

## Knowledge of Nonverbal Communication in Friday Sermons

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### Abstract

*This study identified the level of nonverbal communication knowledge (KNV) among Friday sermon orators. Friday sermons are observed to be an important medium at conveying important messages and reminders to the Muslim community, which is held every Friday. The technique of delivering a sermon will have a great impact on the congregation who listens to the sermon. This is because an impactful verbal delivery which is accompanied nonverbally, will provide an optimal impact to its audience. The combination of nonverbal and verbal communication will also increase the effectiveness of the sermon. This is because KNV is an important factor in attracting the audience's interest and attention at continuing to listen to the sermon while receiving the conveyed message. Therefore, KNV is essentially needed by an effective sermon orator. This study is a quantitative research, which used a survey method involving 82 orators who responded to the questionnaire in order to find out the level of their on KNV. The findings show that the KNV among these Friday sermon orators who are based in Hulu Terengganu District achieve an overall mean which is at a moderately high level of 3.42, namely physical appearance 3.72, limb movement 3.28, facial expression 3.28, occultic 3.09, vocal 3.52 and chronological 3.60. Findings from this study is expected to encourage sermon orators to pay more attention on KNV during sermon delivery so that important messages can be effectively conveyed to the Muslim community and achieve the desired goals.*

**Key-words:** KNV, Nonverbal Communication, Hulu Terengganu District.

## 1. Introduction

Sermons are defined as speeches that usually contain religious teachings, advice or lectures (*Kamus Dewan* Fourth Edition, 2005). According to Ibn Manzur (1990), sermons are also known as speeches delivered at the pulpit to the public where Imam al-Tabariy explains that the purpose of a sermon is to call the people to religious awareness. Every Muslim who are capable and adequate in his physical condition is obliged to perform Friday prayers, rushing to the mosque upon the call for prayers as a deliberate effort to listen to the sermon and leave behind all work temporarily (al-Tabariy, 2001).

Friday sermons are considered as one form of *da'wah* and spiritual calling among the Muslims, which entail its own procedures, such as engaged within a certain duration and a specific venue, with a level of preparedness by the sermon orators (be it in terms of content or delivery methods) in order to attract the audience's attention and delivered with useful content. The content of the sermon should be delivered precisely and concisely, emphasizing primarily on the call to fear Allah, adhering to the teachings of Islam, encouraging good and restraining all prohibitions. Sermons are also advice and guidance at living a lifestyle. The content is taken from several sources of knowledge which are then conveyed to the audience, ranging from topics that do not only concern over matters of piety to Allah and the Hereafter but also include various aspects of life and solutions to the current problems among the Muslims and society in general (Mohd Yusri, 1985). Friday sermons is also a platform for the orator to convey various issues that affect the Muslim community on a weekly basis.

According to Zulkefli Ahmad and Khairulnizam Mat Karim (2015), there are numerous functions that sermons can serve which includes its purpose as a platform for disseminating information, besides its long service as a channel to transmit knowledge and advice (as cited in Ainuddin Kamaruddin, 2010). Sermons can also be used as a medium to convey general information on the current situation, be it as announcements (about either events, disasters, or disease outbreaks) or as delivering messages (from either the authorities or security forces). While sermons can serve as a medium of weekly reminders or as a platform to share problems that occur within the Muslim community that can be solved by giving warnings and advice (Mustafa Kamal Haudin, 2002), it can also serve as a medium to practice *amar ma'ruf nahi mungkar* where the explanation of this matter can be implemented by giving an understanding on what constitutes as *amar ma'ruf* and prevents *mungkar*, which are both, the responsibility of each individual in a Muslim society. Not only sermons

cultivate Islamic understanding and avoid misunderstandings, it is a platform to disseminate education and moral formation. In general, the function of sermons is clear, which is to convey knowledge in relation with man's relationship with God and fellow human beings. Hashim Fauzy Yaacob (2008) argues that the Friday sermons can educate the soul and train human beings to be civilized as well as add on to their religious knowledge.

Friday sermons weigh implicit purposes to its audience such as informing the ignorants, reminding the forgetful, mobilizing the negligent, shocking the lethargic, reviving the souls of the dead, appeasing the arrogant souls, encouraging the virtuous, preventing the wicked, stimulates the spirit of sacrifice (jihad) and strengthens the piety of the listener (Fadilah Kamsah, 1991). The effectiveness of a sermon delivery depends on the sermon orators so that its implicit goal is achieved. Sermon delivery which are poor, unattractive or lack of luster in its delivery will fail in its goal (Mohd Ala-Uddin Othman, Zawawi Ismail, Che Mohd Zaid, Mohamad Rusdi Ab Majid, Nordin Halias, Zailani Jusoh, & Mohd Shahrizal Nasir, 2021).

In delivering an effective sermon, two aspects that sermon orators need to take into account is the content of their sermons which needs to be fresh, and current when discussing on issues that are related to the audience. The content should not remain brief but also concise, precise, clear, and able to touch the audience's heart. Besides that, another important aspect that makes sermon delivery effective is its delivery technique. While delivering the sermon, sermon orators should avoid reading the text because by reading the text, its delivery will become dull and has a possibility of dampening the audience's interest to listen. As such, orators need to consider the following aspects. Some of these aspects are to diversify the range of their intonation during delivery and to activate their non-verbal cues such as using appropriate limb movements, correct body posture, convincing facial expressions and engaging eye contact which play a role in attracting the audience's interest and attention and can influence them to further appreciate the content of the sermon. Jabir r.a. narrated the condition of the Prophet (p.b.u.h) when he was delivering a sermon where his eyes turned red, his voice became louder and excited like a commander who is giving a warning to his battalion upon the approaching enemies at dawn or dusk (Dato Haji Muhammad Noor Bin Haji Ibrahim, Al-Fadhil Tuan Haji Ismail Bin Haji Yusof, & Sheikh Abdullah Bin Muhammad Basmeih, 2011).

Another aspect that sermon orators need consider is the duration of the sermon. Long and rambling sermons will only distract the audience. The content of sermons should be concise, precise and accurate that are delivered in a timely manner. The best example as shown by the Prophet

(p.b.u.h.) as narrated by Jabir r.a. "that he did not extend his advice during the Friday (Sermons where) he only gave short messages" (as reported by Abu Daud).

The delivery of Friday sermons is a form of one-way communication that needs to be given specific attention by the orators. They should not only emphasize verbal communication during the delivery of the sermon but also pay attention on nonverbal communication which can make a great contribution to ensure the effectiveness of the delivery. According to Zulkifli Abdullah (1999), the success of a communication depends on the communicator's ability to convey the message and the recipient's understanding of the conveyed message. Nonverbal language is specifically associated with wordless communication or involving non-linguistic symbols that largely have no formal structure (such as kinesic, haptic, proxemic, and chronemic). It also involves structured non-verbal symbols i.e. punctuation marks such as question marks, commas, and periods in the text (Hasuria Che Omar et al., 2009).

Studies on KNV yield attention because of its domineering message in creating effective communication. According to Nelson (1997), 80% of human communication messages are picked up from KNV, particularly body movement, 14% through tone of voice and only 6% through expression. The study also found that in face-to-face (f2f) communication, listeners would pay 55% attention to the communicator's body language signals, 38% to tone changes and only 7% to verbal expressions (Asha Kaul, 2007). In fact, according to Floyd (2009), 65-70% of messages are obtained nonverbally and only 30-35% are obtained verbally. A sermon orator with quality needs to master effective communication methods (Atan Long, 1988). Without effective communication, the message that the orator wants to convey cannot be properly digested by the audience. Therefore, the orator must know, master and possess both verbal and nonverbal communication skills to build effective delivery and obtain optimal results.

By using KNV as a channel, it involves almost all human senses which makes it the primary source of human communication messages. According to Zulkifli Abdullah (1999), there is no consensus among experts of nonverbal communication about the classification of channels. Zulkifli Abdullah (1999) in his study identified six channels of KNV as the focus of his study, namely (1) Kinesics or gestures, (2) facial expression and eye contact, (3) paralinguistics, (4) proxemic, (5) touch and (6) artifacts or appearance.

Floyd (2009) argues that realistic KNV channels engage between 65-70% while the remaining 30-35% are done verbally. According to Sulaiman Masri and Ahmad Khair Mohd Nor (2005), only

20% of the attraction in f2f meetings is done by words while the remaining 80% is from facial movements, eyes, body, distance, clothing, appearance of smell and tone of voice. The effectiveness of a sermon is greatly influenced by the KNV orators during the delivery of a sermon. The orator's delivery style will determine responses among the audience whether they will continue to pay attention or divert their attention elsewhere (either to do other things or to continue to be lulled into a dream). The orator's style of delivering the sermon will enliven the atmosphere within the mosque with serious attention on the content, which will give impact onto the audience's souls (Mohd Ala-uddin Othman, Zawawi Ismail, Che Mohd Zaid, & Mohammad Rusdi Ab Majid, 2020). Aspects of KNV that sermon orators need to give attention during sermon giving are body movements, eye contact, self-confidence and techniques (including how to start the sermon, to end the sermon, to attract the interest of the congregation, the exhibited enthusiasm).

According to Mohd Fadzilah Kamsah (1991), effective sermon delivery depends on its delivery which engages the audience; both, the orator and the audience are engaged in a 'conversation'. This is exactly what it means by delivering the sermon where the orator reads beyond the text of the sermon; he talks to his audience. Reading the text alone is tedious. As such, the orator needs to control his voice and body movements in order to attract the audience's attention. This is where the KNV has a big role to play when delivering the sermons. A rigid sermon without including any movements, facial expressions, eye contact or using appropriate tone will demotivate the audience's interest. In fact, the conveyed message will not achieve its goal. A wise sermon orator does not only have the talent but also trained in the way of delivering a sermon, especially on engaging visual and mental contact with the audience. Khatib also needs to use auditory symbols so that his voice gives a richer meaning, and speaks with all his character, face, hands and body movements (Rakhmat, 2001).

The orator also needs to maintain visual contact with his audience by gazing at all the places where the congregation is seated, besides being alert to their nonverbal messages. According to Devito (2001), "KNV can be used as a complement to add nuances of meaning that are not communicated by verbal messages". Devito (2001) also distinguishes between the dimensions of sound "volume, speed (rate), tone, articulation, pronunciation and pause". In line with Devito's view, an orator must emphasize the clarity of his articulation, tone, stops, stress of his voice on words and expressions during his sermon delivery.

## 2. Objectives and Methodology

This study identified the level of KNV among the orators in their delivery Friday sermons. This study uses a survey study design. Survey research is one type of research in descriptive research (Mohd Majid Konting, 1998) According to Creswell (2005), survey research design is a procedure in quantitative and qualitative research in which the researcher conducts a survey on a sample or entire population.

There are various research methods that can be used for the study of KNV such as observing on a person's behavior while he is communicating (Hardy & Heyes, 1988). Nevertheless, this study used questionnaires as an instrument because questionnaires are commonly used to find out a person's behavior, attitudes and views (Hsiao & Fisher, 2002; Mohd. Najib Abdul Ghafar, 2003). In addition, the content of the questionnaire can also be constructed to comprehensively cover all the factors or constructs to be measured (Chua, 2006; Syed Arabi Idid, 2002).

The survey method using questionnaires was used because of its suitability to measure levels of knowledge (Fullan, 2001; Hsiao & Fisher, 2002) as well as to describe real situations (Cohen & Manion, 1994). The questionnaire used in this study was adapted and later developed for further improvement. Adaptation was necessary so that the questionnaire is appropriate to the research questions and objectives of the study as well as to suit local sociocultural factors. The questionnaire was also adapted to describe some of the phenomena or variables studied. This questionnaire was used to identify the sermon orators' level of KNV. The selection of the questionnaire method was also in line with Hsiao and Fisher (2002) who declare that the study of behavior is usually done via questionnaires to obtain data from the respondents.

The questionnaire mainly consists of two parts. The first part involves the demographics of the respondents. While the second part involves the items that test the levels of knowledge among the sermon orators' KNV. The items in the second part were assessed using five-likert scales ranging from extremely ignorant to extremely informed. The researcher used SPSS to analyze answers provided by the respondents in the questionnaire.

The questionnaire items in this study were constructed based on six KNV constructs namely physical appearance, limb movement, facial expression, ocular, vocal and chronemic. This questionnaire consists of two parts, namely part A and B. Part A is related to the demographics of the respondents while part B contains items that concern KNV channels and sub-channels. Table 1 shows the six KNV constructs and the total number of questionnaire items.

Table 1 - Distribution of Items in the Questionnaire

Part	Items/ Constructs	Total items
A	Demographic	
B	Levels of the orators' KNV Knowledge (6 Constructs)	
	Physical appearance	7
	Gesture	4
	Facial expression	11
	Oculesic	10
	Vocalic	12
	Chronemic	4
Total item		48

According to McLeod (1999), likert scales are commonly used in questionnaires because they are easier to administer, interpret and fit the research subject. In this study, respondents were required to mark their answers for each item in the questionnaire based on a five-levels of the Likert scale as seen in table 2 below.

Table 2 - Interpretation of the Likert Scale Items in the Questionnaire

Scale	Levels of agreement
1	Extremely ignorant (EI)
2	Ignorant (I)
3	Uninformed (U)
4	Informed (In)
5	Extremely informed (EIn)

In this questionnaire, the researchers used questionnaire items in the form of positive statements for all the items. Besides allowing the respondents to respond, this option has also prevented confusion among the respondents and facilitated the process of data entry and analysis (Ibn Hadjar, 1996). Ibn Hadjar (1996) adds, score for items in the form of positive statements is given with the highest score on the option "strongly agree" and the lowest score on the option "strongly disagree" while for items in the form of negative statements is the opposite. This view was also a factor at determining meaning of the likert scale as observed in the table above besides making it easier for respondents to choose the best options without any confusion.

The respondents of the study consisted of Friday preachers from the Hulu Terengganu district. A total of 82 preachers who were directly involved answered the questionnaire distributed by the researchers. The total population of Friday preachers in Hulu Terengganu district is one hundred people. According to Krejcie and Morgan (1970), the appropriate sample size for a population of 100

people is 80 people. In this study, the researchers selected 82 sample persons. All respondents were Malays preacher. The selection of the sample was carried out based on the recommendations submitted by the Hulu Terengganu District Religious Office. The selection of respondents was done randomly.

The respondents in this study consisted of 82 Friday sermon orators from the Hulu Terengganu district, who answered the distributed questionnaire. There are a total of 100 Friday orators in the Hulu Terengganu district. According to Krejcie and Morgan (1970), the appropriate sample size for a population of 100 people is 80. In this study, the researcher has selected 82 samples who are mainly Malays orators. Upon the recommendations of the Hulu Terengganu district religious office, sample selection was done randomly.

Descriptive statistical analysis and inferential statistics were used in this study. The statistical analysis was used for its suitability at answering the research questions posed. The collected data obtained in this study were then administered and managed by the researchers themselves to which the data were coded and analyzed quantitatively using SPSS software.

This descriptive analysis involves all constructs. The descriptive statistical analysis looked at percentages, means and standard deviations. Mean score values were used to determine the interpretation of mean scores and answer the first and second research questions. The data in these questionnaire items were also combined under one construct. In order to answer and elaborate on the questions of this study, a mean score interpretation guideline was adopted. This interpretation would explain the mean score obtained. The interpretation of this mean score in this study was based on the mean score guidelines used by Nunnally and Bernstein (1994). In this study, the mean of items or constructs using a five-point Likert scale was divided into four levels only and interpreted as in Table 3 below:

Table 3 - Interpretation of the Mean Score (Nunnally & Bernstein, 1994)

<b>Mean Score</b>	<b>Interpretation of the Mean Score</b>
1.00 -2.00	Low (L)
2.01 – 3.00	Average low (AL)
3.01 – 4.00	Average high (AH)
4.01 - 5.00	High (H)

In this study, the interpretation of mean scores by Nunnally and Bernstein (1994) as seen in the table above was used by the researchers.



### 3. Research Analysis

This section provides a discussion on the analysis of KNV levels among the orators which has been conducted. The details of the findings are based on the following six KNV channels:

#### Physical Appearance

Physical appearance is one of the KNV channels that involves external appearance such as clothing, accessories and hair style. Table 4 below shows the KNV levels, specifically the physical appearance among the sampled Friday sermon orators in the Hulu Terengganu district.

Table 4 - Distribution of Frequency, Percentage, Mean, Standard Deviation and Interpretation of KNV Level (Physical Appearance)

No.	“I am aware that when I am delivering the sermon, I ought to ...” A. Physical Appearance	EI	I	U	In	EIn	Mean	S.D.	Interpretation
1.	dress cleanly.	2	0	16	26	38	4.20	.922	H
		2.4%	0%	19.5%	31.7%	46.3%			
2.	dress in a way that indicates the character of a sermon orator.	4	0	33	21	24	3.74	1.040	AH
		4.9%	0%	40.2%	25.6%	29.3%			
3.	wear decent clothing.	2	0	34	27	19	3.74	.900	AH
		2.4%	0%	41.5%	32.9%	23.2%			
4.	wear smart attire.	9	0	16	38	18	3.71	1.160	AH
		11.0%	0%	19.5%	46.3%	23.2%			
5.	wear pleasantly.	2	6	25	33	16	3.67	.957	AH
		2.4%	7.3%	30.5%	40.2%	19.5%			
6.	wear clothing that indicates the identity of a <i>khatib</i> .	3	3	38	15	23	3.63	1.048	AH
		3.7%	3.7%	46.3%	18.3%	28%			
7.	avoid from wearing clothing that shows ego and arrogance.	10	1	38	18	15	3.33	1.166	AH
		12.2%	1.2%	46.3%	22%	18.3%			
<b>Overall Mean</b>							<b>3.72</b>		

Table 4 above shows that Friday sermon orators have a good level of KNV on physical appearance. This is indicated by the mean values which are both at high and medium high levels. One item has obtained a high level and six more items are at a moderately high level. The highest mean

value was on the “dress cleanly” item (mean = 4.20), while the item “avoid from wearing clothing that shows ego and arrogance” was the lowest item with a mean value = 3.33.

An item with a high mean value level is “wearing clean clothes” (mean = 4.20). There are six items with a range between medium and high mean value; two items share the same mean, namely “wear clothing that indicates the character of a sermon orator” and “wear decent clothing” (mean = 3.74), “wear smartly” items (mean = 3.71), “wear pleasantly” items (mean = 3.67), “wear clothing that indicates the identity of a khatib” items (mean = 3.63) and items on “avoid from wearing clothing that show ego and arrogance” (mean = 3.33). In general, these findings indicate that the knowledge level among the Friday sermon orators on the requirements of physical appearance as moderately high with an overall mean value of 3.72.

### Body Gesture Movement

Body gesture movements such as body position, finger, hand, head and foot movement signals make up another type of KNV channels. Table 5 below shows Friday sermon orators possess a good level of KNV specifically of their body gesture movement. This is because the mean values are at medium high and medium low. Two items obtained a medium high level and another two items are at a medium low level. The highest mean value is on the item “standing upright and firmly to show seriousness” (mean = 3.70), while the item “using body movements or gestures to illustrate something” is the lowest item with a mean value = 2.89.

Table 5 - Distribution of Frequency, Percentage, Mean, Standard Deviation and Interpretation of KNV Level (Body Movements)

No.	B. Body Gestures	EI	I	U	In	EIn	Mean	S.D.	Interpretation
1.	Standing upright and firmly to show seriousness	2	0	37	25	18	3.70	.898	AH
		2.4%	0%	45.1%	22.0%	22.0%			
2.	Using different hand gestures to describe something	14	5	40	14	8	3.60	5.860	AH
		17.1%	6.1%	48.8%	17.1%	9.8%			
3.	Using head movements or gestures	8	12	44	14	4	2.93	.953	AL
		9.8%	14.6%	53.7%	17.1%	4.9%			
4.	Using body movements or gestures to illustrate something	12	8	44	13	5	2.89	1.042	AL
		14.6%	9.8%	53.7%	15.9%	6.1%			
<b>Overall Mean</b>							<b>3.28</b>		

On Table 5 above, two items are observed to at its medium high level, which are items for “standing upright and firmly to show seriousness” (mean = 3.70) and items for “using various hand gestures to describe something” (mean = 3.60). There are another two items that are at a moderately low mean value level, namely items for “using head movements or gestures” (mean = 2.93) and items for “using body movements or gestures to illustrate something” (mean = 2.89). In general, these findings indicate a moderately high level of KNV among Friday sermon orators, specifically on the need for body gesture movement with an overall mean value of 3.28.

## Facial Expression

Facial expressions such as facial mimics, smiles, frown, glum, awkward looks, happy faces are categorized under the third type of KNV channels. Table 6 below shows Friday sermon orators have a good level of KNV under Facial Expression. This is because the mean values are at medium high and medium low with nine items obtaining a medium high level and another two items with a medium low level. The highest mean value is on the item “directs face to the audience” (mean = 3.74), while the item “expressing a frown or gloomy face when facing an unpleasant situation” is the lowest item with a mean value = 2.82.

Table 6 - Distribution of Frequency, Percentage, Mean, Standard Deviation and Interpretation of KNV Level (Facial Expression)

No.	Facial Expression	EI	I	U	In	EIn	Mean	S.D.	Interpretation
1.	Directs faces to the audience	2	2	32	25	21	3.74	.953	AH
		2.4%	2.4%	39.0%	30.5%	25.6%			
2.	Expresses a happy face during joyous situations	4	1	31	35	11	3.59	.916	AH
		4.9%	1.2%	37.8%	42.7%	13.4%			
3.	Epresses a sombre look during a serious situation	1	3	45	21	12	3.49	.835	AH
		1.2%	3.7%	54.9%	25.6%	14.6%			
4.	Expresses warm and cheerful faces	4	2	38	28	10	3.46	.919	AH
		4.9%	2.4%	46.3%	34.1%	12.2%			
5.	Expresses smile in situations that require such reaction	3	4	37	29	9	3.45	.891	AH
		3.7%	4.9%	45.1%	35.4%	11.0%			
6.	Expresses anguish in facial reaction when in anger during the sermon	4	7	40	24	7	3.28	.920	AH
		4.9%	8.5%	48.8%	29.3%	8.5%			
7.	Expresses anguish in facial reactions when angry	6	10	42	18	6	3.10	.964	AH
		7.3%	12.2%	51.2%	22.0%	7.3%			
8.	Expresses sorrow in sad situations during sermons	8	5	46	20	3	3.06	.921	AH
		9.8%	6.1%	56.1%	24.4%	3.7%			
9.	Expresses humility by lowering his gaze	10	8	36	23	5	3.06	1.58	AH
		12.2%	9.8%	43.9%	28.0%	6.1%			
10.	Expresses shyness during embarrassing situations	6	9	49	16	2	2.99	.839	AL
		7.3%	11.0%	59.8%	19.5%	2.4%			
11.	Expresses glum or gloominess when encouranting unpleasant situations	12	10	43	15	2	2.82	.983	AL
		14.6%	12.2%	52.4%	18.3%	2.4%			
	<b>Overall Mean</b>						<b>3.28</b>		

Based on Table 6, there are nine items that are at a moderately high mean value level. These items are one on “Directs faces to the audience” (mean = 3.74), another item on “Expresses a happy face during joyous situations” (mean = 3.59), an item on “Expresses a sombre look during a serious situation” (mean = 3.49), an item on “Expresses warm and cheerful faces” (mean = 3.46), an item on “Expresses smile in situations that require such reaction” (mean = 3.45), an item on “Expresses anguish in facial reaction when in anger during the sermon” (mean = 3.28), an item on “Expresses sorrow in sad situations during sermons” (mean = 3.06), and an item for “Expresses humility by lowering his gaze” (mean = 3.06). Another two items which are at a moderately low mean value level, are namely the item on “Expresses shyness during embarrassing situations” (mean = 2.99) and another item on “Expresses glum or gloominess when encountering unpleasant situations” (mean = 2.82). In general, these findings indicate that the level of knowledge of Friday sermon orators on the KNV requirements for facial expression is moderately high with an overall mean value of 3.28.

## Oculesics

Table 7 - Distribution of Frequency, Percentage, Mean, Standard Deviation and Interpretation of KNV Level (Oculesics)

No.	Oculesics (eye contact)	EI	I	U	In	EIn	Mean	S.D.	Interpretation
1.	Uses eye contact to reinforce expression	3	3	39	25	12	3.49	.920	AH
		3.7%	3.7%	47.6%	30.5%	14.6%			
2.	Shows deliberate attention with gaze	3	3	40	25	11	3.46	.905	AH
		3.7%	3.7%	48.8%	30.5%	13.4%			
3.	Describes specific emotions with gaze	3	0	47	22	10	3.44	.848	AH
		3.7%	0%	57.3%	26.8%	12.2%			
4.	Uses gaze to draw attention	7	1	33	31	10	3.44	1.020	AH
		8.5%	1.2%	40.2%	37.8%	12.2%			
5.	Uses eye contact to control the situation before the Khatib	3	2	45	23	9	3.40	.859	AH
		3.7%	2.4%	54.9%	28.0%	11.0%			
6.	Looks from the corner of his eyes to control the situation	5	3	43	25	6	3.29	.896	AH
		6.1%	3.7%	52.4%	30.5%	7.3%			
7.	Avoids from just looking down during the sermon	6	1	48	20	7	3.26	.914	AH
		7.3%	1.2%	58.5%	24.4%	8.5%			
8.	Repeats gaze as a form of focusing and giving attention	5	4	45	22	6	3.24	.897	AH
		6.1%	4.9%	54.9%	26.8%	7.3%			
9.	Avoids from giving a wary look	5	6	50	14	7	3.15	.904	AH
		6.1%	7.3%	61.0%	17.1%	8.5%			
10.	Looks crossly to indicate displeasure	8	6	43	21	4	3.09	.958	AH
		9.8%	7.3%	52.4%	25.6%	4.9%			
	<b>Overall Mean</b>						<b>3.32</b>		

Oculesics (eye contact) is an eye behavior that carries specific meanings such as sadness, happiness, interest and disappointment. Oculesics is one of the KNV channels. Table 7 shows Friday sermon orators have a good level of knowledge of ocular KNV. This is because the mean values for all items are at a moderately high level. The highest mean value is on the item for “Using eye contact to reinforce words” (mean = 3.49), while the item showing a sharp reflection to describe anger was the lowest item with a mean value = 3.09.

Based on the table above, the items are on average within the range of medium to high level. These items include one on “Uses eye contact to reinforce words” (mean = 3.49), another item on “Shows deliberate attention with gaze” (mean = 3.46), another on “Describes specific emotions with gaze” (mean = 3.44), another on “Uses gaze to draw attention” (mean = 3.44), next on “Uses gaze to control the situation before the Khatib” (mean = 3.40), another item on “Looks from the corner of his eyes to control the situation” (mean = 3.29), an item on “Avoids from just looking down during the sermon” (mean = 3.26), another item on “Repeats gaze as a form of focusing and giving attention” (mean = 3.24), item on “Avoids from giving a wary look” (mean = 3.15) and item on “Looks crossly to indicate displeasure” (mean = 3.09). In general, these findings indicate that the level of knowledge among the Friday sermon orators on ocular KNV requirements is moderately high with an overall mean value of 3.32.

## **Vocalic**

Vowels are also referred to as paralinguistics, making another type of KNV channels that uses the tone of voice, stress and intonation. Table 8 shows the Friday sermon orators’ good knowledge of vocalic KNV. This is because the mean values are between medium high and medium low. Eleven items had a medium -high increase and another item was at a medium-low level. The mean value found on the item “reciting the verses of the *Quran* and *hadith* with clearly makhraj letters and *tajwid*” (mean = 3.98), meanwhile the item on “uses a weak voice” was the lowest item with a mean value = 2.67.

Table 8 - Distribution of Frequency, Percentage, Mean, Standard Deviation and Interpretation of KNV Level (Vocalic).

No.	Vocalic (paralinguistics)	EI	I	U	In	EIn	Mean	S.D.	Interp
1.	Recites the verses of the Quran and hadith with clear makhraj and tajwid	1	0	30	20	31	3.98	.929	ST
		1.2%	0%	36.6%	24.4%	37.8%			
2.	Uses an audible voice	2	0	30	26	24	3.85	.931	ST
		2.4%	0%	36.6%	31.7%	29.3%			
3.	Uses an enthusiastic tone	1	3	28	26	24	3.84	.936	ST
		1.2%	3.7%	34.1%	31.7%	29.3%			
4.	Fluent; without stuttering	1	2	32	29	18	3.74	.872	ST
		1.2%	2.4%	39.0%	35.4%	22.0%			
5.	Uses a firm voice when explaining an important and serious message	2	0	43	19	18	3.62	.911	ST
		2.4%	0%	52.4%	23.2%	22.0%			
6.	Starts or stops sentences at the right places	5	2	36	18	21	3.59	1.088	ST
		6.1%	2.4%	43.9%	22.0%	25.6%			
7.	Uses exclamation to call for the audience's attention	2	1	41	24	14	3.57	.875	ST
		2.4%	1.2%	50.0%	29.3%	17.1%			
8.	Uses appropriate pacing	3	3	38	21	17	3.56	.983	ST
		3.7%	3.7%	46.3%	25.6%	20.7%			
9.	Uses silence to attract the audience's attention	6	3	47	14	12	3.28	1.010	ST
		7.3%	3.7%	57.3%	17.1%	14.6%			
10.	Uses low range of tone	1	10	44	21	6	3.26	.814	ST
		1.2%	12.2%	53.7%	25.65	7.3%			
11.	Diversifies the range of tones in order to avoid monotony	8	8	36	21	9	3.18	1.079	ST
		9.8%	9.8%	43.9%	25.6%	11.0%			
12.	Uses a weak voice	21	7	36	14	4	2.67	1.176	SR
		25.6%	8.5%	43.9%	17.1%	4.9%			
<b>Overall Mean</b>							<b>3.52</b>		

Based on Table 8 above, there are eleven items with a moderately high mean value level which are item on “Recites the verses of the *Quran* and *hadith* with clear *makhraj* and *tajwid*” (mean = 3.98), item on “Uses an audible voice” (mean = 3.85), item on “Uses an enthusiastic tone” (mean = 3.84), item on “Fluent; without stuttering” (mean = 3.74), item on “Uses a firm voice when explaining an important and serious message” (mean = 3.62), item on “Starts or stops sentences at the right places” (mean = 3.59), item on “Uses exclamation to call for the audience’s attention” (mean = 3.57), item on “Uses appropriate pacing” (mean = 3.56), item on “Uses low range of tone” (mean = 3.26), item on “Uses silence to attract the audience’s attention” (mean = 3.28) and item on “Diversifies the range of tones in order to avoid monotony” (mean = 3.18). There is one item that is at a moderately low mean value that is the item on “Uses a weak voice” (mean = 2.67). In general, these findings indicate that the level of knowledge among the Friday sermon orators on vocalic KNV requirements is moderately high with an overall mean value of 3.52.

## Chronemic

Chronemic is one of the KNV channels that refers to the use and management of time. Table 9 shows Friday sermon orators have a good level of knowledge of chronemic KNV. This is because all mean values are at moderately high levels. All of the items indicated moderately high level. The highest mean value was on the item on “Punctuality” (mean = 3.68), while the item on “Avoids wasting time by omitting unnecessary descriptions” was the lowest item with a mean value = 3.48.

Table 9 - Distribution of Frequency, Percentage, Mean, Standard Deviation and Interpretation of KNV Level (Chronemic)

No.	C. Chronemic (time)	EI	I	U	In	EIn	Mean	S.D.	Interp
1.	Punctuality	2	5	32	21	22	3.68	1.017	AH
		2.4%	6.1%	39.0%	25.6%	26.8%			
2.	A good overall time management	3	2	36	21	20	3.65	.998	AH
		3.7%	2.4%	43.9%	25.6%	24.4%			
3.	Effective time management by providing sufficient explanation, which is delivered well	4	1	38	22	17	3.57	.994	AH
		4.9%	1.2%	46.3%	26.8%	20.7%			
4	Avoids wasting time by omitting unnecessary explanation	7	1	38	18	18	3.48	1.114	AH
		8.5%	1.2%	46.3%	22.0%	22.0%			
<b>Overall Mean</b>							<b>3.60</b>		

Based on Table 9 above, all items are at a moderately high mean value level that is item on “Punctuality” (mean = 3.68), item on “A good overall time management” (mean = 3.65), item on “Effective time management by providing sufficient explanation, which is delivered well” (mean = 3.57) and item on “Avoids wasting time by omitting unnecessary explanation” (mean = 3.48). In general, these findings indicate that the level of knowledge among the Friday sermon orators on chronemic KNV requirements is moderately high with an overall mean value of 3.60.

## 4. Research Findings and Discussion

Based on the analysis, the findings focus on the level of knowledge of the Friday sermon orators. Discussion of the findings of this study is based on the research question "What is the level of

knowledge of KNV Friday sermon orators in Hulu Terengganu?" To answer the question, the researchers have collected data quantitatively by distributing questionnaires to 82 Friday sermon orators in the Hulu Terengganu district. There are six KNV channels that were studied, namely physical appearance, gestures, facial expressions, ocular, vocal and chronemic knowledge. These channels have been studied by Richmond and McCroskey (2000). Results from the data analysis showed that the level of knowledge among the Friday sermon orators in the state of Terengganu is at a moderately high level with a mean value ( $M = 3.45$ ). Details of the findings on the six KNV channels are as follows:

### **Physical Appearance**

Findings showed the level of knowledge among Friday sermon orators about KNV physical appearance when delivering Friday sermons was moderately high. All items tested indicate a moderately high mean value that is a mean value between ( $M = 3.33$ ) to ( $M = 3.74$ ) with an except of one item that obtained a high mean value ( $M = 4.20$ ), which is items for "dress cleanly". This finding is in line with Richmond & McCroskey's (2000) findings, which indicates that an instructor should make sure he looks clean, neat, polite, attractive – all of which, highlight the greatness of the presenter.

### **Body Movements**

Findings showed that the level of knowledge among Friday sermon orators on the need for KNV body movement was moderately high with an overall mean value of 3.28. According to Nordin Halias (2016), a communicator needs to regulate their body movements when communicating with the audience. Ellis (2009) also stated that gesture is important in order to attract the audience's attention, which is also a determining factor of a person's success or failure in communicating.

### **Facial Expression**

Findings showed that the level of knowledge of Friday sermon orators on the need for KNV facial expression was moderately high with an overall mean value of 3.28. According to Darwin (1965a), the use of facial expressions is one of the ways that human beings convey emotional and



feeling messages. The combination of facial expressions such as eye contact, frowns, the face and twitching of the nose as well as blushing when angry projects a message that will be evaluated by the audience (Mizan Adiliah, Ahmad Ibrahim & Halimatun Halaliah Mokhtar, 2006).

### **Oculesics**

Findings show that the level of KNV among the Friday sermon orators on the use of ocular knowledge is moderately high with an overall mean value of 3.32. According to Nordin Halias (2016), the eye is capable of conveying numerous communication. Eye communication is universally used and important in communication (Indirawati Zahid (2007).

### **Vocalics**

The findings showed that the level of knowledge among the Friday sermon orators on the use of vocal knowledge was moderately high with an overall mean value of 3.52. According to Knap, Hall and Horgan (2014), vocalics refers to how a word is expressed rather than what is spoken. The use of voice is important for its influential capacity to attract the audience.

### **Chronemics**

The findings showed that the level of knowledge among the Friday sermon orators on the use of chronemics knowledge was moderately high with an overall mean value of 3.60. According to Richmond and McCroskey (2000) and Floyd (2009), chronemics refers to the use and management of time. Awareness of good time management is important and should be given awareness and attention by the communicator (Atan Long, 1983).

Based on the findings of the study, it can be concluded that it is very necessary for a Friday sermon orator to have knowledge about chronemic knowledge. This is because such knowledge is important in attracting the attention of the sermon audience so the preacher can deliver messages, advice, reminders, proposing towards good and preventing prevent evil, solving current problems and become an effective educational medium for the Muslim community.

Sermon orators need to equip themselves with chronemic knowledge and be prepared to use it consciously during the delivery of Friday sermons. The six KNV channels studied need to be known

and practiced by the preacher. An orator needs to appear attractive physically, look clean, polite, wear smartly and highlight the greatness of a sermon orator. Such a physical appearance is able to increase confidence and build a sense of trust within the audience. Although the overall study findings of the physical appearance channel are moderately high, there is still room for the orators to improve.

In terms of body movement, the sermon orators need to organize and plan well. An effective orator needs to know and use limb movements to attract the attention and keep the interest of his listeners. Without such movement, the orator remains stiff and can cause the loss of his listeners' concentration. Body movements are crucial to ensure the success and effectiveness of his delivery and function as an orator.

Facial expressions can be an interpreter to a person's emotions. A preacher should always emphasize facial expressions during the delivery of a sermon. Be it whether the looks of joy, sadness, sombrity and honesty – all these are likely to be projected on the orators' face. Similarly, the combination of facial expressions such as eye contact, frowns, and twitching of the nose as well as flushing of the face when angry brings a message that will be observed by the audience. Similar to facial expressions, oculars is important in conveying messages and displaying emotions. Eye movements are also capable of controlling certain situations. When delivering a sermon, the orator's eyes should be directed to the audience. Disengaged eye contact which are busy reading from the text of the sermon will only distract the audience. Therefore the orator needs to use good eye movements.

Among the most widely used channels by the participating sermon orators is vocal. The use of a clear, assertive, multi-toned voice is very important because it can influence and attract the audience's attention. A monotonous and weak voice will cause the audience to become wary quickly and eventually lose focus. An excellent orator needs to manage his time well. Every thought must be conveyed in a timely manner. Taking a long time and dabbling into unnecessary explanations will definitely bore the audience.

## **5. Conclusion**

Sermon orators' KNV involves six channels namely physical appearance, gestures, facial expressions, ocular, vocal and chronemic. According to scholars, these six channels are necessary in the communication process, including communication by orators. Thus, orators need to use KNV accurately based on the knowledge they possess. The findings of the study show that the six KNV channels need to be given attention by each sermon orator to ensure the process of improvement on

the delivery of the Friday sermons. Concious and careful planning in the efforts to practice KNV in the delivery of sermons will attract audience's attention, which will then allow the goal of the knowledge delivery to be achieved delivered in the Friday sermon.

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