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IMPLEMENTATION OF VERBAL AND NONVERBAL COMMUNICATION IN THE KHURUJ ACTIVITIES OF STUDENTS OF DAARUL MUKHLASIN ISLAMIC BOARDING SCHOOL, BATURUSA VILLAGE

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Abstract

Communication plays an important role in da'wah activities, especially in khuruj activities, which emphasize conveying the da'wah message to the community. Preaching doesn't just involve speaking ability, but how someone can make a good impression with the message of the sermon so that it is accepted by the target audience. Therefore, in achieving the success of da'wah, both verbal and non-verbal communication are needed in its delivery. The objectives of this research include: to determine the implementation of verbal and non-verbal communication in the khuruj activities of students at Pondok Pesantren Daarul Mukhlisin in Baturusa village, to determine the procedures for khuruj activities of students at Pondok Pesantren Daarul Mukhlisin in Baturusa village, and to identify the supporting and inhibiting factors in the khuruj activities of students at Pondok Pesantren Daarul Mukhlisin in Baturusa village. To explain the three research objectives above, the researcher used a descriptive qualitative research method where the data generated does not contain numbers, but rather data obtained thru observation, interviews, and documentation, resulting in descriptive data. In this study, the researcher used six informants consisting of Ustadz and students from the Daarul Mukhlisin Islamic boarding school in Baturusa village. The research findings indicate the implementation of verbal and non-verbal communication during the khuruj activity. Which means verbal communication is used more frequently. Because during the community's khuruj, the ustaz and santri interacted with each other both verbally and in writing. Meanwhile, the implementation of verbal communication is found in the good habits of students taught by the pesantren and practiced during khuruj activities, so these good habits contain a da'wah message that can be accepted by society.

Keywords: *Communication, Verbal, Non Verbal, Khuruj*

Abstrak

Komunikasi memiliki peran penting dalam kegiatan dakwah, terutama pada kegiatan khuruj yang menekankan penyampaian pesan dakwah kepada masyarakat. Berdakwah tidak hanya menggunakan kemampuan berbicara tetapi bagaimana seseorang dapat memberi kesan yang baik pada pesan dakwah sehingga diterima oleh masyarakat yang menjadi sasaran dakwah. Maka dalam mewujudkan keberhasilan dakwah dibutuhkan komunikasi verbal dan non verbal dalam penyampaiannya. Adapun tujuan diadakan penelitian ini di antaranya untuk mengetahui implementasi komunikasi verbal dan non verbal pada kegiatan khuruj santri Pondok Pesantren Daarul Mukhlisin desa Baturusa, untuk mengetahui prosedur kegiatan



khuruj santri Pondok Pesantren Daarul Mukhlisin desa Baturusa, dan untuk mengetahui apa saja faktor pendukung dan penghambat pada kegiatan khuruj santri pondok pesantren daarul mukhlisin desa baturusa. Untuk menjelaskan ketiga tujuan penelitian di atas peneliti menggunakan metode penelitian kualitatif deskriptif dimana data yang dihasilkan tidak mengandung angka melainkan data yang dihasilkan melalui observasi, wawancara, dan dokumentasi yang menghasilkan data deskriptif. Dalam penelitian ini peneliti menggunakan enam informan yang terdiri dari Ustadz dan santri Pondok Pesantren Daarul Mukhlisin desa Baturusa. Hasil penelitian yang didapat adalah adanya implemenatasi komunikasi verbal dan non verbal selama pelaksanaan khuruj. Yang mana implementasi komunikasi verbal lebih banyak digunakan. Karena selama khuruj para masyarakat, ustadz dan santri saling berinteraksi baik secara lisan dan tulisan. Sedangkan implementasi komunikasi verbal terdapat pada kebiasaan baik santri yang diajarkan pondok dan dipraktekkan dalam kegiatan khuruj sehing kebiasaan baik tadi mengandung pesan dakwah yang dapat diterima masyarakat.

Kata kunci: *Komunikasi, Verbal, Non Verbal, Khuruj*

A. Introduction

Humans greatly need others in life, which is why humans are called social beings. In social life, communication is the most important aspect of life. Humans are not exempt from interaction; to convey what they desire, without communication, people will not know what we want. Communication is also the most important aspect in everything, both in life and in science. The rapid development of science is inseparable from communication.

Although humans have been learning about communication since ancient times, attention to the importance of communication only emerged recently,

specifically at the beginning of the 20th century. Barnett Pearce (1989) stated that the emergence of communication's role as a revolutionary discovery was largely due to the invention of communication technologies such as radio, television, telephones, mobile phones, satellites, and computer networks.¹

Generally speaking, communication is the process of conveying messages between two or more people and is reciprocal. As for the person delivering the message, they are called the communicator, and the recipient of the message is called the communicatee. Communication is the most important

¹ Alqanitah Pohan, "Peran komunikasi verbal dan nonverbal dalam hubungan manusia",

AL MUNIR: Jurnal Komunikasi dan Penyiaran Islam (2015), pp. 5-22.



element for us to learn, both theoretically and practically, because one of the most important aspects of communication is that a message being conveyed can be understood.

It would be very difficult for humans to live their lives without communicating. Because communication is closely linked to human character, which is that of a social being. As for the skills a person must possess, it is public speaking. Public speaking is a person's ability to arrange words so that they are confident enough to speak in public. All activities certainly begin with communication, whether intentional or unintentional, whether direct or indirect.

Communication skills are essential for everyone, especially students. At the Daarul Mukhlisin Islamic boarding school in Baturusa village, each student has their own character and culture, and furthermore, each student has a different attitude toward receiving messages. Therefore, one must be very careful in communication. Dakwah is an integral part of being a santri, where santri are

obligated to convey the message of dakwah well and correctly so that it can be accepted by others.

Pondok Pesantren Daarul Mukhlisin was founded by Dr. Irfan Havson, MARS. His background is as a doctor, but his missionary spirit is extraordinary. He studied religious knowledge with KH. Mokhtar, who was one of the charismatic scholars in the village of Baturusa. He had many students, including Dr. Irfan Havson, the founder of the Daarul Mukhlisin Islamic Boarding School. Before establishing the Islamic boarding school, he was a preacher and a member of the Jamaah Tabligh. It is no surprise that the learning at the Daarul Mukhlisin Islamic Boarding School applies the Jamaah Tabligh preaching method.

Jamaah Tabligh is an Islamic missionary movement formed in India. Jamaah Tabligh has its own unique characteristics in preaching. They were encouraged to leave their homes and settle elsewhere to preach. They usually went door-to-door to preach, inviting



people to do good and to pray at the mosque. They exemplified the preaching of the Prophet Muhammad (peace be upon him). This kind of thing is rarely done by people nowadays.

Most people are embarrassed and too proud to do this. In the Jama'at Tabligh, this activity is called khuruj. Basically, khuruj is taken from the Arabic language and means "to go out." Arabic cannot be interpreted absolutely; in the sentence "khuruj," it has various meanings depending on what this word is paired with. Khuruj can also mean graduate, etc. In the sentence "khuruj" in the context of the Jama'ah Tabligh's da'wah activities, it is paired with the phrase "Fii Sabilillah," which means "in the path of Allah." "Khuruj Fii Sabilillah" has become a hallmark of the Jama'ah Tabligh's da'wah, but due to people's habit of shortening phrases, this activity is more commonly known as "khuruj." Most people consider this kind of preaching unnecessary, given the rapid advancements in technology, where

preaching is typically done thru social media.

In fact, how do you implement that da'wah? Dakwah is not only verbal; it requires practice and direct engagement in the field to better understand the true values of Islam. In fact, many people convert to Islam because of noble character, which can only be demonstrated thru actions in upholding Islamic values. The message of dakwah does not only come from words, but also thru actions. The majority of people are more receptive to Islamic values thru the actions exemplified by Islam. Of course, the main theme of this research is communication, as explained at the beginning. That all aspects of life are related to communication. Just like the teaching and learning process at the Daarul Mukhlisin Islamic boarding school, the students there directly interact with the teacher to gain knowledge. The teacher as the communicator and the student as the communicatee, with the lesson as the message – all of which are

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elements of communication. This is an implementation of communication.

Students are required to go out and preach directly in the field. Khuruj itself serves as a learning method for students at the Daarul Mukhlisin Islamic boarding school in Baturusa village, as a practical application of the lessons taught at the boarding school. This is an example of verbal and non-verbal communication that is directly practiced in the field. Unconsciously, the learning process at the Daarul Mukhlisin Islamic boarding school has implemented communication science. Verbal communication is communication delivered directly by the communicator to the communicatee, with a purpose expressed in writing or orally.² Whereas nonverbal communication is communication where the message is presented in a nonverbal form³ such as thru actions, facial expressions, gestures, etc.

The abundance of negative statements from the public toward the Tablighi Jamaat, which leads to the Tablighi Jamaat being considered a misguided group and only meant to defile mosques. It should be known that what the Tablighi Jamaat does is only to preach, just as the Prophet Muhammad preached in the past. This statement is also shaped by the rapid development of technology, where essentially all information is presented on social media without being filtered. Therefore, it is important for us to filter information correctly beforehand to prevent conflict. The development of digital technology shows how important it is for us to understand communication science, both in the delivery and reception of the messages that will be presented. Based on initial observation results regarding the research title, several problems were found during the implementation of the khuruj activity,

² Tri Indah Kusumawati, "KOMUNIKASI VERBAL DAN NONVERBAL", *AL-IRSYAD: JURNAL PENDIDIKAN DAN KONSELING*, vol. 6, no. 2 (2019), <https://jurnal.uinsu.ac.id/index.php/al-irsyad/article/view/6618>, accessed 29 Oct 2025.

³ Winda Kustiawan et al., "Pengantar Komunikasi Non Verbal", *Journal Analytica Islamica*, vol. 11, no. 1 (2022), p. 143.



which posed challenges for teachers and students, namely: 1) determining the location of the activity, 2) supervising student activities during its implementation, 3) mental mastery, and 4) teachers' responsibility to students' guardians.

First, determining the location of the activity. Because some areas refuse for their mosques to be used as places of residence during the khuruj. Second, the supervision of student activities during its implementation. Due to differences in someone's nature and behavior, teachers need to be extra vigilant in supervising the movement of students during activities. Third, mental mastery. To carry out the khuruj, the students go directly into the field and meet the community for da'wah, which requires a good mental state for delivering the da'wah. Considering that a significant portion of the students are not yet adults. The last one is the responsibility of the teachers toward the students' parents. The parents of the students send their children to pesantren to seek knowledge and trust the teachers

to educate them. Therefore, this trust is what the teachers hold onto when educating the students.

Therefore, as students of the Daarul Mukhlisin Islamic Boarding School, we must be able to preach well by applying the learning at the pesantren. Because in essence, everything taught in Islamic boarding schools is good and a role model. Therefore, based on the problems outlined above, the author is motivated to conduct a thesis research study linking the implementation of verbal and non-verbal communication. Therefore, the author has chosen the title "Implementation of Verbal and Non-Verbal Communication in the Khuruj Activities of Santri at Daarul Mukhlisin Islamic Boarding School, Baturusa Village."

B. Methodology

The method used in this research is qualitative research. Stated that qualitative research is a research process that produces descriptive data in the form of written or spoken words from the people and behaviors being observed.

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Their approach is directed toward individuals in a complex manner.⁴

This qualitative process involves important efforts such as asking questions and following procedures, collecting specific data from participants, analyzing the data inductively from specific to general themes, and explaining the meaning of the data.⁵ Qualitative research produces descriptive data in the form of words, either written or spoken, from the people or environment being studied.

Descriptive research is defined as research directed towards careful inquiry into an intuitive social phenomenon. Data collection techniques use purposive sampling, which according to Sugiyono (2015) is chosen with intuitive considerations and objectives.⁶ Therefore, the researcher will examine social phenomena related to the process of verbal and non-verbal communication in

the activities of the santri (students) at the Daarul Mukhlisin Islamic Boarding School in Baturusa village. In this study, the researchers used a personal approach by participating in the khuruj activities themselves and directly interacting with the students who participated in the khuruj to make it easier to obtain detailed and up-to-date data. Data types are divided into two, namely primary and secondary data. In this study, data or information was obtained from primary sources. Data or information is obtained thru the process of observation and interviews to be used as analysis material. The primary data for this was obtained from descriptions and interviews. The interview sources that were the focus of this research consisted of two categories. First, three teachers (Ustadz) from the Daarul Mukhlisin Islamic Boarding School who oversee all

⁴ Dr H. Zuchri Abdussamad M.Si S.I.K., *Metode Penelitian Kualitatif* (CV. Syakir Media Press, 2021).

⁵ Adhi Kusumastuti and Ahmad Mustamil Khoiron, *Metode penelitian kualitatif* (Lembaga Pendidikan Sukarno Pressindo (LPSP), 2019).

⁶ Syifaul Adhimah, "Peran orang tua dalam menghilangkan rasa canggung anak usia dini (studi kasus di desa karangbong rt. 06 rw. 02 Gedangan-Sidoarjo)", *Jurnal Pendidikan Anak*, vol. 9, no. 1 (2020), pp. 57-62.

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student activities. Second, three students from the Daarul Mukhlisin Islamic Boarding School who had previously participated in khuruj and had been studying at the Daarul Mukhlisin Islamic Boarding School in Baturusa Village for a long time. Secondary data is supporting data obtained indirectly, collected and analyzed by researchers from relevant books, journals, articles, study results, and surveys⁷ which is related to the implementation of verbal and non-verbal communication in the activities of the students of the Daarul Mukhlisin Islamic Boarding School. Data collection through interviews, observation and documentation.

Data analysis is the process of simplifying data into a form that is easier to read, understand, and interpret. In this study, the researchers attempted to draw conclusions that could answer the predetermined problem formulation related to the implementation of verbal

and non-verbal communication in the activities of the students at the Daarul Mukhlisin Islamic Boarding School in Baturusa Village.

Data analysis in research is divided into three stages: data reduction, data presentation, and drawing conclusions. The three main activities in data analysis form a continuous and ongoing cycle, resulting in dense analyzed data.⁸ First, data reduction, where at this stage the researcher will collect as much data as possible based on the planned research objectives, then summarize and select relevant information, and filter important and related data. Then, data presentation, where the purpose of this data presentation is to make it easier for the researcher to understand all the data obtained. Data presentation in qualitative research is usually done in the form of a brief description. Next, drawing conclusions, where the final stage is drawing conclusions aimed at finding an

⁷ Sandu Siyoto and Muhammad Ali Sodik, *DASAR METODOLOGI PENELITIAN* (Literasi Media Publishing, 2015).

⁸ Endang Mulyatiningsih, *Metode penelitian terapan bidang pendidikan* (UNY Press, 2015).

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explanation and the truth from the data obtained during the data collection process. This conclusion is drawn to ensure the validity of the data obtained.

C. General Overview of Daarul Mukhlisin Islamic Boarding School in Batu Rusa Village

Before the Daarul Mukhlisin Islamic Boarding School was established, there was a 7-hectare plot of land that was inherited from the father of the founder of the Daarul Mukhlisin Islamic Boarding School, named Dr. Irfan Hafson. He is a doctor who has now become a preacher. He was a member of the Tablighi Jamaat who preached outside, spreading the message both outside the city and abroad. Initially, the land inherited from his father was just empty land with no buildings at all. As time went on, Dr. Irfan Havson had the desire to build a pesantren in his birthplace, with the intention of expressing his gratitude for the land his father had bequeathed. The intention to seek reward in building the pesantren is dedicated to the parents of the deceased

who have long passed away. Another aspect of the development of the Daarul Mukhlisin Islamic Boarding School is Dr. Irfan Havson's concern for the current Muslim community, which is not practicing da'wah enough. According to him, many Muslims today are religious but do not practice the aforementioned da'wah; they are too focused on worldly matters.

Therefore, considering these factors, Dr. Irfan was determined to build a pesantren (Islamic boarding school) on a 2-hectare piece of land, which was part of his father's inheritance. Pondok Pesantren Darul Mukhlisin is similar to other pondok pesantren that apply the salaf method of teaching, such as those in Java, for example, Pondok Pesantren Lirboyo and Pondok Pesantren Tebu Ireng. Unlike modern pondok pesantren, such as Pondok Modern Darussalam Gontor, which have formal education, these pondok pesantren do not. Pondok Pesantren Daarul Mukhlisin in Baturusa Village is a branch of Pondok Pesantren Daarul Mukhlisin in Magelang,

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Central Java. Which in its educational methods applies the methods of the Tablighi Jamaat's da'wah.

Similarly, the Daarul Mukhlisin Islamic Boarding School in Baturusa Village, which is a branch of the Islamic boarding school in Magelang, uses the same educational methods as the Daarul Mukhlisin Islamic Boarding School in Magelang, Central Java. The teachers at the boarding school are also from the Daarul Mukhlisin Islamic Boarding School in Magelang, Central Java. The reason Dr. Irfan Havson applied the education system used in his pesantren is because he is an active preacher in the Jama'ah Tabligh.

He is considered by many to be an important figure in the missionary activities of Jama'ah Tabligh. Judging by some of the major activities of Jama'ah Tabligh held at their pesantren, such as the shura consultation attended by all shura amirs. Usually, only two to three amir syuro attend. However, the Shura consultation held at the Daarul Mukhlisin

Islamic Boarding School in Baturusa Village was attended by everyone.

The contents of the aforementioned Shura meeting activities are as follows: to discuss several issues within the internal activities of Jama'ah Tabligh, including: 1) Determining the place and time for Khuruj (going out) activities throughout Indonesia; 2) Determining the Amir (leader) for Khuruj activities in each region; 3) Discussing internal issues of Jama'ah Tabligh. Therefore, the educational method applied at the Daarul Mukhlisin Islamic boarding school in Baturusa Village uses the Jama'ah Tabligh method of da'wah. and so it can be used as a place of residence for all the pilgrims who are currently leaving for the sake of Allah in Bangka Belitung Province.

An ustadz is an individual who imparts knowledge to others. This term is closely related to the role of the teacher in an Islamic educational institution such as a pesantren. Not only teaching knowledge but also becoming an educator. Teachers and educators are two terms that are the

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same. Teachers only convey knowledge to their students. However, educators have experience in teaching and simultaneously educating students' character to be good, in accordance with the pesantren's vision and mission. The teacher teaches knowledge, while the educator shapes the character of their students. Which means the guidance of educators is needed 24 hours non-stop. This is in line with the ustadz who teach at the pesantren. Where they live in a peasant's cottage. His presence at the pesantren became an example for the students. Similarly, the ustadz at the Daarul Mukhlisin Islamic Boarding School in Baturusa Village. At the Daarul Mukhlisin Islamic Boarding School in Baturusa Village, the students and ustadz live within the same boarding school area, where they interact within the boarding school environment. Pondok Pesantren Daarul Mukhlisin in Baturusa Village is relatively new in the Bangka Belitung Islands Province, having been established only four years ago. The teachers are relatively few, numbering only three, one

of whom is a graduate of a university in Pakistan, and the other two are graduates of the Daarul Mukhlisin Islamic Boarding School in Magelang. The Daarul Mukhlisin Islamic Boarding School in Baturusa Village has a program divided into three time periods, obtained from interviews conducted by the researcher. The programs include daily programs, weekly programs, and monthly programs. The daily program includes Hifzul Qur'an and Tahsinul Qur'an, where students must memorize and improve their Qur'an reading every day. The weekly Uintuik program includes a memorization session and a memorization review. Every week, usually on Sundays, students are required to review their memorization, and those who have mastered their memorization must also review their Quran memorization. For the monthly program, there is khuruj, where every six months the students travel outside the pesantren to preach and implement everything they have learned at the pesantren. This activity is usually carried out for twenty days.



D. Implementation of Verbal and Nonverbal Communication in the Khuruj Activities of Santri at Daarul Mukhlisin Islamic Boarding School, Baturusa Village

Every activity contains elements of communication, both consciously and unconsciously. As social beings, we are inherently unable to avoid interacting with fellow humans so that someone can respond to the meaning of the message being conveyed. So, learning is for learning the science of communication correctly. Because the perception of the message varies from person to person, we must be skilled in managing that message. In the field of communication, there are verbal and non-verbal communication, which are forms of communication. Every type of communication is sure to contain both verbal and non-verbal elements, which greatly influence the message we convey. In every activity, there are verbal and non-verbal communication elements, such as the santri (Islamic boarding school students) khuruj (leaving the pesantren) activity at Pondok Pesantren Daarul

Mukhlisin, Baturusa Village, where the santri interact more with ustadz (teachers) and the community during the khuruj activity. The students are educated in pesantren boarding schools to practice the teachings of Islam that they have learned in the pesantren. In delivering religious teachings to the community, good communication is essential. In receiving a message, people's characters differ in how they receive it. Students are always expected to maintain good manners and morals when delivering religious teachings. Therefore, the following is the form of verbal and non-verbal communication implementation in the activities of the santri (students) at the Daarul Mukhlisin Islamic Boarding School in Baturusa Village.

1. Implementation of Verbal Communication

Generally, verbal communication is the process of conveying a message between two or more people, either orally or in writing. Verbal communication is

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very suitable for anyone to do. In the implementation of the khairuij, there are lessons that will be beneficial for the students in carrying out khairuij activities. This activity is called bayan hidayah. In this process of conveying guidance, there is a form of verbal communication implementation.

In this case, the ustadz become the communicators and the students become the communicatees. The lessons taught by the ustadz become a message and the process is entirely oral. In the peasant train, the ustadz teaches the values of da'wah, while the references used in this learning process are based on the Quran and Hadith. In the context of da'wah at the Darul Mukhlasin Islamic Boarding School in Baturusa Village, the Ustadz teach the da'wah methods used by Maulana Syeikh Muhammad Ilyas, who is the founder and a prominent scholar in the Jama'ah Tabligh group.

The book used in the learning at this pesantren is the book Fadilatul A'mal, which is written by Maulana Muhammad Zakaria Al-Khandalawi. He is the nephew

of Maulana Sheik Muhammad Ilyas. In teaching this book, the Ustadz reads the contents of the book Fadilatul A'mal in front of the students, then explains the meaning of the text's contents. The teacher told the students to review the text that had been explained. Therefore, in this process, there is an implementation of verbal and non-verbal communication. The text content becomes the message and is conveyed by the Ustadz as the communicator to the students orally, and this process is carried out directly, where the Ustadz and students meet. In this regard, there is a process of implementing verbal communication in writing where students will record all important things when the teacher explains the lesson.

There, at the Daarul Mukhlasin Baturusa Islamic Boarding School, was taught proper etiquette for preaching, which was taught directly by the ustadz at the boarding school thru hadiths about the etiquette of the Prophet Muhammad (peace be upon him). At every Islamic boarding school, the ustadz live 24 hours

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with their students, especially at the Daarul Mukhlisin Baturusa Islamic Boarding School. So, as interaction occurs between the teacher and the students. Where the ustadz at the pesantren become the second parents for the students. During the khutbah, the ustaz will guide the students throughout the activity to ensure it runs effectively. The interaction between the teacher and the students is very intense because the students need guidance from the teacher to carry out every activity based on the teacher's direction.

In the learning process between the teacher and the students, there is a form of verbal communication where the teacher and students meet directly, and the information is conveyed orally and in writing. Verbal communication is communication that uses words in both spoken and written forms. This communication is found in interactions between people, where their words and

writings reveal feelings, emotions, ideas, and convey messages.⁹

In the implementation, the best teachers and students participated in this activity. At the Daarul Mukhlisin Islamic Boarding School in Baturusa Village, *khairuij meiruipakan* is part of the learning program at the boarding school. In the *Jamaat Tabligh*, *Khuruj* means a person leaving their environment to learn, spending time to increase their faith and perform good deeds solely for the sake of Allah SWT thru preaching.¹⁰

This program aims to train students in preaching and to strengthen their mental fortitude in delivering sermons to the wider community. In the *khuiruij* activity, the teachers and students participated in painting to celebrate the *khuiruij*. The Ustadz will be the Amir or Chairman in the implementation of the graduation and will guide the students.

⁹ Parianto Parianto and Siti Marisa, "Komunikasi Verbal dan Non Berbal dalam Pembelajaran", *Journal Analytica Islamica*, vol. 11, no. 2 (2022), pp. 402-16.

¹⁰ Alfauzi Abdullah, *Sunnah atau Budaya: Studi Pemahaman Hadis Jamaah Tabligh* (Yayasan Pengkajian Hadis el-Bukhari, 2020).

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All student activities during the khuruj program require permission from the ustadz. This is because the ustadz is responsible for the success of the graduation activities. During the khutbah, the students will perform a procession where they will walk around the houses located in the area where they reside. It began with a gathering where the students introduced themselves and explained their intentions and goals to the Ahl al-Bayt. They preach by inviting people to pray in congregation at the mosque and explaining the importance of praying in congregation at the mosque. Of course, with their learning experience during their time at the pesantren.

This is happening because of the interaction between the students and the community, where the students verbally convey their teachings to the community, and this elicits a response from the community to the students' invitation. The way people receive the message varies; some accept it well and go to the mosque, while others reject it. This activity is

carried out by the students in the late afternoon, just before sunset. In this case, there is a significant implementation of verbal communication.

After we perform Maghrib prayers, there is an activity called Taklim. Some of the people who attended the congregational prayer at the mosque participated in this activity. During the taklim, the ustadz delivered religious material that was followed by the santri and the community members present. Religious materials delivered to the community contain information about fiqh (Islamic jurisprudence), the virtues of good deeds, and the importance of worship, with the aim of encouraging the surrounding community to be diligent in performing righteous deeds, remembering Allah SWT. the Almighty Creator, and surrendering to Allah SWT. Because in essence, Allah created humans to worship Him.

The khuruj activity involves the implementation of verbal communication, where the message is conveyed both orally and in writing, in the form of a



written book learning process. Verbal communication is the delivery and reception of messages thru both spoken and written language. The main use of verbal symbols is to explain a message using words or language.¹¹ Nonverbal communication serves as a reinforcement for verbal communication in shaping a positive response from the communicator.

2. Implementation of Nonverbal Communication

Nonverbal communication is a message conveyed without words. Nonverbal messages are often spontaneous or unintentional. Therefore, in the khuruj activity of the students of the Daarul Mukhlisin Islamic Boarding School in Baturusa Village, non-verbal communication is very important for the success of da'wah in the khuruj activity. From various observations by researchers, it is evident that there is a significant implementation of non-verbal

communication in this khuruj da'wah process.

Among them is the appearance of the students when they perform khuruj. The Keitika khuiruij santri wore jubah and turban, which is similar to the way the Prophet Muhammad (PBUH) dressed. Another characteristic of santri during khuiruij is wearing perfume and carrying a rosary, which is used for dhikr while going around inviting people to goodness. Indirectly, the students' habit of wearing robes, turbans, using perfume, and carrying prayer beads suggests that they are engaged in something significant, even tho they don't explicitly state what they are doing. Spontaneously, the perception of the community visited by the students indicates that they are preaching. Making a good impression on accepting the da'wah messages delivered by the students.

The public's perception when seeing someone wearing a gamis and

¹¹ Muhammad Bisri Mustafa, Siti Wuryan, and Feni Meilani, "Komunikasi Verbal Dan Non Verbal Pustakawan Dan Pemustaka Dalam

Perspektif Komunikasi Islam", *At-Tanzir: Jurnal Ilmiah Prodi Komunikasi Penyiaran Islam* (2021), pp. 22-36.

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turban reflects a positive assumption about that person, and without being told, the public will know that the person in question is a student who is graduating. In terms of appearance, the spirit and language of the students in preaching are important factors to ensure that the message they deliver is well-received by the community. The delivery of religious messages by students requires proper etiquette to ensure the message is conveyed effectively and increases the community's willingness to accept it. When preaching to the community, the santri must stand tall and demonstrate their self-confidence.

When walking and facing a group of people, Seilain should bow and keep her hands down. This is intended to give a good impression to the community. When inviting the community, the eyes of the santri (religious students) are also not allowed to directly look into the eyes of the person they are speaking to, so as not to be perceived as lecturing the community. Considering the age range of the students, who are mostly 13-15 years

old, while their conversation partners are mostly adult men. It's different when they interact with their fellow students; it's more relaxed and not excessive.

The intonation and facial expressions used when preaching to the community are very important because they greatly influence how some members of the community receive the message and also affect the good image of the students at the Daarul Mukhlisin Islamic Boarding School in Baturusa Village. Intonation and facial expressions are evaluated by the public. Thru the intonation of students in delivering da'wah, it can become a basis for community assessment.

Students are encouraged to control their voice intonation, and how to deliver a message of religious preaching to those who are older. In this case, students must deliver their sermons with a soft and relaxed intonation so that their message can be accepted and understood. Conversely, if the sermon is delivered in a rushed manner, the audience will become bored because the message is not

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understood and is unclear due to the disorganized and hurried intonation.

In da'wah, there are three methods of da'wah that are used simultaneously by da'ees (preachers), including da'wah bil kitabah (da'wah thru writing), da'wah bil lisan (da'wah thru speech), and da'wah bil hal (da'wah thru action). Among these three methods, the one that represents the meaning of nonverbal communication is da'wah bil hal. Da'wah bil hal is the delivery of da'wah thru the application of polite behavior in accordance with Islamic teachings. In this method, the delivery of the message must be accompanied by good morals and manners so that a person will accept the message.¹²

This can cause a lack of self-confidence for the students. I saw the facial expressions of the students, who were encouraged to smile so that their image would be positive in the eyes of the community. Smiling can also convey self-confidence and calmness, indicating that the students understand the message of

the da'wah being delivered to the public. A smile is also an example of the early scholars' preaching because a smile is an act of worship.

In essence, all activities in the implementation of this khuruj contain lessons that can be learned by the community whose village is the location for the khuruj. Dakwah is not only delivered verbally, but it can also be conveyed thru all the activities of the students during the khuruj program. When students carry out khuruj fii sabilillah with the guidance of the ulama, every movement and activity of the students can become a good learning experience. It starts with how the students interact, eat, sleep, and so on. Everything has been taught at the Daarul Mukhlisin Islamic Boarding School. Which is the most noble aspect that has been directly exemplified by the great leader who is the best example for all creatures, the Messenger of Allah (peace be upon him), thru his Hadiths and Sunnahs.

¹² Rahma Dini Warastuti, "Fenomena Penggunaan Bahasa Nonverbal dalam Dakwah

Kultural", *Al-Mishbah: Jurnal Ilmu Dakwah dan Komunikasi*, vol. 10, no. 1 (2014), pp. 121-49.



E. Procedures for the Khuruj Activities of Santri from the Daarul Mukhlisin Islamic Boarding School in Baturusa Village

Each activity has procedures that must be followed by everyone performing that activity. The aim is for the activity to run effectively and for the activity's objectives to be achieved. At the Daarul Mukhlisin Islamic Boarding School, the khuruj activity has procedures that must be followed by every student to ensure the khuruj activity is carried out well and can have a positive impact on the community involved in the khuruj activity.

In carrying out the khuruj, the jama'ah involved in this activity only hope for the pleasure of Allah SWT. They avoid useless words and futile actions. Religious lessons continue to be delivered among the congregation. In this way, religious lessons become a means of both teaching and preaching to the community by

visiting people from house to house to invite them to do good.¹³

At the Daarul Mukhlisin Islamic Boarding School in Baturusa Village, the khuruj activity is held once every six months. Students must follow the procedures for the graduation activities that have been discussed together. The procedures that must be carried out are also divided into three stages: before, during, and after the implementation of the khuruj. The procedures for the activities mentioned above include:

1. Khuruj Before The Khuruj Is Carried Out

a. Bayan Hidayah

This is an activity in which the ustadz, especially at the Daarul Mukhlisin Islamic Boarding School in Baturusa Village, provide lectures and guidance on what the students should do during their graduation, including how to maintain proper etiquette during graduation, in

¹³ Moh Yusuf, "Gerakan Khuruj Fi Sabilillah Sebagai Upaya Edukasi Membentuk Karakter Masyarakat: Studi Kasus Dakwah Jama'ah

Tabligh Temboro Magetan Melalui Pendekatan Framing", *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin*, vol. 5, no. 1 (2017), pp. 165-94.

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accordance with what the Prophet Muhammad SAW taught during his da'wah.

The teacher explained to the students how to teach the lessons that had been taught, including how to interact with the community and how to deliver da'wah to the community, as well as the manners of doing everything in accordance with what the Prophet Muhammad (peace be upon him) taught thru the hadiths that the students had studied at the pesantren. The purpose of this activity is for the students to always maintain good behavior and uphold the manners taught by the Prophet Muhammad (peace be upon him). This allows students to preach effectively, both verbally and non-verbally. Verbal preaching is acquired when students engage in social interactions and interact directly with the community.

Non-verbal da'wah is obtained when the students perform all activities with the manners that have been taught at the pesantren, thus indirectly conveying

da'wah values to the community that observes the students' behavior. This guidance was given before the students carried out their graduation activities. After guidance is conducted in the pesantren hut, which is attended by all students who will be graduating, except for the students designated by the ustaz to guard the pesantren hut while the other students are graduating

b. Observation of the Place of Khuruj Implementation

Before the Khuruj is performed, the students will be chosen by the Ustadz to be observed in the place, usually three students are selected. During the site observation, the ustadz and santri visited the mosque, where the local mosque's person in charge was present. This was done for the purpose of strengthening ties, introducing themselves, and explaining the reason for the ustadz and santri's visit. If approved by the mosque chairman, it will be used as the location for the khuruj. Subsequently, the students will travel in groups using the cars that have been



prepared to go to the area that has been designated as the location for the khuruj.

2. Implementation of Khuruj

The activities of the students have been discussed based on the implementation of the khuruj carried out by the members of Jama'ah Tabligh in general. The ustadz at the Daarul Mukhlasin Islamic boarding school in Baturusa Village only adjust to the students' circumstances. Considering the young age of the students, who are not yet considered adults.

Unlike the members of Jama'ah Tabliq, who are usually adults who are mature in terms of thot and action. Therefore, in the implementation of the khuruj activity for the students of the Daarul Mukhlasin Islamic Boarding School in Baturusa Village, there are two ustadz who will serve as both amir and guides for the students in this khuruj activity. So that the implementation of the khuiruij runs effectively. The activities of this Khuruj program include: waking up early and Bayan, Musyawarah and Karghozari,

Morning Worship, Ta'lim wa Muta'allim, Mudzakkarah, Targib, Jaulah, Evening Worship, and Rest.

3. After the Khuruj Activity

At the end of the students' khuruj activities, they will clean the mosque they occupied during the khuruj and visit the mosque chairman's residence to say goodbye before returning to the pesantren. Upon arriving at the pesantren, the students will conduct a karghozari or give a report to the ustadz about any developments during the khuruj activity and evaluate the khuruj activity for the next time.

Within the activities of khuruj in the understanding of the Jama'ah Tabligh, there is the term "adding five and subtracting four," which then becomes a reference for the ustadz at the Daarul Mukhlasin Islamic Boarding School in Baturusa village for the implementation of student khuruj activities. As for adding five of them: 1) Following the teachings (reading hadiths and stories of the companions that refer to the book Fadail



A'mal by Maulana Zakaria); 2) Conducting a tour (visiting homes around the mosque to invite people to Islam in its entirety, including praying in the mosque); 3) Delivering a bayyan muidzakkarah (memorizing the qualities of the Companions of the Prophet Muhammad SAW); 4) Conducting karkuizari (providing daily reports to the amir); 5) Holding consultations

There are four things that need to be reduced, including reducing sleep time, reducing meal times, not leaving the mosque, and not being wasteful.¹⁴

F. Supporting and Inhibiting Factors for the Khuruj Activities of Students at the Daarul Mukhlisin Islamic Boarding School in Baturusa Village

Essentially, every activity has its own supporting and hindering factors. Next, how do those involved in an activity utilize supporting factors to ensure the smooth and successful execution of the activity as expected? In facing a myriad of

obstacles to ensure the activity continues, cooperation among participants is essential. The success of an activity is viewed thru how someone handles an obstacle in that activity. because with the presence of obstacles, it trains someone to work together to solve them.

In the implementation of this khuruj, there are several supporting and hindering factors. Among the supporting and inhibiting factors for the santri's khuruj activities at the Daarul Mukhlisin Islamic boarding school in Baturusa village are:

1. Supporting Factors

The smooth running of the khuruj activities of the students of the Daarul Mukhlisin Islamic Boarding School in Baturusa village was influenced by several supporting factors that contributed to the success of this khuruj activity. There are two influencing factors: internal and external. The supporting internal factors include: 1) Following all the rules and activities that have been discussed

¹⁴ Uswatun Hasanah, "Jama'ah Tabligh I (Sejarah dan Perkembangan)", *El-Afkar: Jurnal*

Pemikiran Keislaman Dan Tafsir Hadis, vol. 6, no. 1 (2017), pp. 1-10.



together; 2) Good cooperation between teachers and students; 3) Good support from the pesantren, such as transportation, accommodation, and meals (where students' meals during graduation will be delivered by the teachers); 4) Good motivation that is always conveyed by the teachers to the students; 5) The teachers' responsibility in guiding the students during graduation; 6) The students' good manners in carrying out every activity.

External factors influencing the development include: 1) Good interaction between students and the local community; 2) Positive enthusiasm from the local community; 3) Accommodation from the local community, such as permission for students to use the mosque as a place of residence. Given the supporting factors mentioned above, the khuruj activity benefits both the students and the community, and fosters strong bonds within the community when the students engage in khuruj. This creates a community environment that implements Islamic

values as exemplified by the most perfect human being, the Prophet Muhammad (peace be upon him).

2. Inhibiting Factors

Beside the supporting factors, there are several things that hinder the khuruj activities of the students at Pondok Pesantren Daarul Mukhlisin in Baturusa village. Which of these obstacles becomes a challenge for students in carrying out their graduation activities. The fact that there are obstacles becomes a challenge in itself for students who will be carrying out khuruj activities.

This obstacle is mainly caused by two factors: internal and external. The internal factor is the childishness of some students. This becomes a self-imposed obstacle in the khuruj activities. Considering the average age of the students is between 13 and 15 years old, which is a phase where they want to try without thinking too much beforehand. Without the supervision of the ustadz, it will change the public's perception of the khuruj activities and the image of the



pesantren. Therefore, the painting is for the ustadz to always supervise every action of the students so that undesirable things do not happen.

Beside internal factors, there are several external obstacles that can arise without our intention. There are several external factors that act as barriers, including: negative societal views toward khuruj activities, racism from some members of society, and natural factors. Every act of kindness has its obstacles. Which of the above obstacles become challenges for students in completing their studies. Some people only judge a situation from the outside, which leads to negative actions from a portion of society, and natural factors like rain can reduce the effectiveness of activities.

Therefore, painting is for students to have good morals and prioritize good manners, in accordance with what they have learned at the pesantren. Therefore, the efforts of the students in conveying the da'wah with good manners can change the negative perspective of society and

become a means of guidance for the local community.

The factors that support and hinder khuruj activities differ in each place, depending on the community's understanding of the da'wah in khuruj activities. In various places, the factors supporting the da'wah, which are identical to the Tablighi Jamaat, are diverse, such as support from some residents in the form of facilities or charitable deeds. The inhibiting factor is the public's lack of understanding about the advantages of the Jama'ah Tabligh's preaching. Every activity has supporting and inhibiting factors, including the khuruj activity of the students at Pondok Pesantren Daarul Mukhlisin in Baturusa village. The presence of supporting factors encourages students to use the funds wisely. So that the effective khuruj activities can run smoothly and benefit the community. The presence of factors that hinder training students in sincerity and patience in proselytizing. Allah SWT will not burden a servant with matters that

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cannot be handled. In every difficulty, there is wisdom and a lesson.

G. Conclusion

Based on the research findings and discussion regarding the Implementation of Verbal and Nonverbal Communication in the Khuruj Activities of Pondok Pesantren Daarul Mukhlisin Santri in Baturusa Village, the following conclusions were drawn: 1) The implementation of verbal and nonverbal communication in the khuruj activities of Pondok Pesantren Daarul Mukhlisin santri in Baturusa Village includes oral and written da'wah delivery alongside the khuruj procedures and good habits of the santri taught by the pesantren, which serve as lessons for the community; 2) The procedures for the khuruj activities of Pondok Pesantren Daarul Mukhlisin santri in Baturusa Village include waking up early and bayan, musyawarah and kharghozari, morning prayers, taklim and muta'allim, mudzakkarah, targhib and jaulah, and nite rest; 3) There are several supporting factors, including cooperation

between ustadz and santri, the santri's obedience to the rules, and support from the pesantren. Among the inhibiting factors are negative public perception, racism, and natural factors.

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