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

THESIS

Submitted as Partial Fulfillment of the Requirements for the Sarjana Degree of English Department Faculty of Arts and Humanities State Islamic University of Sunan Ampel Surabaya



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IN ZAKIR NAIK'S SPEECH

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ABSTRACT

Ari, Yayang Setya Esa Putra. Illocutionary Acts in The Context of Persuasion Used in Zakir Naik's Speech. Thesis. English Department, Faculty of Arts and Humanities, State Islamic University of Sunan Ampel Surabaya, Advisor: Dr. Dzoul Milal, M.Pd.

Keywords: Illocutionary Acts, Modes of Persuasion, Zakir Naik's Speech.

This research is conducted to find out the types of illocutionary acts and also modes of persuasion used in dr. Zakir Naik's speech. This study is proposed to seek the types of illocutionary acts and also modes of persuasion which held from ancient times of 350 BCE. This research theories are supported by Searle (1979) of illocutionary acts and Aristotle (350 BCE). The researcher observes the three videos of Zakir Naik speech. The researcher found all the characteristics whether it is illocutionary acts or modes of persuasion. There are five types of illocutionary act; Assertive, Directive, Commissive, Expressive, and Declarative. Then three types of mode of persuasion; ethos, pathos, and logos.

The researcher found 10 types of Illocutionary Acts which combining with the Modes of Persuasion as context, they are: Assertive using Ethos, Assertive using Pathos, Assertive using Logos, Directive using Ethos, Directive using Pathos, Commissive using Ethos, Commissive using Pathos, Expressive using Pathos, Declarative using Ethos, and Declarative using Pathos. Zakir Naik used 3 dominant types of 10 types of illocutionary act combined with modes of persuasion in his speeches. They are Assertive using Ethos, Directive using Pathos, and Assertive using Logos as his favorite rhetoric in his speeches.

INTISARI

Ari, Yayang Setya Esa Putra. Illocutionary Acts in The Context of Persuasion Used in Zakir Naik's Speech. Thesis. English Department, Faculty of Arts and Humanities, State Islamic University of Sunan Ampel Surabaya, Advisor: Dr. Dzoul Milal, S.Pd, M.Pd

Kata kunci: Tindakan Ilokusi, Mode Persuasi, Ceramah oleh Zakir Naik.

Penelitian ini dilakukan untuk mengetahui jenis tindakan ilokusi dan juga mode persuasi yang digunakan pada ceramah dr. Zakir Naik. Penelitian ini diusulkan untuk mencari jenis tindaan ilokusi dan juga mode persuasi yang diadakan dari zaman kuno 350 SM. Teori penelitian ini didukung oleh Searle (1979) dari tindakan ilokusi dan Aristoteles (350 SM). Peneliti mengamati tiga video pidato Zakir Naik. Peneliti menemukan semua karakteristik, apakah itu tindakan ilokusi atau mode persuasi. Ada jenis tindakan ilokusi; Asertif, Direktif, Komisif, Ekspresif, dan Declaratif. Kemudian mode persuasi; ethos, pathos, dan logos.

Peneliti menemukan 10 jenis tindakan ilokusi yang dikombinasikan dengan mode persuasi sebagai konteks, yaitu: Asertif menggunakan Ethos, Asertif menggunakan Pathos, Asertif menggunakan Logos, Direktif menggunakan Ethos, Direktif menggunakan Pathos, Komisif menggunakan Ethos, Komisif menggunakan Pathos, Ekspresif menggunakan Pathos, Deklaratif menggunakan Ethos, dan Deklaratif menggunakan Pathos. Zakir Naik menggunakan 3 jenis yang lebih unggul dari 10 jenis tindakan ilokusi yang dikombinasikan dengan mode persuasi di ceramah-ceramahnya, yaitu Asertif menggunakan Ethos, Direktif menggunakan Pathos, dan Asertif menggunakan Logos sebagai retorika yang paling sering digunakan dalam ceramah-ceramahnya.

CHAPTER 1

INTRODUCTION

This first chapter is Introduction of the Study which comprises of Background of the Study, Statement of the Problems, Purpose of the Study, Significance of the Study, Scope and Limitation, Definition of Key Terms, and Organization.

1.1. Background of The Study

Human beings as social creatures need interaction to their social life with other person or other people. In our daily lives, we also find the opportunity when we get involved in the conversation, we transmit ideas or material, while somebody else receives and reacts it. To liaise and unite the gist of the willing or intention in order to comprehend each other. And then humans need communication as social action (Bara, 1999, p.1). Nowadays, people need factual information which also cannot be separated with 'how to avoid communication misunderstanding' by constructing good communication through communication of 'feelings', 'moods', and 'attitudes' (Lyons, 1997, p. 32).

Regarding 'good communication', people need observing the rules or regulation in the social norms. Again, Akhirbash (2016, p. 90) in the International Journal of English and Education also stated that gives priority of the 'speaker's intention' or. 'Illocution' is significantly work rather than only focusing on the meaning. That's why in conversation or speech, the speaker needs persuasive strategies.

Initially, persuasion indicates the effort to influence 'attitudes' (response between likes and dislikes), 'beliefs' (what the person understands to be true or false), and 'values' (standing the concept of right or wrong and also good or bad). Then, they may attempt to change or even make behaviors stronger (Beebe and Beebe, 2012, pp. 336 – 338). Furthermore, the classic idea of persuasion was projected by ancient Greek Philosopher, Aristotle (384 – 322 BCE) in The Art of Rhetoric since 350 BCE (see Aristotle, 350 BCE, Book I Part 2). Aristotle stated that there are three kinds of modes of persuasion; ethos, pathos, and logos (see also, Beebe and Beebe, 2012, pp. 339 – 340).

Still, with the topic of persuasion, Aristotle bound his modes of persuasion of ethos, pathos, and logos in his book, Rhetoric. First, it 'depends on the individual character'; secondly, 'positioning the audience into a particular frame of mind'; thirdly is proof or apparent proof which provided by the spoken words or speech.

In persuasive speech involves the speaker, the hearer (or even interlocutor), and utterances which focusing on the speaker's utterances (locution), (see Searle, 1971, p. 39). Again, in the persuasive speech, there are various of acts associated with the speaker's utterance. Furthermore, Searle (1979) proposed speech acts theory. To be exact, five types of illocutionary act; Assertive, Directive, Commissive, Expressive, and

Declaration.

In this research, the researcher uses dr. Zakir Naik's speech as the object. dr. Zakir Naik is Indian Islamic preacher and he was born in Mumbai (18 October 1965). He also was known as Zakir Abdul Karim Naik is Bachelor of Medicine, exactly Bachelor of Surgery. In 1991, he started his 'dawah' (proselytizing or preaching of Islam), and in that year, he founded IRF (Islamic Research Foundation). IRF is a non-profit organization for making charitable trust and promoting Islam. Naik admitted in July 2006 in Arab News: "Spreading God's Word Is His Mission" that he was inspired by Ahmed Deedat (Ahmed Hoosen Deedat) who was a 'South African writer' and 'public speaker' of Indian descent, also a Muslim missionary whom Naik met in 1987.

The researcher chooses Naik's speech depends on what is interesting from Zakir Naik. It is because he has stolen the world's attention because of his speech. Again, he has held many debates and lectures. Even in his nationality of India, he has been labeled "controversial Indian Islamic preacher" and he has been accused by the government triggering disaffection among other religion and inciting youth through his speeches (BBC News, 2016). Again, the researcher assumes it just the power of media which gives accusation to Zakir Naik.

Since the researcher chooses dr. Zakir Naik's speech as the object, the researcher believes that everyone uses persuasion in different ways depends on the intention to be conveyed.

The researcher also believes that there are relationships between rhetoric and pragmatics. Rhetoric relies on an orator in using words and symbols to achieve a goal, similarly pragmatics studies speaker meaning in achieving a goal, contextual meaning, and invisible meaning.

As stated by Alkhirbash (2016) in his International Journal of English and Education: *Speech Acts as Persuasive Devices in Selected Speeches of Dr. Mahathir Mohammed*, that ancient discipline of rhetoric and the new discipline of pragmatics distribute a certain representative of "intentionality" of the speaker.

1.2. Statement of the Problems

- What are the types of illocutionary acts combined with modes of persuasion used in Zakir Naik's speech?
- 2. What are the frequencies of illocutionary acts combined with modes of persuasion performed in Zakir Naik's speech?

1.3. Objectives of the Study

In the first statement of the problem, the researcher reveals the speaker's intention by determining the types of illocutionary acts which stated by Searle (1979) whether they are assertive, directive, commissive, expressive, or declarative. Then the researcher also determines the types of modes of persuasion as the context of persuasion which proposed by

Aristotle (350 BCE) whether they ethos, pathos, or logos as the context of persuasion and discusses them in the descriptive discussion.

In the second statement of the problem, the researcher counts 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". Then the researcher converts into the percentage of that frequencies to show sequentially from the most often to the less amount of the illocutionary acts in the context of persuasion used in Zakir Naik's speech. Further, the researcher provides better visualization in bar diagram to show the most often types of illocutionary acts combined with modes of persuasion as context that Zakir Naik's uses in his speech. After the researcher finds the frequencies, later the researcher will discuss them in the conclusion.

1.4. Significance of the Study

The researcher intends this research will be able to give some contributions and also authentic data about persuasion, exactly modes of persuasion in rhetoric and also give the readers a better understanding about the illocutionary acts in rhetoric or in speech. He also hopes this research can be applicable to the students, especially linguistic students who interest in the same object of 'discourse analysis'. Later, the students will get some input in their research in a different viewpoint.

1.5. Scope and Limitation

This research has the scope and study in pragmatics. Pragmatics is a subfield of linguistics which studies how people use language within a context and why they use language in particular ways. The limitation of this research discusses modes of persuasion and illocutionary act based on types. About persuasion, based on the classic idea of Aristotle's persuasion (350 BCE) of ethos, pathos, and logos. While the illocutionary act based on Searle's speech acts theory (1979). The researcher chooses dr. Zakir Naik's speech as the object. He retrieved three videos of Zakir Naik's dawah (proselytizing or preaching of Islam) speech.

1.6. Definition of Key Terms

1. Illocutionary Acts

Illocution refers to the intended meaning of the utterance by the speaker. Searle divides Illocutionary Act into five categories; they are Assertive, Directive, Commissive, Expressive, and Declarative. (See Searle 1979, pp. 12 - 20).

2. Modes of Persuasion

Persuasion indicates the effort to influence attitudes, beliefs, and values. Then, they may attempt to change or even make behaviors stronger (Beebe and Beebe, 2012, pp. 336 - 338). Initially, Aristotle bound his modes of persuasion.

There are three kinds of modes of persuasion carried by speech; ethos, pathos, and logos.



CHAPTER 2

REVIEW OF RELATED LITERATURE

This chapter comprises two sections. The first section is about the Theoretical Framework which comprises all the theories used to support the researcher answering the research questions. The theories used in this research is Aristotle's classical approach to persuasion and Searle's illocutionary act (1979). The second section is about the Review of Previous Studies.

2.1. Theoretical Framework

2.1.1. Pragmatics

Pragmatics is a subfield of linguistics which studies how people use language within a context and why they use language in particular ways. Pragmatics is really effective for applied language in communication as stated by Leech (1983, p. 1) in his book 'Principles of Pragmatics', that we truly cannot recognize the nature of language without apprehending pragmatics.

Yule (1996: 1) defined pragmatics into four categories; the study of speaker meaning, the study of contextual meaning, the study of inferences which interpreting of the 'invisible meaning', and the study of the expression of relative distance.

Focusing on the study of 'speaker meaning', utterance/s which delivered by the speaker, in the next step will be interpreted by the hearer/

listener.

2.1.2. Discourse Analysis

Leech (1983) in his book 'Principles of Pragmatics' stated that we truly cannot recognize the nature of language without apprehending pragmatics (how we applied language in communication). Similarly, Brown and Yule (1983: 1) defined discourse analysis is the analysis of language in use. It is necessarily and discourse analysis also designed to serve in human affairs and or investigation of what that language is used for. Further, Brown and Yule (1983: 176) explained that discourse analyst might interest in observing the forms in the context instead of observing the form of the expression (which is apparently of prime interest to the sentence grammarian). Thus, they (Brown and Yule) need to observe, investigate, and analyze the information into a bundle brief. In their investigation, they also differ the language into two functions; transactional and interactional communication. Transactional communication focuses on the content of the conversation, while interactional communication focuses on individual attitudes and social affairs.

2.1.3. Speech Acts

John Langshaw Austin and John R. Searle were the great philosophers who gave many contributions to the speech act theory. At first, the concept of speech acts was proposed by J. L. Austin (1962) in his book 'How to Do Things with Words' which further development, he distinguished three acts in one single speech act or event; they are Locutionary act, Illocutionary act, and Perlocutionary act. Austin's theory was further developed and classified by John R. Searle. Speech acts are "group of utterances" in a single communicational function. Searle states on his book 'Expression and Meaning '(1979, pp. 8 – 12), that the taxonomy used by J. L. Austin is imperfect, especially that theory of Austin is lack of clear criteria for distinguishing one kind of illocutionary force from another. Then, Searle (1979) proposed five types of speech act exactly on the illocutionary act; they are Assertive (or Representative), Directive, Commissive, Expressive, and Declarative (Declarations).

2.1.3.1.Austin's Theory of Speech Act

Austin (1962) gives more impression while developing performative by proposing three kinds of speech acts; they are Locutionary act, Illocutionary act, and Perlocutionary act (see also Milal, 2014, p. 46). Here, the three layers of Austin's speech acts:

1. Locutionary Act

Locution refers to the physical utterance by the speaker which producing meaningful spoken expressions, whether from the speaker (the speaker) or interlocutor (speaker's opponent in conversation). It is simply performing an act of saying by producing spoken word/s.

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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 something. It because of the action or effect of perlocution results from locution.

Example: When your sibling said to you "Dad told me: "Would you please go home quickly!"

a. The locution/ the physical utterance is "Dad told me: "Would you please go home quickly!"

b. The illocution is from the speaker intention "Would you please go home quickly!"

c. The perlocution/ the effect must be in the hearer (you) that you should or should not go home quickly.

2.1.3.2.Searle's Theory of Speech Act

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. Yule 1996, pp. 53 – 54. Alkirbash 2016, pp. 91 – 92. See also Milal, 2014, pp. 47 – 48). Here, five categories of illocutionary acts provided by Searle:

1. Assertives

Searle states that assertives (or Representatives) are those kinds of speech acts which the speaker asserts a proposition to be

true; like stating, asserting, reporting, denying, and concluding (See also Alkhirbash 2016, p. 91) In assertive category, the speaker also describes a state of affairs (general situation and circumstances connected with someone or something) or an event. Assertives use verbs such as affirm, state, and conclude.

Examples:

- a. When affirming: "We have no doubt to do this because we are experienced since 1828"; "Yes means yes, no means no".
- b. When stating: "The earth is flat" or "the earth is spherical".
- c. When reporting: "The incident happened on 22nd November, while ..."; "You just ask the question when you need to know about..."
- d. When concluding: "In a brief, I would say that ..."; "In short ..."; "So, the gadget is bad for our eyes".
- 2. Directives

As stated by Searle about directives, that are those kinds of speech acts which the speaker tries to make the hearer/ listener do something; like commanding, ordering, instructing, requesting, and challenging. Directives use verbs such as command, ask, request, beg, invite, and challenge.

Examples:

- a. When instructing: "Speak aloud, brother!"; "Can you mention your name, please!"
- b. When suggesting: "I suggest you do this"; "Would you stand up" or "Would you speak aloud!", "I think you should ..."; "Why don't you".
- 3. Commissives

According to Searle, commissives are those illocutionary acts which the speaker commits himself or herself to do an action in the future; like promising, swearing, guaranteeing, threatening, and offering. Commissives use verbs such as guarantee, promise, swear, warrant, pledge, vow, and undertake.

Examples:

- a. When promising: "I promise you will be in a safe condition if you..."
- b. When guaranteeing: "If you join that course, you will get some benefit for your insight"
- 4. Expressives

The illocutionary point in the expressive category is the speaker expresses his or her feeling (Yule, 1996) or expresses a

certain attitude (Searle, 1979); like greetings, compliments, congratulating, thanking, and leave-taking (See also Alkirbash 2016, p. 92). Expressives use verbs such as appreciate, congratulate, apologize, thank, detest, and also regret.

Examples:

- a. Greetings: "Hi, how are you!"; "Good night, everyone!"
- b. Congratulating: "Congratulation for your triumphal"; "Happy new year, brother!"
- c. Complimenting: "Good question"; "Good idea"; "What a beautiful name of you, sister".
- d. Regretting: "I am so sorry for it"
- e. Leave-taking: "Thank you for your attention"

5. Declarative

As stated by Searle about declarations. Declarations alter the external status or condition, or change the state of affairs and perform an action by making an utterance; like naming, appointing, and announcing. Declaratives use verbs such as name, sentence, and announce.

Example:

a. Naming: "... then, let us call this plan A"; "I name this yacht,

Triangle"

- Appointing: "I appoint you as my advisor" (superior talk to his subordinate).
- c. Announcing: "You are fired!"; "I sentence you 8 months in prison"; "You are the second greatest lord!".

2.1.4. Rhetoric

According to Merriam Webster Dictionary, rhetoric is 'the art of speaking or writing effectively'. Rhetoric is 'the study of principles and rules of composition formulated by critics of ancient times' and or 'the study of writing or speaking as a means of communication or persuasion'. Further definition of rhetoric, that rhetoric is 'the art or skill of speaking or writing formally and effectively, especially as a way to persuade or influence people'.

Ancient Greek philosopher, Aristotle stated in his book 'Rhetoric' in Roberts' (2008) The Art of Rhetoric, that 'rhetoric could be defined as the ability to observe in any given situation on the available means of persuasion' (See also Aristotle, 350 BCE, Book I Part 2).

2.1.5. Modes of Persuasion

Persuasion indicates the effort to influence 'attitudes' (response between likes and dislikes), 'beliefs' (what the person understands to be true or false), and 'values' (standing the concept of right or wrong). Then, they 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).

Examples:

- e. When the speaker builds trust: "Believe me" or "Join us, we will overcome to help".
- f. When the speaker committing: "I have ever, and I promise you can do it also".
- 2. Pathos

Aristotle uses the term 'pathos' refers to appeals to emotion. In the modes of persuasion, the speaker using pathos in his or her speech means involved the audience's emotions. Pathos may include appeals to hearer or interlocutor satisfies, imaginations, hopes, but also in a certain situation involves fear and worries.

Examples:

- a. Greeting: "Good morning everybody!"
- b. Giving compliment or appreciation: "Good question!"
- c. Urgently: "Sorry brother, time doesn't permit me to explain more, (you can learn the references I given to you)."

3. Logos

Literally, 'the word', which Aristotle uses to refers to logic. It means the formal system of using rules to reach a rational conclusion which simply we can say 'support'. Beebe and Beebe (2012) also stated that the speaker uses logos as logical arguments to persuade hearer or even interlocutor.

Examples:

a. The speaker gives supports like: "The research show that...";
"The project is 75% complete"; "8/10 of simulator indicated that...".

2.2. Review of Previous Studies

1. Persuasive Strategies Used in Jokowi's Speech in His Governor Election Campaign (Pramithasari, 2013).

In her research, Pramithasari used the speech delivered by Jokowi in stand-up comedy in his Governor Election Campaign. She chose stand-up comedy because she assumed that persuasive strategies would occur because Jokowi tell about his program. She used the theory of persuasive strategy which stated by Beebe & Beebe (2012) and provides the supporting theory of speech functions purposed by Holmes (1996).

While analyzing the data, Pramithasari used a qualitative approach and she tried to find out the types of persuasive strategies and also the speech function used in Jokowi's speech in the campaign in 2012. Her findings show that there are eight of twelve types of persuasive strategies that were used in Jokowi's speech. The most often used is use evidence to tell the story (33 times of 66 utterances), the second often is using appeal for several 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). 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 Mt. 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.

CHAPTER 3

RESEARCH METHODS

In this chapter, the researcher discusses the Approach of the Study, Technique of Data Collection, and Technique of Data Analysis which show the methods of gaining and data processing.

3.1. Approach of the Study

The researcher put on the qualitative – quantitative approach in conducting his research because his study is intended to find out the most frequency of persuasion and illocutionary acts. In descriptive qualitative, the researcher determines the types of illocutionary acts and modes of persuasion as context. In quantitative research, the researcher counts the frequencies of the illocutionary acts which combined with the modes of persuasion. Then the researcher converts into the percentage of that frequencies to show sequentially from the most often to the less amount of the illocutionary acts in the context of persuasion used in Zakir Naik's speech. Further, the researcher provides better visualization in bar diagram to show the most often types of illocutionary acts combined with modes of persuasion as context that Zakir Naik's uses in his speech.

3.2. Technique of Data Collection

1. The researcher downloaded the four samples videos from youtube.com.

- 2. Secondly, the researcher listened to those videos carefully then transcripted them in Microsoft Word.
- 3. Thirdly, the researcher printed those transcripts and gift marks in certain utterances. The marks will explain below:
 - a. Underlining text (<u>Utterance</u>) :
 - b. Double opening quote (") : To opening each utterance
 - c. Double closing quote (") : To ending each utteranceIt means, when the phrase between those quote marks, it

will be identified by the researcher when it is an utterance.

d. (Asr)

: For Assertive

: Commissive

: For Expressive

: For Declarative

e. (Dir)

: For Directive

- f. (Com)
- g. (Exp)
- h. (Dec)
- i. (E) : For Ethos
- j. (P) : For Pathos
- k. (L) : For Logos

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.

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CHAPTER 4

FINDINGS AND DISCUSSIONS

In this chapter, the researcher discusses the analysis to answer the statement of the problems. From the first statement of the problem "What are the types of illocutionary acts combined with modes of persuasion used in Zakir Naik's speech?", the researcher finds 10 types of Illocutionary Acts which combined with the Modes of Persuasion as context in Zakir Naik's speech, they are: Assertive using Ethos, Assertive using Pathos, Assertive using Logos, Directive using Ethos, Directive using Pathos, Commissive using Ethos, and Declarative using Pathos. Then, from the second statement of the problem "What are the frequencies of illocutionary acts combined with modes of persuasion performed in Zakir Naik's speech?", the researcher provides frequencies of the illocutionary acts which combined with the modes of persuasion to show sequentially from the most often till the less amount of the illocutionary acts in the context of persuasion used in Zakir Naik's speech.

4.1. Types of illocutionary acts combined with modes of persuasion used in Zakir Naik's Speech

The researcher finds 10 types of Illocutionary Acts which combined with the Modes of Persuasion as context in Zakir Naik's speech, they are: Assertive using Ethos, Assertive using Pathos, Assertive using Logos, Directive using Ethos, Directive using Pathos, Commissive using Ethos, Commissive using Pathos, Expressive using Pathos, Declarative using Ethos, and Declarative using Pathos. Further, the researcher discusses them descriptively.

1. Assertive using Ethos

'Assertives' are those kinds of speech acts which the speaker asserts a proposition to be true; like stating, asserting, reporting, denying, and concluding. The researcher used the indicator verbs such as affirm, state, and conclude when he analyzed assertives illocutionary acts. While 'Ethos' refers to the speaker's credibility. Then, the speaker may build trust in this action, informs beliefs or practices of a community. Again, Ethos is an appeal to the authority or honesty of the speaker. It refers to charm and credibility, and even the power or status of the speaker. Initially, 'Assertive using Ethos' is the speaker intention when the speaker asserts a proposition to be true using speaker's credibility.

The researcher found 36 utterances of 'Assertive using Ethos' in Zakir Naik's speech in the three videos, but the researcher provided only 15 samples which further will be described in the detail (See appendix).

Utterance no. 7

"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 to believe only Jesus Christ Peace be upon Him you don't have to believe in Prophet Muhammad Peace be upon Him. But if you believe Prophet Muhammad Sallallahu 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."

dr. Zakir Naik as the speaker tries to <u>build trust and credibility</u> in the three sentences. The speaker <u>states</u> in these three sentences and <u>concludes</u> 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 <u>concludes</u> in the sentence: **"But if you believe Prophet Muhammad Sallallahu 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**".

Utterance no. 10

"So, the only where you can respect all the Prophet is by accepting Islam."

The speaker <u>builds trust</u> to the interlocutor by saying "So, the only where you can respect all the Prophet is by accepting Islam". From this sentence, he asserts by <u>concluding and claiming</u>. He concludes by the word **"So"** and claims by the phrase **"by accepting Islam"**.

Utterance no. 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?"

The speaker asserts by giving <u>statement</u>. He states by saying **"Yes, same with us if we are call our Creator; the Creator should have a name"**. Further, after stating, he gives an analogy. The analogy he gives "If you don't give name to our Creator, how will you call him?" it is only to strengthen his statement before rather than gives support as logos. For his statement, Zakir Naik as the speaker tries to <u>build trust</u> and gives <u>credibility</u> by the analogy.

Utterance no. 51

"You can call Allah by any Name, but it should be a Beautiful Names; it should be a Name He giving Himself."

Zakir Naik gives a single <u>statement</u> whether for an interlocutor, or the audience or hearer. From the sentence above, there are three points have to listed; first "You can call Allah by any Name", second "it should be a Beautiful Names", and the third "it should be a Name He giving Himself". From those points, Zakir Naik states with his credibility.

Utterance no. 57

Zakir Naik : "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."

Interlocutor : "So, Mister..."

Zakir Naik : "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. **So, Almighty God Himself has given these Names.**"

In <u>concluding</u>, the speaker uses the word "So" in the sentence "So, Almighty God Himself has given these Names". It refers to <u>credibility</u> with his utterance before "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?".

Utterance no. 72

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..."

Zakir Naik : "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."

The speaker affirms to the interlocutor in two points of his sentences. First

is "Brother, in my lecture I clearly told you we prefer calling word 'Allah' by Arabic word 'Allah' instead the English for 'God'", the second is "Now you telling me the terminology of God". The first point he <u>affirms</u> that he is sure in his statement in this lecture, the speaker told the interlocutor that **Muslims prefer** calling 'Allah' instead of English for 'God'. He utters ethos when he talks about Muslims. Then the next point, <u>affirms</u> by giving comment about "why the interlocutor lecturers him by telling the terminology of 'God'". From these two points, the speaker has <u>credibility</u> when delivering his utterances in his speech.

Utterance no. 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."

The speaker <u>denies</u> by saying **"We don't agree the 'God' is the correct word, because you can premising with 'God'"**. Then in the next point, he states by <u>carrying ethos</u> in his utterance **"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."

Utterance no.	76
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"
Zakir Naik	: "Brother, brother; you ask the question, don't give a lecture here.
	You ask the question, why do Muslim make a war; make a war with the Christians."

The speaker <u>reports</u> the interlocutor's question by saying **"You ask the question, why do Muslim make a war; make a war with the Christians"**. When Zakir Naik as the speaker delivers his utterance when reports with his own way. In this situation, he shows his credibility.

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 <u>reports</u> the interlocutor's statement; the second point, the Zakir Naik <u>states</u> 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 <u>bring his</u> <u>credibility</u>.

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 <u>affirms</u> 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 "No Muslims in the Muslims, if he does not believe in Jesus Christ Peace be Upon Him".

Utterance no. 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."

There are two points have to list in these sentences. First, The **Christian** and the Muslim are going together. Then the second, many Christians believe that Jesus Christ Peace be Upon Him claimed Divinity. In these two points of his <u>statements</u>, Zakir Naik does not give any support like chapters and verses in the Qur'an or other Scripture. It does not refer to wrong statement, but <u>it refers to his</u> <u>credibility</u> and it is called ethos.

Utterance no. 109

"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", I am ready to accept Christianity today. I am not speaking on behalf of my other Muslim brothers."

In this context of persuasion, Zakir Naik <u>asserts</u> and gives his ethos or <u>credibility</u> when he says "**I am not speaking on behalf of my other Muslim brothers**". It means, he himself who ready to accept Christianity today 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". Again, he himself who ready to accept instead of other Muslims.

Utterance no. 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."

There are two points, first "So, we believe that Jesus Christ Peace be Upon Him, he was one of the Mightiest Messengers of God but he was not God", second "So, here we differ as far as the teaching the concern". The speaker <u>concludes</u> in each point by using the word "So" at the beginning of each sentence. Then he delivers ethos by saying "we believe that Jesus Christ Peace be Upon Him, he was one of the Mightiest Messengers of God but he was not God" and "we differ as far as the teaching the concern". They indicate that Zakir Naik gives <u>two points of ethos</u> by using the word "We".

Utterance no. 116

"When Jesus Christ peace be upon him came in this world he was only sent for the Jews, only for Bani Israel. 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 been sent not but to the lost sheep of the house of Israel." In the first <u>statement</u>, it calls ethos since the utterance "When Jesus Christ peace be upon him came in this world he was only sent for the Jews, only for Bani Israel" does not yet give support (in the beginning). It indicates that Zakir Naik's uses <u>credibility</u> first, then he provides support in the next utterance after using ethos.

Utterance no. 127

"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. We Muslims Masha Allah, we believe in none but one God. Majority of the Christian, they believe in Trinity; Father, Son, and Holy Ghost."

In these sentences, Zakir Naik as the speaker <u>claims and gives credibility</u> by saying **"We Muslims Masha Allah, we believe in none but one God"** also compares his credibility by saying **"Majority of the Christian, they believe in Trinity; Father, Son, and Holy Ghost"**. In these utterances, he uses support first then gives credibility.

2. Assertive using Pathos

'Assertives' are those kinds of speech acts which the speaker asserts a proposition to be true; like stating, asserting, reporting, denying, and concluding. The researcher used the indicator verbs such as affirm, state, and conclude when he analyzed assertives illocutionary acts. While 'Pathos' refers to appeals to emotion. In the modes of persuasion, the speaker using pathos in his or her speech means involved the audience's emotions. Pathos may include appeals to hearer or interlocutor satisfies, imaginations, hopes, but also in a certain situation involves fear and worries. Initially, 'Assertive using Pathos' is the speaker intention when the speaker asserts a proposition to be true using appeals to audience's emotions.

The researcher found 3 utterances of 'Assertive using Pathos' in Zakir Naik's speech in the three videos.

Utterance no. 49

"Wait, wait. "Come to your question. In Arabic we say 'Allah', in Hebrew we say 'Elah', why do we fight? I do agree with you; we should not fight of a naming of Almighty God."

After the speaker asserts by reporting the interlocutor's question, then he asserts "I do agree with you, we should not fight of a naming of Almighty God". The speaker touches the interlocutor's emotion of satisfaction by saying "I do agree with you".

Utterance no. 52

"We cannot give our own Name to Allah, because you correctly said 'He Superior'."

Zakir Naik asserts in two points. First is **"We cannot give our own Name to Allah"** and the second is **"because you correctly said 'He Superior"**. In the second point, the speaker <u>touches the interlocutor's emotion</u> of <u>satisfaction</u>.

Utterance no. 97

"It is a misconception about the soul of Islam which my son clarified"

In this sentence, Zakir Naik dominantly uses pathos than ethos. He involves interlocutor's emotion by saying "which my son clarified". He <u>touches the interlocutor's emotion</u> of <u>satisfaction</u> by referring close relationship.

3. Assertive using Logos

'Assertives' are those kinds of speech acts which the speaker asserts a proposition to be true; like stating, asserting, reporting, denying, and concluding. The researcher used the indicator verbs such as affirm, state, and conclude when he analyzed assertives illocutionary acts. While 'Logos' refers to logic. It means the formal system of using rules to reach a rational conclusion which simply we can say 'support'. Initially, 'Assertive using Logos' is the speaker intention when the speaker asserts a proposition to be true using support.

The researcher found 21 utterances of 'Assertive using Logos' in Zakir Naik's speech in the three videos, but the researcher provided only 13 samples which further will be described in the detail (See appendix).

Utterance no. 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." In <u>stating</u>, the speaker gives two supports of Qur'an's Chapters and Verses. First, Qur'an Surah Imran [3]: 67 that **"Ibrahim was not a Jew or Christian, he was a Moslem"** and then relates it with Surah Imran [3]: 52. 2) that **"Isa Alaihi Wassalam, Jesus Christ Peace be upon Him was a Moslem"**. From the <u>supports</u> he provides, he encourages his statement in the middle of utterances **"Moslem means submitting your will to God"**.

Utterance no. 15

"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 provided in all the Scriptures. He has been provided 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."

Zakir Naik in <u>stating</u> also has the main idea "The explanation given by Prophet Muhammad Peace be upon Him is the last and final revelation and he has been provided in all the Scriptures". Before reaching this statement, he gives <u>causal supports</u> "Because if you only believe in God, there are various explanation of God. Explanation given by Jew will different, explanation by Christian will different, explanation by Hindu will different". These causal statements are enough to inform the interlocutor that there are various explanations of God. In the next sentence is the supporting details of the causal statement "Explanation given by Jew will different, explanation will different, explanation by Hindu will different". Then, about last sentence "He has been provided 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", it is supporting details of the main ideas. Further, all of it gives a logos or supports in the speaker's statements.

Utterance no. 18

"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."

In this chance, Zakir Naik <u>asserts and concludes</u>. He concludes by the word "So". "So, Prophet Muhammad Peace be upon Him is the last and final Messenger and he very clearly mentions the definition of Allah" in the beginning of these utterances and "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" in the last of these utterances. Zakir Naik also gives <u>support</u> "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 yakullahu kufuwan ahad": "that nothing like Him". His support as logos, he cites from the Qur'an in Surah Al-Iklash to asserting and supporting in the beginning and the last sentences.

Utterance no. 21

"This word 'Christian' only occurs one in the Bible; in the books of Acts where the people of Antioch nicknamed the followers of Christ as Christian. Jesus himself; did not call himself a Christian, we know that."

There are two points in these sentences. First is **"This word 'Christian' only occurs one in the Bible; in the books of Acts where the people of Antioch nicknamed the followers of Christ as Christian**", he <u>gives support</u>. The second is **"Jesus himself; did not call himself a Christian, we know that**". Both that utterances represent the speaker's statements in <u>asserting</u>.

Utterance no. 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."

The speaker <u>states</u> by saying "Like, in the Qur'an, there are various attributes given to Allah" and gives <u>supporting details</u> in his utterance "Ar-Rahman, Ar-Rahim, Al-Hakim; Most Merciful, Most Gracias, Most Wise; He has given". Then the speaker <u>concludes</u> by saying "So, these other Names given by Allah in the Glorious Qur'an". Utterance no. 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'."

Zakir Naik <u>states</u> and <u>gives support</u> by saying "Almighty God in the last and final revelation". He also continues his <u>statement</u> that "Almighty God did not use the word 'abb' that the 'father, but He use the word 'Rabb' that is 'Sustainer'".

Utterance no. 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."

Zakir Naik as the speaker <u>states</u> and also <u>reports</u> by saying "According to Chilcot report". Then he carries the main statement "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". Zakir Naik uses <u>Chilcot report as support</u>.

Utterance no. 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."

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They are two points in these sentences. First is **"Today, Islam; 25% of the world's population. More than 1.8 billion of the human being, they are Muslims".** The keyword **"Today, Islam; 25%"** and **"more than 1.8 billion of the human being"** are using logos (supports). Then Zakir Naik continues the next point in his statement **"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".** All of these points tend to <u>give supports</u> in <u>stating</u>.

Utterance no. 95

"Today Indonesia, 88%... 88% of Indonesian, they are Muslims. The largest country with the maximum number of Muslims is Indonesia."

Zakir Naik <u>states</u> in two points. The first point, he brings percentage of Muslims in Indonesia (it calls support by percentage) by saying **"88% of Indonesian, they are Muslims"**. Then he gives in the second point to strengthen the first point by saying **"The largest country with the maximum number of Muslims is Indonesia"** as support.

Utterance no. 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"." In these sentences, Zakir Naik gives five supports of Chapter and Verses.

First is Gospel of John [14]: 28, second is Gospel of John [10]: 29, third is Gospel

of Matthew [12]: 28, fourth is Gospel of Luke [11]: 20, and the last is Gospel of

John [5]: 30. These supports provided by him in his statements talks in one topic

of divinity or status of God.

Utterance no. 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."

In these sentences, Zakir Naik gives four supports of Chapter and Verses.

First is **Surah Shaff [61]: 6**, second is **Surah Ali Imran [3]: 49**, third is **Gospel of Matthew [10]: 5 & 6**, and the last is **Gospel of Matthew [15]: 24**. These supports provided by him in <u>his statements</u> talks in one topic about Jesus Christ as a Messenger for Bani Israel. In short, Zakir Naik states that Jesus is not a God but a

Messenger.

Utterance no. 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."

Although in these sentences include a commitment by saying "If you read the Bible" and "If you analyze", the main topic obviously <u>reveals the support</u> by saying **"It's mentioned in the Gospel of Luke that Jesus Christ Peace be Upon Him, he was circumcised on the eighth day"** as the speaker's statement.

Utterance no. 123

"It is mentioned in the Bible in the book of Ephesians [5]: 18 that be not drunk it 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's 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."

In these sentences, Zakir Naik gives <u>six supports in stating</u>. First is **in the Bible in the Book of Ephesians [5]: 18**, second is **Book of Proverbs [20]: 1**, third is **Surah Al-Maidah [5]: 90**, fourth is **Book of Leviticus [11]: 7 & 8**, fifth **is Book of Deuteronomy [14]: 8**, and the last is **Book of Isaiah [65]: 2 – 5**. Three supports of Book of Ephesians [5]: 18, Book of Proverbs [20]: 1, and Surah Al-Maidah [5]: 90 talks about 'alcohol is haram'. Then, Book of Leviticus [11]: 7 & 8, Book of Deuteronomy [14]: 8, and Book of Isaiah [65]: 2 – 5 talk about 'pork is haram or prohibited (to eat)' whether Muslims and Christians. These sentences obviously assert by giving logos or supports.

4. Directive using Ethos

'Directives' are those kinds of speech acts which the speaker tries to make the hearer/ listener do something; like commanding, ordering, instructing, requesting, and challenging. The researcher used the indicator verbs such as command, ask, request, beg, invite, and challenge when he analyzed directives illocutionary acts. While 'Pathos' refers to appeals to emotion. In the mode of persuasion, the speaker using pathos in his or her speech means involved the audience's emotions. Pathos may include appeals to hearer or interlocutor satisfies, imaginations, hopes, but also in a certain situation involves fear and worries. Initially, 'Directive using Ethos' is the speaker intention when the speaker tries to make the hearer do something using speaker's credibility.

The researcher found 8 utterances of 'Directive using Ethos' in Zakir Naik's speech in the three videos, but the researcher provided only 4 samples which further will be described in the detail (See appendix).

Utterance no. 23

Zakir Naik : "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. **Would you like to become a Muslim?**"

- Interlocutor : "Not yet, hahaha."
- Zakir Naik : "Would you like to become a Muslim?"
- Interlocutor : "I am not ready yet to declare anything."

This speaker's utterances **"Would you like to become a Muslim?"** tends to <u>ask</u> the interlocutor directly at that time after the speaker commits and gives credibility. After the interlocutor gives comment "not yet", Zakir Naik as the speaker ask again to the interlocutor to make sure at the second time.

Utterance no. 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; my request to you would be accept fast, don't delay; but if you are not convinced, don't accept."

Zakir Naik gives three phrases in this end of this sentence to indicates directive utterances. First indication is in the phrase "my request to you" which indicates requesting to the interlocutor, the second is "don't delay" which indicates <u>ordering</u>, the last is "don't accept" which indicates <u>ordering</u>. The complex of this sentence <u>requests</u> to accept Islam fast, <u>orders</u> to the interlocutor don't delay to accept Islam, and orders to the interlocutor don't accept if the interlocutor does not believe in Islam.

Utterance no. 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?"

There are three indications that the speaker uses directive. First is **"You** leave at Muslim alone!", second is **"You leave us alone!"**, and the third is **"Why**

are you interfering with the Muslims?". The first and second indication is <u>requesting</u>. Zakir Naik as the speaker does not request to the interlocutor, but he <u>requests to the Christians</u> to leave the Muslims alone if they do not like Muslims. Then, the third indication is <u>asking</u>. Zakir Naik asks the Christians by saying "**Why are you interfering with the Muslims?**". Furthermore, the speaker <u>carries ethos</u> by saying "**I tell this Christians**". So, the three indications include the context of ethos or the <u>speaker's credibility</u>.

Utterance no. 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."

In this chance, Zakir Naik <u>suggests</u> to the hearer, especially to the interlocutor to refer to his video cassette "Similarities between Islam and Christianity". Then, he also supports his suggestion that his video "Similarities between Islam and Christianity" will give more details that Muslims are following more of the Bible's the teachings of Jesus Christ Peace be Upon Him than the Christians themselves.

5. Directive using Pathos

'Directives' are those kinds of speech acts which the speaker tries to make the hearer/ listener do something; like commanding, ordering, instructing, requesting, and challenging. The researcher used the indicator verbs such as command, ask, request, beg, invite, and challenge when he analyzed directives illocutionary acts. While 'Pathos' refers to appeals to emotion. In the mode of persuasion, the speaker using pathos in his or her speech means involved the audience's emotions. Pathos may include appeals to hearer or interlocutor satisfies, imaginations, hopes, but also in a certain situation involves fear and worries. Initially, 'Directive using Pathos' is the speaker intention when the speaker makes the hearer do something using appeals to audience's emotions.

The researcher found 35 utterances of 'Directive using Pathos' in Zakir Naik's speech in the three videos, but the researcher provided only 14 samples which further will be described in the detail (See appendix).

Utterance no. 5

"She said that she believes in one God. The God of Prophet Ibrahim, and which Prophet would she choose; 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. **Correct sister, is that you believe?**"

Zakir Naik <u>asks</u> "**Correct sister, is that you believe?**" refers to his ethos before as context. Then, Zakir Naik uses directive with pathos in this utterance obviously when he asks <u>politely</u>. In this section, of course, the researcher does not talk about politeness strategy, but points of the politeness in this utterance. There are two points of politeness in this utterance, "**Correct sister**" and "**is that you believe?**". These points serve in <u>interlocutor's satisfaction</u>.

Utterance no. 9

"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. Sister, will you respect all the Prophet or not?"

The speaker, Zakir Naik <u>asks</u> **"Will you respect all the Prophet or not?**" to touches the interlocutor's belief. He delivers his questions for asking the interlocutor's ethos, willingness, or credibility after he provides his ethos in the sentence before.

Utterance no. 26 and 27

Zakir Naik : "And you can hear my video cassettes; but once you convinced don't delay. If you're convinced don't delay, we don't know how long will we live."

Interlocutor : "Okay"

Zakir Naik : "But get convinced and then accept. Don't accept without convincing, without link and verse. Once you're convinced that God is one and you're convinced Prophet Muhammad is the Messenger, accept Islam."

It seems to be like utterance number 29 which is directive ethos, <u>but</u> in this context of persuasion, <u>he uses hearer's emotion; worries</u>. In the utterance "And you can hear my video cassettes; but once you convinced don't delay. If you're convinced don't delay, **we don't know how long will we live**", the words "**We don't know how long will we live**" as a reminder to the hearers whether interlocutor or audience that we are humans have the time to pass away, seems touch the hearer's worries. Then, in the utterance "But get convinced and then

accept. "Don't accept without convincing, without link and verse. Once you're convinced that God is one and you're convinced Prophet Muhammad is the Messenger, accept Islam", the words "Don't accept without convincing" is unconsciously <u>touches the hearer's emotion that</u> the speaker, Zakir Naik does not force anyone but only persuade, only invite, or only deliver the message.

Utterance no. 31

"I would like you to read the translation of the Qur'an"

Zakir Naik <u>touches the interlocutor's emotion</u> by his politeness in the words **"I would like you".** These words indicate <u>suggestion</u>. Zakir Naik as the speaker suggests the interlocutor to read the translation of the Qur'an.

Utterance no. 53

"We cannot give our own Name to Allah; because you correctly said 'He Superrior'. Who are we who given name to Allah?"

The speaker delivers the words "**Who are we who given name to Allah?**" regarding his utterance before. This utterance <u>touches the interlocutor's emotion</u> by <u>asking</u> the status as a human being, whether the speaker's status, interlocutor's status, and even the audience's status in the words "**who are we**".

Utterance no. 65

"Begotten son means, you have sex with someone then the son is born. So, how can you use this word to Almighty God?"

There are two sentences. The first sentence gives an analogy to the interlocutor. The second sentence "So, how can you use this word to Almighty God?" <u>brings the interlocutor to thinking</u>. This second sentence also brings the interlocutor, or audience, even hearer in a certain emotion because it <u>touches their</u> <u>beliefs</u>.

Utterance no. 77

Zakir Naik	: "You ask the question, why do Muslim make a war; make a war with the Christians."
Interlocutor	: "Yeah, and also Jews."
Zakir Naik	: "Muslims that making war or Christians have making war with the Muslims, huh? 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."

Zakir Naik <u>asks</u> the interlocutor by saying "**Muslims that making war or Christians have making war with the Muslims, huh?**". The two choices of Muslims or Christians brings interlocutor, audience or hearer into a <u>certain emotion</u>; <u>beliefs</u>.

Utterance no. 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."

Zakir Naik as the speaker directly <u>instructs</u> to the interlocutor by saying "**You look around in the world!**" then he gives supports by stating. These words also bring to the interlocutor's emotion in <u>challenging</u>.

Utterance no. 80 and 81

Interlocutor	: "So So, Islam is now revenge?"
Zakir Naik	: "Listen Listen to the answer, brother! Will you listen? No question in the forum. Correct?"
Interlocutor	: "Okay Mister, okay."
Zakir Naik	: "Now you listen, and do not speak! You're asking me, keeping on talking-talking not listening."

In the four points, the first is <u>instructing</u> "Listen... Listen to the answer, brother!", the second is <u>asking</u> "Will you listen?", the third is making sure by <u>asking</u> "No question in the forum, correct?", and the last is <u>instructing</u> "Now you listen, and do not speak!" which identify two interjections and two interrogations, Zakir Naik as the speaker performs directive using pathos <u>by touching the</u> <u>interlocutor's emotion</u>.

Utterance no. 89

"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. **Do you know that?** I'm asking the question."

The main point in directive using pathos here is the speaker delivers the utterance "**Do you know that?**" (to <u>asking</u>) after giving supports to the interlocutor.

Simply the speaker, Zakir Naik asks to the interlocutor also brings the <u>interlocutor's</u> <u>emotion in certain situation</u>, challenging. Furthermore, the speaker gives assert itself after his questions by saying "I'm asking the question".

Utterance no. 96

"Today Indonesia, 88%... 88% of Indonesian, they are Muslims. The largest country with the maximum number of Muslims is Indonesia. Which Muslim army came here? So, if you find out; that is Christians who responsible for forcing on the religion."

The main point in directive using pathos here is the speaker delivers the utterance "Which Muslim army came here?" (to <u>asking</u>) after giving supports to the interlocutor. Simply the speaker, Zakir Naik asks to the interlocutor also <u>brings</u> the interlocutor's emotion in certain situation, challenging. For addition, Zakir Naik also asserts to the interlocutor after challenging in the last of these sentences.

Utterance no. 98

"So, go back and read history! You'll come to know that Islam is the religion of peace, and we are peacefull people, and we spread the messenger of peace."

The speaker, Zakir Naik firmly <u>instructs</u> the interlocutor to learn history first before expressing his misunderstanding by saying "**So, go back and read history!**". In addition, the speaker gives direction to the interlocutor after instructing.

6. Commissive using Ethos

'Commissives' are those illocutionary acts which the speaker commits himself or herself to do an action in the future; like promising, swearing, guaranteeing, threatening, and offering. The researcher used the indicator verbs such as guarantee, promise, swear, warrant, pledge, vow, and undertake when he analyzed commissives illocutionary acts. While 'Ethos' refers to the speaker's credibility. Then, the speaker may build trust in this action, informs beliefs or practices of a community. Again, Ethos is an appeal to the authority or honesty of the speaker. It refers to charm and credibility, and even the power or status of the speaker. Initially, 'Assertive using Ethos' is the speaker intention when the speaker asserts a proposition to be true using speaker's credibility. Initially, 'Commissive using Ethos' is the speaker intention when the speaker commits himself or herself to do an action in the future using speaker's credibility.

The researcher found 7 utterances of 'Commissive using Ethos' in Zakir Naik's speech in the three videos.

Utterance no. 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."

Zakir Naik as the speaker <u>commits</u> to the interlocutor by indicating the phrases "**So, if you accept Islam**". <u>The word "**if**" as the keyword of the <u>speaker's</u></u>

<u>commitment</u>. Zakir Naiks commits to the interlocutor **if the interlocutor accepts Islam, she (Anastasya) will respect all the Prophet**. In addition, <u>he brings</u> <u>credibility</u> than support by saying "**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**".

Utterance no. 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."

Zakir Naik as the speaker <u>commits</u> to the interlocutor by indicating the phrases "So, if you become a Muslim". <u>The word "if" as</u> the keyword of the <u>speaker's commitment</u>. Zakir Naiks commits to the interlocutor in two points. First, if the interlocutor becomes a Muslim, she (Anastasya) will believe in One true God and submit her will to God. Second, she will respect all the Messengers; Abraham, Moses, Jesus, Muhammad Peace be upon Them."

Utterance no. 28

"But get convinced and then accept. Don't accept without convincing, without link and verse. Once you're convinced that God is one and you're convinced Prophet Muhammad is the Messenger, accept Islam. Later on, knowledge will come practice, will come the secondary"

Zakir Naik commits to the interlocutor by saying "Later on, knowledge

will come practice, will come the secondary". In this persuasion, he gives pathos

first to the beginning of these sentences, then Zakir Naik performs his <u>commitment</u> and also <u>brings credibility</u>.

Utterance no. 32

"So, when you convinced, read. I would like you to read the translation of the Qur'an. **That will help you, Insha Allah.**"

The speaker <u>commits</u> to the interlocutor by saying "**That will help you**, **Insha Allah**". In this persuasion, he gives pathos first to the beginning of these sentences by saying "So, when you convinced, read. I would like you to read the translation of the Qur'an", then Zakir Naik performs his <u>commitment</u> and <u>brings</u> credibility.

Utterance no. 107 and 108

"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. 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", I am ready to accept Christianity today."

In this chance, Zakir Naik as the speaker <u>commits</u> in two points. In the first point, he is committing by saying "**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**". In the second point, he is committing by saying "**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", I am ready to accept Christianity today". They are carrying ethos by challenging. In the first point, Zakir Naik challenges the interlocutor to read the Bible. In the second point, Zakir Naik challenges any Christian to 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", so Zakir Naik can accept Christianity at that day. In this situation, Zakir Naik shows his <u>credibility</u>.

Utterance no. 125

"I can go on and on when Jesus Christ Peace be Upon Him asked that which is the first of the Commandments? 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"."

In this situation where Zakir Naik delivers his supports (logos), he <u>commits</u> <u>first</u> to the interlocutor by saying "I can go on and on when Jesus Christ Peace be Upon Him asked that which is the first of the Commandments". The phrase "I can go on and on" is the keyword of his commitment at first. Then, he performs the act of his commitment. So, directly he proves his <u>credibility</u>.

7. Commissive using Pathos

'Commissives' are those illocutionary acts which the speaker commits himself or herself to do an action in the future; like promising, swearing, guaranteeing, threatening, and offering. The researcher used the indicator verbs such as guarantee, promise, swear, warrant, pledge, vow, and undertake when he analyzed commissives illocutionary acts. While 'Pathos' refers to appeals to emotion. In the mode of persuasion, the speaker using pathos in his or her speech means involved the audience's emotions. Pathos may include appeals to hearer or interlocutor satisfies, imaginations, hopes, but also in a certain situation involves fear and worries. Initially, 'Commissive Pathos' is the speaker intention when the speaker commits himself or herself to do an action in the future using appeals to audience's emotions.

The researcher found 2 utterances of 'Commissive using Pathos' in Zakir Naik's speech in the three videos.

Utterance no. 6 and 8

- Zakir Naik : "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."
- Zakir Naik : "Correct sister, is that you believe?"
- Interlocutor : "Yeah"
- Zakir Naik : "Now sister I give you a solution which satisfy all."
- Zakir Naik : "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 to believe only Jesus Christ Peace be upon Him you don't have to believe in Prophet Muhammad Peace be upon Him. 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."

Zakir Naik : "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."

In the conversation above, Zakir Naik commits in two chances. First, he <u>commits</u> by saying "**Now sister I give you a solution which satisfy all**". Second, he commits by saying "**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**". In the first commitment, he directly performs an act to give a solution to the interlocutor. While, in the second commitment, it depends on <u>the interlocutor's will</u> whether she chooses to become a Muslim, she will have to respect all the Prophets as committed by Zakir Naik in this chance.

8. Expressive using Pathos

In expressive illocutionary acts, the speaker expresses his or her feeling or expresses a certain attitude; like greetings, compliments, congratulating, thanking, and leave-taking. The researcher used the indicator verbs such as appreciate, congratulate, apologize, thank, detest, and also regret when he analyzed expressives illocutionary acts. While 'Pathos' refers to appeals to emotion. In the mode of persuasion, the speaker using pathos in his or her speech means involved the audience's emotions. Pathos may include appeals to hearer or interlocutor satisfies, imaginations, hopes, but also in a certain situation involves fear and worries. Initially, 'Expressive using Pathos' is the speaker intention when the speaker expresses his or her feeling or expresses a certain attitude using appeals to audience's emotions.

The researcher found 10 utterances of 'Expressive using Pathos' in Zakir Naik's speech in the three videos, but the researcher provided only 5 samples which further will be described in the detail (See appendix).

Utterance no. 3

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?"

Zakir Naik : "Masha Allah, sister that is very good question."

Zakir Naik : "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."

The speaker, Zakir Naik <u>appreciates</u> the interlocutor by saying "**Masha Allah, sister that is very good question**" after the interlocutor explains her belief and delivers the question to Zakir Naik. In addition, after the speaker appreciates the interlocutor, then the speaker reports the interlocutor's belief and question. It means Zakir Naik as the speaker priorities the <u>satisfaction of the interlocutor</u> first.

Utterance no. 14

Zakir Naik : "Hope the answer your question sister."

Interlocutor : "But umm, actually I believe in God. But why to be a Moslem the Syahadah include Mohammad in it?"

Zakir Naik : "Very good question."

Zakir Naik : "Because if you only believe in God, there are various explanation 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 provided in all the Scriptures. He has been provided 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."

Zakir Naik <u>appreciates</u> the interlocutor by saying "Very good question" after the interlocutor explains her belief and delivers the question to Zakir Naik. In addition, after the speaker appreciates the interlocutor, then the speaker gives the explanation. It means Zakir Naik as the speaker priorities the <u>satisfaction of the</u> <u>interlocutor first</u>.

Utterance no. 33

- Zakir Naik : "that will help you, Insha Allah."
- Interlocutor : "Okay."
- Zakir Naik : "Thank you, sister!"

Interlocutor : "Thank you!"

The speaker utters <u>thanking</u> by saying "**Thank you, sister!**" after committing and obtaining the interlocutor's reply by saying "okay". The speaker utters thanking because the interlocutor agrees with the speaker's suggestion. It deals with the <u>interlocutor's satisfaction</u>.

Utterance no. 61

- Zakir Naik : "If you and I give, I know we can make a mistake. Same while you asking the name given a 'Father'."
- Interlocutor : "Yeah, in Christian we call 'Father'."
- Zakir Naik : "In Christian, you say 'Father', in... In Qur'an there are big word for father; is 'abb'. It' very easy, but Almighty Allah Subhanahu Wa Ta'ala purposely don't use the word 'abb', because it will be misunderstood. **Otherwise, the word is good,** but the Christians starting misunderstanding that Jesus Christ Peace be Upon Him is His begotten son."

Zakir Naik in this chance <u>does not blame totally about the Christians' belief</u> <u>of the word 'Father'</u>, but he expresses "**Otherwise the word is good**". In addition, before he utters this expression, he explains and compares first the word 'father' with the word with the word 'abb' in the Qur'an and. Further, he explains Almighty Allah Subhanahu Wa Ta'ala purposely don't use the word 'abb', because it will be misunderstood. By explaining and <u>expressing</u> "**Otherwise the word is good**" first, then he encourages his statement by saying "But Christians starting misunderstanding that Jesus Christ Peace be Upon Him is His begotten son". It means Zakir Naik <u>priorities pathos first</u> than his statement.

Utterance no. 130

Zakir Naik : "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; 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. **Hope they answer the question, sister!**" In the end of his speech, Zakir Naik gives <u>leave-taking</u> to the interlocutor by saying "**Hope they answer the question, sister!**" after his explanation, conclusion, and his suggestion. It means he does not forget to <u>express pathos</u> to the interlocutor to giving <u>good expression</u> in the last impression in his speech.

9. Declarative using Ethos

As stated by Searle about declarations. Declarations alter the external status or condition, or change the state of affairs and perform an action by making an utterance; like naming, appointing, and announcing. The researcher used the indicator verbs such as name, sentence, and announce when he analyzed directives illocutionary acts. While 'Ethos' refers to the speaker's credibility. Then, the speaker may build trust in this action, informs beliefs or practices of a community. Again, Ethos is an appeal to the authority or honesty of the speaker. It refers to charm and credibility, and even the power or status of the speaker. Initially, 'Assertive using Ethos' is the speaker intention when the speaker asserts a proposition to be true using speaker's credibility. Initially, 'Declarative using Ethos' is the speaker alters the external status or condition, or change the state of affairs and perform an action by making an utterance using speaker's credibility.

The researcher found 7 utterances of 'Declarative using Ethos' in Zakir Naik's speech in the three videos, but the researcher provided only 6

samples due the number 128 has similar or monotonous topic with other.

The other utterances further will be described in the detail (See appendix).

Utterance no. 19

- Interlocutor : "So, can I conclude that if I am become a Muslim; eh, no. I am also a Christian."
- Zakir Naik : "Not you are a Christian. You believe in Jesus Christ Peace be upon Him."

Zakir Naik as the speaker announces by saying "Not you are a Christian.

You believe in Jesus Christ Peace be upon Him". There are two points of the speaker's announcement. First, he <u>announces</u> that because not is the interlocutor a Christian. Second, he <u>announces</u> that the interlocutor believes in Jesus Christ. Zakir Naik in this chance brings his <u>credibility</u>.

Utterance no. 85

- Zakir Naik : "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'. You see my lecture 'Media and Islam; War or Peace."
- Interlocutor : "So, Islam is now revenge?"
- Zakir Naik : **"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."**

Zakir Naik as the speaker announces by saying "They told the lie that there

are weapons of mass destruction. They told the lie; there are no weapons of

mass destruction". There are two sentences of the speaker's announcement, but

only one point. The point that he announces "There are no weapons of mass destruction". Zakir Naik in this chance brings his <u>credibility</u>.

Utterance no. 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".

Zakir Naik announces in three points in these sentences. First, he announces

that Anyone who saved that I followed not my will but the will of Almighty

God, he's a Muslim. Second, he announces that the interlocutor believes in Jesus

Christ. Zakir Naik in this chance brings his credibility.

Utterance no. 121 and 122

"We Muslim Masha Allah, we are circumcised. Majority of the Christians are uncircumcised."

"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."

Zakir Naik announces in three points in these sentences. First, he announces

that Muslims are circumcised. Second, he announces that Majority of the Christians

are uncircumcised. Third, he <u>announces</u> that he is more Christian than the Christian

themselves. In this chance, Zakir Naik brings his credibility.

Utterance no. 124

"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's 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. 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."

Without a doubt, Zakir Naik <u>brings his ethos</u> in his <u>announcement</u> by saying "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". The phrase "We Muslims are more Christian than the Christian themselves" becomes a great declaration which Zakir Naik delivers in this speech.

10. Declarative using Pathos

Utterance no. 94

Zakir Naik army?"	: "Brother, give me a reply. Which army came to Indonesia? Which
Interlocutor	: "Netherland and United Kingdom"
Zakir Naik	: "Were they Muslims? They were Christians."

In this chance, Zakir Naik <u>declares</u> by saying "Were they Muslims? They were Christians". There are two points of the announcement he is carrying. First is the question "Were they Muslims?". Then the second phrase <u>carries his</u> <u>credibility in history</u>, but it does not call support yet since he does not give the detail. He carries ethos by saying "They were Christians" is the main point he is intending to reveal.

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.

	Assertive	Directive	Commissive	Expressive	Declarative
Ethos	4, 7, 10, 40,	23, 24, 29,	12, 22, 28,		19, 85, 111,
	43, 47, 48, 51,	30, 84, 87,	32, 107,	-	121, 122,
	54, 56, 57, 58,	119, 129.	108, 125.		124, 128.
	59, 60, 62, 63,				
	64, 66, 68, 72,				
	73, 76, 82, 83,				
	86, 103, 104,				
	105, 106, 109,	_ /	6		
	113, 114, 115,				
	116, 118, 127.				
Pathos	49, 52, 97.	1, 2, 5, 9,	6, 8.	3, 13, 14,	94
		16, 25, 26,		33, 35, 61,	
		27, <mark>31</mark> , <mark>34</mark> ,		71, 74, 99,	
		36 <mark>, 3</mark> 7, 38,		130.	
		3 <mark>9, 4</mark> 1, 42,			
		4 <mark>4,</mark> 45, 46,			
		5 <mark>3,</mark> 65, 75,			
		7 <mark>7,</mark> 78, 80,			
		81, 89, 90,			
		92, 93, 96,			
		98, 100,			
		101, 102.			
		,			
Logos	11, 15, 17, 18,		1 1		
	20, 21, 50, 55,		-	-	-
	67, 69, 70, 79,				
	88, 91, 95,				
	110, 112, 117,				
	120, 123, 126.				

 Table 4.2a Overall List of Number of Utterances of Illocutionary Acts

 Combined with the Modes of Persuasion in Zakir Naik's Speech

Analysis:

From the table **4.2a** above, the researcher makes an overall list of the number of utterances of illocutionary acts combined with the modes of persuasion in Zakir Naik's speech to overview the data before he transfers into percentage frequencies. Initially, the total utterance of illocutionary acts combined with modes of persuasion performed in Zakir Naik's speech is **130 utterances**.

- Assertive using Ethos can be found in 36 utterances in the number:
 4, 7, 10, 40, 43, 47, 48, 51, 54, 56, 57, 58, 59, 60, 62, 63, 64, 66, 68,
 72, 73, 76, 82, 83, 86, 103, 104, 105, 106, 109, 113, 114, 115, 116,
 118, and 127.
- Assertive using Pathos can be found in 3 utterances in the number:
 49, 52, and 97.
- Assertive using Logos can be found in 21 utterances in the number:
 11, 15, 17, 18, 20, 21, 50, 55, 67, 69, 70, 79, 88, 91, 95, 110, 112, 117, 120, 123, and 126.
- 4. Directive using Ethos can be found in 8 utterances in the number:

23, 24, 29, 30, 84, 87, 119, and 129.

5. **Directive using Pathos** can be found in **35 utterances** in the number: 1, 2, 5, 9, 16, 25, 26, 27, 31, 34, 36, 37, 38, 39, 41, 42, 44, 45, 46, 53,

65, 75, 77, 78, 80, 81, 89, 90, 92, 93, 96, 98, 100, 101, and 102.

6. Commissive using Ethos can be found in 7 utterances in the number:

12, 22, 28, 32, 107, 108, and 125.

7. Commissive using Pathos can be found in 2 utterances in the number

6 and 8.

- 8. **Expressive using Pathos** can be found in **10 utterances** in the number: 3, 13, 14, 33, 35, 61, 71, 74, 99, and 130.
- 9. Declarative using Ethos can be found in 7 utterances in the number:

19, 85, 111, 121, 122, 124, and 128.

10. Declarative using Pathos can be found in 1 utterance in the number

94.

Table 4.2b Ov	erall frequencies of All Extract of Illocutionary Acts Combined	ł
with Modes of	Persuasion Performed in Zakir Naik's Speech	

No.	Types	Utterances	Percentage
1.	Assertive using Ethos	36 times of 130	27.69%
2.	Assertive using Pathos	3 times of 130	2.31%
3.	Assertive using Logos	21 times of 130	16.15%
4.	Directive using Ethos	8 times of 130	6.15%
5.	Directive using Pathos	35 times of 130	26.92%
6.	Commissive using Ethos	7 times of 130	5.38%
7.	Commissive using Pathos	2 times of 130	1.54%
8.	Expressive using Pathos	10 times of 130	7.69%
9.	Declarative using Ethos	7 times of 130	5.38%
10.	Declarative using Pathos	1 time of 130	0.77%

Notes :

Total utterance = 130 utterances

Percentage of each type =(n/130*100%) (with n = amount of each type)

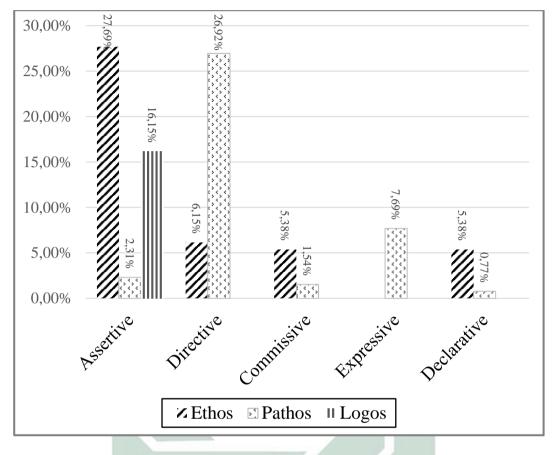
Total accuracy depends on decimal integration = **99,98%**

Method = (27.69%+2.31+16.15%+6.15%+26.92%+5.38%+1.54%+7.69%+5.38%+0.77%)

Analysis:

From the table **4.2b** above, the researcher **provides 4 columns**. The first **column provides the number** of illocutionary acts combined with the modes of persuasion. The second column provides the types of illocutionary acts combined with the modes of persuasion. The third column provides the amount of utterance of each type of illocutionary acts combined with the modes of persuasion. The fourth column provides the percentage of the utterance of each type of illocutionary acts combined with the modes of persuasion.

Diagram 4.2 Overall Frequencies in Percentage of All Extract of Illocutionary Acts Combined with Modes of Persuasion Performed in Zakir Naik's Speech



From diagram **4.2** above, the researcher provides better visualization in bar diagram. The researcher provides frequencies in the percentage of 10 types of illocutionary acts combined with modes of persuasion. First, **Assertive using Ethos is 27.69%**; second, **Assertive using Pathos is 2.31%**; third, **Assertive using Logos is 16.15%**; fourth, **Directive using Ethos is 6.15%**; fifth, **Directive using Pathos is 26.92%**; sixth, **Commissive using Ethos is 5.38%**; seventh **Commissive using Pathos is 1.54%**; eighth, **Expressive using Pathos is 7.69%**; ninth, **Declarative using Ethos is 5.38%**; and the last, **Declarative using Pathos is 0.77%**.

CHAPTER 5

CONCLUSION AND SUGGESTION

In this chapter, the researcher shows the conclusion and suggestion dealing with the findings of this research.

5.1. Conclusion

The researcher found 10 types of illocutionary acts combined with modes of persuasion as context used in Zakir Naik's speech. They are Assertive using Ethos, Assertive using Pathos, Assertive using Logos, Directive using Ethos, Directive using Pathos, Commissive using Ethos, Commissive using Pathos, Expressive using Pathos, Declarative using Ethos, and Declarative using Pathos.

Sequentially, from the most often till the less amount of the illocutionary acts in the context of persuasion used in Zakir Naik's speech could be seen that Assertive using Ethos utters 36 times of 130 utterances which is 27.69%, Directive using Pathos utters 35 times of 130 utterances which is 26.92%, Assertive using Logos utters 21 times of 130 utterances which is 16.15%, Expressive using Pathos utters 10 times of 130 utterances which is 7.69%, Directive using Ethos utters 8 times of 130 utterances which is 6.15%, Commissive using Ethos utters 7 times of 130 utterances which is 5.38%, similar with Declarative using Ethos utters 7 times of 130 utterances which is 5.38%, then Assertive using Pathos utters 3 times of 130 utterances which is 5.38%, then Assertive using Pathos utters 2 times of 130 utterances which is 2.31%, Commissive using Pathos utters 2 times of 130 utterances which is 1.54%, and the last Declarative using Pathos utter 1 time which

is 0.77%.

Initially, Holmes in Pramithasari (2013) said: "we use language differently and it has a purpose". In the diagram could be seen in contrast that Zakir Naik used 3 dominant types of 10 types of illocutionary act combined with modes of persuasion in his speeches. They are Assertive using Ethos, Directive using Pathos, and Assertive using Logos as his favorite rhetoric in his speeches (See diagram 4.2).

Since the researcher chose dr. Zakir Naik's speech as the object, the researcher believed that "everyone uses persuasion in different ways depends on the intention to be conveyed". The researcher also believes that "there are relationships between rhetoric and pragmatics". Rhetoric relies on an orator in using words to achieve a goal, exactly in the modes of persuasion proposed by Aristotle of ethos, pathos, and logos. Similarly, pragmatics studies speaker meaning in achieving a goal; exactly in Searle's illocutionary acts of assertive, directive, commissive, expressive, and declarative. Both the pragmatics and the rhetoric are useful and valuable as persuasive device, especially on speech. Further, the researcher applied discourse analysis using both discipline studies of persuasion as theories in order to investigate Zakir Naik's speech.

5.2. Suggestion

Based on the result of this research designed to qualitative and quantitative analysis which intensively analyzed in numerical besides on descriptive paragraph analysis, the researcher suggests to any student who want to use the same design on

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a qualitative and quantitative approach to broader the analyzes on descriptive paragraphs text analysis that only focuses on numerical. Regarding pragmatics studies how people use language within a context and why they use language in particular ways. Then, the researcher suggests to the student to use another object in spite of the three data of the researcher uses or other speech of another person. The last, the researcher hopes that this research will be useful for English Department, especially to student or researcher in State Islamic University of Sunan Ampel Surabaya.



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APPENDIX

1.a The Transcript of Speech 1: "Anastasya Ingin Tahu NABI MANA YANG HARUS DIIKUTINYA - DR. ZAKIR NAIK"

Zakir Naik: "Can we hear non-Muslim question? Non-Muslim sister who like to ask the question?"

Anastasya: "I am a non-Muslim"

Zakir Naik: "Yes sister, most welcome!"

Anastasya: "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?"

Zakir Naik: "Masha Allah, sister that is very good question. 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. Correct sister, is that you believe?"

Anastasya: "Yeah"

Zakir Naik: "Now sister I give you a solution which satisfy all. 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 to believe only Jesus Christ Peace be upon Him you don't have to believe in Prophet Muhammad Peace be upon Him. 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. So, if you choose to become a Muslim, you will not respect all the Prophets, but if you choose to be a Christian, you will not respect Prophet Muhammad Peace be upon Him. Sister, will you respect all the Prophet or not?"

Anastasya: "Yes"

Zakir Naik: "So, the only where you can respect all the Prophet is by accepting Islam. 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. So if you accept Islam, the only will you can respect all the Prophet; is by becoming a Moslem, 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. Hope the answer your question sister."

Anastasya: "But umm, actually I believe in God. But why to be a Moslem the Syahadah include Mohammad in it?"

Zakir Naik: "Very good question. Because if you only believe in God, there are various explanation of God""

Anastasya: "Yeah"

Zakir Naik: "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 provided in all the Scriptures. He has been provided in the scripture of the Jews, he has been provide in the scripture of the Christians, he has been provide in the scripture of the Hindus, and all the scriptures says that the last Messenger to come is Prophet Muhammad Peace be upon Him. 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. Correct? There are no trinity mentions in the Bible."

Anastasya: "No"

Zakir Naik: "While the Christians believe, they confuse; same with the Jews, same with the Hindus. 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."

Anastasya: "So, can I conclude that if I am become a Muslim; eh, no. I am also a Christian..."

Zakir Naik: "Not you are a Christian. You believe in Jesus Christ Peace be upon Him. Because Jesus Christ never teach Christianity, sister. The word 'Christianity' does not exist everywhere in the Bible. This word 'Christian' only occurs one in the Bible in the books of Acts where the people of Antioch nicknamed the followers of Christ as Christian. Jesus himself did not call himself a Christian, we know that."

Anastasya: "Yeah, I know."

Zakir Naik: "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."

Anastasya: "Okay."

Zakir Naik: "And you have to respect all the Messengers; Abraham, Moses, Jesus, Muhammad Peace be upon Them all."

Anastasya: "Okay."

Zakir Naik: "Would you like to become a Muslim?"

Anastasya: "Not yet, hahaha."

Zakir Naik: "Would you like to become a Muslim?"

Anastasya: "I am not ready yet to declare anything."

Zakir Naik: "Okay, that agree to sister you better read more."

Anastasya: "Okay."

Zakir Naik: "And you can hear my video cassettes; but once you convinced don't delay. If you're convinced don't delay, we don't know how long will we live."

Anastasya: "Okay."

Zakir Naik: "But get convinced and then accept. Don't accept without convincing, without link and verse. Once you're convinced that God is one and you're convinced Prophet Muhammad is the Messenger, accept Islam. Later on, knowledge will come practice, will come the secondary; 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; my request to you would be accept fast, don't delay; but if you are not convinced, don't accept."

Anastasya: "Okay, I'm not convinced yet."

Zakir Naik: "So, when you convinced, read. I would like you to read the translation of the Qur'an that will help you, Insha Allah."

Anastasya: "Okay."

Zakir Naik: "Thank you, sister!"

Anastasya: "Thank you!"

Zakir Naik: "Can we have the next question from the non-Muslim, brother here?"

2.a The Transcript of Speech 2: "Dr. Zakir Naik TERTANTANG DENGAN Pertanyaan Pemuda Kristen Ini"

Bona: "Assalamu'alaikum Warrahmatullahi Wabarakatuh"

Zakir Naik: "Wa'alaikumsalam Warrahmatullahi Wabarakatuh"

Bona: "(He says in Indonesian) Salam sejahtera bagi kita semua."

Zakir Naik: "Are you a Non-Muslim? Are you a Non-Muslim?"

Bona: Ah, yes! "I am a Christian."

Zakir Naik: "Oke, what is your good name, brother?"

Bona: "Yeah, my name is Bona."

Zakir Naik: "Sorry?"

Bona: "Bona."

Zakir Naik: "Bona. Oke, what is your question?"

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?"

Zakir Naik: "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."

Bona: "Yeah, because we are too small to give a name to our Creator. We are too small, I think."

Zakir Naik: "Brother, do you have a name?"

Bona: "Sorry, Mister?"

Zakir Naik: "Do you have a name?"

Bona: "My name?"

Zakir Naik: "Yes."

Bona: "Yes, my name Bona."

Zakir naik: "Why you have a name?"

Bona: "Ah, sorry?"

Zakir Naik: "Why you have a name?"

Bona: "Ah, because my parents give me a name. So, the people know me."

Zakir Naik: "If they call you... how will they call you?"

Bona: Ah, Bona. "All of people call me Bona."

Zakir Naik: "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?"

Bona: "But the problem..."

Zakir Naik: "Wait, wait. Come to your question. In Arabic we say Allah, in Hebrew we say Elah, why do we fight? I do agree with you; we should not fight of a naming of Almighty God. 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...". You can call Allah by any Name, but it should be a Beautiful Names; it should be a Name He is giving Himself. We cannot give our own Name to Allah; because you correctly said 'He Superrior'. Who are we who given name to Allah? That's the reason we call Allah by the name Allah has given Himself. 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."

Bona: "So, Mister..."

Zakir Naik: "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. So, Almighty God Himself has given these Names. If you and I give, I know we can make a mistake. Same while you asking the name given a 'Father'."

Bona: "Yeah, in Christian we call 'Father'."

Zakir Naik: "In Christian you say 'Father', in... In Qur'an there are big word for father; is 'abb'. It' very easy; but Almighty Allah Subhanahu wa Ta'ala purposely don't use the word 'abb', because it will be misunderstood. Otherwise the word is good, but the Christians are misunderstanding that Jesus Christ Peace be Upon Him is His begotten son. 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. Begotten son means, you have sex with someone then the son is born. So, how can you use this word to Almighty God? You're humiliating him. 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. So because this word was misunderstood. 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'. 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. Hope they answer the question, brother."

Bona: "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..."

Zakir Naik: "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. 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. Hope the answer they question, brother."

Bona: "So, why Muslims have to make a war to Christians and also Jews? Why Muslims have to make a war?"

Zakir Naik: "Why Muslims have to make a war?"

Bona: "Yeah, as we can see in this world, Muslims always make a war to Christians because just naming problem. When we says Jesus, Muslims also..."

Zakir Naik: "Brother, brother; you ask the question, don't give a lecture here. You ask the question, why do Muslim make a war; make a war with the Christians."

Bona: "Yeah, and also Jews."

Zakir Naik: "Muslims that making war or Christians have making war with the Muslims, huh? You look around in the world, America have attacking Afghanistan, America and England have sending army to Irak; weapons that mass destruction, did not found, that means you don't know the news. 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."

Bona: "So... So, Islam is now revenge?"

Zakir Naik: "Listen... Listen to the answer, brother. Will you listen? No question in the forum. Correct?"

Bona: "Okay Mister, okay."

Zakir Naik: "Now you listen, and do not speak!"

Bona: "Okay Mister, thank you!"

Zakir Naik: "You're asking me, keeping on talking-talking not listening. 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'. You see my lecture 'Media and Islam; War or Peace. Today according to Chilcot report, a report that taking by UK that George Bush and Tony Blair are responsible for killing hundreds of thousands Muslim of Iraqi..."

Bona: "So, Islam is revenge?"

Zakir Naik: "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. Today what's happening? They are entering Suriah. They are interested in taking control of the oil well. 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?" 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 human being killed, because they are not accepted Christianity. Do you know that? I'm asking the question. Which Muslim army came to Indonesia? Today Indonesia has 88% Muslim. Which army came to Indonesia, brother? Give me a reply!"

Bona: "Sorry?"

Zakir Naik: "Brother, give me a reply. Which army came to Indonesia? Which army?"

Bona: "Netherland and United Kingdom"

Zakir Naik: "Uh, were they Muslims?"

Bona: "Sorry?"

Zakir Naik: "Were they Muslims? They were Christians. Today Indonesia, 88%... 88% of Indonesian, they are Muslims. The largest country with the maximum number of Muslims is Indonesia. Which Muslim army came here? So, if you find out; that is Christians who responsible for forcing on the religion. It is a misconception about the soul of Islam which my son clarified. 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. Hope, the answer your question."

Bona: "So, what about..."

Zakir Naik: "Can we've the next question, please?"

Bona: "Uh, excuse me!"

Zakir Naik: "Can we have the next question from the sister, please?"

3.a The Transcript of Speech 3: "Dr Zakir Naik Debad seru dengan Mahasiswi Kristen cerdas Amerika"

Cassidy: "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?"

Zakir Naik: "Can you mention name, sister? Please!"

Cassidy: "Cassidy."

Zakir Naik: "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. 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. We believe that he was one of the Mightiest Messenger of Allah Subhana wa Ta'ala, we believe that he was the Messiah translated Christ, we believe that he was born miraculously without any male intervention which many modern the Christians really do not believe, we believe that he gave life to the dead with God's permission, we believe that he healed those born blind and lepers with God's permission. 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. He said that He was Almighty God. 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". 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", I am ready to accept Christianity today. I am not speaking on behalf of my other Muslim brothers. In fact if you read the Bible, it's 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". 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; 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". Jesus of Nazareth 'A MAN APPROVED OF GOD' amongst you by wonders and miracles which God did bang and your witness to it. 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. Your basic question was

that Quran says we have to follow the teachings of Jesus Christ Peace be Upon Him. When Jesus Christ peace be upon him came in this world he was only sent for the Jews, only for Bani Israel. 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. 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. That's what the Bible says, that for the Quran says?

In spite of this, sister. If you read the Bible what Jesus Christ Peace be Upon Him says, if you analyze it's mentioned in the Gospel of Luke that Jesus Christ Peace be Upon Him, he was circumcised on the eighth day. We Muslim Masha Allah, we are circumcised. Majority of the Christians are uncircumcised. 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. 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's 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. 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. I can go on and on when Jesus Christ Peace be Upon Him asked that which is the first of the Commandments? He mentioned in the Gospel of Mark [12]: 29; he said "Shama ", it's a Hebrew quotation which means your "O Israel, the Lord our Israel o God is one Lord". We Muslims Masha Allah, we believe in none but one God. Majority of the Christian, they believe in Trinity; Father, Son, and Holy Ghost. 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; 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. Hope they answers the question, sister."

Audience: [Applause]

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 DIIKUTINYA - DR. ZAKIR NAIK"

Speaker: dr. Zakir Naik Interlocutor: Anastasya

No.	Utterances	Modes of Persuasion	Illocutionnary 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.	
Inter	locutor: 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	"She said that she believes in one God. The God of Prophet Ibrahim, and which Prophet would she chooses; <u>because the</u> 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."	Ethos	Assertive	 Assertive (Reporting and concluding): He reports the interlocutor's beliefs by saying "She said that". Ethos: He reports the interlocutor's utterances with the speaker's own language. 	
	"Correct sister, is that you believe?"	Pathos	Directive	Asking and giving emotion.	
Inter	Interlocutor: "Yeah"				

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	" <u>If you believe Moses Peace be upon Him and</u> you believe the God of Jews, only. Then, you don't have to believe Jesus and Prophet Muhammad Peace be upon Him. <u>So, you will not be</u> <u>fulfilling everyone. If you believe</u> 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. <u>But if</u> <u>you believe Prophet Muhammad Salallahu Alaihi Wassalam</u> and you become a Muslim, you will have to a hundred percent <u>believe in</u> all the Prophet, Abraham, Moses, Jesus, and Muhammad Peace be upon Them All."	Ethos	Assertive	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."
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.

9	"Sister, will you respect all the Prophet or not?"	Pathos	Directive	1) Directive (Asking and also Challenging). 2) He touchs 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 touchs more emotion whenever the interlocutor is a Christian (she may getting serious challenge).
Inter	locutor: Yes			
				1) Ethos: He builds the trust. 2)Assertive
	"So, the only where you can respect all the Prophet is by accepting Islam."	Ethos	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".
Inter	locutor: "But umm, actually I believe in God. But why to be a M	Ioslem the Sy	ahadah include l	Mohammad in it?"

14	"Very good question."	Pathos	Expressive	He appreciates the quality of interlocutor's question.
	"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			He answers and gives statement that only Prophet Muhammad explains the God clearly by giving
15	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."	Logos	Assertive	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.
	"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."			
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).

	"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."	Logos	Assertive	He asserts and also concludes all of his statements in this answer (datum 15 until 17 above) and also giving some supports.
Inter	rlocutor: "So, can I conclude that if I am become a Muslim; eh, n	o. 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	 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 suppots of his claim, then the illocution may tended to challenge anyone, exactly the interlocutor to check the word 'Christianity' in the Bible.
21	"This word 'Christian' only occurs one in the Bible; in the books of Acts where the people of Antioch nicknamed the followers of Christ as Christian. Jesus himself; did not call himself a Christian, we know that."	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".
Inter	rlocutor: "Yeah, I know."			

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.
Inter	rlocutor: "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)?
Inter	clocutor: "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.
Inter	rlocutor: "I am not ready yet to declare anything."			
_	"Okay, that agree to sister you better read more."	Pathos	Directive	Suggesting the interlocutor to read more.
Inter	locutor: "Okay."			-
26	"And you can hear my video cassettes; but once you convinced don't delay. If you're convinced don't delay, we don't know how long will we live."	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.
Inter	rlocutor: "Okay."			
27	"But get convinced and then accept. <u>Don't accept without</u> <u>convincing</u> , without link and verse. <u>Once you're convinced</u> <u>that God is one and you're convinced Prophet Muhammad is</u> <u>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'are being convinced, whether by impresses, facts, or both). 2) Directively suggesting the interlocutor to accept Islam.

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.
Inter	locutor: "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	 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.
Inter	locutor:"Okay."			
33	"Thank you, sister!"	Pathos	Expressive	Clearly it is thanking expressive.
Inter	locutor: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	Illocutionnary Acts	Notes/ Reasons	
Inter	locutor: "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	
Inter	locutor: "(He says in Indonesian) Salam sejahtera bagi kita sem	ua."			
36	"Are you a Non-Muslim? Are you a Non-Muslim?"	Pathos	Directive	He simply asking about the locutor's religion.	
Inter	locutor: "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	
Inter	locutor: "Yeah, my name is Bona."	·			
38	"Sorry?"	Pathos	Directive	The speaker here doesn't apologize but asks the interlocutor to repeat his answer.	
Inter	locutor:" Bona."				
39	Bona. Oke, what is your question?	Pathos	Directive	Simply ask the interlocutor to feel free to ask the question.	
T ,	later le suten "Dense And Leme a student in universita en deux sucction in the news of Allah it's some from Arsh, and Elah en Elahier en Elai it's some				

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?"

				1
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.
Inter	locutor: "Yeah, because we are too small to give a name to our G	Creator. We a	re too small, I th	ink."
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
Inter	locutor: "Sorry, Mister?"			
42	"Do you have a name?"	Pathos	Directive	Now, the speaker repeating as the interlocutor's want.
Inter	locutor: "My name?"			
43	"Yes"	Ethos	Assertive	Firmly he says 'yes'
Inter	locutor: "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'
Inter	locutor: "Ah, sorry?"			
45	"Why you have a name?"	Pathos	Directive	The speaker repeated firmly with asking
Inter	locutor: "Ah, because my parents give me a name. So, the peopl	e know me."		
	"If they call you how will they call you?"	Pathos	Directive	Asking with try to build analogy
Inter	locutor: "Ah, Bona. All of people call me Bona."			
	"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.
Inter	locutor: "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

	"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	Logos	Assertive	The speaker states and gives supports in the Qur'an
	Husnaa"; "Say; Call upon Allah, or call upon Rahman: by whatever name you call upon Him; to Him belong the Most Beautiful Names"	Logos	Abbertive	The speaker states and gives supports in the Qar 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 Superrior'."	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.
	"Like in the Qur'an, there are various attributes given to			
	Allah; Ar-Rahman, Ar-Rahim, Al-Hakim; Most Merciful,	T	A (*	TT A ALL THE A
	Most Gracias, Most Wise; He has given; Who are we to give	Logos	Assertive	He stating and giving supports
	Him? You're perfectly right. So, these other Names given by Allah in the Glorious Qur'an."			
	locutor: "So, Mister"			
me	"This Glorious Qur'an is the last and final Revelation of			
56	Almighty God which was reveal for the last and final	Ethos	Assertive	He asserts and tries to build credibility
	Revelation for the all of Human Kind. "	Luios	715561176	The asserts and thes to build createning
	"So, Almighty God Himself has given these Names."	Ethos	Assertive	He asserts and tries to build credibility
	"If you and I give, I know we can make a mistake. Same while	Ethos	Assertive	Gives clear reason, builds credibility, but no
50	you asking the name given a 'Father'."	Luios	Assertive	support yet
Inter	locutor: "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.

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
	"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
	"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
	"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.."

"Brother, in my lecture I clearly told you we prefer calling 72 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
Inter also.	locutor: "Yeah, as we can see in this world, Muslims always mail."	ke a war to C	hristians becaus	e just naming problem. When we say Jesus, Muslims
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.
Inter	locutor: "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
Inter	locutor: "So So Islam is now revenge?"			
	"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
	locutor: "Okay Mister, okay."			
81	"Now you listen, and do not speak!"	Pathos	Directive	Firmly asking to the interlocutor

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		
Inter	Interlocutor: "So, Islam is now revenge?"					
	"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.		
	"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.
Inter	rlocutor: "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.
Inter	rlocutor: "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
	"Today Indonesia, 88% 88% of Indonesian, they are			
95	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.
	"So, go back and read history! you'll come to know that Islam			
98	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
Inter	rlocutor: "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.
Inter	rlocutor: "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	Illocutionnary Acts	Notes/ Reasons			
Inter	nterlocutor: 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			
Inter	locutor: "Cassidy."	-					
	"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.			
	"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	"We believe that he was one of the Mightiest Messengers of Allah Subhana wa Ta'ala, we believe that he was the Messiah translated Christ, we believe that he was born miraculously without any male intervention which many modern the Christians really do not believe, we believe that 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.			

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</u> Christianity today."	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.

	"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
	"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
	"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".
	"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).

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
	"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.
	"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.
	"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).

	"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.
	"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
	"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.
	"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".

	"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]				