

**ILLOCUTIONARY ACTS IN THE CONTEXT OF PERSUASION USED
IN ZAKIR NAIK'S SPEECH**

THESIS

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**UIN SUNAN AMPEL
S U R A B A Y A**

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2. Illocutionary Act

Illocution refers to the intended meaning of the utterance by the speaker. Do not confusing with Searle (1979, p. 8) in his book 'Expression and Meaning' which stated that 'illocutions' are part of language rather than particular languages, then 'illocutionary verbs' are always part of a particular language like English, Chinese, Russian, French, Australian, German, Japan, Indonesian, and many others as we know that we can deliver intention through language (see also Leech 1983, p. 1). Further while understanding illocutionary act about the terminology of 'point' or 'purpose' does not mean to 'imply', but certain intention. It because we make an utterance with some kind of function in our mind. Further developing from Austin's theories, Searle advanced Speech Acts, exactly on Illocutionary Act into five categories; they are Assertive (or Representative), Directive, Commissive, Expressive, and Declarative (Declarations). (See Searle 1979, pp. 12 – 20).

3. Perlocutionary Act

Leech 1983, p. 199 in his book Principles of Pragmatics stated that the perlocutionary act is performing an act by saying something which refers to effect. (See also Leech 1983, p. 203) He also provides that he adapted from Alston 1964, p. 35, that in the perlocutionary act is to bringing hearer or interlocutor to act

may attempt to change or even make behaviors stronger (Beebe and Beebe, 2012, pp. 336 – 338). Regarding to the Aristotle's definition of rhetoric, that 'rhetoric could be defined as the ability of observing in any given situation on the available means of persuasion', there are three kinds of persuasion carried by speech; ethos, pathos, and logos (see also Beebe and Beebe, 2012, pp. 339 – 340) as stated by Aristotle 'of the modes of persuasion' (devices in rhetoric that classify the speaker's appeal to the audience). First, it "depends on the individual character (it refers to charm and credibility, and even the power or status) of the speaker". Secondly, "positioning the audience into a particular frame of mind" (it refers to the attitude which involves thought or feeling). Thirdly is "proof or apparent proof" (it refers to support) which provided by the spoken words or speech. Here, three modes of persuasion given by Aristotle's:

1. Ethos

Aristotle uses the term 'ethos' refers to the speaker's credibility. Then, the speaker may build trust in this action, informs beliefs or practices of a community. Further, Ethos is an appeal to the authority or honesty of the speaker. It refers to charm and credibility (which later, the speaker may use logos or support to makes credible), and even the power or status of the speaker (is he or she learner, teacher, doctor, professor, medical doctor?), (in Chapter 4, the researcher exactly analyses the credibility on speech rather than focuses on who is the speaker).

emotions by hope (13 times of 66 utterances), use specific evidence (6 times of 66 utterances), use appropriate fear appeals (5 times of 66 utterances), and use new evidence 4 times of 66 utterances). Then considering using appeal for several emotion by courage (2 times), use concrete example and consider using appeal for several emotions by pride (1 time). Then, there was no found use credible evidence, use emotion to persuade, use emotion arousing word, use appropriate metaphors and similes, and reference characteristics.

There are two similarities between the researcher study and Pramithasari's study. The first similarity is about persuasion and persuasive strategies, and the second similarity is the researcher and the previous study of Pramithasari used the same book; Beebe and Beebe (2012) in analyzing persuasion. Furthermore, the previous study of Pramithasari has several differences with the researcher's study, because the researcher's theory used Aristotle's modes of persuasion in Chapter 16 'Understanding Principles of Persuasive Speaking' in Beebe & Beebe (2012) while the previous study of Pramithasari used persuasive strategies in Chapter 17 'Using Persuasive Strategies' in Beebe & Beebe (2012).

By learning Pramithasari's research, it broadened the knowledge of the researcher that there are persuasive strategies that can be related to speech function. Her research inspires the writer to do research about persuasion in the same reference of Beebe & Beebe (2012).

2. Illocutionary Acts Used by Mr. Henry Higgins on George Bernard Shaw's *Pygmalion* (Navyantika, 2014).

In her research, Navyantika used a drama of George Bernard Shaw as the object. She focused on types of illocutionary acts. She used the theory of illocutionary acts according to Searle (1976).

While analyzing the data, Navyantika used qualitative research, because she wanted to find out the illocutionary acts used by Mr. Henry Higgins in the *Pygmalion* drama. She said in her conclusion, illocutionary acts could not be done without considering the aspect of the speech situation. That is why Navyantika analyzes context as one aspect of the speech. She also said that the context describes the situation where the illocutionary act of utterance happens. Then Navyantika finds all five categories of illocutionary acts from the Mr. Henry Higgins' utterances which suitable with Searle's theory. They are representative, directive, commissive, expressive, and declarative. She finds that Mr. Henry Higgins mostly uses directive illocutionary act than the other. In the directive, Mr. Henry Higgins tends to order Eliza. Mr. Henry Higgins wants to improve Eliza Doolittle's ability in her manner of speaking. The writer also finds that illocutionary acts of declarative are seldom used by Mr. Henry Higgins. He uses illocutionary acts of declarative when he appoints and fires Eliza. He appoints Eliza to become his student and he fires Eliza to make her free.

Then, in addition, Navyantika also finds the contexts of illocutionary acts, she analyzes about the participants, setting, event, and topic. From the contexts, she knows Mr. Henry Higgins' relationship with other characters. Then, she also finds indirect illocutionary acts in Mr. Henry Higgins's utterances when he does a dialogue with other characters. In Mr. Henry Higgins' utterances, there is an indirect relationship between a structure and function. From Mr. Henry Higgins' indirectness, Navyantika concludes that Mr. Henry Higgins uses indirect illocutionary acts to request politer.

There is one similarity and there is one difference between the previous study of Navyantika and researcher's study, both use the same theory of Searle's illocutionary acts. The difference is the researcher uses modes of persuasion proposed by Aristotle (350 BCE) as supporting theory.

3.3. Instrument of Data Collection

The researcher himself who compiles the data and analyzes them. The researcher uses Microsoft Office Excel and Notepad to makes tables and he compiles combining and numerical data and also uses smartphone calculator when counting and making percentage frequencies.

3.4. Technique of Data Analysis

First, the researcher classified the types of illocutionary acts combined with modes of persuasion used in Zakir Naik's speech in 4.1 and analyzed them based on categories (10 types of illocutionary acts combined with modes of persuasion) in the descriptive analysis.

Second, the researcher brought quantitative analysis in 4.2 and counted the frequencies of illocutionary acts combined with modes of persuasion performed in Zakir Naik's speech. In 4.2, the researcher provided two tables and one bar diagram to make easier in visualization the quantitative data. Initially, Table 4.2a Overall List of Number of Utterances of Illocutionary Acts Combined with the Modes of Persuasion in Zakir Naik's Speech; Table 4.2b Overall frequencies of All Extract of Illocutionary Acts Combined with Modes of Persuasion Performed in Zakir Naik's Speech; then Diagram 4.2 Overall Frequencies in Percentage of All Extract of Illocutionary Acts Combined with Modes of Persuasion Performed in Zakir Naik's Speech.

Utterance no. 83

“You’re saying that Muslims that taking war with the Christians. It is the Christians making a war with the Muslims. They attacking everywhere in the name of ‘war for peace’, they’re not doing war for peace, they are doing ‘war on peace’.”

There are three points have to listed in these sentences. First **“You’re saying that Muslims that taking war with the Christians”**, second **“It is the Christians making a war with the Muslims.”**, and last **“They attacking everywhere in the name of ‘war for peace’, they’re not doing war for peace, they are doing ‘war on peace’”**. The first point, the Zakir Naik reports the interlocutor’s statement; the second point, the Zakir Naik states that “Christians who making a war with the Muslims”. Then, in the last point, he asserts that “Christians attacking everywhere in the name of ‘war for peace’”. All of these utterances are enough to bring his credibility.

Utterance no. 104

“Sister, let me clarify that Islam is the only non-Christian faith, which makes it an article of faith to believe in Jesus Christ Peace be Upon Him. No Muslims in the Muslims, if he does not believe in Jesus Christ Peace be Upon Him.”

Zakir Naik obviously affirms by saying **“Sister, let me clarify”**. Then, there are two points have to list, first is **“that Islam is the only non-Christian faith, which makes it an article of faith to believe in Jesus Christ Peace be Upon Him”**, besides affirming, Zakir Naik also gives ethos when he says in second point

4.2. Frequencies of Illocutionary Acts Combined with Modes of Persuasion Performed in Zakir Naik's speech

The researcher provides the frequencies of the illocutionary acts which combined with the modes of persuasion. According to Merriam Webster Dictionary, the word 'frequency' is "the number, proportion, or percentage of items in a particular category in a set of data". The researcher provides the frequencies in two tables and one diagram. First, Table 4.2a Overall List of Number of Utterances of Illocutionary Acts Combined with the Modes of Persuasion in Zakir Naik's Speech. Second, Table 4.2b Overall frequencies of All Extract of Illocutionary Acts Combined with Modes of Persuasion Performed in Zakir Naik's Speech. Third, Diagram 4.2 Overall Frequencies in Percentage of All Extract of Illocutionary Acts Combined with Modes of Persuasion Performed in Zakir Naik's Speech.

1.b Details in Classifying Illocutionary Acts and Modes of Persuasion in Zakir Naik's Speech - Speech 1 "Anastasya Ingin Tahu NABI MANA YANG HARUS DIKUTINYA - DR. ZAKIR NAIK"

Speaker: dr. Zakir Naik

Interlocutor: Anastasya

| No. | Utterances | Modes of Persuasion | Illocutionary Acts | Notes/ Reasons |
|---|---|---------------------|--------------------|---|
| 1 | "Can we hear non-Muslim question? Non-Muslim sister who like to ask the question?" | Pathos | Directive | 1) Directive: Asking the audience by invite them to ask the question. Pathos: Asking politely. |
| Interlocutor: I am a non-Muslim | | | | |
| 2 | "Yes sister, most welcome!" | Pathos | Directive | 1) Directive: Asking the interlocutor to ask the question. 2) Pathos: Inviting politely. |
| Interlocutor: "Okay, my name is Anastasya. I am a Christian. I believe there is one God, to be exact I believe in Abraham's God. As I know, Abraham's God is the same in Catholic, Islam, and also Jews. For me the difference between these religions is about the Prophet, the main Prophet. So, why do I have to choose one among these four?" | | | | |
| 3 | "Masha Allah, sister that is very good question." | Pathos | Expressive | 1) Pathos and 2) Expressive; touching an interlocutor's emotion by give compliment and an appreciation. |
| 4 | <u>"She said that she believes in one God. The God of Prophet Ibrahim, and which Prophet would she chooses; because the God of Ibrahim is the God of everyone. God of Moses is God of Jews. The God of Jesus Christ Peace be upon Him is the God of Christian, and the God of Muhammad is the God of Muslim."</u> | Ethos | Assertive | 1) Assertive (Reporting and concluding): He reports the interlocutor's beliefs by saying "She said that...". 2) Ethos: He reports the interlocutor's utterances with the speaker's own language. |
| 5 | "Correct sister, is that you believe?" | Pathos | Directive | Asking and giving emotion. |
| Interlocutor: "Yeah" | | | | |

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| 6 | "Now sister I give you a solution which satisfy all." | Pathos | Commissive | Speaker commits by saying "I give you a solution which satisfy all" as promise". In this utterance there are two points which involves hearer's emotion, the word "sister" and "which satisfy all" |
| 7 | <p>"<u>If you believe Moses Peace be upon Him and you believe the God of Jews, only. Then, you don't have to believe Jesus and Prophet Muhammad Peace be upon Him. So, you will not be fulfilling everyone. If you believe Jesus Christ Peace be upon Him and God of his, and if you are Christian. Then you have</u></p> <p>to believe only Jesus Christ Peace be upon Him you don't have to believe in Prophet Muhammad Peace be upon Him. <u>But if you believe Prophet Muhammad Salallahu Alaihi Wassalam and you become a Muslim, you will have to a hundred percent believe in all the Prophet, Abraham, Moses, Jesus, and Muhammad Peace be upon Them All.</u>"</p> | Ethos | Assertive | <p>dr. Zakir Naik as the speaker tries to build trust and credibility in the three sentences. The speaker stating in those three sentences and concluding in each sentence. First, in the sentence "If you believe Moses Peace be upon Him and you believe the God of Jews, only. Then, you don't have to believe Jesus and Prophet Muhammad Peace be upon Him". Second, in the sentence: "so, you will not be fulfilling everyone. If you believe Jesus Christ Peace be upon Him and God of his, and if you are Christian. Then you have to believe only Jesus Christ Peace be upon Him you don't have to believe in Prophet Muhammad Peace be upon Him". Third, he concluding in the sentence: "But if you believe Prophet Muhammad Salallahu Alaihi Wassalam and you become a Muslim, you will have to a hundred percent believe in all the Prophet, Abraham, Moses, Jesus, and Muhammad Peace be upon Them All."</p> |
| 8 | "So, if you choose to become a Muslim, you will have to respect all the Prophets, but if you choose to be a Christian, you will not respect Prophet Muhammad Peace be upon Him." | Ethos | Commissive | He guarantees and involves the interlocutor's emotion of satisfaction whether she chooses to become a Muslim or not, it is the interlocutor's will. |

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| 9 | "Sister, will you respect all the Prophet or not?" | Pathos | Directive | 1) Directive (Asking and also Challenging). 2) He touches more emotion by giving challenge which involves attitudes and beliefs when asking. In this interrogative sentence, the attitude refers to the word 'respect' in the phrase "... will you respect..." , while the belief is being involved by asking "will you respect all the Prophet...". Of course, it touches more emotion whenever the interlocutor is a Christian (she may getting serious challenge). |
| Interlocutor: Yes | | | | |
| 10 | "So, the only where you can respect all the Prophet is by accepting Islam." | Ethos | Assertive | 1) Ethos: He builds the trust. 2) Assertive (concluding and claiming). He concludes by the word "So, ..." and claiming by the phrase "... by accepting Islam". |
| 11 | "Islam means submitting will to Almighty God; and the Qur'an says in Surah Imran [3]: 67 "Ibrahim was not a Jew or Christian, he was a Moslem. Moslem means submitting your will to God". It mentions in Surah Imran [3]: 52, that " Isa Alaihi Wassalam, Jesus Christ Peace be upon Him was a Moslem." | Logos | Assertive | 1) Logos: He gives a couple of fact. First, Qur'an Surah Imran [3]: 67 and then relates it with Surah Imran [3]: 52. 2) Assertive: He clearly asserts firmly by providing the facts in the Qur'an's Chapters and Verses. |
| 12 | "So, if you accept Islam, the only will you can respect all the Prophet; is by becoming a Muslim, because you have to believe Abraham is the Prophet, Moses is the Prophet, Jesus is the Prophet, and Mohammad Peace be upon Him, all Peace be upon Him them all they are Prophets." | Ethos | Commissive | 1) Ethos: He builds the trust and 2) Commissive (guaranteeing) seems more dominant than concluding. He guarantees "by being Muslim" and "accept Islam", that is the only way the Interlocutor will respect all the Prophets. |
| 13 | "Hope the answer your question, sister." | Pathos | Expressive | He gives leave-taking and involves interlocutor's emotion by saying "sister". |
| Interlocutor: "But umm, actually I believe in God. But why to be a Moslem the Syahadah include Mohammad in it?" | | | | |

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| 14 | "Very good question." | Pathos | Expressive | He appreciates the quality of interlocutor's question. |
| 15 | <p>"Because if you only believe in God, there are various explanations of God. Explanation given by Jew will different, explanation by Christian will different, explanation by Hindu will different. The explanation given by Prophet Muhammad Peace be upon Him is the last and final revelation and he has been provide in all the Scriptures. He has been provide in the scripture of the Jews, he has been provided in the scripture of the Christians, he has been provided in the scripture of the Hindus, and all the scriptures says that the last Messenger to come is Prophet Muhammad Peace be upon Him."</p> <p>"So, by believing in Prophet Muhammad Peace be upon Him, you are believing in other religion also; that the last and final Messenger Is Prophet Muhammad Peace be upon Him. It's like a venn diagram. The way Prophet Muhammad Peace be upon Him explain Allah is clear, God. Like go to Bible the clear God is one, but Christians believe in trinity."</p> | Logos | Assertive | He answers and gives statement that only Prophet Muhammad explains the God clearly by giving some support that"explanation given by Jew will different, explanation by Christian will different, explanation by Hindu will different, then he gives supporting details also. |
| 16 | "Correct?" | Pathos | Directive | He gives a simple question to Interlocutor, is she agree with that statement or not, (although the illocution may tended to make sure that the Interlocutor had clearly understood). |
| 17 | "There are no trinity mentions in the Bible. While the Christians believe, they confuse; same with the Jews, same with the Hindus". | Logos | Assertive | Asserting by giving clear statement then providing examples. (The illocution may challenges to everyone, exactly the interlocutor to check their Scriptures, exactly Bible). |

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| 18 | <p>"So, Prophet Muhammad Peace be upon Him is the last and final Messenger and he very clearly mentions the definition of Allah. Which I mentioned in my speech "Qul huwal laahu ahad": "Say that Allah is one and only"; "Allah hus-samad": "Allah is the absolutely eternal"; "Lam yalid wa lamyulad": "He begetteth, nor is He begotten"; "Wa lam yakul-lahu kufuwan ahad": "that nothing like Him". So this is very clear sister. That is the reason Prophet Muhammad is the last and final Messenger and you have to believe in all the earlier Messengers."</p> | Logos | Assertive | He asserts and also concludes all of his statements in this answer (datum 15 until 17 above) and also giving some supports. |
| Interlocutor: "So, can I conclude that if I am become a Muslim; eh, no. I am also a Christian" | | | | |
| 19 | "Not you are a Christian. You believe in Jesus Christ Peace be upon Him." | Ethos | Declarative | 1) Ethos: He trying to build trust by declares the phrases "Not you are a Christian". 2) Declarative: He announces and declares by saying "You believe in Jesus Christ ..." |
| 20 | "Because Jesus Christ never teach Christianity, sister. The word 'Christianity' does not exist everywhere in the Bible." | Logos | Assertive | 1) Assertive: He claims that Jesus Christ never teach Christianity and then asserts that The word 'Christianity' does not exist everywhere in the Bible. 2) Logos: He gives supports of his claim, then the illocution may tended to challenge anyone, exactly the interlocutor to check the word 'Christianity' in the Bible. |
| 21 | <p><u>"This word 'Christian' only occurs one in the Bible; in the books of Acts</u> where the people of Antioch nicknamed the followers of Christ as Christian. Jesus <u>himself; did not call himself a Christian, we know that.</u>"</p> | Logos | Assertive | 1) Assertive: He gives two statements that "The word 'Christian' only occurs one in the Bible; in the books of Acts" and "Jesus did not call himself a Christian". Then, gives asserts by saying "we know that". |
| Interlocutor: "Yeah, I know." | | | | |

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| 22 | "So, why should you do call.. So, if you become a Muslim, you believe in all the Messengers, yes; and you believe in One true God and you submit your will to God if you become Muslim. And you have to respect all the Messengers; Abraham, Moses, Jesus, Muhammad Peace be upon Them all." | Ethos | Commissive | 1) Ethos: He tries to build trust. 2) Commissive: He guarantees the interlocutor by saying "if you become a Muslim, you will believe and respect all the Prophet. |
| Interlocutor: "Okay." | | | | |
| 23 | "Would you like to become a Muslim?" | Ethos | Directive | Asking for interlocutor's ethos by asks "Would you like to become a Muslim (or not)?" |
| Interlocutor: "Not yet, hahaha." | | | | |
| 24 | "Would you like to become a Muslim?" | Ethos | Directive | Again, he asks secondly to the interlocutor about her ethos to become a Muslim or not. |
| Interlocutor: "I am not ready yet to declare anything." | | | | |
| 25 | "Okay, that agree to sister you better read more." | Pathos | Directive | Suggesting the interlocutor to read more. |
| Interlocutor: "Okay." | | | | |
| 26 | " <u>And you can hear my video cassettes; but once you convinced don't delay.</u> If you're convinced don't delay, <u>we don't know how long will we live.</u> " | Pathos | Directive | 1) Directive: He suggests the interlocutor to hear his video cassettes and suggests if she being convinced, don't delay (to accept Islam. 2) Pathos: He reminds the interlocutor by saying "we don't know how long will be live. |
| Interlocutor: "Okay." | | | | |
| 27 | "But get convinced and then accept. <u>Don't accept without convincing</u> , without link and verse. <u>Once you're convinced that God is one and you're convinced Prophet Muhammad is the Messenger, accept Islam.</u> " | Pathos | Directive | 1) The sentences dominantly using pathos than ethos, because the aim or objective of the speaker (he) are not trying to build trust, but giving an impress by saying "don't accept without convincing". (It is a common sense that of course for example we will accept any suggestion if we're being convinced, whether by impresses, facts, or both). 2) Directively suggesting the interlocutor to accept Islam. |

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| 28 | "Later on, knowledge will come practice, will come the secondary;" | Ethos | Commissive | He builds trust and also guaranteeing that knowledge will come practice, later. |
| 29 | "but if you are convinced on these two things that God is one and Jesus is a Prophet of God and not a God, and Prophet Muhammad is the Messenger; <u>my request to you</u> would be accept fast, don't delay; but if you are not convinced, don't accept." | Ethos | Directive | 1) Directive: Although in this utterance he also mentions the phrase "my request to you", this action prefers to <u>suggesting</u> than requesting due to the premises he explained at the first sentence. 2) Ethos: In this utterance he also tries to build the trust. |
| Interlocutor: "Okay, I'm not convinced yet." | | | | |
| 30 | "So, when you convinced, read." | Ethos | Directive | Directively he suggests the interlocutor to read when she get convinced as action of her ethos. |
| 31 | "I would like you to read the translation of the Qur'an" | Pathos | Directive | 1) Pathos: He gives phatic to the interlocutor by saying "I would like you to ...". 2) Directive: Politely he suggests the interlocutor to read the translation of the Qur'an". |
| 32 | "that will help you, Insha Allah." | Ethos | Commissive | He guarantees the interlocutor by saying "that will help you". Again, the word "Insha Allah" is a warranty sentence or simply, it will very possibly to be happen. |
| Interlocutor: "Okay." | | | | |
| 33 | "Thank you, sister!" | Pathos | Expressive | Clearly it is thanking expressive. |
| Interlocutor: Thank you! | | | | |
| 34 | "Can we have the next question from the non-Muslim, brother here?" | Pathos | Directive | 1) Directive: Asking the audience by invite them to ask the question. Pathos: Asking politely. |

2.b Details in Classifying Illocutionary Acts and Modes of Persuasion in Zakir Naik's Speech - Speech 2: "Dr. Zakir Naik TERTANTANG DENGAN Pertanyaan Pemuda Kristen Ini"

Speaker: dr. Zakir Naik

Interlocutor: Bona

| No. | Utterances | Modes of Persuasion | Illocutionary Acts | Notes/ Reasons |
|--|---|---------------------|--------------------|--|
| Interlocutor: "Assalamu'alaikum Warrahmatullahi Wabarakatuh" | | | | |
| 35 | "Wa'alaikumsalam Warrahmatullahi Wabarakatuh" | Pathos | Expressive | The speaker answers salam (greeting). It is touching the interlocutor mind and also kind of expressive |
| Interlocutor: "(He says in Indonesian) Salam sejahtera bagi kita semua." | | | | |
| 36 | "Are you a Non-Muslim? Are you a Non-Muslim?" | Pathos | Directive | He simply asking about the locutor's religion. |
| Interlocutor: "Ah, yes! I am a Christian." | | | | |
| 37 | "Oke, what is your good name, brother?" | Pathos | Directive | The speaker ask the interlocutor with high pathos when he says what is your good name instead of what is your name. Again, he uses brother to makes chumminess |
| Interlocutor: "Yeah, my name is Bona." | | | | |
| 38 | "Sorry?" | Pathos | Directive | The speaker here doesn't apologize but asks the interlocutor to repeat his answer. |
| Interlocutor: " Bona." | | | | |
| 39 | Bona. Oke, what is your question? | Pathos | Directive | Simply ask the interlocutor to feel free to ask the question. |
| Interlocutor: "Bona. And I am a student in university; and my question is; the name of Allah it's come from Arab; and Elah or Elohim or Eloi it's come from Hebrews or Jews. So, Jews and also Hebrews and also Arab, they are still family, and they have same family language. So, I think all of religions in this world and all of the countries have their own name to our Creator in the Heaven. As we call in Christian, 'Father'. So, all of countries have to fight just because of naming problem. I think it is just because of naming problem, because all of religion and all of countries have their own name to our Creator, thank you; and may be for the next, why human have to give name to our Creator. Why we have to give a name?" | | | | |

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| 40 | "The brother asks the question; that in Arabic we say Allah, in Hebrew we say Elah, why we have to war for it, why the human being have to give name to our Creator." | Ethos | Assertive | The speaker reports credibility about what the interlocutor deliver about. |
| Interlocutor: "Yeah, because we are too small to give a name to our Creator. We are too small, I think." | | | | |
| 41 | Brother, "do you have a name?" | Pathos | Directive | Here, the speaker asking and touching illocutor's mind. He intents to build analogy instead of asking the name for the second |
| Interlocutor: "Sorry, Mister?" | | | | |
| 42 | "Do you have a name?" | Pathos | Directive | Now, the speaker repeating as the interlocutor's want. |
| Interlocutor: "My name?" | | | | |
| 43 | "Yes" | Ethos | Assertive | Firmly he says 'yes' |
| Interlocutor: "Yes, my name Bona." | | | | |
| 44 | "Why you have a name?" | Pathos | Directive | The speaker tries to build analogy instead of only asking 'why you have a name' |
| Interlocutor: "Ah, sorry?" | | | | |
| 45 | "Why you have a name?" | Pathos | Directive | The speaker repeated firmly with asking |
| Interlocutor: "Ah, because my parents give me a name. So, the people know me." | | | | |
| 46 | "If they call you.. how will they call you?" | Pathos | Directive | Asking with try to build analogy |
| Interlocutor: "Ah, Bona. All of people call me Bona." | | | | |
| 47 | "Yes, same with us if we are call our Creator; the Creator should have a name. If you don't give name to our Creator, how will you call him?" | Ethos | Assertive | Explain the analogy clearly, then makes credibility. |
| Interlocutor: "But the problem.." | | | | |
| 48 | Wait, wait. "Come to your question. In Arabic we say Allah, in Hebrew we say Elah, why do we fight? " | Ethos | Assertive | Reporting about the former question of the interlocutor |
| 49 | "I do agree with you, we should not fight of a naming of Almighty God." | Pathos | Assertive | The speaker deliver pathos when said 'I do agree with you' firmly |

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| 50 | "In my lecture, I told you very clearly. Allah Says in the Qur'an in Surah Isra' [17]: 110. And Allah says "Qulid'ul laaha awid'ur Rahmaana ayyam maa tad'oo falahul asmaaa'ul Husnaa..."; "Say; Call upon Allah, or call upon Rahman: by whatever name you call upon Him; to Him belong the Most Beautiful Names..." | Logos | Assertive | The speaker states and gives supports in the Qur'an |
| 51 | "You can call Allah by any Name, but it should be a Beautiful Names; it should be a Name He giving Himself." | Ethos | Assertive | The speaker gives credibility and asserts. |
| 52 | "We cannot give our own Name to Allah, because you correctly said 'He Superior'." | Pathos | Assertive | The speaker deliver the pathos by saying 'you correctly said' |
| 53 | "Who are we who given name to Allah? " | Pathos | Directive | The speaker, simply touching the interlocutor' intention with may asks the interlocutor to think |
| 54 | "That's the reason we call Allah by the name Allah has given Himself." | Ethos | Assertive | He builds credibility, before later he explain. |
| 55 | "Like in the Qur'an, there are various attributes given to Allah; Ar-Rahman, Ar-Rahim, Al-Hakim; Most Merciful, Most Gracias, Most Wise; He has given; Who are we to give Him? You're perfectly right. So, these other Names given by Allah in the Glorious Qur'an." | Logos | Assertive | He stating and giving supports |
| Interlocutor: "So, Mister.." | | | | |
| 56 | "This Glorious Qur'an is the last and final Revelation of Almighty God which was reveal for the last and final Revelation for the all of Human Kind. " | Ethos | Assertive | He asserts and tries to build credibility |
| 57 | "So, Almighty God Himself has given these Names." | Ethos | Assertive | He asserts and tries to build credibility |
| 58 | "If you and I give, I know we can make a mistake. Same while you asking the name given a 'Father'." | Ethos | Assertive | Gives clear reason, builds credibility, but no support yet |
| Interlocutor: "Yeah, in Christian we call 'Father'." | | | | |
| 59 | "In Christian you say 'Father', in.. In Qur'an there are big word for father; is 'abb'. It' very easy," | Ethos | Assertive | Since he doesn't give support in the situation here but he brings credibility in stating. |
| 60 | "but Almighty Allah Subhanahu wa Ta'ala purposely don't use the word 'abb', because it will be misunderstood." | Ethos | Assertive | He gives clear explanation to the interlocutor. |

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| 61 | "Otherwise the word is good," | Pathos | Expressive | The speaker tries to praise the word, Father. That's good |
| 62 | "but the Christians starting misunderstanding that Jesus Christ Peace be Upon Him is His begotten son." | Ethos | Assertive | He states and gives credibility |
| 63 | "Otherwise, you know while I say to the son; "son, come here", no problem; but if I tell "my begotten son come here"; if I tell to that thirty years old boy, maybe he punch me. He will say, you are insulting." | Ethos | Assertive | The speaker gives in particular analogy. |
| 64 | "Begotten son means, you have sex with someone then the son is born." | Ethos | Assertive | The speakers asserts the word 'begotten' and brings into the particular analogy. |
| 65 | "So, how can you use this word to Almighty God? " | Pathos | Directive | Simply the speaker offers challenging beliefs. |
| 66 | "You're humiliating him". | Ethos | Assertive | Firmly the speaker asserts |
| 67 | "So that the reason Allah Subhanahu Wa Ta'ala in the last and final Revelation did not use the word 'abb', but He use the word 'Rabb', sustainer, cherisher." | Logos | Assertive | The speaker affirms that Allah Subhanahu Wa Ta'ala in the last and final Revelation did not use the word 'abb', but He use the word 'Rabb' |
| 68 | "So, because this word was misunderstood." | Ethos | Assertive | Build credibility with Asserting |
| 69 | "Almighty God in the last and final revelation did not use the word 'abb' that the 'father, but He use the word 'Rabb' that is 'Sustainer'." | Logos | Assertive | Secondly the speaker explain and with this way, he also tries to convince |
| 70 | "That the reason there are 99 attributes given to Allah Subhanahu Wa Ta'ala in the Qur'an; and the count thing one is 'Allah' which I described in my lecture." | Logos | Assertive | Gives clear support in asserting |
| 71 | "Hope they answer the question, brother." | Pathos | Expressive | He gives polite leave-taking |
| Interlocutor: "Thank you, but in terminology. As we can see in terminology, I think all of people have.. have misunderstanding the meaning of word God and also Elohim, Eloi, or Elah. Because as we can see the word of God. It's come from German, that meaning is.." | | | | |
| 72 | "Brother, in my lecture I clearly told you we prefer calling word 'Allah' by Arabic word 'Allah' instead the English for 'God'. Now you telling me the terminology of God." | Ethos | Assertive | The speaker affirming to the interlocutor and also give comment why the interlocutor being lecturer him. |

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| 73 | "We don't agree the 'God' is the correct word, because you can premising with 'God'. If you give 's' to 'God', it becomes 'Gods'; if you add the 'ess' to 'God', it becomes 'Goddess'. That's the reason I prefer calling Him with the word 'Allah' which cannot be manipulated." | Ethos | Assertive | The speaker said that we don't agree the God is correct word, because it can be play around with the word 'God'. |
| 74 | "Hope they answer the question, brother." | Pathos | Expressive | He gives polite leave-taking |
| Interlocutor: "Yeah, as we can see in this world, Muslims always make a war to Christians because just naming problem. When we say Jesus, Muslims also.." | | | | |
| 75 | "Brother, brother; you ask the question, don't give a lecture here." | Pathos | Directive | Pathos here is by called, "brother, brother". Then, he asks the interlocutor to don't give a lecture to him. |
| 76 | "You ask the question, why do Muslim make a war; make a war with the Christians." | Ethos | Assertive | The speaker reports the interlocutor's question. |
| Interlocutor: "Yeah, and also Jews." | | | | |
| 77 | "Muslims that making war or Christians have making war with the Muslims, huh?" | Pathos | Directive | Pathos by challenging interelocutor |
| 78 | "You look around in the world, America have attacking Afghanistan, America and England have sending army to Iraq; weapons that mass destruction, did not found, that means you don't know the news." | Pathos | Directive | The speaker uses directive, since he instructs the interlocutor by saying "You look around in the world". In this chance, the speaker brings to the interlocutor's emotion in certain situation; challenging |
| 79 | "According to Chilcot report, George Bush who was the previous President of USA and Tony Blair who was the previous President of UK, they have.. They are responsible for killing hundreds of thousands of Iraqi." | Logos | Assertive | Affirming with support of Chilcot report |
| Interlocutor: "So.. So Islam is now revenge?" | | | | |
| 80 | "Listen.. Listen to the answer, brother! Will you listen? No question in the forum, correct?" | Pathos | Directive | The speaker asks the interlocutor to listen carefully |
| Interlocutor: "Okay Mister, okay." | | | | |
| 81 | "Now you listen, and do not speak!" | Pathos | Directive | Firmly asking to the interlocutor |

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| 82 | "You're asking me, keeping on talking-talking not listening." | Ethos | Assertive | He asserts that interlocutor only want to talking inspite of listening. It is appeal to the speaker authority when Zakir Naik as the speaker says "You're asking me, keeping on talking-talking not listening". |
| 83 | "You're saying that Muslims that taking war with the Christians. It is the Christians making a war with the Muslims. They attacking everywhere in the name of 'war for peace', they're not doing war for peace, they are doing 'war on peace'." | Ethos | Assertive | The speaker reports about interlocutor's state. |
| 84 | "You see my lecture 'Media and Islam; War or Peace.'" | Ethos | Directive | The speaker suggests the interlocutor to see the previous speaker's lecture of Media and Islam |
| Interlocutor: "So, Islam is now revenge?" | | | | |
| 85 | "They told the lie.. They told the lie that there are weapons of mass destruction. They told the lie; there are no weapons of mass destruction." | Ethos | Declarative | The speaker claims that "they told the lie" |
| 86 | "Today what's happening? They are entering Suriah. They are interested in taking control of the oil well." | Ethos | Assertive | The speaker reports that they are entering Suriah. They are interested in taking control of the oil well. |
| 87 | "We.. I tell this Christians "You leave at Muslim alone! If you don't like is no problem. You leave us alone! Why are you interfering with the Muslims?" | Ethos | Directive | The speaker dominantly use directive than assertive |
| 88 | "Today, Islam; 25% of the world's population. More than 1.8 billion of the human being, they are Muslims. If you look at the crusade.. If you look at the crusade, they were tens of thousands of humans killed, because they are not accepted Christianity." | Logos | Assertive | The speaker gives percentage support of Islam population. |
| 89 | "Do you know that? I'm asking the question." | Pathos | Directive | He seriously asks to the interlocutor. |
| 90 | "Which Muslim army came to Indonesia?" | Pathos | Directive | The speaker asks but also challenge the interlocutor |
| 91 | "Today Indonesia has 88% Muslim." | Logos | Assertive | The speaker gives a support |

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| 92 | "Which army came to Indonesia, brother? Which army came to Indonesia, brother? Give me a reply!" | Pathos | Directive | The speaker gives urgently questions as challenging the interlocutor. |
| Interlocutor: "Sorry?" | | | | |
| 93 | "Brother, give me a reply. Which army came to Indonesia? Which army?" | Pathos | Directive | The speaker become aggressively while asking and also challenging to the interlocutor. |
| Interlocutor: "Netherland and United Kingdom" | | | | |
| 94 | "Were they Muslims? They were Christians." | Pathos | Declarative | The speaker announcing that they were not Muslims, but the acts of Christians |
| 95 | "Today Indonesia, 88%.. 88% of Indonesian, they are Muslims. The largest country with the maximum number of Muslims is Indonesia." | Logos | Assertive | The speaker gives support by percentage '88% of Indonesian, they are Muslims' |
| 96 | "Which Muslim army came here? So, if you find out; that is Christians who responsible for forcing on the religion." | Pathos | Directive | Asks the interlocutor and commit if interlocutor find out, the result must be Christians who responsible for forcing the religion. |
| 97 | "It is a misconception about the soul of Islam which my son clarified." | Pathos | Assertive | Dominantly using pathos than ethos, because the speaker there call the interlocutor as 'my son'. He asserts. |
| 98 | "So, go back and read history! you'll come to know that Islam is the religion of peace, and we are peace full people, and we spread the messenger of peace." | Pathos | Directive | The speaker suggests the interlocutor to read history first. |
| 99 | "Hope, the answer your question." | Pathos | Expressive | The speaker gives leave - taking |
| Interlocutor: "So, what about." | | | | |
| 100 | "Can we've the next question, please?" | Pathos | Directive | He asks someone else to become the next questioner without interlocutor's permission regarding his power as the speaker. |
| Interlocutor: "Uh, excuse me!" | | | | |
| 101 | "Can we have the next question from the sister, please?" | Pathos | Directive | He asks the second times to someone else to become the next questioner without interlocutor's permission. |

3.b Details in Classifying Illocutionary Acts and Modes of Persuasion in Zakir Naik's Speech - Speech 3: "Dr Zakir Naik Debad seru dengan Mahasiswi Kristen cerdas Amerika"

Speaker: dr. Zakir Naik

Interlocutor: Cassidy

| No. | Utterances | Modes of Persuasion | Illocutionary Acts | Notes/ Reasons |
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| Interlocutor: Okay I have one question in the surah Ali Imran verse 50 it says to follow the teachings of Jesus why doesn't anyone do this? | | | | |
| 102 | "Can you mention name, sister? Please!" | Pathos | Directive | Asking the interlocutor to mention her name |
| Interlocutor: "Cassidy." | | | | |
| 103 | "Sister ask the question that the Quran says in Surah Imran [3]: 50 that we have to follow the teachings of Jesus Christ Peace be Upon Him; and there are many verses which say that we have to believe in Jesus Peace be Upon Him." | Ethos | Assertive | It is leaning more on ethos than logos since the speaker reporting interlocutor's question correctly and clearly. |
| 104 | "Sister, let me clarify that Islam is the only non-Christian faith, which makes it an article of faith to believe in Jesus Christ Peace be Upon Him. No Muslims in the Muslims, if he does not believe in Jesus Christ Peace be Upon Him." | Ethos | Assertive | The speaker asserts since he said "let me clarify", then give two states. "Islam is the only non-Christian faith, which makes it an article of faith to believe in Jesus" and "No Muslims in the Muslims, if he does not believe in Jesus Christ Peace be Upon Him" |
| 105 | " <u>We believe that</u> he was one of the Mightiest Messengers of Allah Subhana wa Ta'ala, we believe that he was the Messiah translated Christ, <u>we believe that</u> he was born miraculously without any male intervention which many modern the Christians really do not believe, <u>we believe that</u> he gave life to the dead with God's permission, we believe that he healed those born blind and lepers with God's permission." | Ethos | Assertive | Firmly the speaker builds trust and credibility and also asserts. It can be identified when the speaker says "we believe that..." three times. |

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| 106 | "The Christian and the Muslim, sister, we are going together but one may ask; where is the parting of ways? The parting of ways is, sister; that many Christians they say that Jesus Christ Peace be Upon Him, He claimed Divinity." | Ethos | Assertive | The speaker states and gives credibility, exactly in the words "The parting of ways is, sister; that many Christians they say that Jesus Christ Peace be Upon Him, He claimed Divinity". |
| 107 | "If you read the Bible, sister there is not a single unequivocal statement in the complete Bible, where Jesus Christ Peace be Upon Him, himself says that "I am God" or He says "worship me". | Ethos | Commissive | The speaker builds trust and guarantees to the interlocutor by saying "if you read the Bible, there is..." |
| 108 | "If any Christian can point out a single unequivocal statement, a single unambiguous statement in the complete Bible where Jesus Christ Peace be Upon Him, himself says that I am God or where he says worship me", <u>I am ready to accept Christianity today.</u> " | Ethos | Commissive | Guaranteeing by saying, "If any Christian can point out ..., I am ready to accept ..." |
| 109 | "I am not speaking on behalf of my other Muslim brothers." | Ethos | Assertive | Further, the speaker affirms by saying "I am not speaking on behalf of my other Muslim brothers." Also the coherence with the text before means give credibility (ethos) |
| 110 | "In fact if you read the Bible, it mentioned the Gospel of John [14]: 28; Jesus Christ Peace be Upon Him said "My Father is greater than I", Gospel of John [10]: 29 "My Father is greater than all", Gospel of Matthew [12]: 28 "I cast out devil with the Spirit of God", Gospel of Luke [11]: 20 I cast out devil with the finger of God", Gospel of John [5]: 30 "I can't of my own shall do nothing, either year I judge and my judgment is just for a seek not my will, but the will of Almighty God, but the will of my Father"." | Logos | Assertive | Stating with provide the Bible Chapter and Verses. |

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| 111 | "Anyone who saved that I followed not my will but the will of Almighty God he's a Muslim; Jesus Christ Peace be Upon Him as a Muslim. He never claimed Divinity;" | Ethos | Declarative | Dominantly announcing than asserting with Credibility |
| 112 | "and he's clearly mentioned in the book of Acts [2]: 22 "Ye, men of Israel listen to this Jesus of Nazareth a man approved of God amongst you by wonders and miracles and signs which God did by him and your witness to it"." | Logos | Assertive | Stating with provide support with the Book of Acts [2]: 22 |
| 113 | "Jesus of Nazareth 'A MAN APPROVED OF GOD' amongst you by wonders and miracles which God did bang and your witness to it." | Ethos | Assertive | In this sentence, the speaker dominantly using credibility than support. Again, the speaker emphasizes the words "a man approved of god". |
| 114 | "So, we believe that Jesus Christ Peace be Upon Him, he was one of the Mightiest Messengers of God but he was not God. So, here we differ as far as the teaching the concern." | Ethos | Assertive | Concluding and asserting after giving some supports. Then, He gives credibility with the reason "We believe Jesus was one of the Mightiest Messenger, but he was not God". |
| 115 | "Your basic question was that Quran says we have to follow the teachings of Jesus Christ Peace be Upon Him." | Ethos | Assertive | He gives Credible Report of interlocutor's question at the beginning of the conversation briefly. |
| 116 | "When Jesus Christ peace be upon him came in this world he was only sent for the Jews, only for Bani Israel." | Ethos | Assertive | Stating with anyone might ask "Really?" (Since the speaker doesn't give any proof). |

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| 117 | "The Quran says clearly in Surah Shaff [61]: 6; the Jesus Christ Peace be Upon Him came as a Messenger to the Bani Israel. It's mentioned in Surah Ali Imran [3]: 49; the Jesus Christ Peace be Upon Him was sent only for the Bani Israel. It's mentioned the Gospel of Matthew [10]: 5 & 6; Jesus Christ peace be upon him, he says going not into the way of the Gentiles. Who are the Gentiles? Non-Jews; Hindus, Muslims. Going out in the way of the Gentiles, entering out the city of the Samaritans, but rather go to the house of the lost sheep of Israel, and the similar message is repeated in the Gospel of Matthew [15]: 24; he faced with apostles that I have being sent not but to the lost sheep of the house of Israel." | Logos | Assertive | The speaker using supports in the Qur'an chapters and verses; Surah Shaff [61]: 6 and Surah Ali Imran [3]: 49, then added other supports in the Bible chapters and verses; Gospel of Matthew [10]: 5 & 6 and Gospel of Matthew [15]: 24 |
| 118 | So, Jesus Christ Peace be Upon Him was sent only for the Bani Israel, and his message was supposed to be followed only for a particular time period | Ethos | Assertive | The speaker states and builds credibility. |
| 119 | "That's what the Bible says, that for the Quran says?" | Ethos | Directive | Speaker asks the interlocutor's credibility |
| 120 | "In spite of this, sister. If you read the Bible what Jesus Christ Peace be Upon Him says, if you analyze it mentioned in the Gospel of Luke that Jesus Christ Peace be Upon Him, he was circumcised on the eighth day." | Logos | Assertive | Speaker gives information firmly with some supports. |
| 121 | "We Muslim Masha Allah, we are circumcised. Majority of the Christians are uncircumcised." | Ethos | Declarative | Speaker declares and gives credibility with differentiate beliefs about the Muslims (with the subject "We") and majority of the Christians. |
| 122 | "So, if you say that following the teachings of Jesus Christ Peace be Upon Him makes you a Christian, then I like to say that I'm more Christian than the Christian themselves." | Ethos | Declarative | Again, the speaker declares and gives credibility more firmly than the locution he delivered before. (And at this sentence, the speaker gives credibility with "I" as the subject). |

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| 123 | "It is mentioned in the Bible in the book of Ephesians [5]: 18 that be not drunk it's mentioned book of proverbs [20]: 1 that wine is a mocker. We Muslims, we don't drink alcohol. Quran says in Surah Al-Maidah [5]: 90; alcohol is Haram, we don't touch it. We don't touch it at the whole the Muslims are the biggest community of teetotalers. According to the Bible, you should not drink alcohol. It's mentioned in the Bible; that should not eat pork in several places. It's mentioned in the Book of Leviticus [11]: 7 & 8. It mentioned in the book of Deuteronomy [14]: 8. In the Book of Isaiah [65]: 2 – 5, “No less than 5 places that you should not eat pork. We Muslims, we don't eat pork, but majority Christian they ate pork.” | Logos | Assertive | The speaker gives his statements with provides some supports: Book of Ephesians [5]: 18, book of proverbs [20]: 1, Quran in Surah Al-Maidah [5]: 90; talking about alcohol is Haram. Then according to the Bible, Book of Leviticus [11]: 7 & 8, It's mentioned in the book of Deuteronomy [14]: 8, and Book of Isaiah [65]: 2 – 5; talking about that the Christians should not eat pork. Then, the speaker asserts that Muslims are the biggest community of teetotalers and Muslims don't eat pork. |
| 124 | "So if Christian means a person who follows the teachings of Jesus Christ Peace be Upon Him, we Muslims are more Christian than the Christian themselves." | Ethos | Declarative | The speaker declares that “we Muslims are more Christian than the Christian themselves”. |
| 125 | "I can go on and on when Jesus Christ Peace be Upon Him asked that which is the first of the Commandments?" | Ethos | Commissive | The speaker commits to the interlocutor to make credibility. |
| 126 | "He mentioned in the Gospel of Mark [12]: 29; he said “Shama Israel o _____”, it's a Hebrew quotation which means your.. “O Israel, the Lord our God is one Lord”." | Logos | Assertive | The speaker states and gives support in the Gospel of Mark [12]: 29 |
| 127 | "We Muslims Masha Allah, we believe in none but one God. Majority of the Christian, they believe in Trinity; Father, Son, and Holy Ghost." | Ethos | Assertive | Zakir Naik in this sentence states and tries to make credibility than provides support. |
| 128 | "So, if you say Christian means the person to follow the teachings of Jesus Christ Peace be Upon Him, the Muslims are more Christian than the Christians themselves; | Ethos | Declarative | Again, the speaker declares that “the Muslims are more Christian than the Christian themselves”. |

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| 129 | "and you can refer to my video cassette "Similarities between Islam and Christianity" which will give you more details that we are following more of the Bible's the teachings of Jesus Christ Peace be Upon Him than the Christians themselves." | Ethos | Directive | Zakir Naik suggests his interlocutor to refer to his video cassette |
| 130 | "Hope they answers the question, sister!" | Pathos | Expressive | Zakir Naik as the speaker, gives polite leave-taking |
| Audience: [Applause] | | | | |