respect to the companions who asked story to the Prophet, or the Messenger of Allah. Then, he read the *surah* of Joseph, recited the *surah* of Joseph, verses 1 -3. From this history, it is understood that the recipient of the message are the companions (as-Suyuti, 1967; Imron, 2011; and Halim, 2016). Secondly, once the Jews asked the Messenger of Allah to tell about Prophet Jacob and his son, Prophet Joseph, then this verse was sent down. Thus, it is clear that the *Al-Qur'an* as the book of justification and perfection of the previous books. And thirdly, one day the friends were bored and asked the Messenger of Allah to read something. Then, this *surah* was sent down (Shihab, 2002 and 2005; Imron, 2011; and Halim, 2016).

The word of *izh* is used to begin the story, does not merely indicate *zharaf* (adverb of time), but *Rasulullah* or the Messenger of Allah, as a narrator, wanted the audience's attention to the story he told and various important lessons to be conveyed. In addition, to obtain attention, the audiences were asked to listen carefully to this story, and to imagine and reflect on and live the messages in it (Shihab, 2002; Ajaj, 2010; and Halim, 2016).

The story begins with Prophet Joseph's dream of eleven stars, sun, and moon prostrated to him, instead of beginning with the explanation that Prophet Jacob had 12 sons. The meaning of phrase "*ahada asyara*

kaukaban wasy syamsa wa alqamara" is not a denotative meaning, but a metaphor containing connotative meaning. The Prophet Jacob had two wives, Leah and Rachel, and two concubines, namely Bilhah and Zilfah. Of the four of them, Prophet Jacob had 12 sons, they were: Reuben, Simeon, Levi, Judah, Isschar, Zebulun, Joseph, Benjamin, Dan, Naphtali, Gad, and Asher (al-Azami, 2003; Imron, 2011; and Halim, 2016).

The phrase of "*ahada 'asyara kaukaba*" is the symbol of eleven Joseph's brothers. Meanwhile, the word of *al-qamar* is a symbol of his father, Prophet Jacob, and *ash-syam* is the symbol of his mother. This can be seen at the end of the story. About 11 stars were interpreted as 11 Joseph's brothers, because of the similarity in the numbers of property. *Ash-Sham* (sun) is an object that always gives warmth, life, and illuminates the world, so that this sign is interpreted Prophet Jacob who always gives warmth and love like the sun that shines the world. The word of *Al-Qamar* is interpreted as mother, because the heavenly bodies that look beautiful at night and emit softness. The language of *kestt gestural sâjidin* mean that the heavenly bodies, which are in a high position prostrated to Joseph, because he has achieved a position, a degree, and a higher position which made him more noble than his brothers (Afsar, 2006; Ajaj, 2010; and Imron, 2011).

With the expressions in metaphor, in kinesic of *sâjidin* in the context of *akidah* (belief), language gives message, impression, and deep influence to the recipient of the message. It will be different if it is not expressed in the form of metaphor. For example, if it was directly expressed about 11 Joseph's brothers prostrating him. It is not surprising to read the whole story. Joseph was chosen by Allah as a Prophet, who has the ability to explain the meaning of people's dreams, including the Egyptian king's dream, so that he was eventually appointed as a royal officer (Ajaj, 2010; Maula, 2011; and Imron, 2011).

Secondly, ***Surah (Chapter) Joseph, Verse 19, on the Joseph was Thrown into a Well.*** In the *Al-Qur'an*, it is clearly stated as following here:

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى
هَذَا غُلَامٌ وَأَسَرُّهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ

And there came a company of travelers; then, they sent their water drawer, and he let down his bucket. He said, "Good news! Here is a boy". And they concealed him, [taking him] as merchandise; and Allah was knowing of what they did (cited in Khan & al-Hilali, 1995).

In this verse, there is kinesic language by gesture of *fa`adlâ dalwahu*, which serves as a non-verbal substitute. This verse is a continuation of the story of Prophet Joseph, who was thrown by his brothers into the well. They did it, because they felt jealous and *hasad* (envy) to him because his father, Prophet Jacob, was considered to love him more than to them. Excessive love was actually understandable, because Rachel, Joseph's mother, died when she gave birth his Joseph's younger brother named Benjamin (Shihab, 2002:1; Sahib, 2011; and Adebity *et al.*, 2014).

This verse is a new episode of the Prophet Joseph's story. The previous episode tells Prophet Jacob's meeting and his sons, who persecuted Joseph and bundled him into the well. After being thrown into the well, Joseph was found by a traveler. In this verse, there is a *wawu isti'naf* to open the conversation, not the *wawu* that serves as a liaison. *Kara sayyarah* is the plural form of *sayyar*, which means group, doesn't mean car like in the use of Arabic now. The word of *sayyarah* refers to a particular group of travelers. The word of *warid* refers to a member of a group of travelers, who are mentioned to take water from the well (Afsar, 2006; Ajaj, 2010; and Halim, 2016).

The phrase of *yâ nidâ*, that is stringed with the *busyrâ*, which means good news. *Yâ busyrâ* is a sign that shows the good news for both the callers and the members of the travellers. The word of *ghulâm* refers to a young child. Joseph who was about 7 years old, or 12 years old or 17 years old (Imron, 2011). When associated with the preceding verse, the well where Joseph was dumped was a well known place to the traveler. Joseph's exile into this well was the beginning of the success story in Joseph's life. In this

verse, there are words of *asarra* and *bidhâ'ah*. The *asarra* is translated as hide, while *bidhâ'ah* is defined as merchandise (Ajaj, 2010; Imron, 2011; and Halim, 2016).

That is to say, the travelers were secretive that Joseph was a merchandise not a discovery. Thus, the traveler belongs to a merchant group. They were the Midian or Madyan, as cited in Genesis (37:28), according to Ali Imron (2011). The word of *wârid* refers to a member of the travellers named Malik bin Zar, and the well where he found Joseph was the well of *al-Bait al-Muqaddas* or *Thibriyah*, which was located in the Dotan (Mir, 1986; Imron, 2011; and Halim, 2016). The meaning of kinesic in phrase of *fa`adlâ dalwahu* in the context of human activity, or *mu'amalah*, in this verse has denotative meaning (Shihab, 2005; Maula, 2011; and Halim, 2016).

Thirdly, **Surah (Chapter) of Joseph, Verses 23 and 25, on the Women's Flirt**. In the *Al-Qur'an*, it is clearly stated as following here:

وَرَأَوْتَهُ الَّتِي هُوَ فِي بَيْتِهَا عَنِ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ
وَقَالَتْ هَيْبْ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ
إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ

And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you". He said, "[I seek] the refuge of Allah. Indeed, He is my Lord, who has made good my residence. Indeed, wrongdoers will not succeed" (cited in Khan & al-Hilali, 1995).

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا
لَدَى الْبَابِ

And they both raced to the door, and she tore his shirt from the back, and they found her husband at the door. She said, "What is the recompense of one who intended to violate your wife, besides sending him into jail or a painful punishment?" (cited in Khan & al-Hilali, 1995).

In verse 23, there are kinesics in gestural of *râwadat* and *ghallaqat al-abwâb*. These two kinesic languages serve to affirm non-verbal messages. Verb of *râwadat* shows the subject of woman, the Egyptian official's wife at the time. This word has the sense of asking something gently to get what he/she wants.

And seen from the subject and object of the deed, it can be interpreted as seduction or sexual seduction. This meaning is emphasized by the phrases “*wa ghallaqat al-abwâb*” and “*wa qâlat haita lak*” (cf Johns, 1999; Dodson & Hilton, 2004; Maula, 2011; Halim, 2016; and Mawadda, 2016).

Ghallaqa shows the activities of closing repeatedly, closing tightly, locking, removing all the gaps, and checking whether it was locked. The door was closed and locked not just once, but many times (*al-abwâb*). This could show how powerful the woman was to seduce and tease Joseph freely and unknown by others. This is closer to the sexual message to Joseph with verbal message of *haita lak* or come here closer (Johns, 1999; Ajaj, 2010; and Halim, 2016).

The figures mentioned in this story were only 2, namely Joseph and the woman, the Egyptian official's wife. And, it indicated that the house was in a state of silence, there were only two of them. So, this verse shows the female's desire was very strong towards Joseph. Although in the next verse implied biologically Joseph as a man who had sexual desire was almost tempted by her if only he did not “see” the proof of the greatness of God (Johns, 1999; Dodson & Hilton, 2004; Gulen, 2012; Halim, 2016; and Mawadda, 2016).

In verse 25, as it appears in verse 24, Joseph was able to avoid seeing the proof of his Lord that he did not wish as Zulaikha's would invite him into adultery. This story continues with the actions of the Egyptian woman teasing Joseph. Joseph tried to run away from her, so they both raced to a door commonly used for in and out of people. This corresponds with M. Qurasih Shihab (2002) and other scholars' opinion, which confirms that Joseph and the woman raced to the exit. Joseph ran to get out of her, but she blocked him until the rear of his shirt was torn (Shihab, 2002:61-62; Gulen, 2012; Halim, 2016; and Saeed, 2017).

Qaddat in this verse is meant to cut in length. That means ripping clothes torn down long. This shows Joseph's rejection of the woman. At the close of the door, the woman's husband appeared. The phrase of *alfayâ* means a sudden encounter without

being known at first coming. Joseph's shirt was ripped off on the back shown that who had bad intentions or sexual desire was that woman. This can be understood from the next verse (Gulen, 2012; Halim, 2016; Matthews, 2017; and Saeed, 2017).

In this verse, it can be understood that Joseph had become a figure of handsome, mature, and was morally noble. Zulaikha, the Egyptian official's wife, was interested in and fell in love with her employee (Joseph). Zulaikha's romance and love was unstoppable and was constantly churning and constantly tempted Joseph by all means to bow his lap. Moreover, her husband was not a perfect figure, who could not give her inner satisfaction. The attempt to woo and subdue Joseph was not only done verbally, but also by non-verbal closing of doors, windows, and all the gaps that allowed Joseph to run and check everything, and make sure it was completely locked up, so that no one knew her dirty deeds to commit adultery (Merguerian & Najmabadi, 1997; Akrom, 2014; and Halim, 2016).

From the above description, it can be understood that the *Al-Qur'an* is not a taboo to discuss the issue of sex, but the *Al-Qur'an* is very concerned ethics, so it is not displayed in a vulgar language, but with subtle, short, and polite language without causing sexual stimulation for readers. The kinesic expressions of *rawadathu*, *ghallaqat al-abwab*, *istabaqa al-baba*, and *qaddat qamishahu* represent sexual desires of intimacy from Zulaikha to Joseph. Although in the end, Joseph survived to get out of his desire and temptation (Shihab, 2005; Jardim, 2008; Halim, 2016; and Arifin, 2017).

It is very clear that the discussion of kinesics in this verse reinforces the message to be conveyed without appearing vulgar and indecent to read. In addition, a lesson for anyone between two opposite sexes, who are not *mahram* (male and female relatives), when they are in a house or a closed room should not be alone, must be afraid that there will be dirty intention that can lead them into the act of adultery, because *zina* (any sexual act outside of marriage) begins from the eye sight (Galloway, 2014; Halim, 2016; Arifin, 2017; and Saeed, 2017).

Fourthly, **Surah (Chapter) of Joseph, Verse 31, on the Women Hurt Their Fingers.**

In the *Al-Qur'an*, it is clearly stated as following here:

فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ

So, when she heard of their scheming, she sent for them and prepared for them a banquet and gave each of them a knife and said [to Joseph], "Come out before them". And when they saw him, they greatly admired him and cut their hands and said, "Perfect is Allah! This is not a man; he is no one, but a noble angel" (cited in Khan & al-Hilali, 1995).

The scandal of the official's wife, who seduced and had a sexual desire to a young man who was an employee of her husband, scattered in the ears of Egyptian women at that time. The women were talking to Zulaikha, Egyptian official's wife. This rumor was responded by Zulaikha, by inviting them to a banquet in order to let them know what they felt when they saw Joseph. Half the banquet, Joseph was appeared to the women. They were amazed to see Joseph, because of his good looking appearance until they unconsciously injured their own fingers instead of cutting off the food they had been prepared, and they said that Joseph was not a man but an angel (Ajaj, 2010; Akrom, 2014; and Halim, 2016).

The women who scoffed and gossiped Zulaikha as if they were better than her and would not be tempted by Joseph. However, their behaviors changed when they were so astonished to see Joseph that they did not realize they had wounded their fingers. Zulaikha wanted to take revenge for their gossip, scorn by inviting them to a banquet, and proved their mistake in judging her. Zulaikha's allegation proved that they were not only stunned and seduced, but also they would have been in her position to do as she had done (Merguerian & Najmabadi, 1997; Johns, 1999; Ajaj, 2010; and Akrom, 2014).

The kinesic phrase of *qatta'na aidiyahunna* is an expression of *majaz mursal wa 'alaqatuhu kulliyah*, but that is meant *juz'iyah*. So does not mean cutting hands, but injuring fingertips. Like a person holding

a fruit to cut, usually hold it by the left hand and a knife in the right hand, so that the injured were the fingertips of the left hand. The function of this kinesic language is as an affirmation of the expression of women's astonishment towards Joseph (Kathir, 2014; Halim, 2016; and Mursyid & Amalia, 2016).

Fifthly, **Surah (Chapter) of Joseph, Verse 84, on the Jacob's Grief.** In the *Al-Qur'an*, it is clearly stated as following here:

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يَوْسُفَ وَإِيبَسَتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

And he turned away from them and said, "Oh, my sorrow over Joseph", and his eyes became white from grief, for he was [of that] a suppressor (cited in Khan & al-Hilali, 1995).

The Prophet Jacob's children reported him the loss of his youngest son through the codes that were once delivered to him, when they reported that Joseph was eaten by wolves. From here, he assumed his children were incapable of carrying out his mandate. This made him sad, because he had lost two sons who loved him. This made Prophet Jacob very angry and sad. This meaning can be understood from the sign in expression of "*yâ`asafa 'ala yusûfa*". Prophet Jacob not only remembered Joseph, but also remembered the age of Joseph at that time as *Ghulam*, still child and had disappeared in long time coupled with the loss of another child, namely Benjamin (Mir, 1986; Ajaj, 2010; and Halim, 2016).

However, in this verse only Joseph is mentioned, because the focus and main character in this story is Joseph (Shihab, 2002 and 2005; Ajaj, 2010; and Halim, 2016). This shows a deep sorrow for the loss of his other son named Benjamin, so his eyes became white due to his much crying. This phrase is interpreted from the word of *asafa*. Joseph and Benjamin were brothers. It is not surprising that both of them have similar physical and behaviors. *Asafa's* word is a sign to show the very sad feeling experienced by Prophet Jacob. The deep sadness of Joseph's loss has not disappeared, but it had added to the sadness of losing another child, Bunyamin. Sadness of Prophet Jacob becomes

multiplied, which caused both eyes turn white. White eyeballs were sign of blindness (Mir, 1986; Kathir, 2014; and Halim, 2016).

The kinesic of gestural *ibyadhdhat 'ainahu* besides has denotative meaning also means physically his eyes really become white. It means deep sorrow, especially when connected with the next verse of *minal huzni fahuwa kazhim* (Jacob's eyes turned white, because of sadness but he kept silent anger). *Ibyadhdhat 'ainahu* and *kazhim* are two signs that indicate the physical weakness of Prophet Jacob. Multiple sadness made him unyielding and adversely affected his physical condition. In addition, this sign indicates the mental stress and shock experienced by Prophet Jacob (Kathir, 2014; Halim, 2016; and Ishola, 2018).

The existence of postural *wa tawalla* is kinesic language that serves to replace the expression of his disappointment and anger to his sons, who failed in guarding their brothers (Joseph and Benjamin), and kinesic language in gestural *ibyadhdhat 'ainahu* serves as a substitute for the verbal message of Prophet Jacob to his sons is very beautiful in the context of interaction (*mu'amalah*) between father and son. Prophet Jacob would choose to be silent rather than got angry at his sons, when they had made the same mistakes for twice (cf Hans & Hans, 2015; Halim, 2016; and Musdianti, 2018).

Sixthly, **Surah (Chapter) of Joseph, Verses 93 and 100, on the Jacob Could See Again.** In the *Al-Qur'an*, it is clearly stated as following here:

اذْهَبُوا بِقَمِيصِي هَذَا فَاَلْفُوهُ عَلَىٰ وَجْهِ اٰبِي يٰٓاَتِ بَصِيْرًا
وَاْتُوْنِي بِاَهْلِكُمْ اٰجْمَعِيْنَ

"Take this, my shirt, and wipe it over the face of my father; he will be able to see. And bring me your family, all together" (cited in Khan & al-Hilali, 1995).

وَرَفَعَ اَبُوَيْهِ عَلٰى الْعَرْشِ وَخَرُّوْا لَهٗ سُجَّدًا

And he raised his parents upon the throne, and they bowed to him in prostration (cited in Khan & al-Hilali, 1995).

In this verse, there is a kinesic language by gesture in phrase of *alqu 'ala wajhi*, which serves to replace the verbal language.

The story in this verse is a sequel of the previous verse. It is a story when Joseph met his brothers, even though they did not recognize him. Yet, he recognized them. After that, he ordered his brothers to bring his *qamis* (shirt). The smell of sweat in the shirt became a sign and a message from Joseph to Prophet Jacob that he was still alive. And, Prophet Jacob was sure enough that he could recognize the smell of that shirt and was convinced his son (Joseph) was alive. However, Prophet Jacob's family accused him of being insane, because it was impossible that Joseph was still alive. Then, in verse 93, one of Joseph's brothers rubbed a suit over Prophet Jacob's face and after that Prophet Jacob could see again (Mir, 1986; Kathir, 2014; and Halim, 2016).

According to M. Qurasih Shihab (2002), and other scholars, that Joseph's dress code given to his father through his brothers meant to honor his father, not as a command from the Egyptian ruler. His giving the clothes is also interpreted as evidence to his father that Joseph was still alive and his brothers did not lie (cf Shihab, 2002; Ajaj, 2010; Halim, 2016; and Matthews, 2017).

In verse 100, there are kinesic languages (*rafa'a* and *kharru*) and gestures in the context of *mu'amalah* that serves as a substitute for Joseph's strange dream message as described at the beginning of the story. This story has a happy ending. Joseph glorified his two men by raising them to the throne. Then, his dream became reality. This is understood from the sign of *kharru sujjadan*, his eleven relatives honored and prostrated him. Many scholars asserted that "prostration" in this verse is the essential meaning, that is putting forehead on the floor. This was a form of their reverence at the time (Johns, 1999; Shihab, 2002 and 2005; Halim, 2016; and Thahir, 2019).

This story teaches about the bustle of family life. For those who have intention to practice polygamy must consider about the man's life with many children and wives. It is quite possible that a man does discrimination in both material and non-material. It is very human. In addition, how a handsome and noble young man is able to maintain his

dignity, patience, faith, and piety to God. In particular, when he was able to avoid and escape from the seduction of beautiful women and the wife of an Egyptian official (Johns, 1999; Gulen, 2012; Kathir, 2014; Halim, 2016; Ishola, 2018; and Musdianti, 2018).

CONCLUSION ¹

Based on the analysis and discussion, it can be concluded that the existence of kinesic languages in the form of postural and gestural communications in the *Al-Qur'an*, especially the story of Prophet Joseph AS (*Alaihi Salam* or peace be upon him), which gives the impression more than delivers messages from the message sender to the recipients of messages, either messages from Prophet Jacob AS to his sons and from Joseph to his brothers or messages from Joseph to Prophet Jacob, his father.

The kinesic language functions used as means of reinforcement, affirmation, and in place of verbal messages in the context of *aqidah* (belief in One God) and *mu'amalah* (good in social relationship).²

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- ²**Statement:** I, hereby, declare that this article is my original work; so, it is not product of plagiarism. After receipt and revised this article, it will not be withdrawn by the author from the TAWARIKH journal.
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Prophet Joseph Story in the *Al-Qur'an*

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The kinesic languages in the story of Prophet Joseph AS (*Alaihi Salam* or peace be upon him) are found entirely in one *surah* (chapter), namely the *surah* of Joseph. The types of kinesic languages in the *surah* of Joseph in the *Al-Qur'an* by postural and gestural of the movements of head, hands, and eyes. The above verses sequentially tell the narrative and the order of the story of the Prophet Joseph AS.