



Noneverbal Communication In Content Creator Fiersa Besari's "Mount Agung, Atap Negeri Bali Part 3"

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Abstract: The development of visual-based digital media has made nonverbal communication an important element in conveying messages, especially in video content on the YouTube platform. One content that displays the dominance of nonverbal communication is "Mount Agung, Atap Negeri Bali Part 3" by Fiersa Besari. The problems in this study are: (1) what forms of nonverbal communication are displayed, (2) how is nonverbal communication delivered, and (3) how is the meaning of the story conveyed to the audience. This study aims to: (1) determine the forms of nonverbal communication, (2) analyze the way nonverbal communication is delivered, and (3) understand the meaning of the story in the content. The research method used is a descriptive qualitative approach with content analysis techniques, through video observation, visual documentation, and in-depth interviews with five audience members. The analysis is guided by three theoretical frameworks: kinesics, theory of emotional expression, and psychoanalytic theory. The results show that nonverbal communication is displayed through three primary forms: facial expressions (such as seriousness and awe), body gestures (including slowed steps, leaning forward, and clenched fists), as well as lighting and visual composition (natural lighting, mist, shadows, and wide-angle shots). These elements play a role in conveying messages of struggle, self-reflection, and the relationship between humans and nature. Nonverbal communication is also able to build emotional experiences and strengthen the meaning of the story without relying on verbal communication. The findings demonstrate that facial expressions convey exhaustion, serenity, and amazement, while body language communicates physical effort, tenacity, and interpersonal connections. Visual lighting and composition create a contemplative atmosphere that reinforces humility and reverence toward nature. This study concludes that nonverbal communication is a key element in forming reflective narratives and emotional closeness between creators and audiences in audiovisual travel documentary content.

Keywords: Nonverbal Communication, Youtube, Atap Negeri, Travel Content, Story Meaning

Introduction

In today's highly visual era of digital communication, the way people interact has undergone significant changes, particularly in the use of audiovisual media as a means of communication (McQuail; Denis, 2010). Messages are no longer conveyed solely through words, but also through facial expressions, body movements, eye contact, and meaningful visual symbols. This is what is known as nonverbal communication the process of

conveying messages not through words, but through observable behavior, gestures, and emotional expressions (Knapp, Mark L. Hall, 2010).

Amid the growth of digital platforms, YouTube has become a highly influential medium in shaping communication patterns and viewer behavior through the audiovisual content consumed by the digital community (McQuail; Denis, 2010). In addition to being a source of entertainment, video content may be used to express oneself, spread social messages, and develop one's personal brand. Fiersa Besari, a musician, writer, and travel documentary filmmaker, is one content producer who has effectively blended visual storytelling, symbolism, and emotional resonance in his work. He exemplifies this strategy through the "Atap Negeri" particularly "Mount Agung, Atap Negeri Bali Part 3".

One episode, "Mount Agung, Atap Negeri Bali Part 3", uses more visual narrative than spoken narration to convey the journey's poignant tone. Despite barely speaking much in the video, Fiersa is able to establish an emotional bond with the audience through facial expressions, body language, eye contact, and camera angles that accentuate particular emotional tones. Because of this, it is worthwhile to examine the video from the standpoint of nonverbal communication as a kind of symbolic communication between the audience and the author.

Every human bodily movement has a meaning that may be methodically examined within a social and cultural context, according to (Birdwhistell, 1970). To put it another way, nonverbal communication is not only impulsive activity but rather a component of a complicated and system of meaningful communication. According to (Ekman, 1973), Facial expressions have the ability to communicate universal emotions like joy, sorrow, and rage without the use of words. The video's face expressions allow viewers to understand the emotions the maker wants to portray.

Furthermore, according to (Freud, 1938), the majority of human reactions to symbols and phrases come from the subconscious. This implies that artists like Fiersa Besari nonverbal communication can subtly affect the audience thoughts, emotions, and even conduct. The combination of visuals, music, and gestures used in the video can create a profound emotional experience without the need for verbal explanation.

Several previous studies have also emphasized the importance of nonverbal communication in the context of digital media. (Muzaki et al., 2025) found that the facial expressions and gestures in Kelana Bentala's YouTube videos are able to foster an emotional connection between the creator and the audience. Meanwhile, (Novenna & Manuputty, 2022) explains that nonverbal communication in Li Ziqi's YouTube videos serves to convey cultural values and emotions without dialogue. Research by (Park, J. Lee, 2022) also shows that nonverbal communication has a significant impact on viewers' perceptions and their interest in subscribing to a YouTube channel.

Furthermore, nonverbal communication is also a central element in building symbolic interactions on social media, as noted by (Agustya et al., 2023) in their analysis of TikTok content. This study shows that creators' expressions and gestures serve not only as aesthetic complements but also as carriers of symbolic meaning that reinforce character and moral messages. Furthermore, (Amelinda, 2023) highlights how influencers'

communication styles on social media including sarcasm and nonverbal expressions can shape the audience's perception of the creator's personality. Meanwhile, in the field of psycholinguistics, (Nur Asmi, Sarmila, Pirda Jubaedah Putri, 2025) explain that modern communication adaptations, such as the use of emojis and visual symbols, represent an evolution of nonverbal communication that enriches meaning in the digital space. On the other hand, (Septiani et al., 2025) examine nonverbal communication in young children and emphasize that facial expressions and gestures play a fundamental role in conveying emotions before verbal abilities fully develop a finding relevant to understanding how adult viewers emotionally respond to nonverbal communication. Thus, the diversity of approaches in these studies reinforces the urgency of examining nonverbal communication in reflective documentary video content such as *Atap Negeri*.

In the local context, (Baihaqi et al., 2025) In a study on soft-selling strategies in YouTube content, Raditya Dika found that the integration of verbal and nonverbal communication plays a crucial role in effectively building brand awareness. This result supports the idea that nonverbal communication can be a strategic component in delivering powerful messages, even in entertainment focused content.

According to a study done on the Instagram account of food YouTube @kulinersimamank, genuine facial expressions and gestures greatly boost attraction and emotional connection with other social media platforms (Faturrohman et al., 2025). Viewers, these results further support the importance of studying nonverbal communication in a variety of digital content genres, including reflective travel content like the one this study looked at.

Although many previous studies have examined the role of nonverbal communication in digital media, there remains a research gap because most of them focus on commercial contexts, popular culture, or social representations. Research on nonverbal communication is very scarce in the setting of trip narratives, as the one in the *atap negeri* video "Mount Agung, Atap Negeri Bali Part 3" on the Fiersa Besari channel. Additionally, this study integrates three major frameworks of kinesics (Birdwhistell, 1970), theory of emotional expression (Ekman, 1973), and psychoanalytic theory (Freud, 1938) to understand the influence of nonverbal communication on the formation of emotional and subconscious meanings among the audience, whereas previous studies typically used only one theoretical approach. This study attempts to fill this research gap.

This study's attempt to combine three main ideas into a single analytical framework for nonverbal communication in reflective travel material is what makes it novel. By using content analysis to interpret the meaning of nonverbal communication in the video "Mount Agung, Atap Negeri Bali Part 3" on Fiersa Besari's channel. Researchers can find meanings that come from more than just visual and gestural elements. But also from psychological factors that subtly affect viewers. Therefore, this study provides a fresh viewpoint on how YouTube content's nonverbal communication can function as a key conduit for influencing viewers emotional experiences and symbolic intimacy with artists.

The following are the research questions for this study, which are based on the backdrop mentioned above: 1) What nonverbal communication techniques are used in

“Mount Agung, Atap Negeri Bali Part 3” on Fiersa Besari channel? 2) How Fiersa Besari employs in the atap negeri video “Mount Agung, Atap Negeri Bali Part 3” on the Fiersa Besari Channel, is nonverbal communication used to communicate with the audience? 3) In the atap negeri content “Mount Agung, Atap Negeri Bali Part 3”, how does Fiersa Besari explain the story’s meaning?.

By using this method, the study is anticipated to offer a more profound comprehension of how nonverbal communication serves as the main means of meaning transmission and subconscious influence. In theory, this research is anticipated to enhance the corpus of information in communication studies, especially with regard to digital media’s nonverbal communication. Practically, this study is also expected to serve as a guide for digital content creators to be more mindful in utilizing nonverbal elements such as gestures, facial expressions, visual symbols, and music to strengthen the emotional impact of their audiovisual works.

Literatur Review

Non-Verbal Communication

Nonverbal communication is a form of communication that does not use words, but rather facial expressions, body language, voice intonation, eye contact, physical distance, and other visual cues. According to (Knapp, Mark L. Hall, 2010), Nonverbal communication serves to complement, reinforce, or even replace verbal communication. In the context of audiovisual media such as YouTube, nonverbal communication plays a major role in conveying emotional meaning to viewers.

In line with the importance of this role, several contemporary studies have expanded our understanding of nonverbal communication in the context of social media and everyday interactions. (Agustya et al., 2023) demonstrate that on platforms such as TikTok, nonverbal communication serves not only as a complement to verbal communication but also as a marker of identity and a constructor of symbolic reality through distinctive expressions and gestures. (Amelinda, 2023) adds that the deliberate nonverbal communication styles displayed by social media influencers, such as sarcastic expressions or specific body movements, can create a strong impression of personality and trigger emotional responses from the audience. Meanwhile, (Nur Asmi, Sarmila, Pirda Jubaedah Putri, 2025) link nonverbal communication to psycholinguistic adaptation in the digital age, where emojis, expressive punctuation, and visual symbols have become a cross-textual language that replaces the functions of tone and intonation in face-to-face communication. (Septiani et al., 2025) also offer the perspective that nonverbal communication serves as the foundational basis for conveying emotions in early childhood, which then continues to develop alongside an individual’s social experiences. Even in the realm of political campaign strategies on YouTube, (Wirga, 2016) emphasizes that nonverbal elements such as eye contact, confident gestures, and visual composition are crucial to the effectiveness of a message in building credibility and rapport with the audience. These findings reinforce the notion that nonverbal communication is a complex and dynamic system of signs, the scope of which continues to expand alongside the development of digital platforms.

(Birdwhistell, 1970) According to kinesics theory, every human body movement has its own meaning that can be systematically interpreted. (Ekman, 1973) added that facial expressions can convey universal emotions such as happiness, sadness, fear, and anger. In other words, through facial expressions and body language, a communicator can convey emotional messages without words.

In travel videos such as “Mount Agung, Atap Negeri Bali Part 3” on Fiersa Besari’s channel, nonverbal elements emerge through eye contact, body language, and facial expressions that convey the atmosphere. Nonverbal communication serves as a symbolic language that reinforces the visual message and fosters an emotional connection between the creator and the audience.

Fiersa Besari as Content Creator

Fiersa Besari is a well known writer, musician, and content producer who keeps making travel based art. When it comes to communication, Fiersa acts as both a visual and a verbal messenger through music lyrics or narrative. Communicator who builds meaning and an emotional bond with the audience using nonverbal cues. Because of this feature, Fiersa Besari is a pertinent topic for research from the standpoint of nonverbal communication, especially in audiovisual digital media.

Fiersa Besari has developed a communication style as a public figure that is generally calm, and not unduly dependent on spoken language (Mulyana, 2019). An effective communicator is not always defined by the volume of verbal messages conveyed, but by the ability to align nonverbal cues with the context of the message. In his various visual works, Fiersa Besari often uses body language, facial expressions, and visual symbols from nature as the primary means of conveying emotional messages.

Fiersa Besari’s approach to communication can also be understood from the perspective of expressive communication, in which the message is not intended to influence in an engaging way, but rather to express inner experiences and personal meanings (McQuail; Denis, 2010). His generally expressionless yet meaningful facial expressions, natural body language, and minimal verbal dialogue indicate that Fiersa relies on nonverbal communication as a means of self-expression.

In the context of nonverbal communication theory, Fiersa Besari’s communication style aligns with the kinesics theory proposed by (Birdwhistell, 1970), where every bodily movement carries symbolic meaning that can be understood within a specific social and cultural context. Furthermore, the emotional expressions that naturally emerge in Fiersa’s visual journey can be analyzed using emotion expression theory (Ekman, 1973), which emphasizes that facial expressions are a key indicator of an individual’s emotional state.

Atap Negeri Content

Atap Negeri is a travel documentary series produced by Fiersa Besari and published on YouTube. In particular, mountainous regions and natural vistas of geographical, cultural, and spiritual value are highlighted in the series exploration of Indonesia. Atap negeri prioritizes visual appeal over vocal storytelling, in contrast to the majority of travel content surroundings as well as feelings.

According to (McQuail; Denis, 2010), Audiovisual media can effectively communicate meaning by combining visual symbols, music, and visuals. The visual story in *atap negeri* supersedes the spoken narrative, rendering nonverbal communication is essential to getting the point across. Without using a lot of words, the journey's narrative is conveyed through facial expressions, body language, natural lighting, and visual design.

A physical voyage is shown as an inner journey in *atap negeri* content, which may also be seen as a type of reflective or meditative tale (Knapp, Mark L. Hall, 2010) states that nonverbal communication can be used to express meaning and emotions in addition to or instead of spoken communication. A symbolic message regarding human humility in the presence of nature is created in this context by the climber's body stance, the expansive natural scenery, and the sparse use of words.

Additionally, *atap negeri* use of composition and lighting creates a visual signal that the audience may relate to on a psychological level. According to (Freud, 1938), visual symbols have the power to affect a person's subconscious and elicit particular emotional answers. Feelings of introspection, awe, and spirituality might be subtly evoked by scenes like a hiker who appears little against a huge landscape or a quiet time at the top of a mountain.

Previous Research

The significance of nonverbal communication in the context of digital media, especially YouTube, has been emphasized in a number of earlier research. In his research titled "Analysis of nonverbal communication in Aرسال Bahtiar Kelana Bentala YouTube", (Muzaki et al., 2025) Aرسال Bahtiar discovered that facial expressions and movements are important in fostering an emotional bond between viewers and artist. The results of the study show that without the need for lengthy discourse, nonverbal cues like body language and facial expressions can produce an emotional ambiance that supports the video's content.

A similar study was conducted by (Novenna & Manuputty, 2022) melalui analisis komunikasi nonverbal dalam video *Li Ziqi* di YouTube, yang menjelaskan bagaimana simbol visual dan estetika tradisional digunakan untuk merepresentasikan nilai budaya dan makna emosional tanpa penggunaan bahasa verbal. meanwhile, (Park, J. Lee, 2022) The study looked at how viewer's interest in subscribing to luxury haul content on YouTube was influenced by artists nonverbal communication and discovered that eye contact, facial emotions, and authentic gestures and physical interaction boost viewers emotional involvement and inclination to stick with the channel.

Several recent studies have also helped to clarify nonverbal communication in digital media settings. Emphasizing the need of including nonverbal communication analysis inside interdisciplinary frameworks, especially in understanding symbolic meanings in digital contacts. (Aziz & Mulkan, 2022) Using symbolic interaction analysis to show how gestures, facial expressions, and visual symbols shape digital behavior and communicate moral values, (Maghfiroh & Riswandari, 2025) investigate the ethics of nonverbal communication among Generation Z on TikTok. (Pratama, 2023) looks at nonverbal communication techniques in endorsement material on Fadil Jaidi's Instagram account and

discovers that body language and facial expressions greatly affect audience trust and persuasion. In (Putri, 2019), symbolic interaction on the TikTok app is examined in nonverbal communication as users create meaning using gestures, eye contact, and visual symbols that sometimes take the place of spoken messages. Meanwhile, (S. T. Putri & Muaz, 2026) look at Najwa Shihab's self-image on YouTube from the standpoints of both verbal and nonverbal communication, therefore finding that posture, facial expression, and tone of voice among other nonverbal cues, play a major part in determining public perception and personal branding.

It is evident from the summaries of the three earlier studies that nonverbal communication has been thoroughly investigated yet, the majority of study continues to concentrate on commercial settings, popular culture, or social representation. There is a research void as a result. In the study of nonverbal communication focused on introspective stories and individual experiences, like those in the *atap negeri* series "Mount Agung, Atap Negeri Bali Part 3" on the *fiersa besari* channel. Additionally, the majority of earlier research depended on a single theoretical framework, such as kinesics or emotion expression theory, without taking the audience's psychological characteristics into account. This study aims to address this gap by integrating three primary theoretical frameworks: kinesics (Birdwhistell, 1970), theory of emotional expression (Ekman, 1973), and psychoanalytic theory (Freud, 1938) that explains how nonverbal communication not only conveys visual messages but also influences the audience's perceptions and subconscious.

This study offers novelty in several aspects. First, novelty in terms of the subject matter, as this study is one of the first to examine nonverbal communication in *Fiersa Besari's* documentary videos on YouTube. Second, novelty in terms of theory, by integrating three major frameworks kinesics, emotional expression, and psychoanalysis to explain the process of conveying symbolic meaning through visual media. Third, in terms of a new perspective, this study is expected to provide new insights for content creators and digital communicators on how the use of facial expressions, body language, and visual symbols can build emotional and spiritual closeness with the audience without relying on verbal communication.

Methodology

Research Approach

This study employs a descriptive qualitative approach, using content analysis to interpret the meaning of nonverbal communication in the video "Mount Agung, Atap Negeri Bali Part 3" on *Fiersa Besari's* channel. This study uses a case study design because it focuses on a specific object in a real-world context, as explained by (Yin, 2018) The case study aims to provide an in-depth understanding of a phenomenon within a specific context. A qualitative approach was chosen because this study does not aim to measure variables quantitatively, but rather to gain a deep understanding of the messages, symbols, and meanings that emerge in the content of *Atap Negeri: "Mount Agung, Atap Negeri Bali Part 3"*.

According to (Moleong, 2017), Qualitative research aims to comprehensively understand phenomena from the perspective of the subjects and their context. Thus, this

study focuses on interpreting the meaning of nonverbal communication conveyed through facial expressions, gestures, gaze direction, and visual symbols used by Fiersa Besari. The results are expected to provide a detailed description of how these forms of nonverbal communication play a role in conveying emotional meaning to the audience.

Data and Data Source

There are two categories of data in this study: Original data and secondary data. The video "Mount Agung, Atap Negeri Bali Part 3", which was posted to the Fiersa Besari Official Channel on YouTube in 2021, was the direct source of primary data. This movie was chosen because it illustrates how nonverbal cues predominate over verbal ones, especially when expressing emotions. Communications using motions and images.

Secondary data came from a variety of scientific sources, including books, journals, and earlier study on the subject, such as theories of nonverbal communication (Birdwhistell, 1970), (Ekman, 1973), (Knapp, Mark L. Hall, 2010), and psychoanalytic theory (Freud, 1938), as well as recent studies (Muzaki et al., 2025), (Novenna & Manuputty, 2022)(Park, J. Lee, 2022), (Faturrohman et al., 2025), (Baihaqi et al., 2025).

Secondary data sources also include academic articles, public interview transcripts (where available), and viewer comments in video comment sections that reflect emotional responses to the content.

Research Time and Location

This study was conducted in November 2025. The research was conducted online, as the primary subject was digital video content available on the YouTube platform. The observation activities were carried out on the YouTube platform, specifically the observation process and data recording. This study also conducted in-depth interviews during the same month; these interviews were held around Campus 3 of Swadaya Gunung Jati University in Cirebon, targeting 5 viewers of the "Mount Agung, Atap Negeri Bali Part 3" content on the Fiersa Besari channel as supporting data.

Research Instrument

The researcher is the main tool in this qualitative investigation. In qualitative research, the researcher acts as a planner, data collector, analyst, interpreter, and reporter of the research findings, according to (Sugiyono, 2019). Furthermore, the auxiliary tools utilized include digital documentation (screenshots), in depth interviews, and observation rules. These rules are required to guarantee that the entire process of gathering data is carried out in an organized way.

Data Analysis Method

According to (Krippendorff, 2004), qualitative content analysis is used in this study's data analysis. This approach was selected because it supports the goal of the study, which is to decipher the symbolic meanings found in nonverbal communication. Components of the video's content. Three interconnected phases comprised the analysis procedure.

The first step is the data reduction phase, where the researcher repeatedly watches the film to find and pick important scenes that involve nonverbal communication

components such as body language, facial expressions, eye contact, and the use of visual symbols. In order to concentrate the analysis on the most pertinent information, these scenarios are then grouped according to the kind of nonverbal communication.

The second step is the meaning interpretation stage, when the categorized data is examined using kinesics, or nonverbal communication, as the main foundation for comprehending nonverbal communication. This idea is applied to investigate the significance of bodily motions, motions and facial expressions seen in the video. Additionally, a psychological approach to deciphering the symbolic meanings of visual features like lighting and image design, as well as emotion expression theory to aid comprehend the emotional states transmitted by facial expressions, enhance the investigation. In order to support the research findings, this step also includes information from interviews.

The third step is the conclusion drawing phase, where the research issue is addressed by combining the results from the earlier phases. At this point, the researcher has insight into the interactions between the different nonverbal communication components in the movie. To uncover patterns of successful nonverbal communication in the *atap negeri* content, construct emotional meaning, tell the story of the journey, and establish an emotional connection with the audience.

Result and Discussion

The teams ascent to the summit of mount agung is depicted in the video "Mount Agung, Atap Negeri Bali Part 3", which includes images of the rocky terrain, difficult paths, and progressively harsher environmental conditions. The trip is shown using video that effectively conveys the climbing experience by capturing the teams physical tiredness, changing weather, and difficult rocky terrain. A serene and poignant soundtrack enhances the videos contemplative moments on humanity relationship with nature, the Balinese peoples spiritual importance of mount agung, and the feeling of smallness in the presence of the mountains grandeur. All things considered, this film not only chronicles the climbing process but also offers a visual and emotional experience that highlights tenacity, reverence for the natural world, and the pursuit of the journey's purpose.

This study focuses on how mountaineering content uses nonverbal communication to create narrative meaning and transmit messages. The study focuses on three primary aspects of nonverbal communication visual illumination and image composition, gestures or body motions, and facial expressions. Qualitative techniques, such as video content observation, scene documentation, and in depth interviews with informants who had viewed the films, were used to gather research data. Data analysis was conducted using emotion expression theory (Ekman, 1973) to examine facial expressions, kinesics (Birdwhistell, 1970) to analyze body language, and a psychoanalytic approach (Freud, 1938) to understand the influence of visual lighting and composition on the audience's emotional response.

Facial Expressions in the Video Atap Negeri “Mount Agung, Atap Negeri Bali Part 3”

Observing the material of atap negeri “Mount Agung, Atap Negeri Bali Part 3”, it is clear that facial expressions play a significant role in communicating the circumstances and experiences of the climb. From the standpoint of nonverbal communication, facial expressions are considered a component of kinesics, which is the study of how changes in facial features and movements communicate meaning.

The expressions on the exhibit, especially those of Fiersa Besari, seem suitable and natural for the circumstances. While expressions of wonder and serenity are visible when taking in Mount Agung natural splendor, serious and focused expressions appear when navigating challenging trails. Additionally, the climbers physical state during the voyage is shown by their stiff and tired facial expressions.

These facial expressions also reflect the emotional states that arise naturally in response to the climbing situation, thereby conveying messages of struggle, calmness, and awe of nature without the need for dominant verbal explanations. Examples of these facial expressions can be seen in the visual clip presented in Figure 1, which illustrates how facial expressions serve as a medium of nonverbal communication in the content of Atap Negeri.



Figure 1. Atap Negeri Content on Facial Expressions

Source: YouTube, <https://youtu.be/BtOrx8pB1oY?si=Fjw4aMwbcSHZvH3D>

Based on the results of the analysis of nonverbal communication in the content Atap Negeri: Mount Agung, Atap Negeri Bali Part 3 on the Fiersa Besari Channel, one of the dominant forms of nonverbal communication is facial expression as part of kinesics. The facial expressions displayed tend to be neutral, serious, and focused, which, from a theoretical perspective (Ekman, 1973) This indicates a stable emotional state and emotional regulation adapted to the climbing situation. These findings are supported by statements from informants who observed that, throughout the video, Fiersa’s facial expressions frequently conveyed awe and calmness. Other informants also confirmed that Fiersa’s smile and expressions of awe appeared consistently as he reached the summit and took in the beauty of Mount Agung.

According to the communication portrayed in the content, nonverbal cues are primarily communicated through facial expressions. According to wan insider, Fiersa most potent expression was when he sat reflectively in front of a sea of clouds, displaying a profound serenity that felt intensely emotional rather than overt delight. The informants

also strongly felt a strong alignment between the facial expressions and the verbal narration. In order to help the audience comprehend the message without the need for a dominant spoken explanation, reflective narration such as the assertion that humans are little creatures in the face of nature is seen to be highly in harmony with the facial expressions depicted.

Body Language in Videos Atap Negeri Mount Agung, Atap Negeri Bali Part 3

Based on the observations, gestures or body movements serve as an important form of nonverbal communication in depicting the climbing process. From a kinesics perspective, body movements are understood as a form of nonverbal message that reflects an individual's physical and situational state.

The climbers body motions, especially Fiersa Besari, seem organic and adjust to the terrain they are traversing. The degree of difficulty of the ascending route and the amount of physical effort required during the journey are shown by slowing steps, leaning forward, and using hands to maintain balance.

These body motions graphically communicate ideas about tenacity, adversity, and cooperation. Clenching one fist, gripping a fellow hikers hand, and spending time by yourself are all examples of gestures that strengthen the sense of community and introspection that develops along the way. Examples of these gestures and body movements can be seen in Figure 2, which illustrates the role of body movements as a medium of nonverbal communication in the Atap Negeri content.



Figure 2. Atap Negeri Content on Body Language

Source: YouTube, <https://youtu.be/BtOrx8pB1oY?si=Fjw4aMwbcSHZvH3D>

Based on the results of an analysis of nonverbal communication in the content “Atap Negeri: Mount Agung, Atap Negeri Bali Part 3” on the Fiersa Besari Channel, nonverbal communication is strongly conveyed through the climbers' body movements or gestures as part of a kinesics study. The body movements observed include slowing footsteps, a body posture leaning forward, and the use of hands to maintain balance while traversing rocky and uphill trails. In this context, the climbers' body gestures reflect the increasing difficulty of the terrain and the need for concentration and caution.

Based on communication expressed through body language, these movements then serve as a medium for conveying nonverbal messages. According to the theory of nonverbal communication proposed by (Birdwhistell, 1970), Body language is a form of nonverbal communication that reflects an individual's physical, emotional, and situational state. This finding is supported by interviews with informants who mentioned some of the most memorable gestures, such as Fiersa clasping the hand of a fellow climber at the summit as a symbol of camaraderie and success, a clenched fist as a symbol of determination, and the act of sitting alone, which was interpreted as a form of self-reflection.

One informant noted that Fiersa Besari's minimal body movements while taking in the scenery actually reinforced the sense of nature's grandeur, as they conveyed a sense of surrender and respect for the environment. These gestures serve as a medium for conveying physical struggle and mental resilience without the need for verbal language, thereby addressing the form and methods of nonverbal communication in this content.

Visual Lighting and Composition in the Video "The Roof of Mount Agung, The Roof of Bali" Part 3

Based on the findings of this study, visual lighting and image composition are elements of nonverbal communication that support the conveyance of meaning in the content. Visual components like lighting and composition can be seen as symbols in the context of nonverbal communication that support the message that the video motions and scenarios convey.

In line with the hilly terrain, this video uses natural lighting, which is often gentle. A quiet, meditative environment is created by the use of sunlight, mist, and shadows. Additionally, the framing emphasizes humanity's position in relation to nature by frequently depicting the hiker as a little figure in the middle of a vast environment.

These visual elements reinforce the meaning conveyed through nonverbal communication, allowing viewers to emotionally experience a reflective atmosphere, a sense of calm, and a sense of wonder at nature. An illustration of the visual lighting and composition in question can be seen in Figure 3, which shows how visual elements function as a medium of nonverbal communication in the Atap Negeri content.



Figure 3. Atap Negeri Content on Visual Lighting and Composition
Source: YouTube, <https://youtu.be/BtOrx8pB1oY?si=Fjw4aMwbcSHZvH3D>

Based on the results of an analysis of nonverbal communication in the content "Atap Negeri: Mount Agung, Atap Negeri Bali Part 3" on the Fiersa Besari Channel, the visual lighting and image composition in the video "Atap Negeri Mount Agung, Atap Negeri Bali Part 3" play a significant role as a form of nonverbal communication that conveys messages indirectly to the audience. The natural lighting, which tends to be dim and low-contrast due to weather conditions and the sun's position in the mountainous region, creates a visual atmosphere that is calm, quiet, and contemplative. Using wide angle photos, the image composition the climber as a little figure in the middle of a vast environment, highlighting nature superiority over humanity.

These components act as a channel for communicating nonverbal messages through the visual communication provided by lighting and image composition. The findings from informant interviews, which revealed that the sunset, the sea of clouds, and Fiersa loneliness on the hiking trail are potent symbols that "touch" individuals emotionally, are consistent with this visual interpretation. According to informants, these images gave them a sense of calm, a reminder of how small they are as people, and awe at the strength of god and the natural world.

From a psychoanalytic standpoint (Freud, 1938), Visual cues like composition and lighting function at the unconscious level, allowing viewers to subtly understand messages about the limitations of humanity and the might of nature without the need for spoken explanation. Feelings of smallness, silence, and contemplation connected to the ego need for introspection when faced with the reality of nature are evoked by soft lighting and a composition that highlights the climbers seclusion.

The Meaning of the Story in the Content of "The Roof of the Land of Mount Agung, The Roof of the Land of Bali" Part 3

The nonverbal communication in this content creates a narrative that emphasizes both the act of climbing and the process of self reflection, according to the overall study. The voyage depicts the difficult yet significant link between humans and environment through body language, facial expressions, and visual indicators.

Moreover, the developing story implies that climbing is a profoundly emotional experience as well as a physical activity. The main themes that are communicated through nonverbal communication in this content are values like tenacity, humility, and environmental consciousness.

Conclusion

The findings reveal that facial expressions, body gestures, and visual lighting and composition serve as three primary channels of nonverbal communication in Fiersa Besari's "Mount Agung, Atap Negeri Bali Part 3", effectively conveying emotional states such as exhaustion, serenity, and awe without relying on verbal narration. The key implication is that nonverbal elements are not merely supplementary but central to constructing reflective narratives and fostering emotional bonds between creators and audiences in travel documentary content. Practically, content creators should intentionally design nonverbal

cues such as authentic facial expressions, purposeful gestures, and atmospheric lighting to enhance storytelling and audience engagement. For further research, longitudinal studies across different YouTube travel series and comparative analyses between cultures could explore how audiences with diverse backgrounds interpret nonverbal symbols, as well as how emerging technologies like VR and 360 degree video affect the reception of nonverbal communication in immersive environments.

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