RHETORICAL STRATEGY PORTRAYED IN INTERFAITH DEBATE OF RAVI ZACHARIAS INTERNATIONAL MINISTRIES

THESIS

By:

Mubrizatul Ilmi

NIM 15320057

ENGLISH LITERATURE

STATE ISLAMIC UNIVERSITY OF MAULANA MALIK IBRAHIM MALANG

2019

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

RHETORICAL STRATEGY PORTRAYED IN INTERFAITH DEBATE OF RAVI ZACHARIAS INTERNATIONAL MINISTRIES

THESIS

Presented to

Universitas Islam Maulana Malik Ibrahim Malang

In partial fulfillment of the requirement for the degree of Sarjana Sastra

By:

Mubrizatul Ilmi

NIM 15320057

Advisor:

Agwin Degaf, M.A

NIP 19880523 201503 1004

ENGLISH LITERATURE

STATE ISLAMIC UNIVERSITY OF MAULANA MALIK IBRAHIM MALANG

2019

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

CERTIFICATE OF THESIS AUTHORSHIP

Name : Mubrizatul Ilmi

NIM : 15320057

Department : English Literature

I clarify that the thesis I wrote to fulfill the requirement for Sarjanah Sastra (S.S) entitled *The Rhetorical Strategy Portrayed in Interfaith Debate of Ravi Zacharias International Ministries* is my original work. It does not incorporate any material preciously written or published by another author. Hence, I am responsible for the authenticity of my thesis.

Malang, December 30th 2019

The researcher

Mubrizatul Ilmi

15320057

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

APPROVAL SHEET

This to certify that Mubrizatul Ilmi's thesis entitled "Rhetorical Strategy Portrayed in Ravi Zacharias International Ministries (RZIM) Debate" has been approved for thesis examination at the Faculty of Humanities, States Islamic University of Maulana Malik Ibrahim of Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S.).

Malang, 30 Desember 2019

Approved
by Advisor

AgwinDegaf, M.A
NIP 198805232015031004

Acknowledged by
The Head of English Literature
Department

Rina Sari, M.Pd.
NIP 197506102006042002

The Dean of Humanities Faculty
States Islamic University ofMaulana Malik Ibrahim of Malang

Dr. Hj. Syafiyah, M.A
NIP 196609101991032002

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

LEGITIMATION SHEET

This is to certify that Mubrizatul Ilmi's thesis entitled *"Rhetorical Strategy Portrayed in Ravi Zacharias International Ministries (RZIM) Debate"* has been approved by the thesis Advisor for further approval by Board of Examiners as the requirement for the degree of *Sarjana Sastra* (S.S).

Malang, 30 December 2019

The Board of Examiners		Signatures
1. Dr. Hj. Rohmani Nur Indah, M.Pd. NIP 19760910 200312 2 002	(Main Examiner)	
2. Agus Eko Cahyono, M.Pd NIP 19820811 201101 1 008	(Chairman)	
3. Agwin Degaf, M.A. NIP 19880523 201503 1 004	(Advisor)	

Approved by
The Dean of Humanities Faculty

Dr. Hj. Syafiyah, M.A.
NIP 196609101991032002

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

MOTTO

"Every human being does not escape from the mistake, and the best of them is who repent."

(HR. Ibnu Majah)

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

DEDICATION

This thesis is primarily dedicated to:

My beloved mother, Kapsa, and my dearest father, Lalik Marngali who always accompany, pray, support, and love me more. For my lovely brother and sister, thank you so much for accepting me and coloring my life.

-Be in love with my big family and friends-

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

ACKNOWLEDGMENTS

Bismillahirrahmanirrahim...

All my praise is to Allah SWT, the Lord of the universe. On a whim and his mercies so that I can finish writing this thesis. Thank you, O Messenger of Allah, Muhammad SAW. How beautiful your guidance is.

This thesis will never be completed without some contributions and supports from many people. Thus, my deepest gratitude is expressed to the Rector of UIN Malang Prof. Dr. Abdul Haris, M.Ag, for his leadership who upholds the intellectual value. Besides, I thank the Dean of the Humanities Faculty, Dr. Hj. Isti'adah, M.A. and The head of Department, Mrs. Rina Sari, M.Pd for her valuable guidance and suggestions are given to me.

Furthermore, I would like to express my profound gratitude to many people who contribute and motivate me to complete this thesis. Thanks to Sir Agwin Degaf, M.A, as my advisor for his valuable guidance and suggestions and given inspires me to get better critical thoughts and ideas in completing this thesis.

Thanks to My dearest father, mother, and my big family for giving me endless love, care, affection, eternal pray, and guidance. For my best friends who always support me and teach me the meaning of caring. Thanks for everything. Thanks for accepting me. May Allah bless you with endless happiness!

I realize that this thesis would not be perfect. Therefore, constructive suggestions and critics from all readers are needed. The researcher expects this thesis would be useful, especially to the next researcher who investigates rhetorical strategy in any different area.

Alhamdulillahirobbil 'Alamiin...

The writer

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

ABSTRACT

Ilmi, Mubrizatul. 2019. ***Rhetorical Strategy Portrayed In Interfaith Debate of Ravi Zacharias International Ministries.*** Minor Thesis (*Skripsi*). Department of English Literature, Faculty of Humanities, State Islamic University of Maulana Malik Ibrahim of Malang.

Advisor : Agwin Degaf, M.A.

Keywords : Rhetorical Strategy, Interfaith Debate, Tawhid and Trinity

Religion blasphemy often occurs in Indonesia. It is not because of physical violence or disturbing terror occurred, but it causes the use of discourse which is not appropriate. Today, many preachers experience the case because of a speech. Therefore, in conveying an argument, the speaker needs to have a suitable strategy to support their argument. In this study, the interfaith debate is the object of research because the researcher is interested in knowing what strategies are used by speakers to explain their religious doctrine.

The purpose of this study is to describe and analyze the strategies used by debate candidates to influence the audience and support their arguments. The second objective is to find out how the speaker uses the strategy to improve the quality of their arguments. Data and data source in this study is the utterances of the two debate candidates in the presentation and refutation sessions, those are Dr. Nabeel Qureshi and Dr. Shabir Ally. The data is collected by watching the debate live-streaming video, transcribing, selecting the appropriate data, and grouping them according to their respective categories.

The data were analyzed using qualitative analysis to determine the categories and ways of applying rhetorical strategies. The result of the study after analyzing and discussing the data is not all of the rhetorical strategies offered by Van Dijk used by the speaker. In the presentation session, the categories used by the two speakers were *actor description, authority, burden, consensus, empathy, evidentiality, example/illustration, fallacies, humanitarianism, implication, lexicalization, norm expression, number game, populism, reasonableness, religion self-glorification*, and *victimization*. While in the refutation session, the categories used are *evidentiality, example / illustration, norm expression, number game, reasonableness,* and *religion self-glorification*. Both speakers used the same method in applying the strategy in both sessions. However, the most dominant strategy used is the *evidentiality* category.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

ABSTRAK

Ilmi, Mubrizatul. 2019. ***Rhetorical Strategy Portrayed In Interfaith Debate of Ravi Zacharias International Ministries*.** Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing **: Agwin Degaf, M.A.**

Keywords : Rhetorical Strategy, Interfaith Debate, Tawhid and Trinity

Kasus penistaan agama kerap kali terjadi di Indonesia. Bukan disebabkan karena terjadi sebuah kekerasan fisik atau pun teror yang meresahkan, melainkan karena penggunaan wacana yang kurang tepat oleh penutur. Saat ini, banyak penceramah yang mengalami kasus tersebut karena sebuah wacana. Oleh karena itu, dalam menuturkan sebuah argumen, pembicara perlu memiliki strategi yang cocok untuk mendukung argumen mereka. Dalam penelitian ini, debat antar agama menjadi objek penelitian karena ketertarikan peneliti untuk mengetahui strategi apa saja yang digunakan oleh pembicara untuk menjelaskan doktrin Agama mereka.

Tujuan penelitian ini adalah untuk mendeskripsikan dan menganalisis strategi yang digunakan kandidat debat untuk mempengaruhi audiens dan mendukung argumen mereka. Tujuan kedua adalah untuk mengetahui bagaimana pembicara menggunakan strategi tersebut dalam meningkatkan kualitas argumen mereka. Data dan sumber data dalam penelitian ini adalah tuturan kedua kandidat debat dalam sesi *presentation* dan *refutation*, yaitu Dr. Nabeel Qureshi dan Dr. Shabir Ally. Data dikumpulkan dengan cara menonton video live-streaming debat tersebut, mentranskrip, memilih data yang sesuai, dan mengelompokkannya sesuai dengan kategori masing-masing.

Data dianalisis menggunakan analisis kualitatif untuk menentukan kategori dan cara pengaplikasian strategi retorika. Hasil penelitian setelah menganalisis dan membahas data adalah tidak semua strategi retorika yang di tawarkan oleh Van Dijk digunakan oleh pembicara. Dalam sesi *presentation*, kategori yang digunakan oleh kedua pembicara ialah *actor description, authority, burden, consensus, empathy, evidentiality, example/illustration, fallacies, humanitarianism, implication, lexicalization, norm expression, number game, populism, reasonableness, religion self-glorification,* dan *victimization.* Sedangkan dalam sesi *refutation*, kategori yang digunakan ialah *evidentiality, example/illustration, norm expression, number game, reasonableness, dan religion self-glorification.* Kedua pembicara menggunakan cara yang sama dalam pengaplikasian strategi tersebut di kedua sesi. Namun, strategi yang paling dominan digunakan ialah kategori *evidentiality.*

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

الملخص

العلم، مبرزة. 2019. إستراتيجية البلاغة المصورة في مناظرات وزارات رافي زكريا الدولية (RZIM).

أطروحة. قسم الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الحكومية الإسلامية في مالانج.

المشرف : أغوين ديغاف، ماجستير.

الكلمات المفتاحية : الإستراتيجية البلاغية، حوار الأديان، التوحيد، الثالوث.

المسألة عن إهانة الدين قد حدث مرارا في إندونيسيا. وذلك ليس بسبب العنف الجسدي أو الإرهاب المضطرب، إنما السبب هو استخدام الخطاب غير الدقيق من قبل الخطباء. في هذا العصر، قد أصاب هذه المسألة كثيرا من الخطباء بسبب الخطاب. لذلك، يجب أن يكون للخطباء استراتيجية مناسبة في إلقاء الخطاب لتأكد خطابه. في هذا البحث، الجدل بين الأديان أصبح موضوع البحث لأن الباحثين مهتمون إلى معفة استراتيجية المستخدمة من قبل الخطباء فى شرح عقيدتهم الدينية.

الغرض من هذه البحث هو وصف وتحليل الاستراتيجيات المستخدمة من قبل النقاش المرشحين للتأثير على الجمهور ودعم حجتهم. الهدف الثاني هو معرفة كيف يستخدم المتحدثين هذه الاستراتيجية في تحسين جودة حجتهم. البيانات و مصادرها في هذه البحث هي خطاب المرشحين النقاش في جلسات التقديم والدحض. ويتم جمع البيانات عن طريق شاهد النقاش المباشر عبر الفيديو، ونسخ، واختيار البيانات المناسبة، وتجميعها وفق لفئات كل منها.

تم تحليل البيانات باستخدام التحليل النَوْعِيّ لتحديد الفئات وكيفية تطبيق الاستراتيجيات البلاغية. نتائج البحوث بعد التحليل و مناقشة البيانات ليست جميع الاستراتيجيات التي تقدمها Dijk Van في فئات التحليل الأبجدي مستخدمة من قبل المتحدثين. أما في جلسة التقديم ، الفئات المستخدمة من قبل اثنين من المتحدثين هي وصف الممثل ، السلطة ، العبء ، الإجماع ، التعاطف ، السرية ، مثال / توضيح ، مغالطات ، الإنسانية ، التضمين ، المعجم ، التعبير المعياري ، لعبة الأرقام ، الشعوبية ، المعقولية ، تمجيد الدين ، الضحية. فأما في جلسة دحض، فإن الفئة المستخدمة هي السرية ، مثال / رسم توضيحي ، تعبير نورم ، رقم لعبة ، معقولية ، و الدين تمجيد الذات. استخدم كلا المتحدثين نفس الأسلوب في تطبيق الاستراتيجية في كلتا الجلستين. ولكن ، الاستراتيجية الأكثر المهيمنة في استخدامها هي فئة السرية.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

TABLE OF CONTENTS

THESIS TITLE ii
CERTIFICATE OF THESIS AUTHORSHIP iii
APPROVAL SHEET iv
LEGITIMATION SHEET v
MOTTO vi
DEDICATION vii
ACKNOWLEDGMENT viii
ABSTRACT ix
TABLE OF CONTENTS xii

CHAPTER I: INTRODUCTION

1.1 . Background of the Study 1
1.2 . Problems of the Study 8
1.3 . Objectives of the Study 8
1.4 . Significances of the Study 9
1.5 . Scope and Limitation 9
1.6 . Definition of the Key Terms 9
1.7 . Research Method 10
1.7.1. Research Design 10
1.7.2. Data and Data Source 11
1.7.3. Research Instrument 11
1.7.4. Data Collection 11
1.7.5. Data Analysis 12

CHAPTER II: REVIEW OF RELATED LITERATURE

2.1 . Discourse Analysis 13
2.2 . Van Dijk's Models of Discourse Analysis 15
2.3 . Basic Concept of Rhetoric 17
3.1.1. Rhetorical Strategy 18
2.4 . Previous Study 28

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

CHAPTER III: FINDINGS AND DISCUSSIONS

3.1 . Findings 32
3.1.1. The presentation Session 32
3.1.2. The refutation Session 59
3.2 . Discussions 75

CHAPTER IV: CONCLUSION AND SUGGESTION

4.1. Conclusion 85
4.2. Suggestion 87

REFERENCES 88

CURRICULUM VITAE 90

APPENDIXES

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

CHAPTER I

INTRODUCTION

This chapter covers background of the study, problems of the study, objectives of the study, significances of the study, scope and limitation, and definition of the key terms. Besides, the researcher explains the research method. It consists of the research design, data and data source, research instrument, data collection, and the last one is data analysis.

1.1. Background of the Study

The race to become a winner in debate competition is very tense. Rhetoric is one strategy that often used by debaters to win their debate competition. The interfaith debate is one of the interesting debate to see what the speakers present the rhetorical strategy to be. It is also very interesting to identify and describe how the speakers apply the rhetorical strategy in explaining their religious doctrine.

In parliamentary debate, the candidates use the rhetorical strategy to convince the audiences in other to get more votes in the election. Looking at Barack Obama's political strategy, Only with the message "change", because it delivered with good rhetoric, he was elected through elections to serve as the 44th president of the United States in the 2008-2012 period (Syamsuddin, 2014: 8). However, the rhetoric doesn't apply only in political speeches, and it is used in fields or a large environment. Martha (2014) stated that rhetoric could be used in the arts, education, trade, politics, religious oratory, etc.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

The rhetorical strategy also frequently used by Muslim speakers. Dr. Zakir Naik is one of the Muslim speakers who held many debates around the world. He applied rhetorical strategy in his speech to convince the audience. The audiences' applause quantity shows that they accept and believe in Dr. Zakir Naik's speech (Niam, 2014: 6). Then again, religious sermons or debates often have a massive impact on the audience or on the adherents of the religion itself. If what speakers say can please the audience, the speakers have been successful in delivering the topic. If the speakers make a mistake, they must be ready to be a public discussion because of their lecture. The recent case happened to the famous preacher in Indonesia, Ustadz Somad, for example. Ustadz Abdul Somad's speech on the symbol of the cross became a public discussion. Some people consider his lecture as blasphemy of religion even reports this case to the police (Rouf, 2019).

The case of Ustadz Abdul Somad (UAS) with the alleged blasphemy of religion is the same article as the case that ensnared the former Governor of DKI Jakarta in 2017, Basuki Tjahaja Purnama (Rahmadi, 2017). Both of the cases are caused by spoken discourse. Therefore, the speakers are necessary to have the ability to do rhetoric when they talk to the public. The strategy of rhetoric helps the speakers to convey the argument smoothly and also can persuade the audiences even though the essence of the topic is a religion (Lucas, 2012: 300). Faith is inseparable from daily human life, while in Indonesia, there are more than six religions adopted by them. Therefore, there are many pros and cons of issues between religions.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

The religion issues are, of course, strongly controversial. It will expire on the pros and cons argumentations, even cause the heated debate. However, religion issues are often taken away as the topic of the discussion. One of the prominent institutes that implement the religion debate is RZIM. Ravi Zacharias International Ministries (henceforth RZIM) is the Institute of Christian that built by Ravi Zacharias. They have a team speaker to spread the evangelistic and apologetic foundation. The programs of RZIM are emerging Apologist program, podcast online such as *Just A Though, Let My People Think, Thinking Out Loud,* and *Just Thinking* that offers several issues and the credibility of the Christian messages (rzim.org, n.d.). Besides, they often hold an interfaith debate. Lately, the last interfaith debate is Dr. Nabeel Qureshi debates Muslim Apologist, Dr. Shabir Ally.

The researcher is interested in analyzing the content of the debate because Dr. Qureshi said in the RZIM article before the Live-streaming debate has begun, he said, "The goal of the debate is to align the misunderstanding about Trinity doctrine. It's necessary to replace with truth, and explain more deeply, clarify the wrong things about beliefs to make them adore and fall more in love with God." The researcher conducted the study in an interfaith religious debate because it is interesting to see just what they present the rhetorical strategies to persuade and explain the theological doctrine of Tawhid and Trinity to the audiences.

Dr. Shabir Ally is a Canadian Muslim preacher and represents Islam in public lectures and interfaith dialogues. He is the leader of Islamic Information

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

and Dakwah International Center and also the president of Let the Qur'an Speak, a weekly talk show that represents the appreciation, promotes understanding of Islam and Muslim and helps audiences to better understand about Islam in Toronto, while Dr. Nabeel Qureshi is a global preacher of RZIM and Christian Apologist from California (Rzim.org, 2015). Like many things, rhetoric is a useful technique when applied correctly. However, it cannot be denied; the speakers can use their rhetorical skills to engage in negative emotional debates. They will abuse the function of the rhetoric that they used in the debate.

The debate is a process of discussion involves a formal contest of convincing arguments between individuals or teams of the issues (Rybold, 2006: 12). It is an essential tool for developing public Speaking skills by discussing reasoned arguments against different perspectives on a variety of issues and expressing ideas (Rybold, 2006: 2). However, a debate is a way of conveying against argument to discuss the controversial problems by pouring thoughts without insulting, emotional appeals, or personal bias. The necessary debating skills are style, content, and strategy (Bailey, 2005: 6-27). Some techniques and content strategies that the speakers talk faster than most people can follow, on the other hand, persuasive rhetoric and intelligent answers can be judged more than logical analysis to express an argument (Newman, 2014: 3). Throughout the debate, Dr. Shabir Ally versus Dr. Nabeel Qureshi did not waste the opportunity of rhetorical skills as well as vice versa to seduce and persuade the audiences. The way to attract and satisfy in communication is a simple understanding of rhetoric.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

The rhetoric mostly applied to the debate to make sure the audience's conviction and persuade them. In changing the audience's belief, behavior, and attitude are the primary purposes of persuasion (Lucas, 2012: 300). Debates are an excellent source of learning and persuading people, especially if done between or among scholars or experts. In religion, we are familiar with debates or interfaith dialogues. Generally, the definition of debate is the art of dialogical speaking. "Debate on its essence is mutual argumentation interpersonal or between human groups to achieve victory for one party" (Hendrikus, 1991: 120). In this study, the debate discusses Christians defending the Trinity vs. Islamic opponents has, toward Tawhid's theory. Christians have argued that whether the Qur'an implies the word "Tawhid" to designate God as a single person and also Islamic Apologists have argued that whether the Bible means the word "Trinity" or even implies that God is an only person.

Rhetoric in the debate utilized to do religious doctrine propaganda, the increasing number of emerging new religions within the country that adheres to various beliefs. Theological debates take advantage of rhetoric to influence the community with language material, reviews, and style, telling convincing and tense attention to persuade the audiences. The debaters are Dr. Nabeel Qureshi versus Dr. Shabir Ally. This debate moderated by Ms. Julie Roys, who is the host of a national talk show on Moody Radio network.

Both speakers should reveal the argument and the evidence of their belief in Tawhid or Trinity. The researcher conducted the study in Religious debate

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

because it is interesting to see just what they present the rhetorical strategies to be. Both provide cons arguments of a doctrine that contains rhetoric with the assumption constructed by them to maintain their religious doctrine. During the debate, the speakers mostly persuade the audience in the presentation and refutation session to change the audiences' thoughts about Tawhid and Trinity in other to believe in their doctrines. Presentation is the process of delivering the arguments, and in one after another with the opposition as a refutation, it is the overcoming process (Austin, 2009: 261).

In conveying the arguments, the speakers should understand the principles of persuasion to invite the audiences following their beliefs with firm arguments and evidence that can convince the listeners. Lucas (2012) stated: "The more you know the rhetorical strategy to persuade listeners, the more effective you give information to affect your listeners' beliefs, attitudes, or actions." Teun A. Van Dijk (2004) proposed the rhetorical strategy framework in his paper of *The Reality of Racism on Analyzing Parliamentary Debates on Immigration.* There are several categories alphabetically used for analyzing the data. Those are Actor Description, Numbers game, Consensus, Fallacies, and others.

Some previous researchers cover the studies on rhetorical strategy. Van Dijk (2004) investigated the reality of racism using parliamentary debates as an object study. The topic debate is about immigration. This paper showed the impact of the Europeans ideology of immigrants to the discourse, for instance,

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

through the burden, numbers game, and other negative presentation which control the properties of racist discourse.

Luhukay (2007) observed President SBY's speech with Aristotle's Rhetorical approach. He found the most rhetoric advice to influence the audience From the Text of President SBY's Speech was Ethos, which aimed to grow the communicator's credibility i.e., President SBY. There are three aspects of Ethos, namely Intelligence, Character, and Goodwill.

Laeli (2013) investigated the rhetorical appeals of Aristotle used by Mahmoud Abbas on his speech at the United Nations General Assembly. This study conducted to know the rhetorical appeals used by the subject to support his argument in persuading the audiences. The result showed that Ethos dominates the other appeals, and the speaker only portrayed Pathos for six times and Logos for five times. The purpose of employing three types of rhetorical appeals is showing credibility and emphasizing his argument by providing evidence. The primary purpose of his speech is persuading audiences to create a piece and to end the war between Palestine and Israel.

Considered on the previous Studies above, the early researchers frequently focused on political issues and religious sermons. The present study identifies the rhetorical strategy in an interfaith debate using other rhetorical strategies proposed by Van Dijk, which has not been discussed by the early researchers. Van Dijk categorized analysis alphabetically on the parliamentary debate. However, the researcher portrayed analysis categories alphabetically presented by Van Dijk on

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

an interfaith debate. This study focuses on live stream debate of Dr. Nabeel Qureshi versus Dr. Shabir Ally on April 08, 2015, at Wayne State University in Detroit, Michigan, the U.S. from 6.00 p.m. - 9.00 p.m. (EDT) by the theme "*What is God really like: Tawhid or Trinity"* by using rhetorical strategy theory proposed by Van Dijk.

1.2. Research Question

The researcher categorizes the debate into two sessions of speech. Those are presentation and refutation session. The presentation is the speaker presents the argument and offers a compelling case. However, refutation is the speaker who gives an opposing argument and breaks the opponent's argument (Ericson, 2003: 60). Therefore, the research questions from this study are like:

1. How is the rhetorical strategy applied in the presentation session on the speakers' speech?
2. How is the rhetorical strategy applied in the refutation session on the speakers' speech?

1.3. Objective of the Study

According to the research question above, the writer conducts this research to answer the research question, too:

1. To identify the rhetorical strategy applied in the presentation session on the speakers' speech.
2. To describe the rhetorical strategy applied in the refutation session on the speakers' speech.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

1.4. Significance of the Study

The expected result of this study is to be used in theoretically and practically. Probably, this study is expected to give new knowledge of the readers about the rhetorical strategy proposed by Van Dijk, which may be occurring around them. It is also likely can provide more information about rhetoric for further study. Practically, anyone who watches live streaming debate videos on YouTube or other social media in which content loads rhetoric can understand what the strategy used by the speaker to persuade the listeners. Moreover, in the debate, the speaker must be able to convey the vision and mission smoothly in other to it can influence the hearer.

1.5. Scope and Limitation

Based on the research question above, this study is limited to the rhetorical strategies that are accrued in the live-streamed debate of RZIM. The debate held on April 08, 2015, at Wayne State University, U.S., with a duration of 30-45 minutes in presentation and refutation then followed by the Q&A session. This study focuses on the utterance of Dr. Nabeel Qureshi and Dr. Shabir Ally in the presentation and refutation session. It will be analyzed using the rhetorical strategy theory proposed by Van Dijk.

1.6. Definition of the Key terms

The researcher provides several important key terms of research to avoid misinterpretation and get the readers more comfortable to understand the research.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

1. Rhetoric : The strategy to make sure the audience's conviction and persuade the belief, behavior, and audience's thinking.
2. Interfaith Debate : A process of discussion involves a formal contest of convincing arguments between individuals or teams of religious issues.
3. Tawhid : The Muslim doctrine of designating God as a single person.
4. Trinity : The Christian doctrine of designating God is only one but three in persons.
5. RZIM : The Institute of Christian that built by Ravi Zacharias. They have a team speaker to spread the evangelistic and apologetic foundation. The programs of RZIM are emerging Apologist program, podcast online such as *Just A Though*, *Let My People Think*, *Thinking Out Loud*, and *Just Thinking* that offers several issues and the credibility of the Christian messages.

1.7. Research Method

Several sections in this part related to the research method. Those are Research Design, Data & Data Source, Research Instrument, Data Collection, and Data Analysis.

1.7.1. Research Design

This study employs a qualitative research methodology. According to Dudovskiy (2018), qualitative refers to non-numeric information such as audio

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

recordings and video, notes, images, text documents, and interview transcripts. The researcher analyzes the data using qualitative content analysis based on the video of the RZIM debate uploaded on YouTube. This study will be done by describing and interpreting the content to get an understanding of rhetorical strategy and to acquire the information about what they present the rhetorical approach to be.

1.7.2 Data & Data Source

The data source of this study is taken from the utterances used by Dr. Nabeel Qureshi and Dr. Shabir Ally. The primary data is the interfaith debate video of the RZIM debate uploaded on YouTube. This video is a debate organized by RZIM, the U.S. In 2015, with the theme "*What is God really like: Tawhid or Trinity."* The debate held on April 08, 2015, at Wayne State University, U.S., with a duration of 30-45 minutes in presentation and refutation then followed by the Q&A session.

1.7.3. Research Instrument

The researcher is the human instrument in qualitative research. The researcher requires setting the focus of the study, collecting the data, assessing data quality, analyzing and interpreting the data, the last is making a conclusion of the research.

1.7.4. Data Collection

The process of data collection include watching to the video, transcribing the video, taking note on the speeches in every session, selecting the data which

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

contains sentences categorized rhetorical strategy and there is no data reduction on the data collection process, and the last step is that the researcher makes sure that there is no repetition of the data.

1.7.5. Data Analysis

The data would be analyzed based on the rhetorical strategy theory. The steps to investigate the rhetorical strategy in the RZIM debate are like; firstly, the researcher categories the kinds of rhetoric in the discussion. Secondly, the researcher describes the sentence containing rhetorical strategy, thirdly, explains, and describes how the speakers use rhetorical strategy in their speeches. The last step is that the researcher makes sure that all of the data are analyzed correctly.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

CHAPTER II

REVIEW OF RELATED LITERATURE

The researcher employs several theories that are strictly fit into the study in this chapter. Those are discourse analysis, Van Dijk's Models of Discourse Analysis, the basic concept of rhetoric, and the rhetorical strategy.

2.1. Discourse Analysis

Yule (1983) stated that Discourse Analysis focuses on analyzing the language both in the form of written and oral against the user as elements of society. It concerns with the message of communication with interpreting the human use of language. Discourse is a language used in communication both oral or written language, and the analysis of discourse is addressing to interpret the language in text and conversation. Besides Discourse Analysis can be used to interpret visual material such as video on YouTube, film, advertisement, or photography that aims to get an understanding of particular perspectives through the images in the social world with analyzing the context.

The researcher employs several theories that are strictly fit into the study in this chapter. Those are discourse analysis, Van Dijk's Models of Discourse Analysis, the basic concept of rhetoric, and the rhetorical strategy.

Kinneavy (1971: 61) classifies four specific discourses. First is Expressive discourse. It is a discourse that is used as a vehicle for simple expressions of some personality aspects and indicates the massages for self-interest, such as Individual conversation, Journals, Diaries, Declaration of independence, Contracts,

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Constitution of the club. Second is Referential discourse. This is a type of discourse in which the use of language emphasizes the ability of language to designate facts by speaking. Referential discourse is categorized into three types, namely: An informative use of language, scientific method of language, and an exploratory of language. The examples of this type are exploratory dialogues, Seminar, A tentative definition of proposing a solution to the problem, News Articles, Reports, and Summaries. Third is Literary Discourse. This is a type of discourse in which the text or product as the focus of the author's imagination process. E.g., Short story, Lyric, short narrative, Limerick Ballad, Folk song, Drama, TV shows, Movies, Joke. The last is Persuasive discourse. This type of discourse is focused on the decoder, namely the recipient of the message. What is essential in this type is the encoder, reality, and language itself all become instruments of achieving some practical effects in decoders and aiming at influencing, for example, Advertising, Political speeches, Religious sermons, Legal oratory, Editorial.

Discourse refers to the rules that underlie the use of language. Assessing the language unit, it takes the knowledge of the term of Discourse Analysis. Rosidi (2007) divided Discourse Analysis Based on the paradigm of inquiry into three types. The first is *positivist discourse analysis*. This kind of discourse analysis emphasizes the truth of semantic and syntactic accuracy. It discusses the cohesion and coherence of discourse. The second is the *interpretivist discourse analysis.* This paradigm of discourse analysis associates the human as the subject and language as an object because the purpose of discourse analysis is to reveal

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

the intent and meaning of the subject's utterances. The last is *critical discourse analysis*. This paradigm gives priority to the presence of the power and individual interests in each practice. From the group classifications of discourse analysis above, it is known that critical discourse analysis is compatible with analyzing the rhetorical strategy on debates. Therefore, the researcher analyzes the rhetorical strategy on an interfaith debate based on the Critical Discourse Analysis paradigm.

2.2. Van Dijk's Models of Discourse Analysis

Van Dijk (2001) stated that Critical Discourse Analysis is different from the term of Discourse Analysis. If the research control of Discourse Analysis in semantic linguistics, grammar, or combination with other subdisciplines such as discourse psychology, then CDA is more directed towards social problems and can be combined with obtaining social sciences. Besides, CDA is a method of analysis with a critical perspective, such as analysis the discourse with attitude or other social actions (Wodak & Meyer, 2001: 96). However, CDA is a method or theory that can be applied to analyze the role of discourse in the production process, which is usually related to power or domination. This method focuses on two opposites in the social sphere. Although this method tends to support someone against inequality or something like that.

According to Van Dijk (2001), research on discourse is not only based on the analysis of the text, the production practice that generates a text should also be observed. Adequate discourse analysis requires detailed cognitive and social

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

analysis. That process of production is the social cognition model of critical discourse analysis. However, there are three level dimensions of discourse that has imaged by Van Dijk. Those are text, social cognition, and social context (Wodak & Meyer, 2001).

On the semantic level, the choice of words in discourse might have diverse perspectives. Therefore, it is needed to analyze how the text structure and strategy of discourse assert a particular theme. It belongs to the text dimension. The structure of the text involved microstructures, superstructures, and microstructures that focused on semantic, lexicon, syntactic, style, and rhetoric. On the second level dimension, Van Dijk revealed the social cognition as an essential framework to analyze discourse. Social cognition shows how the text is produced and how the social representation influences the discourse production. The forms of social representation are knowledge, attitude, and ideology.

Context is a dimension to analyze how the text is connected to the social structure, even the growing knowledge in society. Those third dimensions are the integral part that has to be studied together to get the result of discourse analysis as a whole and critical analysis. Context allows explaining what is relevant to the social situation for the speaker. Cognitive and social analysis of communicative events can be relevant. Still, contexts can lead to subjective interpretations of social situations or differences between language users in the same event or situation. Context is a model that will support the extraordinary adaptation of discourse to social conditions.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

In this case, the whole dimension above is not only controlling the nature of production through the topic choice, genre, social meaning, and soon, on the other hand, style and rhetoric are also controlled (Van Dijk, 2001: 109).

2.3. Basic Concept of Rhetoric

The starting point of rhetoric is talking, which has the purpose of giving information or motivation. In speaking, we should have a strategy of speaking, which is called rhetoric, to convey the intention. Rhetoric means the art to speak well, whose achievements can be based on natural talent and technical skills (Hendrikus, 1991: 14). Mastery of rhetorical techniques is very influential in enhancing self-confidence and providing certainty to others for what the speaker conveys.

The parts of rhetoric in speech are the introduction, narration, argumentation, and peroration (Albaladejo, 2015: 130). Argumentation is including proof and refutation. The presentation of the topic to be dealt with is categorized as an introduction. It also consists of the producer and the circumstances or motives of his or her communicative intention in constructing the communication (oral or written). The narration is the statement in the form of facts. It followed by argumentation that discussed in discourse with evidence, authority quotes, themes, examples, and as a form of rhetorical reasoning with discursive support. Finally, proration is the last part of the discourse, where listeners offer discourses and propositions that recipients support statements on the topic presented by the speaker (Albaladejo, 2015:130).

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Basically, there are three necessary appeals in the rhetoric classification that is used to influence the audience; those are the critical tool for persuading and mastering the audience. Lucas (2012: 326-345) Stated that according to Aristotle in persuading people, the speaker should have techniques to convince the target listeners. Three types of appeal represent Ethos, Pathos, and logos. Ethos refers to the speaker's or writer's credibility as the ethics, which means whether they can be trusted or not by providing the ethics pieces of evidence. Pathos refers to the emotional power of someone's writing or speech. The last is logos, which means the ability of a speaker to give a logical argument accepted by the audience's thought.

3.1.1. Rhetorical Strategy

Teun A. Van Dijk proposed analysis categories alphabetically in his paper about the racist statement in parliamentary debates. The types will be a tool used by the researcher to facilitate the analysis in interfaith debates as the rhetorical strategy. There are several categories of analysis (alphabetical) presented by Van Dijk (2004), including the following:

1. Actor Description

Actor Description means the people and actions in all discourse. Actors in the discourse can be constructed as individuals or as members of the group, can also use the first name, the name of the group or family, and so on.

1) *"If you've heard of the name Ahmad bin Hambal. He is the founder of the Hambali Madhab of Islam. He was the first people who came under the flogging of the inquisition others were killed; others were flogged in a mosque in their underwear"* (Qureshi, 2015).

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

The utterance above is a part of Nabeel Qureshi's presentation. In this statement, Qureshi mentions an Islamic figure that has an essential position in Islam. He has described Ahmad bin Hambal through his position and the incident that happened to him at the time. It is identified as *Author Description* because Qureshi clearly describes Ahmad bin Hambal with his situation. This strategy portrayed by Qureshi to help him in convincing the audience that Nabeel Qureshi's argument about inquisition is valid.

2. Authority

The main purpose of mentioning the Authority is to support the speakers' arguments. It can be an international organization, scholar, media, and others.

2) *"Stephen Hawking, one of the smartest men in the world, agrees with me. he says it is impossible to imagine a four-dimensional space I personally find to visual three-dimension space that's Stephen hawking"* (Qureshi, 2015).

Nabeel Qureshi mentioned one of the scientific scholars to support his argument about the concept of his doctrine and add: *one of the smartest men.* Qureshi compared his complexity of trinity doctrine with the idea of dimension space by Stephen hawking. He talked about the truth that seems apparently inconceivable on face value, but they are correct. It looks like the Trinity concept, and he verified with Stephen hawking utterance. This sentence is classified as *Authority* because he justified his argument by mentioning scholars. This strategy is effective in convincing people to believe the argument. Therefore, Qureshi uses this strategy to convince the audiences that the truth of the complexity of the Trinity concept can be verified.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

3. Burden

The main topos in various cases are financial burdens, but the burdens in the matter of the interfaith debate do have not only financial elements but also social elements. Burden-topos is one of the safest movements in addressing the issue of Religion because it implies that religion A does not reject other religions because of bad problems, or because of other prejudices, but only because religion A has its own beliefs.

3) *"This inquisition literally flogged and executed people who disagreed on this issue of Tawhid"* (Qureshi, 2015).

The sentence above is Nabeel Qureshi's utterance for giving information. In this condition, there are many regulations of Religion should be following by the adherent. Therefore, Qureshi explains the first Islamic Inquisition by showing the consequent for people who deny on Tawhid doctrine. In this sentence, Qureshi uses Burden to change audience impression about Islam. In this debate, the main Burden is that of a psychical Burden: not all people believe in the concept of Tawhid.

4. Consensus

The Consensus is well-known as the power of argument used in debates. Consensus can be used as an alternative to convince the opposition that previous regulations are jointly developed. Therefore, the opponents have no reason to break the previous Consensus.

4) "*The first time we see God introduced in the Old Testament is the very first verse of the Old Testament. The word God is Elohim. Okay, but notice, the word Elohim is plural"* (Qureshi, 2015).

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

From the utterance above, Qureshi displays the claim of the Old Testament about the introduction of God. In this condition, Qureshi uses Reference to face the concept of Tawhid, which says that there is only one God. It is categorized in *Consensus* because he uses the factual guideline based on Old Testament policy. This categorization is very useful for Qureshi in persuading the opponent to do not break the legitimation.

5. Empathy

The expressions of empathy may be mostly a strategic speaker to serve and manage the impression of the speaker with the audience. The empathy that used by the speaker does not be shown to the opponent at all. The discourse that contains real empathy might only be shown to the ally of the speaker.

5) *"Muslims and Christians together make up more than one half of the world's population, and if we can combine our efforts and good and then we can serve ourselves in humankind all the better"* (Ally, 2015).

In this statement, Ally shows his reliability to develop impression management and positive self-presentation. In this situation, he tries implying an emphaty for the good of society. It can be identified from the full statement above that shows the caring of Ally to the state of the Ummah.

6. Evidentiality

Evidentiality is one of the main strategies. It can convince people because claims or arguments come more sense when the speaker presents some evidence for their knowledge or opinion, especially if the target audience is public. The

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

speaker can provide proof by referring to the authority figure or institution, or by other forms.

6) *"In April of 833 ads, the Abbasid caliph Mamun launched this inquisition, and this is what he says he has no belief in tawhid who does not confess that the Quran is created"* (Qureshi, 2015).

In this sentence, "*In April of 833 ads, the Abbasid caliph Ma'mun launched this inquisition*." It clearly shows that Qureshi uses the Evidentiality strategy. It is categorized in *Evidentiality* because he uses the exact time of the incident to convince the audience. This categorization is very useful for Qureshi in increasing his credibility and reliability. Presenting the evidence makes the claims in the argument make sense and more readily accepted by the audience.

7. Example/Illustration

Giving concrete examples is one of the significant steps in arguing, it can be in the form of sketches or short stories, Illustrate or make points that make more sense and can strengthen the speaker's argument.

7) *"... Nobel prize-winning physicist Richard Feynman when he talks about the energy he says this it is important to realize that physicist today we have no knowledge of what energy is."* (Qureshi, 2015).

In this statement, Nabeel Qureshi remarks on the argument using concrete examples. In this context, Qureshi illustrates the theory of Richard Feynman about energy comparing to the concept of Trinity. To believe in Trinity is not necessary to know the whole essence of the concept.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

8. Fallacies

Fallacies occur in thinking activity because of the misuse of language. The elements that support the fallacies are inappropriate reasoning, the relationship between premise and conclusion or speaker and listener.

8) *"... You have an eternal Qur'an next to eternal Allah that's two Gods or that two persons within the Godhead whatever you want to call it, That challenges the unity of Tawhid if you believe the Qur'an is eternal." (*Qureshi, 2015*).*

The statement uttered by Qureshi above is categorized as *Fallacies*. Qureshi proposes the argument, which is concluded by him. In this context, Qureshi tries to persuade the audience to stop believe that Al Qur'an is eternal. To believe in Al Qur'an is deemed to be condemned because of the concept of Tawhid. In this case, Qureshi remarks on the impact of an action to convince the audience to his argument. Through the statement, Qureshi underlines the unity of Tawhid.

9. Humanitarianism

Humanitarianism is the strategy for a defense of human rights, and criticism of someone who ignores it. Humanity can be realized by formulating 'Norms', it can help us in what we should or should not do and to pay more attention to human rights.

9) *"There is a new atheism On the Rise, and there is a rise of immorality and godlessness. There is Terrorism and crime of area sort. We have to combine our efforts to Battle all of these and then poverty and to help the needy and people suffering throughout the world"* (Ally, 2015).

From the statement above, it can be identified as Humanitarianism. Ally gives information about immorality that practices by the new atheism that often does

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

assault and other crimes. In this situation, Ally uses *Humanitarianism* to shows his good personality by making a solution to stand up human rights.

10. Implications

Implications mean the speaker does not (need to) say something rambling or say everything they know or believe. There is implied information that can be deduced by the recipient from shared knowledge or attitudes.

10) *"Now note the word Achad is interesting. Whenever the Bible wants to talk about something that is one and has multiple components in that once it uses the word Achad"* (Qureshi, 2015).

Nabeel Qureshi explains the real meaning of *Achad*. In this context, he emphasizes his utterance by connecting to the Bible. From the statement, it can be categorized as *Implication*. When Qureshi says that Achad is an interesting word, he is implying that the Tawhid concept is coming from a misinterpretation of the word Achad. Moreover, when Qureshi says, "... *that is one and has multiple components in that once it uses the word Achad."* He is implying that the doctrine of Trinity is a logical concept and can be received.

11. Lexicalization

Lexicalization is emphasizing the intent of discourse or mark an expression, the coherence of formal language style can be defeated by the use of informal and accessible expressions.

11) *"Their earliest even before Paul even before Mark Christians took the Shema. The Shema is Israel Yahweh, Elohim Yahweh, Achad"* (Qureshi, 2015).

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Debate on the doctrine of Tawhid and Trinity need to express the concept in particular lexical term. Qureshi uses Lexicalization as his strategy to share knowledge and persuade the audience that Shema and Yahweh are the same implicit meaning of God as Achad.

12. Norm Expression

Expression of norms can be an anti-racist, discrimination, prejudice, and another explicit statement of norms.

12) ***"****To my Muslim friends, I can say "Assalamu'alaikum Wr. Wb. I can say* ***that*** *because my family is Muslim eumm… and that's how I greet them" (*Qureshi, 2015*).*

Nabeel Qureshi says greeting as the way Muslim regards the other Moslem. On this occasion, He remarks Salam as the tolerance sign for audiences who are Muslim. He also explains his family religion that Will makes the speech of Religion more interesting. It can be identified as *Norm Expression* belongs to positive self-presentation. In this case, Qureshi shows his right attitude through his utterance.

13. Number Games

Number Games indicate the objectivity that can increase credibility. The objectives can be persuasively displayed with numbers and statistics. They can be proof that it is *a fact*, not mere opinion and impression.

13) *"This word serve is used over a hundred and thirty times in the Bible every time it's used ..."* (Qureshi, 2015).

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

In the utterance above, Qureshi uses the attribute to enhancing the credibility of his argument. It can be identified as *Number Games* because he emphasizes the objectivity. In this case, Qureshi shows the power of the word "*Serve*" that is provided in the Bible and used over a hundred and thirty times. Therefore, this strategy would help him to make a stronger argument about God. The father serves God the son.

14. Populism

Populism is the basic strategy to claim that *'people'* do not support something. Populism strategies can also be combined with financial burden-topos. The basic approach is to claim (for example, against other religions) that people (or everyone) do not accept or further support the doctrine.

14) *"... There were arguments at that time over Allah has attributes; some people were beginning to argue and does Allah have hair, does he have a beard. Some people said no, he is like a youth without a beard"* (Qureshi, 2015).

In this debate, Nabeel Qureshi uses the populism-strategy to inform that many people argue over the attributes of Allah. They started to claim that not all people believe in Allah, and they are in hesitation.

15. Reasonableness

Reasonableness means the speaker must present a relevant conversation in giving rational or reasonable arguments.

15) "*I know the Quran is eternal, I know a lot has these attributes and I know that is true, I don't know how to resolve it the slogan from him became Billah-kife. We don't know how, here is the point I want to make with you tonight"* (Qureshi, 2015).

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

In this opportunity, Qureshi shows his reliability to develop impression management and positive self-presentation. In this situation, he tries to imply reasonable utterance. He reveals the ignorance and his knowledge about the issue being discussed.

From the utterance above, Qureshi uses *Reasonableness* to get a reasonable presumption and more pay attention from the audience. It can be identified from the full statement above. This strategy is crucial to increase the impression management. Qureshi's utterance touches the audience's positive emotion by giving reasonableness statement.

16. Religion Self-Glorification

Religion Self-Glorification belongs to positive self-presentation. The speaker can give praise to his Religion, its history, concepts, or principles; each State has the rhetoric of this type, which is not the same.

16) *"... The Trinity is the best explanation for who God is"* (Qureshi, 2015).

In this opportunity, Qureshi shows a positive self-presentation of Trinity. It can be categorized as *Religion Self-Glorification* because he implements this strategy by praising his religion concept. This strategy is crucial to increase impression management and change the audience's belief.

17. Victimization

It is the reversal movement to avoid being the trouble maker. Victimization in ingroups and outgroups has a related relationship, and this means that when the

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

ingroups has a negative representation, the outgroups will be the victim immediately.

17) *"This seems to be the verse which talks about the trinity, and it was saying that there's three Gods in the Trinity"* (Qureshi, 2015).

In this sentence, Qureshi represents the Trinity as the victim of Surah Al Maidah verse 116, and he claims that verse as religion blasphemy and syirik. Qureshi applies the move in inversion to indicate that Christians do not believe in three Gods, but that is the accusation from the other religions.

2.4. Previous Studies

Some previous researchers cover the studies on rhetorical strategy. Van Dijk (2004) investigated the reality of racism using parliamentary debates as an object study. The debate topic is immigration. The purpose of this study is to understand the way to analyze discourse in parliamentary debate. He indicated the reality of racism in the parliamentary discussion and showed the role of political discourse, the role of discourse in the socio-political issue of immigration. There are nineteen categories presented by Van Dijk, including Actor Description, Authority, Burden, Consensus, Empathy, Fallacies, Humanitarianism, etc. This paper showed the impact of the Europeans ideology of immigrants to the discourse, for instance through the burden, numbers game, and other negative presentation which control the properties of racist discourse.

Luhukay (2007) observed President SBY's speech with Aristotle's Rhetorical approach. He found the most rhetoric advice to influence the audience From the

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Text of President SBY's Speech was Ethos, which aimed to grow the communicator's credibility i.e., President SBY. There are three aspects to Ethos, namely, Intelligence, Character, and Goodwill. President SBY produced all of the three issues above. Character aspect was the strongest and the dominant one. It can be shown in the utterances of his speech that he tries to convince the audience that he is an honest person and has empathy for society.

Laeli (2013) investigated the rhetorical appeals of Aristotle used by Mahmoud Abbas on his speech at the United Nations General Assembly. This study conducted to know the rhetorical appeals used by the subject to support his argument in persuading the audiences. The result of the study showed that the use of rhetorical appeals is often practiced by the speaker. The result showed that Ethos dominates the other appeals, and the speaker only portrayed Pathos for six times and Logos for five times. The purpose of employing three types of rhetorical appeals is showing credibility and emphasizing his argument by providing evidence. The primary purpose of his speech is persuading audiences to create a piece and to end the war between Palestine and Israel.

Stoilova (2016) analyzed the rhetorical devices of presidential candidates in Croatia. The researcher applied rhetorical tropes based on Buke's classification (1969). Metonymy, synecdoche, metaphor, and irony are the rhetorical device classifications. This paper discussed how to use rhetorical metaphors in a presidential candidate's speech in the results of the election and the number of votes during the election. All forms of figures of speech are used by candidates. However, metaphors are the most predominantly used by the candidate, then

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

metonymy and followed by synecdoche. Metaphors are frequently used for political discourse by the speakers because it made the speaker easier to make related to the audience and readily accepted by all circles.

Arini (2017) observed on Zakir Naik's logical appeal in International Public Speaking Forum. This study used Lucas' framework (2009) to answer the device of the logical appeal of Dr. Zakir Naik, and the pattern of argument from Gareis (2006). The result of the study revealed that Dr Zakir Naik was employed both *evidence and reasoning* of logical appeal devices. And the second result is the patterns of argument that Dr Zakir Naik portrayed in answering the questions are *Problem-solution pattern, comparison-contrast pattern, negative method pattern, motivated sequence.* And the last strategies that Zakir Naik utilized are some kinds of questioning, namely: *rhetorical question, information question, and a complicated question.*

Considered on the previous Studies above, the early researchers frequently focused on political issues and religious sermons. The present study identifies the rhetorical strategy in an interfaith debate using other rhetorical strategy proposed by Van Dijk which has not been discussed by the early researchers. Teun A. Van Dijk categorized analysis alphabetically on the parliamentary debate. However, the researcher portrayed analysis categories alphabetically presented by Van Dijk on an interfaith debate. This study focuses on live stream debate of Dr. Nabeel Qureshi versus Dr. Shabir Ally on April 8, 2015, at Wayne State University in Detroit, Michigan, the U.S. from 6.00 p.m. - 9.00 p.m. (EDT) by the theme

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

"*What is God really like: Tawhid or Trinity"* by using rhetorical strategy theory proposed by Van Dijk.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

CHAPTER III

FINDINGS AND DISCUSSIONS

This chapter presents the finding and discussion. Those parts are a discussion about the utterances of Dr. Shabir Ally and Dr. Nabeel Qureshi, which contains rhetoric. The data will be analyzed using the rhetorical strategy theory proposed by Van Dijk and will be explained in detail by the researcher.

3.1. Findings

The researcher used two speakers in the debate, namely, Dr. Shabir Ally is from Islam and Dr. Nabeel Qureshi from the Christian side. The researcher will analyze the sentences produced by both two speakers only in the presentation and refutation session. In fact, there were three sessions in the debate that lasted for about three hours. The first session is a presentation where each candidate has 25 minutes to present their argument. The second session is refutation, and each candidate was only given 10 minutes, and the last session is question and answer session.

The researcher will explain how the speakers use a rhetorical strategy to demonstrate their religious doctrine so that it can influence someone's beliefs. The researcher will provide the data, context, and following by analysis explanation.

3.1.1. Presentation Session

The Presentation Session is the proses when the speaker presents the argument and offers a compelling case (Ericson, 2003: 60). In this debate, each speaker has 25 minutes to present their arguments as an opening statement.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

a. Dr. Nabeel Qureshi

Datum 1

"*To my Muslim friends, I can say, "Assalamu'alaikum Wr. Wb." I can say that because my family is Muslim, eummm… and that's how I greet them."*

Context: Before entered to the topic, the speaker started the debate by giving Islam greeting to the audience. The audience became more reflective listening to the speaker, and after got the attention of the audience, the speaker started to explain the topic of the debate.

The utterance above is the first paragraph of Qureshi's speech in the presentation session. He says greeting as the way Moslem regards the other Moslem. On this occasion, He remarks Salam as the tolerance sign for audiences who are Muslim. He also explains his family religion that will make the speech of religion more interesting.

Qureshi uses *Norm Expression* in the sentence, "*I can say Assalamu'alaikum Wr. Wb."* It can be identified as *Norm Expression* belongs to positive self-presentation. In this case, Qureshi shows his good attitude through his utterance. Therefore, this strategy would help him to convince audiences to impress Christian as a religion that upholds the norm. This strategy also makes the argument uttered by Qureshi in his speech readily accepted by the audience.

Datum 2

"I'm not being hypocritical or just trying to reach out to you or anything like that, I truly the peace and mercy and blessings of God upon you."

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Context: The speaker calmly explained what he had said and expressed his intention in others to the audience did not have a lousy perspective on his personality.

From the statement above, Qureshi tries to imply that he has a good personality in case of tolerance. In condition, some people are still pros and cons regarding other religions. Therefore, Qureshi gives greeting to Muslim audiences and provides the reason why he greeted them with adding the sentence *"...and to my Christians friends who might be upset that I just said Salam red first Corinthians 9."* (See Evidentiality).

In this statement, Qureshi uses *Implication* for increasing his positive self-presentation and changing the audience's thoughts about other religions. It can be categorized as Implication from the complete statement in his introduction. In this case, Qureshi implies that he does not refuse Islam for the ways Moslem Salam or anything like that.

The use of this strategy is beneficial for the speaker in making a positive impression on himself in other that the audience will pay more attention when the speech is taking place. Therefore, the audience will accept pleasantly the arguments that conveyed by the speaker.

Datum 3

"*Stephen Hawking, one of the smartest men in the world, agrees with me. He says it is impossible to imagine a four-dimensional space I personally find to visual three-dimension space."*

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Context: The speaker continued his explanation of the trinity doctrine, which is often misunderstood by people with analogizing the doctrine to the scholar theory.

Qureshi mentioned one of the scientific scholars to support his argument about the concept of his doctrine and add: *one of the smartest men.* Qureshi compared his complexity of trinity doctrine with the idea of dimension space by Stephen hawking. He talked about the truth that seems apparently inconceivable on face value, but they are correct. It looks like the Trinity concept, and he verified with Stephen hawking utterance.

This sentence can be classified as *Authority*. Through this sentence, he justified his argument by mentioning the scholar. This strategy is effective in convincing people to believe the argument. Therefore, Qureshi uses this strategy to convince the audiences that the truth of the complexity of the Trinity concept can be verified.

Datum 4

"This inquisition literally flogged and executed people who disagreed on this issue of Tawhid."

Context: The speaker started to give the information about problems over the Muslims and tawhid excitedly. He stated how the effect of the Tawhid doctrine in the past.

The sentence above is Qureshi's utterance for giving information. In this condition, many regulations of religion should be following by the adherent.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Therefore, Qureshi explains the first Islamic Inquisition by showing the consequent for people who deny on Tawhid doctrine.

In this sentence, Qureshi uses *Burden* to change audience impressions about Islam. It can be categorized as *Burden or Topos* from the word "flogged *and executed*." In this case, Qureshi implies that he does not refuse Tawhid for the concept, but only he disagrees about the effect of Tawhid. In this debate, the main Burden is that of a psychical Burden: not all people believe in the concept of Tawhid.

Datum 5

"In April of 833 ads, the Abbasid caliph Ma'mun launched this inquisition, and this is what he says he has no belief in tawhid who does not confess that the Quran is created."

Context: The speaker started to give proof of his argument about the inquisition incident. The speaker showed a summary of the issues to make it easier for the audience to understand the explanation.

From the utterance above, Qureshi uses media to assert that in April of 833, Ads. Is the legalization of the inquisition in Islam? The Abbasid did not believe that Al Qur'an is created. In this condition, Qureshi uses Reference to Authority, i.e., The Abbasid Caliph Ma'mun, and he explains the time of the incident. It is an essential aspect of giving an argument by providing relevant evidence.

In this sentence, "*In April of 833 ads, the Abbasid caliph Ma'mun launched this inquisition*." It clearly shows that Qureshi uses *the Evidentiality*

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

strategy. It is categorized in *Evidentiality* because he uses the exact time of the incident to convince the audience. This categorization is very useful for Qureshi in increasing his credibility and reliability. Presenting the evidence makes the claims in the argument make sense and more readily accepted by the audience.

Datum 6

"... You have an eternal Qur'an next to eternal Allah, that's two Gods or that two persons within the Godhead whatever you want to call it, that challenges the unity of Tawhid if you believe the Qur'an is eternal."

Context: The speaker started to give his rebuttal by stating what the role of the Qur'an in Muslim beliefs is.

In this statement, Qureshi proposes the argument which is concluded by him. In this context, Qureshi tries to persuade the audience to stop believe that Al Qur'an is eternal. To believe in Al Qur'an is deemed to be condemned because of the concept of Tawhid.

The statement uttered by Qureshi above is categorized as *Fallacies*. In this case, Qureshi remarks on the two different situations. The Muslim views about the eternal Qur'an contrary to the concept of tawhid. Qureshi's argument is an easy way to make the position of Trinity looks more potent than Tawhid. By using this fallacy, the opposing views are characterized as nonsense, have no truth, and thoroughly could not be followed.

For comparison, the concept of Trinity will look better in the view of the audiences. In this case, Qureshi restates someone's assumption (Muslim side) in a

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

way to support his argument; he makes a circular argument and appears the conclusion that makes the concept of tawhid powerless.

Datum 7

"If you've heard of the name Ahmad bin Hambal. He is the founder of the Hambali Madhab of Islam. He was the first people who came under the flogging of the inquisition others were killed; others were flogged in the mosque in their underwear."

Context: The speaker started to provide a detailed description and example of the issue that occurred to Muslims over the Inquisition incident.

The utterance above is a part of Qureshi's presentation. In this statement, Qureshi mentions the Islamic authority figure, which involves the inquisition as the victim. He supports the statement by giving other victims such as the sentence "*… others were killed; others were flogged in the mosque in their underwear."*

The data above is identified as *Author Description* because Qureshi clearly describes Ahmad bin Hambal with his position in Islam. This strategy portrayed by Qureshi to help him in convincing the audience that the opponent's religious doctrine is extreme even to the own scholars.

Datum 8

"... there were arguments at that time over Allah has attributes, some people were beginning to argue and does Allah have hair, does he have a beard. Some people said no, he is like a youth without a beard."

Context: The speaker started to explain more about the dispute that occurs between Muslims about God's attributes.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

From the statement above, Qureshi gives a piece of information about the controversy among Moslems over the attributes of Allah. He explains the impact of the case. On this occasion, Qureshi offers an opinion as well as a solution to the audiences by saying, *"These are the kind of questions that start coming up when you start thinking deeply about God no matter what monotheistic faith."*

Qureshi uses *Populism* as his rhetorical strategy. It can be identified from the statement mentioning the population. He mentions someone who agrees and who against the attributes of Allah. The component move of this strategy is to claim that people are not sure over the truth about God.

In this debate, Qureshi uses the *populism-strategy* to inform that many people argue over the attributes of Allah. He starts to claim that not all people believe in Allah, and they are in hesitation. In fact, this strategy will change the audience's belief in something.

Datum 9

"People beginning to revive some of these Arguments, for example, Nasser Hamid Abu Zaid, a scholar, has argued that the Qur'an is situated in history."

Context: The speaker began to explain the eternity of the Qur'an by mentioning the Muslim scientist's argument.

It can be seen from the sentence above, Qureshi gives information in his speech. In this context, Qureshi strengthens his rebuttal argument that Al Qur'an is eternal.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

The sentence uttered by Qureshi is categorized as *Authority*. In general speech, he explains the reason why Al Qur'an is situated in history. He emphasizes the word "*… a scholar has argued that the Qur'an is situated in history."* followed by mentioning Muslim scholars in the statement. This strategy is perfect for helping him in persuading the audience and supporting his argument.

Datum 10

"... for example in the Quran says that Jesus was able to speak at his birth, it's referring to a Gnostic text written hundreds of years after Jesus when it says that Jesus was able to create clay birds and give them life. That's found in the Infancy Gospel of Thomas, a late nasty gospel."

Context: The speaker began to use the media to prove that his argument is credible by providing evidence quoted from the Qur'an and the Gospel.

Qureshi uses the example to declare that Al Qur'an is situated in history. He is continuing the discussion about the eternal Qur'an by giving the argument that the Qur'an belongs in a historical context. In this situation, Qureshi uses the Yesus history that is told in the Qur'an as an example.

In that sentence, it clearly shows that Qureshi uses *Example* as a mighty move of his argument. It is categorized in *Example* because he gives a concrete example. Qureshi provides the instance with which is well-known in any religion, i.e., the Yesus history. It has the power to support his argument because it is easy to imagine and memorable.

This strategy is useful for Qureshi in persuading the audience to believe in his argument. Moreover, the example that is given by him is empirical proof.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Datum 11

"*People like Abdullah Bin Mas'ud and Ubay bin Ka'ab disagreed on the Canon of the Qur'an. Those are the people that Muhammad hand-picked to teach the Qur'an to others."*

Context: The speaker began to give an explanation about the complexity of the canon contained in the Qur'an by mentioning Muslim scholars.

From the utterance above, Qureshi gives information about the different opinions of The Al-Qur'an Canon. In this situation, Qureshi shows clear information about the controversy among Islamic scholars. By his explanation, he also mentions several Muslim scholars.

In the sentence "*People like Abdullah Bin Mas'ud and Ubay bin Ka'ab disagreed on the Canon of the Qur'an,"* which delivered by Qureshi can be identified as *Authority*. In his utterance, he neither uses examples or pieces of evidence to convince the audience, but he uses authority figures and their position. Moreover, he uses the supporting authority figure that has an essential ranking in Islam.

Datum 12

"I know the Quran is eternal, I know a lot has these attributes and I know that is true, I don't know how to resolve it the slogan from him became Billah-kife. We don't know how here is the point I want to make with you tonight."

Context: On this occasion, the speaker presented his argument on issues related to the Qur'an, followed by the conclusion as a solution that was offered by him.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

In this opportunity, Qureshi shows his reliability to develop impression management and positive self-presentation. In this situation, he tries to imply reasonable utterance. He reveals the ignorance and his knowledge about the issue being discussed.

From the utterance above, Qureshi uses *Reasonableness* to get a reasonable presumption and more pay attention from the audience. It can be identified from the full statement above. This strategy is crucial to increase the impression management. Qureshi's utterance touches the audience's positive emotion by giving reasonableness statement.

Datum 13

"In summary of regarding Tawhid, Tawhid is still hardly disputed today. It is philosophically and theologically quite complex, we can't just assume that it's simple. Many complexities are involved."

Context: The speaker delivered his refutation of the complexity of the tawhid concept which cannot be accepted philosophically or theologically.

Qureshi explains the complexity of the Tawhid concept. In this context, he emphasizes his utterance by connecting to the other field. Those are philosophically and theologically.

From the statement, it can be categorized as *Implication*. When Qureshi says that Tawhid is hardly disputed, he is implying that there are many people. Even scholars who against the Tawhid concept. Moreover, when Qureshi says, "*It is philosophically and theologically quite complex,..“* He is implying that the

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

concept of Tawhid is complex and cannot be received by the point of view of others.

Datum 14

"This seems to be the verse which talks about the trinity, and it is saying that there's three Gods in the Trinity."

Context: The speaker started to speak his rebuttal about the verse in the Qur'an, which was misinterpreted by most people related to the concept of trinity.

In this sentence, Qureshi represents the Trinity as the victim of Surah Al-Maidah verse 116, and he claims that verse as religion blasphemy and Syirik. Qureshi applies the move in inversion to indicate that Christians do not believe in three Gods, but that is the accusation from the other religions.

From the sentence *"... it saying that there's three Gods in the Trinity."* It clearly shows that Qureshi uses *Victimization* as the strategy. He tries to reveal the truth of the Trinity doctrine and omits the other religion's misinterpretation over the Trinity. He represents the Christian doctrine of the Trinity as the victim of the verse of Al Qur'an that says Christian believes in three Gods.

Datum 15

"... and we say yes, this is blasphemy, this is syirik."

Context: On this occasion, the speaker started to reveal the problem that occurred about the concept of the Trinity which was misinterpreted by people. The speaker revealed that it was blasphemy of religion.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

The utterance above is the paragraph of Qureshi's speech about the evidence of the Trinity. He says that Christians think of it as blasphemy and Syirik as the way Moslem condemns something as syirik. On this occasion, He remarks syirik as the intolerance judge in the case of religious doctrine. He also mentions the Surah and reads the content.

Qureshi uses *Norm Expression* in this sentence. It can be identified as *Norm Expression* belongs to negative self-presentation. In this case, Qureshi shows the prejudice of the concept of the trinity. Therefore, this strategy would help him to convince audiences for impressing Islam as a religion that is not upholding the norm. Moreover, it can increase the belief of the audience over the Trinity.

Datum 16

"Christians do not believe in three Gods. We believe in one God."

Context: After expressing the problem, the speaker reaffirmed the truth in his religious doctrine.

In this opportunity, Qureshi shows a positive self-presentation of Trinity. He is arguing the Moslem's interpretation of the concept of trinity. He refutes the Surah Al Maidah verse 116 that says there is three God in Trinity.

From the statement above, it can be categorized as *Religion Self-Glorification* because he implements this strategy by praising his religious concept. This strategy is very important to increase impression management and change the audience's belief.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Datum 17

"There's one what but there are three persons, three whose being is that which makes you are a person is that which makes you who you are, so what am I? I am a human being. Who am I? I'm Nabeel. Those are two separate things, what I am and who I am. In the same way, God is one what in three persons."

Context: The speaker asserted his argument by giving a longer explanation, followed by an analogy that is appropriate and easy to understand.

Qureshi uses the example to emphasize that Trinity is the logic concept that can be accepted. He explains the concept of Trinity and illustrates to make the audience more comfortable to understand. In this situation, Qureshi uses himself as the media to make an analogy over the definition of the trinity.

In that sentence, it clearly shows that Qureshi uses Example as a mighty move of his argument. It is categorized in *Example* because he gives an illustration. He explained the concept of God in the Trinity by illustrating the particular things that are in his body. Qureshi provides an example that is easy to understand. This strategy is useful for Qureshi in persuading the audience to believe in his argument through the Trinity. Moreover, the example that is given by him is an analogy that can be accepted.

Datum 18

"*So can God Come into this world? The answer is "Innallaha 'Ala Kulli Sai'in Qadhir," God is able to do anything that he wants to do."*

Context: The speaker refuted the claim about Jesus is not a God because Jesus came down into the world. He began to speak by giving evidence quoted from the verses of the Qur'an.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

From the statement above, Qureshi tries to show his reliability in other to can develop the impression management and positive self-presentation. In this situation, he tries to imply reasonable utterance by citing one of the verses in the Al Qur'an. He reveals his knowledge about Al Qur'an, that supports his argument.

In this sentence, Qureshi uses *Reasonableness* to get a reasonable presumption and more pay attention from the audience. It can be identified from the full statement above. This strategy is critical to increasing impression management. Qureshi's utterance touches the audience's positive emotion by giving reasonableness statement using the verse of Al Qur'an to answer the question.

Datum 19

"Now within the Old Testament is that so. The first time we see God introduced in the Old Testament is the very first verse of the Old Testament. The word God is Elohim him. Okay, but notice, the word Elohim is plural."

Context: In this opportunity, the speaker reiterated his argument about the divinity of Jesus by giving an explanation of what was in the Old Testament.

From the utterance above, Qureshi displays the claim of the Old Testament about the introduction of God. In this condition, Qureshi uses Reference to face the concept of Tawhid, which says that there is only one God.

In the sentence *"The first time we see God introduced in the Old Testament."* Qureshi gives information about the regulation. It can be categorized as *a consensus* because he uses factual data based on Old Testament policy. This categorization is very useful for Qureshi in persuading the opponent to do not

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

break the legitimation. He emphasizes the sentence, "*Okay, but notices, the word Elohim is plural."* It is a move to weaken the opponent's argument and causes the opponent to follow what has already mentioned in the Old Testament.

Datum 20

"Let's look at Genesis 2:24. It says man and woman will become one. The one word, the word one. That is Achad, man, woman. Two people will become one, Achad. Numbers 13:23, a single cluster of grapes. Many different grapes making one cluster, it's Achad."

Context: The speaker started to speak in his rebuttal about Tawhid by giving evidence from the Gospel about the real meaning of the word Achad.

From the utterance above, Qureshi uses media to assert that the real meaning of the word *"Achad"*. He tries to give a clear explanation by providing an example. In this condition, Qureshi uses a reference to provide an example. He cites the Genesis 2:24 and numbers 13:23 as the concrete example. It is an essential aspect of giving arguments by giving a specific example.

In this sentence, "... *man, woman, two people will become one (and) ...Many different grapes making one cluster*." It clearly shows that Qureshi uses *Example* as his strategy. It is categorized in Example because he uses the factual data that can be compared to the issue. He uses the accurate data (see evidentiality) as an analogy of the meaning of the word *"Achad"*. This categorization is very useful for Qureshi in increasing his credibility and reliability. Presenting the concrete example makes the claims in the argument is easier to be understood by the audience.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Datum 21

"Their earliest even before Paul even before Mark Christians took the Shema. The Shema is Israel Yahweh, Elohim Yahweh, Achad."

Context: The speaker maintained his argument about the meaning of the word Achad by giving more explanation.

In this situation, Qureshi tries to affirm his argument about the real God. He gives a long explanation and provides the data to support his argument. The function of the factual data is to shows that he uses the particular term available in the Torah.

Debate on the doctrine of Tawhid and Trinity need to express the concept in particular lexical term. Qureshi uses *Lexicalization* as his strategy to share knowledge and persuade the audience that Shema and Yahweh are the same implicit meaning of God as *Achad*.

Datum 22

"*The Trinity is the best explanation for who God is."*

Context: In this opportunity, the speaker praised and elevated the Trinity's position by giving a statement that his religion has the best doctrine.

In this opportunity, Qureshi shows the positive self-presentation of the Trinity. He tries to end the debate about who the real God is and which one is the best concept to answer the problem; Tawhid or trinity. He also offers a conclusion that is profitable for his party. In this situation, Qureshi demonstrates

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

that there is something wrong with the concept of Tawhid over the explanation of who the real God is.

In this statement, it can be categorized as *Religion Self-Glorification* because he implements this strategy by praising his religion concept. This strategy is crucial to increase impression management and change the audience's belief.

b. Dr. Shabir Ally

Datum 23

"A Muslim could not be a Muslim without believing in Jesus. We believe that Jesus was a prophet and messenger of God."

Context: The speaker answered the opponent's argument about Muslims who do not believe in Jesus. He gave an explanation that Muslims must believe in Jesus but as a Prophet.

This statement is the first issue that Shabir Ally alluded to in a presentation session. He reiterated the topic debate and said it firmly. He repeats in many times that the topic for discussion was God triune or is he one. In this situation, he shows that there are many similarities found in Christianity and Islam; one of them is about believing in Jesus. However, the controversy about the true nature of God makes people forget these similarities.

In this context, Ally uses an *implication* strategy to avoid bias words in talking about Jesus, who Christians believe as Gods. It can be categorized as an implication because Ally gives the information which has an explicit meaning that Jesus is not God but a prophet. He uses this strategy to convey explicit expression

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

purposes, which might be biased. This strategy is beneficial for increasing the positive self-presentation of the speaker.

Datum 24

"Muslims and Christians together make up more than one half of the world's population, and if we can combine our efforts and good, and then we can serve ourselves in humankind all the better."

Context: The speaker gave an explanation that Muslims do not blame any religious doctrine, only that many religious doctrines have gone far beyond the truth.

In that sentence, it clearly shows that Ally uses *Populism* as a mighty move of his argument. It is categorized in *Populism* because he gives the information about the number of Islam and Christianity population. However, Ally combines the populism strategy with the implication for showing his positive self-presentation. It has the power to bind in honor of his religion, Christianity, and also his personality. This strategy is useful for Ally in persuading the audience to follow his argument.

Datum 25

"There is new atheism on the rise, and there is a rise of immorality and godlessness there is terrorism and crime of area sort. We have to combine our efforts to battle all of these and then poverty and to help the needy and people suffering throughout the world."

Context: The speaker gave more explanation about religious issues that occurred at that time and proposed the solution.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

In this context, Ally explains that there is a problem over the religion lately. He tries to get the audience's attention by telling the problem, followed by the solution immediately. After stating the problem and proposing a solution, the audience will follow the rest of his presentation through the main topic in this debate.

From the statement above, it can be identified as *Humanitarianism*. Ally gives information about immorality that practices by the new atheism who often do assault and other crimes. In this situation, Ally uses *Humanitarianism* to shows his good personality by making a solution to stand up human rights.

Datum 26

"I'd like to base my talk tonight on on three points and to make my point easy to remember. I will link each one to the first three letters that spell the word three in English, so help me here, how do you spell the word three, t h r e e."

Context: The speaker began to explain the debate topic and revealed his argument by illustrating a word.

In this context, Ally uses the illustration to start his point that will describe in the debate. He makes three primary points related to the trinity and tawhid issues, which became the topic of the discussion. In this situation, Ally makes the illustration connecting to the word "three" as the media.

In that sentence, it clearly shows that Ally uses *Example* as a mighty move of his argument. It is categorized in *Example* because he gives an illustration to simplify his explanation. Ally gives the illustration that will make the audience

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

understand the explanation. It has the power to support his argument because it is easy to imagine and memorable.

This strategy is useful for Ally in persuading the audience to believe in his argument. Moreover, the illustration that is given by him is easy to remember and to be understood by the audiences.

Datum 27

"...*now the first two Commandments is first that you should not have the other God, but Yahweh is the only God and second that you should not worship anything that looks like anything that walks on the on the Earth or flies in the sky or swims in the ocean because Yahweh does not resemble any of these things, so those are two of the first ten commandment."*

Context: The speaker gave his rebuttal about the current Trinity concept, which is incompatible with the Bible explanation by giving evidence contained in the Ten Commandments in the Gospel.

In this opportunity, Ally explains the clear statement in the Bible to face the concept of Trinity. In this situation, he tries to remind that one of the contents of the Ten Commandments is to worship the only one god. He mentions the two of the Ten Commandments, which contain a prohibition on associating partners with God.

From the utterance above, Ally displays the claim of regulation in the Torah about the Ten Commandments. In this condition, Ally uses Reference to refuse the concept of Trinity, which says that there is the father of God, son, and the Holy Spirit. It is categorized in *Consensus* because he uses the factual regulation based on the Old Testament. This categorization is very useful for the

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

speaker in persuading the opponent to do not break the legitimation and convincing the audiences over the concept of Tawhid.

Datum 28

"Ten commandments very clear. Yahweh is the only God. Don't worship anybody him. Don't make any idols."

Context: The speaker explained about what is in the Ten Commandments at the same time refuted the opponent's argument about the concept of three in one person.

In this situation, Ally explains the clear statement of the Ten Commandments. In this context, he emphasizes his utterance by indicating the several contents of Ten Commandments. Those are about the unity of God and the loyalty of adoration in one God. After explaining, he asserted the question about Jesus, who is worshipped by the Christians.

From that statement, it can be categorized as *Implication*. When Ally says that the statement in Ten Commandments is the command to worship in one God, he is implying that the concept of Trinity could not be accepted. Moreover, when Ally says, "*Ten commandments are very clear*," He is indicating that the Christians today's belief is not appropriate with the regulation, which is stated in the Bible.

Datum 29

"On page 66, he summarizes what he has said before by saying, "I previously referred to the arguments for the Trinity based on the word for God Elohim and the word for one "Achad" as examples of such weak arguments."

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Context: The speaker spoke in his refutation by giving a quotation from a scholar about the real meaning of the word Achad and Elohim.

From the utterance above, Ally uses media to assert that Qureshi's statement about the word "Elohim" is the weak argument. In this condition, Ally uses a reference of the book written by Gregory Boyd and explains the content of the book. It is an essential aspect of giving an argument by providing relevant evidence.

From the sentence about, It clearly shows that Ally uses *Evidentiality* as his strategy. It is categorized in *Evidentiality* because he uses the factual data from the book to convince the audience. Moreover, he brings the book and shows it to the audience. This categorization is very useful for Ally in increasing his credibility and reliability. Presenting the evidence makes the claims of the argument make sense and more readily believed by the audience.

Datum 30

"*Those are paradoxes that we do observe, and we need some Theory to explain those observances."*

Context: The speaker provides a refutation of the opponent's argument about the meaning of Achad and Elohim by addressing it as a paradox.

In this context, Ally shows his reliability to develop impression management and positive self-presentation by proposing the solution after stated the problem. In this situation, he tries to imply reasonable utterance over the issue. He reveals the unreasonable statement that is delivered by the opponent.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

From the utterance above, Ally uses *Reasonableness* to get a reasonable presumption from the audience. It can be identified as the Reasonableness category from the full statement. He reveals the unreasonable statement that is delivered by the opponent, followed by the solution which is given by him. The way Ally explains the issue is arranged neatly. This strategy is very important to increase the impression of the management of the audience.

Datum 31

"... *As explained by F.E. Peters in his book "children of Abraham." Similar questions arose among Jews, what do you say about the Torah, is that God or not God?"*

Context: The speaker answered the opponent's argument about the role of the Qur'an by giving an explanation quoted from the book of a scholar and reversing the question.

It can be seen from the sentence above, Ally gives information in his speech about the Mihnah. In this context, Ally strengthens his rebuttal argument that the Mihnah is not particular to Moslem. The question about the Al Qur'an or Torah as the attribute of God and created the mysteries. Those Mysteries exist in Christianity as well and also in Judaism.

The sentence uttered by Ally is categorized as *Authority*. In general speech, he explains the reason why The Mihnah is not the main problem. He emphasizes the sentence"…*what do you say about the Torah, is that God or not God?"* as a similar problem over the Qur'an and followed by mentioning Christian

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

scholars in the statement. This strategy is extremely good to help him in persuading the audience to believe something and supporting his argument.

Datum 32

"Now if the word of God, the Logos is also God, what about the word of Jesus? Does that also become God?"

Context: The speaker started to address the basic problems inherent in the Trinity concept by giving questions to the opponent as well as to the audience.

In this situation, Ally tries to affirm his argument about the real God. He gives a long explanation and provides the data to support his argument about the problem that has happened in Islam and Christianity over the word of God. In this context, he asks the opponent about the Logos concept of John's gospel and the word of Jesus.

To dispute with the real word of God need to express the word in the particular lexical term following the clear explanation. Ally uses *Lexicalization* as his strategy to get the concrete explanation from the opponent over the terms, which is indicated as the word of God. This strategy can put the opponent on the new problem. By providing a variety of terms requires the opponent to explain the overall term plainly. It will spend a lot of time and make the opponent overwhelmed with the discussion.

Datum 33

"There used to be averse. 1st John chapter 5 verse 7 but the wording of that verse no longer says that there are three who bear record in heaven and these there are one."

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Context: The speaker refuted opponents' arguments about Trinity's unacceptable concept by providing concrete evidence taken from the Bible.

From the utterance above, Ally uses media to debilitate Qureshi's argument over the concept of the Trinity. In this condition, Ally uses the reference of John's Gospel, which states someone who bears records in heaven. It is an important aspect of giving an argument by providing concrete evidence to be more logical and can be accepted by the audiences.

From the sentence above, it clearly shows that Ally uses *Evidentiality* as his strategy. It is categorized in *Evidentiality* because he uses the factual data from John's Gospel to convince the audience and debilitate the opponent's argument. This categorization is very useful for Ally in increasing his credibility and reliability by showing the negative presentation of the opponent. Presenting the evidence makes the claims of the argument make sense and more easily believed by the audience.

Datum 34

"1st Corinthians chapter 8 verse number 6 Paul takes the Shema Israel, and he makes two persons out of that one in the Shema Israel, there was only one Lord God, and now Paul makes it one Lord and one God. One Lord Jesus, one God the Father, he splits them."

Context: The speaker gave more explanation about the logistical concepts explained by the opponent by providing the evidence from the Bible. Making more convincing to the audience, the speaker always presents the Bible and the books.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

From the statement above, Ally tries to emphasize that the concept of Trinity coming from the unclear term of the scripture. In condition, he explains the content of the Corinthians, which says about Paul's inconsistent statement. Moreover, Ally gives information over the verse explicitly.

In this statement, Ally uses *Evidentiality* to increase the belief of the audience. It can be categorized as *Evidentiality*from the verse of Corinthians that is mentioned by him in that statement. In this case, Ally presents the actual data to make his argument more plausible. Overall, this strategy provokes a positive impression of the speaker.

Datum 35

"We noticed that the Apostles Creed from the 2nd Century said, "we believe in the Holy Spirit but doesn't say that the Holy Spirit is God."

Context: The speaker answered the opponent's argument about the Holy Spirit, which is considered to be God by citing the words of a scholar.

In this statement, Ally opposes the Christians' belief about the Holy Spirit. He denies the statement of the Holy Spirit as God by quoting the words of The Apostles Creed. In this context, Ally also tries to persuade the audience to stop believing in the Holy Spirit worshiped as God by providing the statement of The Apostles Creed as proof.

The statement uttered by Ally above is categorized as *Evidentiality*. It can be seen from his speech, which is quoted from the Apostles Creed. His argument is getting to be active when he narrates the evidence from a reliable source. This strategy is an exact way to make the concept of Trinity looks more powerless. By

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

using this concrete data, the audience will be more comfortable to accept the speaker's argument.

For comparison, the concept of Tawhid will look better in the view of the audiences than the Trinity. In this case, Ally restates someone's utterance on The Apostles Creed in a way to support his argument.

3.1.2. Refutation Session

The refutation session is the process when the speaker gives a rebuttal argument and breaks the opponent's argument (Ericson, 2003: 60). In this debate, each speaker has 10 minutes to present their rebuttals.

a. Dr. Nabeel Qureshi

Datum 36

"... so what he said was the first of the Ten Commandments said, "you can't worship anything that looks like God or anything like that." Let's read it a little more carefully."

Context: The speaker answered the opponent's argument about the explanation in the Ten Commandments in the Bible and invited the opponent and also the audience to interpret it further.

From the statement above, Qureshi tries to imply that Shabir Ally has a wrong interpretation of the content of Ten Commandments. In this context, he agrees with Ally's argument about interpreting the clear verses in light of the not clear versus. However, he refuted the opponent's argument about the statement contained in the Ten Commandments.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

In this statement, Qureshi uses *Implication* for increasing his positive self-presentation by appreciating the argument of the opponent. On the other hand, Qureshi also presents the opponent's mistake in interpreting the statement of the Ten Commandments by conveying the implicit discourse. It can be categorized as Implication from the sentence, "*Let's read it little more carefully.*" In this case, Qureshi implies that he does not blame Ally's argument, but Ally has the wrong interpretation. This strategy will weaken the opponent's position without reducing the credibility of the speaker.

Datum 37

"The first commandment says "I am the Lord your God" Exodus 20 verse 2 through 4 "I am the Lord your God who brought you out of the land of Egypt in the house of slavery, you shall have no other Gods before me." and then it said "You shall not make for yourself an idol or any likeness of what is in heaven above on the earth beneath or in the waters or under the earth" it doesn't say anything about God not becoming a man."

Context: The speaker answered the opponent's refutation of the explanation in the Ten Commandments in the Bible by giving more explanation, followed by concrete evidence.

From the utterance above, Qureshi uses the reference to oppose the opponent's argument. In this condition, Qureshi uses the Torah to explain the issue. It is essential to give an argument by providing the evidence in other to make the argument more plausible.

From the sentence above, It clearly shows that Qureshi uses *Evidentiality* as his strategy. It is categorized in *Evidentiality* because he used the reference from the Torah to convince the audience and rebutted the opponent. Moreover, he

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

explains the content of Exodus in detail and clearly. This categorization is very useful for Qureshi in supporting his reason to resist the opponent's argument. Presenting the evidence makes the claims of the argument have more power and more accessible to be accepted by the audience.

Datum 38

"... on Genesis 3:8 for example, they heard the sound of the Lord Walking In The Garden in the cool of the day, so God comes and walks in the garden Genesis 32:28 through 30 he says "you have striven with God and with men and have prevailed" and Jacob responds verse 30 "I have seen God face to face in my life has been preserved." So, even he's shocked, "I saw God, and I'm still alive." Check that out, It Jacob says, he sees God."

Context: The speaker responded to the opponent's refutation of a God who does not deserve to come down to the earth by giving evidence quoted from the Bible.

In this sentence, Qureshi uses the media to establish his argument. In this context, Qureshi gives information by quoting Genesis. He tells the history contained in Genesis and provides detail information through the topic.

Nabeel Qureshi uses the *Evidentiality* strategy in his utterance. It is categorized as *Evidentiality* because he uses the factual data that has taken from the Torah. He explains the content of Genesis that contains stories about God meet Jacob and Moses. This categorization is very useful for Qureshi in supporting his argument to oppose Ally's argument about God not becoming a man. It is important to present the evidence to convince the audience about the belief of the Trinity concept.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Datum 39

"in Matthew 28, verse 19, it says, "go and make disciples of all nations baptizing the name of the father, the Son, and the Holy Spirit. Three again in second Corinthians at the end, people are greeted in father, Son, and Holy Spirit."

Context: The speaker answered the opponent's disclaimer about the concept of Trinity, which is unreasonable by explaining the explanations contained in the Bible.

In this sentence, Qureshi explains the source of the trinity concept. In this condition, Qureshi uses the Gospel to support his utterance. He rebutted Ally's utterance about the absence of primary sources that explains the concept of the Trinity.

From the sentence above, It clearly shows that Qureshi uses *Evidentiality* as his strategy. It is categorized in *Evidentiality* because he used the media to convince the audience and rebutted the opponent's argument. Moreover, he explains the content of Matthew 28, verse 19 explicitly. Qureshi emphasizes the words "*Three again in second Corinthians at the end. People are greeted in father, Son, and Holy Spirit."* It shows that his argument is powerful by providing evidence.

Datum 40

"*Now recognize, Martin Hengel is dead, so I don't think he recognizes the Trinity now."*

Context: The speaker responded to the opponent's argument that mentioned the authority as the supporting argument by informing the state of the authority. This information was welcomed by the audience with applause and cheers.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

The statement uttered by Qureshi is identified as *implication categorization*. In this context, Qureshi tries to imply that Ally's argument could not be accepted because he mentioned Martin Hengel in his argument. The speaker alludes to a source that states the truth of the trinity concept. He refuted Ally's argument because Ally used authority figures who had died before the concept of today's trinity was ratified.

In this statement, Qureshi uses *Implication* for showing the negative self-presentation of the opponent. He tries to imply that Ally's argument was powerless. It can be categorized as Implication from the sentence, "*Martin Hengel is dead."* In this case, Qureshi implies that the authority figure mentioned by Ally should not be used as a reference. This strategy will make the audience doubt the opponent's argument.

Datum 41

"*We can know that the doctrine Trinity brings everything together in the best way possible."*

Context: The speaker refuted the opponent's statement about the complexity of the Trinity concept by giving conclusions that raised the prestige of his religious doctrine.

In this opportunity, Qureshi shows a positive self-presentation of the Trinity concept. He explains overall the earlier Gospel and concludes that the Trinity is a complement to everything.

From the statement above, it can be seen that Qureshi uses *Religion Self-Glorification.* It can be categorized as *Religion Self-Glorification* because he

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

implements this strategy by praising his religion concept. This strategy is very important to increase impression management and change the audience's belief through the concept of the Trinity.

b. Dr. Shabir Ally

Datum 42

"When we speak about Tawhid, that is a concept that Muslims are saying God is one. To say God is one, the Arabic word for that is Tawhid. We don't have to use this word. Moslems can repeat just the words of the Qur'an, which says, again and again, umpteen times."

Context: The speaker answered the opponent's argument about the word tawhid that is not found in the Qur'an or the Hadith by giving more explanation and explaining the meaning of the word Tawhid itself.

In this context, Ally tries to imply that Qureshi does not know the Tawhid. In this condition, Ally gives the explanation over the word Tawhid in the Holy Qur'an. Therefore, he rebutted Qureshi's argument about the word Tawhid that is not mentioned in the Qur'an.

From the statement above, Ally uses *Implicationto* to influence the audience's belief through the concept of Tawhid by expressing the implicit utterance. On the other hand, Ally also refuses the opponent's statement by giving a clear explanation. It can be categorized as the implication from the sentence "*Muslims can repeat just the words of the Qur'an which says, again and again, umpteen times."* In this case, Ally implies that Qureshi doesn't have enough knowledge about the word Tawhid contained in the Qur'an. This strategy will weaken the opponent's position without affecting the speaker's personality.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Datum 43

"*Okay, I get it already in so many different ways the kalimah of Islam, the cradle statement La Ilaha Illallah is mentioned in the Qur'an twice. La Ilaha Illallah, no God but he, mentioned so many times in the Quran."*

Context: The speaker explained about the sentence related to Tawhid as a refutation for the opponent's argument about the absence of the word tawhid in the Qur'an and hadith.

From the statement above, Ally emphasizes the necessary foundation of the word Tawhid which Muslims then believed as a divine concept. In this context, Ally gives a further explanation of his response to Qureshi, who said that the concept of Tawhid was not adaptable because it did not exist in the Qur'an and Hadith.

Shabir Ally uses an attribute to enhancing the credibility of his argument. It can be identified as *Number Games* because he emphasizes objectivity utilizing the frequency of numbers. It can be seen in the sentence "*La Ilaha Illallah, no God, but he, mentioned so many times in the Quran."*In this case, Ally shows the power of the word "*La Ilaha Illallah*" that is mentioned in the Holy Qur'an and used many times. Therefore, this strategy would help him to make a stronger argument about the Tawhid concept.

Datum 44

"... *But as Bilal Phillips has shown in his book Fundamentals of Tawhid, there is a Hadith which speaks about making God one or considering God's be one which is "WAHIDUH" in Arabic and that is the same form or the same the verbal form of that is the verbal noun is actually Tawhid."*

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Context: The speaker gave a further explanation of the legal grounds relating to Tawhid by presenting a scholar's statement.

In the sentence above, Ally gives information about the word Tawhid stated in a Hadith. In this context, he strengthens his rebuttal argument by showing a book that says that there is a Hadith that alludes to the word Tawhid.

The sentence uttered by Ally above is categorized as *Evidentiality*. In his speech, he explains the contents of the book. He emphasizes the word *"Wahiduh"* followed by a clear explanation of the word. This strategy is extremely good to help him in persuading the audience to believe in his argument and accept the concept of Tawhid.

Datum 45

"Now our complaint about the Trinity is that you needed a word to say that there are three in one because there are no verses in The Bible which actually say that."

Context: The speaker responded to the opponent's argument about the word Tawhid that is not listed in the Qur'an and the Hadith by giving a rebuttal statement about the word Trinity which is also contained in the Bible.

After giving a long explanation about the basic foundation of the word Tawhid, Ally reversed the same problem about the non-existent of a description of the trinity concept in the Bible. In this context, Ally denies the concept of the Trinity, which is believed by Christians.

In the statement above, Ally uses *implication* as a strategy. It can be seen from the implicit expression, which is uttered by him, to state that the opponent

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

has the same problem but whether the opponent can explain the issue by providing concrete evidence or not. He also wanted to convey that the concept of the Trinity was unacceptable because it did not have a clear foundation. However, Shabir uses subtle sentences to claim the opponent's argument.

This strategy is well-known for upholding the positive personality of the speaker. Thus the speaker will get a good impression from the audience and make his argument is easily accepted.

Datum 46

"If you think has some Christians may say that God is like we might be a father and the son and the husband at the same time. He said this is moralism, that's heresy."

Context: The speaker responded the opponent's argument about the concept of the Trinity which is considered as the best doctrine by giving refutation. He stated that declaring God to have children and so on is a heresy.

This sentence is part of Ally's refutation of the statement that Allah consists of Godfather and son. in this context, Ally explains the morality and law of the statement.

From the utterance above, it can be seen that Ally uses *norm expression* in his speech. Ally decries the statement about the existence of three gods, which must be worshiped by humans. He said that the statement was heresy and touched on moral issues. This strategy will bring the speaker to a positive self-representation and weaken the opponent's position as an immoral agent. The audience will pay more attention to the speaker and accept the speaker's argument.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Datum 47

"So then we ask okay, so he died on the cross, that means God died. The Christians think about it and say no, God doesn't die."

Context: The speaker gave a question about Jesus' incident to the opponent as well as to the audience as a refutation of the opponent's argument about God being able to come down to the earth.

In this context, Ally denies that Jesus is considered a god by Christians. He asked a question about the chronological story of Jesus' life that Christians knew, but they still refused that God did not die.

From the sentence above, Ally uses *implication* as a strategy to kill opponents' arguments. He expresses his disapproval implicitly. Ally tries to state that the story of Jesus, who died on the cross with the statement of Christians who argued that God does not die, is something complicated and does not make sense. In this condition, he also implies that there was doubt whether Jesus was a god or a human because he could be killed like humans in general.

This implication strategy has an important role in changing the audience's mindset. Moreover, this strategy will also bring positive thinking about the credibility of the speaker who uses implicitness to stay away from words that are inappropriate to express explicitly.

Datum 48

"*I'm sorry I don't mean that in a demeaning way, but it came out in the spirit of debate. I actually regret that I said it and that way. Nabeel, forgive me for that."*

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Context: The speaker refuted the opponent's argument about Jesus' death by giving a speech that Qureshi made an insubstantial argument. This response was enthusiastically responded by the audience and the audience gave a standing ovation to the speaker.

In this context, Ally shows displeasure at what he had said by saying sorry. On this occasion, he lowered the opponent's argument by saying, *"I think that's a feeble argument Nabeel, you have to do better than that"* in the previous sentence. To avoid an adverse claim, Ally anticipates it with an apology as a person who upholds the norms and humanity.

From the utterance above, Ally uses the *norm expression*. it can be seen from the words, "*I'm sorry I don't mean that in a demeaning way.*" He expresses remorse for the opponent for the uncomfortable words. Ally also expresses the reason why he said the sentence spontaneously. That reason would support the norm expression conveyed by the speaker.

The use of this strategy is constructive for the speaker in showing a positive self-presentation. In that way, the audience will readily accept and believe the arguments presented by the speaker.

Datum 49

"God gave me two grandsons, but there is a method through which it happens, I had to get my children married first and so on."

Context: The speaker responded to the opponent's argument about God doing nothing for human beings by giving examples in his own life.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

In explaining his argument, Ally presents an example that relates directly to his life. in this context. He refutes Qureshi's statement about God doing nothing in an event. He explained the theory of God's power by illustrating issues in real life.

From the sentence above, it can be seen that Ally uses the *example* category to explain his argument and refutation. Ally explains the role of God in the process of life until he has two grandsons.

Using example categories in explaining arguments is a strategy that can help the speaker. The purpose of using this strategy is to make the message be able to be appropriately conveyed, and the audience easily accepts the information or the utterances spoken by the speaker.

Datum 50

"When Ibnu Mas'ud and Ubayhave different about how many chapters that wherein the Quran, that's because human beings are doing the best they can to collect what they understand to be the word of God and to recollect the teachings that were left by the Prophet Muhammad on whom be peace, they were doing the best they can."

Context: The speaker again refuted the opponent's argument about doubts in the Qur'an because of differences in opinion about the number of chapters in the Qur'an by among scholars. He explained and gave reasons about that issue.

In this opportunity, Ally refutes the opponent statement about Muslim figures who have different opinions over the number of chapters in the Qur'an. In this context, Ally provided an explanation, followed by a reasonable reason in responding to this problem.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

From the statement above, Ally uses *reasonalbeness* as his speech strategy. It can be seen from the word "*they were doing the best they can.*" he tends to maintain the image of his religious figures. However, using this strategy, he had the opportunity to influence the audience's beliefs about Muslim figures while at the same time, creating a positive impression for himself.

Datum 51

"*Muslim rest assured with the promise of the Qur'an "Inna Nahnu Nazzalna..... " we certainly God has revealed the Quran and God is preserving the Qur'an the 15th chapter in the 9th verse."*

Context: The speaker answered the opponent's argument about the truth of the Qur'an by citing a verse from the Qur'an as the answer put forward by the opponent.

To answer Qureshi's question about the role of the Qur'an in Islam, Ally quotes one of the verses that explained the relationship between God and the Qur'an. In this context, Ally denies Qureshi's statement about the Qur'an, which is only considered as a manuscript or a historical text.

From the utterance above, Ally uses the *evidentiality* category. It can be seen from his utterances that use the media to answer questions and refute the opponent's statement. He provides evidence with the references taken from the Qur'an. Moreover, Ally reads the verse loudly to make his argument more convincing.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

This strategy overly helps the speaker to support his argument. By showing concrete evidence, the speaker will be more trusted, and his argument is easier to be accepted by the audience.

Datum 52

"At1st Timothy chapter 15 verse 21 has a different triadic formula, and there it's not to the Holy Spirit but Angel, so you have God and Christ and the Holy Angels. Then Revelation chapter 1, verse 4, actually speaks about God and Christ and the Seven Spirits."

Context: The speaker again refuted the opponent's argument about the Trinity concept using the Triadic formula by providing evidence taking from the Bible.

In this context, Ally refuses the statement uttered by Qureshi about the Triadic formula in Matthew's Gospel that explains the concept of the Trinity. Ally explains that there are also triadic in Timothy, but it has a different triadic method. He gives the information in detail to the audience as a refutation of the previous statement that is shown to the opponent.

From the utterance above, Ally provides concrete evidence to refute the opponent's argument. It can be seen that Ally uses *evidentiality* as his strategy to weaken the opponent argument. Besides, providing the factual data or any reference will change the audience's belief over the concept of the Trinity that has been explained by Qureshi before.

Datum 53

"In Isaiah chapter 48 verses 12 to 16 verses God and His spirit in the Old Testament the spirit of God according to James Charles Worth in his book, "Jesus and the Dead Sea Scrolls" was never used in the way that Christians use the term spirit of God today."

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Context: The speaker gave evidence taken from the Bible and gave more explanation to refute the opponent's arguments about three people in one or the Trinity concept.

On this occasion, Ally opposes the statement about the Holy Spirit, which is believed as a God by Christians. In this case, he gives a long explanation about the Spirit of the Lord by quoting a statement from a book.

The statement uttered by Ally is included in the category of *evidentiality*. It can be seen from the way how he is rebutting an argument followed by evidence. Ally uses the media to support his argument. The statement that he took from the contents of the book written by James Charles Worth can be a weapon to convince the audience that he was telling the truth.

This strategy can make the speaker's argument more compelling. Moreover, this strategy is used by Ally in the refutation sessions making the nature of the opponent argument sound powerless and not worthy to be trusted.

Datum 54

"So I think the Trinity really is a bigger problem that Christians have come up with to deal with these passages and and a lot is being dealt with in hindsight."

Context: The speaker gave more explanation of the concept that the opponent has said and expressed a conclusion as a refutation statement of the Trinity concept.

From the statement above, Ally tries to show that there is a problem with the concept of the Trinity brought in by the Christians. In this context, he explains the passages related to being an issue in the sentences before.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Opposing the concept introduced by Qureshi, Ally using *implication* as a strategy. It can be seen from the word "A bigger problem" refers to the Trinity, which has explicit meaning as a wrong concept and contrary to a lot of passages. This strategy can help the speaker to convey his refusal by stating words which can be accepted by the audience.

Datum 55

"... mentioned here by James Dunne in this book, the evidence for Jesus page 96, he says, "for the Jewish-Christian of the 2nd and 3rd centuries Jesus was simply a prophet…" and so on."

Context: The speaker answered the opponent's argument about Jesus' divinity by giving explanation citing from a scholar.

In this context, Ally refutes Qureshi's statement about Jesus, who is considered as God. Ally shows the fact that states Jesus is a prophet, such as what is believed by the Moslems.

From the statement above, it can be seen that Ally uses *evidentiality* to refute the opponent's statements. Ally uses a book written by James Dunne as a media to support his argument. This strategy will help the speaker to persuade the audience, stopping to believe in Christian doctrine over Jesus.

Datum 56

"I don't have time to continue it, but that is my evidence by citing Scholars, it's a way of proving a case."

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Context**:** The speaker began to close his presentation by emphasizing that he provided concrete evidence in his argument. Then, greeted by applause from the audience.

The statement above is the closing statement of Ally in the refutation session. In this context, Ally closes his speech by reaffirming that he provides the evidence and the authority figures in his speech.

Ally tries to argue that his arguments deserve to be accepted because it provides concrete evidence and also mentions the authority figures that support his argument. In this case, it can be seen that Ally uses the *implication* in his closing statement. It can convince the audience to believe in the arguments uttered by the speaker.

3.2. Discussion

The discussion of those findings is needed to answer the research questions in this study. The research question of this study is about how the way the speakers apply the strategy to convince, persuade the audiences, and to face the opponent's argument. After analyzing the speakers' utterances, the researcher found seventeen forms of the strategy proposed by Van Dijk, which is categorized alphabetically. Those are *actor description, authority, burden, consensus, empathy, evidentiality, example/illustration, fallacies, humanitarianism, implication, lexicalization, norm expression, number game, populism, reasonableness, religion self-glorification,* and *victimization.* In this study, both of

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

the speakers did not apply all of the categories either in the presentation or in the refutation session.

3.2.1. Types of the rhetorical strategy used in the presentation session

In the presentation session, the speakers did not apply all of the strategies. The researcher found *the actor description*; the first category used by the speaker in the presentation session. The speaker used this category to show negative and positive self-presentation. Besides, this category is used by the speaker as their strategy to convince the audience over their statement. Datum 7, for example, in this statement, *"If you've heard of the name Ahmad bin Hambal. He is the founder of the Hambali Madhab of Islam. He was the first people who came under the flogging of the inquisition others were killed; others were flogged in the mosque in their underwear."* The category is portrayed by Qureshi to help him in powering his argument and convincing the audience that Qureshi's argument about inquisition is valid. He described Ahmad bin Hambal in detail so that the audience knows who he is trying to tell and associated with the argument.

The next category is *the authority*. This category is often used by the speaker in this session because this strategy makes the speaker's argument more powerful. The speakers have resources to support their argument. Many scholars are mentioned in this debate. In datum 9, Qureshi mentioned Nasser Hamid Abu Zaid as scholars who support his argument about the essence of the Qur'an. This strategy is extremely good to help him in convincing the audience and supporting his argument.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

The burden is the next category used by the speakers as their strategy. In the debate, both the speakers rarely used this category because the debate consists of more emphasis on the clear explanation and clarification following by the evidence. The speaker used Burden as his strategy only one time in datum 4. Nabeel said that *"This inquisition literally flogged and executed people who disagreed on this issue of Tawhid."* In this case, Qureshi implies that he does not refuse Tawhid for the concept, but only he disagrees about the effect of Tawhid.

The *consensus* is used by the speaker as an alternative to convince the opposition that previous regulations are jointly developed. Therefore, the oppositions have no reason to break the previous consensus. Such as stated in datum 19 which is Qureshi said that *"Now within the Old Testament is that so. The first time we see God introduced in the Old Testament is the very first verse of the Old Testament. The word God is Elohim him. Okay but notice, the word Elohim is plural."* This category used by Qureshi. It is a move to weaken the opponent argument and causes the opponent to follow what has already mentioned in the Oldtestament.

Empathy is the strategy used by the speakers to manage his impression with the audiences. In datum 1, Qureshi tried to show his positive self-presentation using Empathy to get more attention to the audience. He showed his good attitude through his utterance and he says greeting as the way Moslem regards the other Moslem. The next category used by the speaker in the presentation session is *evidentiality*. The speaker provided proof to increase the reliability in other that the long explanation of his presentation can be accepted by

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

the audience. It happened in datum 5, which talks about the inquisition presented by Qureshi and more often used by Ally. The other example in the presentation session uttered by Ally in datum 29. He said, *"On page 66, he summarizes what he has said before by saying, "I previously referred to the arguments for the Trinity on the basis of the word for God Elohim and the word for one "Achad" as examples of such weak arguments."*He presented the evidence to make the claims of argument makes sense and more easily believed by the audience.

The other category is *fallacies.* In this session, the speaker used fallacies to make his position stronger than the opponent. It occurred in datum six uttered by Qureshi. He said, *"... You have an eternal Qur'an next to eternal Allah, that's two Gods or that two persons within the Godhead whatever you want to call it, that challenges the unity of Tawhid if you believe the Qur'an is eternal."* Qureshi proposed a conclusion in his presentation over the contradiction between Muslim statements about the Qur'an with the concept of Tawhid. However, *Humanitarianism* is also applied by the speaker in this session. The speaker tries to show his positive self-presentation through this category. In datum 25, Ally said, *"We have to combine our efforts to battle all of these and then poverty and to help the needy and people suffering throughout the world."*In this situation, Ally used *Humanitarianism* to shows his good personality by making a solution by inviting audiences to uphold human rights.

The next is *the implication* category. Both of the speakers have the same number of using this strategy. This strategy is infrequently used by the speakers because of the topic. It is necessary to explain the concept of tawhid and Trinity in

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

detail, followed by concrete evidence. It is the same as *the implication* category; lexicalization is also rarely used by speakers. The speaker prefers to use general terms that are understood by the audience. However, Ally uses this category to emphasize that the concept of trinity is very complicated because there are many words that Christians show as their god.it is found in datum 32.

In the presentation session, *norm expression* only used by Qureshi. He used this strategy in his opening presentation to greet the audience. Qureshi used this category in his presentation to foster a good first impression and make the audience pay more attention to him during all presentations. The next category is *populism*. The basic strategy of populism is to claim (for example, against other religions) that people (or everyone) do not accept or further support the doctrine. In datum 8, uttered by Qureshi, he said, *"... there were arguments at that time over Allah has attributes, some people were beginning to argue and does Allah have hair, does he have a beard. Some people said no, he is like a youth without a beard."* Qureshi used this strategy by giving information about the controversy among Moslems over the attributes of Allah and mentioning the population. He mentioned someone who agrees and who against the attributes of Allah. The component move of this strategy is to claim that people are not sure over the truth about God.

Reasonableness is the other category used by the speaker in this session. Both of the speakers applied this strategy. They used this strategy by stating a reasonable argument. It can develop the impression management and positive self-presentation of them. For instance, in datum 18 expressed by Nabeel. He said, *"So*

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

*can God Come into this world? The answer is "Innallaha 'Ala Kulli Sai'in Qadhir," God can do anything that he wants to do. "*The speaker used this strategy by citing one of the verses in the Al Qur'an. He reveals his knowledge about Al Qur'an. It supports his argument to increase impression management.

The next category is *religion self-glorification.* This strategy is only used by Qureshi. He used this strategy twice in the presentation session. The speaker can show positive self-presentation by stating praise for their religion, principles, histories, doctrines, and so on. In datum 22, Qureshi said, *"The Trinity is the best explanation for who God is."* He applied this strategy by praising his religious doctrine and giving a long explanation about the issue. The last category is *victimization*. Qureshi used this strategy by representing the Trinity as the victim of Surah Al Maidah verse 116, and he claims that verse as religion blasphemy and Syirik. It can be seen in datum 14. He said, *"This seems to be the verse which talks about the trinity, and it is saying that there's three Gods in the Trinity."* The speaker applied the move in inversion to indicate that Christians do not believe in three Gods, but that is the accusation from the other religions.

3.2.2. Types of the rhetorical strategy used in refutation session

In the refutation session, both of the speakers did not apply all of the strategies. The researcher found *evidentiality, example/illustration, norm expression, number game, reasonableness,* and *religion self-glorification* used by the speakers in this session.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

The speakers used *evidentiality* in many times. Both of the speakers applied this strategy in this session to refute each other. By using evidentiality, the speaker's disclaimer will have power and be easily accepted by the audience. One of the examples is in datum 55. Shabir Ally said, *"... mentioned here by James Dunne in this book, the evidence for Jesus page 96, he says, "for the Jewish-Christian of the 2nd and 3rd centuries, Jesus was simply a prophet…"* From the statement, Ally rejects Qureshi's argument that said Jesus is God. By citing the contents of the book written by James Dunne, he showed that Jesus' claim to be God is objectionable because Jesus is a Prophet.

The next category used in the refutation session is *example/illustration*. This strategy only used by Ally. He applied this strategy to make the audience easier in understanding his explanation of God's power. Ally used this strategy to refute the statement that God did nothing. He used this strategy by connecting the issue with daily life. It is illustrated in datum 49. *norm expression* is the next category. This strategy is also only applied by Ally. He used the strategy twice in different contexts. In datum 46, he used this strategy as a refutation of the statement about God's similarity to humans. He said that it was immoral and wrong. However, in datum 48, he showed remorse for the statement he uttered about Qureshi's error in the argument. Overall, this norm expression category might show positive or negative self-presentation.

In the refutation session, Ally also used *number game* as his strategy. He applied this strategy in explaining the source of the word Tawhid. In this session, Ally rejected the statement that the word Tawhid was not found in the Qur'an nor

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

the Hadith. In datum 43, he said, *"Okay, I get it already in so many different ways the kalimah of Islam, the cradle statement La Ilaha Illallah is mentioned in the Qur'an twice. La Ilaha Illa Allah, no God but he, mentioned so many times in the Quran."* In this sentence, he asserted that there is *Kalimah Tawhid* in the Qur'an. By mentioning the frequency of the use of the sentence, Ally can refute the opponent argument while strengthening the position of Tawhid.

The other category is *reasonableness*. This strategy was only used by Ally. He used this strategy to refute Qureshi's statement about the controversy between fellow Muslim scholars over the number of chapters in the Qur'an. He said, "... *they were doing the best they can."* Shabir Ally used this strategy by giving explanations and rational arguments. The last category used in this session is *religion self-glorification*. Unlike the previous categories, *religion self-glorification* was applied by Qureshi in this session. He closed his statement session by using this strategy in this session in other to influence the audience's belief in choosing the right doctrine. It can be seen in datum 41. He said, *"we can know that the doctrine Trinity brings everything together in the best way possible."*

From the finding and discussion above, it can be identified that rhetorical strategy can be applied in an interfaith debate. The speakers need to persuade and convince that Tawhid or Trinity is the true doctrine in introducing a God. By using a rhetorical strategy, the speaker can reach the target in conveying their argument. In this debate, there is a different implementation of the approach applied by the speakers in the presentation and refutation session. However, from

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

the results of the analysis of the two speakers' speech, *evidentiality* is the dominant category used both in presentation and refutation session. That is because by using the Evidentiality strategy, the speakers' argument will be easier being accepted by the audience and hence, credibility. (Van Dijk, 2004).

Furthermore, this study has a similar theory to the previous study. Many researchers have analyzed rhetorical strategy in political speech, parliamentary debate, and other areas. The previous research has examined the Parliamentary debate on immigration. This research was conducted by Van Dijk (2004). The result of this research is he found the strategies used by the speakers during the debate and categorized them in alphabetical order. he found nineteen categories starting with *actor description, authority, burden, consensus*, to *victimization*.

Although this study used a strategy proposed by Van Dijk, the researcher used different objects to do the research. This study used an interfaith debate, and the researcher has found mixed results from the previous research. In an interfaith debate, the researchers only found seventeen categories used by the speaker, and the dominant category was *evidentiality*. To match the topic of debate with the categories analysis proposed by Van Dijk, the researcher changed the term of *national self-glorification* to *religion self-glorification.* The researcher found three times the use of religion self-glorification uttered by Qureshi in presentation and refutation sessions.

Overall, the researcher found *actor description, authority, burden, consensus, empathy, evidentiality, example/illustration, fallacies,*

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

humanitarianism, implication, lexicalization, norm expression, number game, populism, reasonableness, religion self-glorification, and *victimization* used by the speakers in presentation session. in the refutation session, the speakers only used *evidentiality, example/illustration, norm expression, number game, reasonableness,* and *religion self-glorification*. However, the dominant category applied by the speakers in both presentation and refutation session is *evidentiality*. The use of those strategies contained both positive and negative self-presentation in this debate. It expresses an ideological nation. The social group thinking based on position, norms, goals, values, etc. is controlled by ideology (Van Dijk, 2006). In this case, the relationship between language and ideology presents an image between the two religions. The rebuttal statement by the speakers, followed by concrete evidence, fosters negative ideological representation that can weaken the position of the opponent — further, ideological discourse used by the speakers to defend the claim and strengthen the argument.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

CHAPTER IV

CONCLUSION AND SUGGESTION

In this chapter, the researcher provides a conclusion related to the findings that have answered the research questions in this study, followed by the suggestion for future research. The conclusion is drawn by referring to the findings and the discussion in the previous chapter. While the suggestion is to provide offers and information's about the matters related to this study in other that the future researchers can produce better research.

4.1. Conclusion

In summary, the result of this study indicates that both of the speakers did not apply all the rhetorical strategies proposed by Van Dijk in the term of the categories of analysis in alphabetical order. *The actor description, authority, burden, consensus, empathy, evidentiality, example/illustration, fallacies, humanitarianism, implication, lexicalization, norm expression, number game, populism, reasonableness, religion self-glorification,* and *victimization* are the categories applied by the speakers in presentation session, while in the refutation session, the speakers only applied *evidentiality, example/illustration, norm expression, number game, reasonableness,* and *religion self-glorification*.

In this study, the *Evidentiality* category became the dominant strategy used by the speakers. It is because the researcher uses an interfaith debate as to the data source. In an interfaith debate, the use of Evidentiality totally helps the speaker in convincing the audience and reinforcing their arguments. That is because, in the

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

daily lives of religious people, they have their guidelines or Holy books, which used as a basis for their beliefs. By using the evidence cited from those books or other factual data, the speakers' argument has more power, even be able to influence the audience's mindset and belief.

In this case, the debate candidates are respected religious preachers. Dr. Shabir Ally is a Canadian Muslim preacher from India. He is a founder of the TV show "Let the Qur'an Speak." Dr. Shabir Ally is also an author of any religious book, especially Christian and Islamic books. It causes him able to explain the complexity of the Trinity concept followed by evidence which is cited from the Gospels, the Torah, and the Bible. The opponent candidates are Dr. Nabeel Qureshi. He is an American Christian Preacher from Pakistan. Dr. Nabeel Qureshi converted from Islam to Christianity and wrote his journey in a book titled "Seeking God, Finding Jesus." Therefore, in delivering an argument, he can provide evidence taken from the Qur'an and be able to read the verses correctly. Both the speakers often state that the concept of Tawhid and or Trinity are not found in the Qur'an and the Bible. It was also caused by both having in-depth knowledge about the issue.

The speaker has no difference in a specific way of using the rhetorical strategy through the Presentation or Refutation session. However, from the two speakers, there were interesting differences in conveying their arguments. Dr. Nabeel Qureshi often connects this problem with science. In providing evidence or examples, he always explains and relates them to science so that his arguments sound logical and can be readily accepted by the audience. While Dr. Shabir Ally

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

seems more spiritualist because he links his argument with the sources from the scriptures and the power of faith. In whatever way, the dominant strategy used by them in both presentation and refutation session is *Evidentiality*.

4.2. Suggestion

After conducting this research, the researcher found many shortcomings and weaknesses in this study. In this part, the researcher intends to provide recommendations to the next researchers to cover up the gaps of this study and produce better results. The political debates, sermons, and advertisements are the common area used by the early researchers to analyze based on rhetorical strategy. The next researchers can do rhetorical analysis in other areas, such as motivational seminars, business outreach, etc. Then, the researcher suggests to the upcoming researchers to analyze the data using a broader theoretical scope by linking the rhetorical strategy with the socio-cognitive model presented by Van Dijk.

For the readers, having more information over to the rhetoric is important, this study is very useful for people who want to understand the debate well. Judging from the result of this study, evidentiality is the dominant strategy that used by the speakers. Therefore, evidentiality is better to be used as a strong rhetorical strategy. Besides, when we apply rhetorical strategy in communication, our intentions and messages are conveyed easily.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

REFERENCES

Albaladejo, T. (2005). *Arguing To Convince The Rhetoric Of Scientific Discourse*. MÈTODE Science Studies Journal, 6 (2016):129–133. The University of Valencia.

Arini, Sri R. (2017). *A Study On Logical Appeal Of Zakir Naik In Answering Question At The International Public Speaking Forum*. Published Journal. The University of Mataram.

Austin J. Freeley, & L. Steinberg David. (2009). *Argumentation and Debate: Critical Thinking for Reasoned.* United States: Lyn Uhl.

Bailey, J., & Molyneaux, G. (2005). *Guide to Schools' Debating*. England: The Oxford Union.

Dudovskiy, J. (2018). *Research Methodology*. Retrieved from https://research-methodology.net/research-methods/

Ericson, Jon M. (2003). *The Debater's Guide*. U.S.A: Southern Illinois University Press.

Hendrikus, Dori W. (1991). *Retorika (Terampil Berpidato, Berdiskusi, Berargumentasi, Bernegosiasi).* Yogyakarta: Penerbit Kanisius.

Hogan, K. (2006). *The Psychology of Persuasion; How to Persuade Others to Your Way of Thinking.* UK: Pelican Publishing Company.

Johnstone, B., & Eisenhart, C. (2008). *Rhetoric in Detail; Discourse analyses of rhetorical talk and text.* John Benjamins Publishing Company.

Kinneavy, James L. (1971). *A Theory of Discourse: The Aims of Discourse*. Retrieved from http://zonebook.me/go/read.php?id=039300919X

Laeli, Azzah N. (2013). *Rhetorical Appeals Used By Mahmoud Abbas on His Speech at United Nation General Assembly (UNGA) 2012.* Published Thesis. State Islamic University Of Maulana Malik Ibrahim, Malang.

Lucas, Stephen E. (2012). T*he art of public speaking, 11th ed. McGraw-Hill Higher Education.* VitalBook file.

Luhukay, Marsefio S. (2007). *President SBY and Imaging Politics: Analysis speech texts by President SBY with Aristotle's Rhetorical approach. Jurnal Ilmiah SCRIPTURA ISSN 1978-385X*.

Martha, I. (2012). *Pengantar Retorika*. Singaraja: Universitas Pendidikan Ganesha.

Newman, D., & Woolgar, B. (2014). *Pros and Cons: A Debater's Handbook (19th Edition).* New York: Routledge.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Ni'am, M. Roziqin. (2014). *Rhetorical Strategy Used By Dr Zakir Naik In Convincing People On Qur'an Vs Bible Debate*. Thesis. State Islamic University Of Maulana Malik Ibrahim, Malang.

Ramanathan, R., & Bee Hoon, T. (2015). *Application of Critical Discourse Analysis in Media Discourse Studies.* 3L: The Southeast Asian Journal of English Langugae Studies. Malaysia.

Rahmadi, D. (2017) *Kasus Penistaan Agama Oleh Ahok*. Retrieved from https:// www.merdeka.com/peristiwa/kasus-penistaan-agama-oleh-ahok-hingga-dibui-2-tahun.html

Rouf, A. (2019). Kasus *UAS, Penistaan Agama, dan Kekosongan Narasi Nasionalisme* Retrieved from https://www.kompasiana.com/ar1ways /5d5dffa2097f360c44164f93/ kasus-uas-penistaan-agama-dan-kekosongan -narasi-nasionalisme?page=all

Rosidi, S. (2007). *Analisis Wacana Kritis Sebagai Ragam Paradigma Kajian Wacana.* Published Journal. State Islamic University Of Maulana Malik Ibrahim, Malang.

Rybold, G. (2006). *Speaking, Listening, and Understanding: Debate for Non-Native-English Speaker*. New York: International Debate Education Association.

Rzim.org. (2015). *Nabeel Qureshi Debates Muslim Apologist Shabir Ally*. Retrieved from https://www.rzim.org/read/rzim-global/nabeel-qureshi-debates-muslim-apologist-shabir-ally

Rzim.org. (n.d.). *Organization of Ravi Zacharias International Ministries.* Retrieved from https://www.rzim.org/site/organization/about

Sugiyono. (2009). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta.

Syamsuddin, M. (2014). *Ruang Lingkup Retorika*. Universitas Terbuka, Jakarta, pp. 1-39. ISBN 9789790117280

Van Dijk, T. A. (2006). *Politics, Ideology, and Context.* Spain: Universitat Pompeu Febra. Elsevier Ltd.

Van Dijk, T. A. (2004). *The Reality of Racism On Analyzing of Parliamentary Debates on Immigration.*

Wodak, R., & Meyer, M. (2001). *Methods Of Critical Discourse Analysis.* London: SAGE Publications Ltd.

Yule, G., & Brown, G. (1983). *Discourse Analysis.* New York: Cambridge University Press.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

CURRICULUM VITAE

Mubrizatul Ilmi was born in Indramayu on January 12, 1997. She was graduated from MAN 2 Cirebon in 2015. During her study at the Senior High School, she joined Majelis Bimbingan Dakwah as the complement of her major, i.e. Religion Department. She started her higher education in 2015 at the English literature of UIN Maulana Malik Ibrahim Malang and finished in 2019. During her study at the University, she joined any Literature community and has published her first book entitled "Segenggam Surat Biru"- An antalogy of short story.

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

APPENDIX

a. Presentation session

Data	Speaker	Utterance	Discursive Strategy
1.	Dr. Nabeel Qureshi	*"To my Muslim friends, I can say, "Assalamu'alaikum Wr. Wb." I can say that because my family is Muslim, eummm… and that's how I greet them."*	Norm Expression
2.		*"I'm not being hypocritical or just trying to reach out to you or anything like that, I truly the peace and mercy and blessings of God upon you."*	Implication
3.		*"Stephen Hawking, one of the smartest men in the world, agrees with me. He says it is impossible to imagine a four-dimensional space I personally find to visual three-dimension space."*	Authority
4.		*"This inquisition literally flogged and executed people who disagreed on this issue of Tawhid."*	Burden
5.		*"In April of 833 ads, the Abbasid caliph Ma'mun launched this inquisition, and this is what he says he has no belief in tawhid who does not confess that the Quran is created."*	Evidentiality
6.		*"... You have an eternal Qur'an next to eternal Allah, that's two Gods or that two persons within the Godhead whatever you want to call it, that challenges the unity of Tawhid if you believe the Qur'an is eternal."*	Fallacies
7.		*"If you've heard of the name Ahmad bin Hambal. He is the founder of the HambaliMadhab of Islam. He was the first people who came under the flogging of the inquisition others were killed; others were flogged in the mosque in their underwear."*	Author Description
8.		*"... there were arguments at that time over Allah has attributes, some people were beginning to argue and does Allah have hair, does he have a beard. Some people said no, he is like a youth without a beard."*	Populism
9.		*"People beginning to revive some of these Arguments, for example, Nasser Hamid Abu Zaid, a scholar, has argued that the Qur'an is situated in history."*	Authority
10.		*"... for example in the Quran says that Jesus was able to speak at his birth, it's referring to a Gnostic text written hundreds of years after Jesus when it says that Jesus was able to create clay birds and give them life. That's found in the Infancy Gospel of*	Example

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

		Thomas, a late nasty gospel."	
11.		**"***People like Abdullah Bin Mas'ud and Ubay bin Ka'ab disagreed on the Canon of the Qur'an. Those are the people that Muhammad hand-picked to teach the Qur'an to others."*	Authority
12.		*"I know the Quran is eternal, I know a lot has these attributes and I know that is true, I don't know how to resolve it the slogan from him became Billah-kife. We don't know how here is the point I want to make with you tonight."*	Reasonableness
13	.	*"In summary of regarding Tawhid, Tawhid is still hardly disputed today. It is philosophically and theologically quite complex, we can't just assume that it's simple. There are many complexities that are involved."*	Implication
14.		*"This seems to be the verse which talks about the trinity, and it is saying that there's three Gods in the Trinity."*	Norm Expression
15.		**"...** *and we say yes, this is blasphemy, this is syirik."*	Norm Expression
16.		*"Christians do not believe in three Gods. We believe in one God."*	Religion Self-glorification
17.		*"There's one what but there are three persons, three whose being is that which makes you are a person is that which makes you who you are, so what am I? I am a human being. Who am I? I'm Nabeel. Those are two separate things, what I am and who I am. In the same way, God is one what in three persons."*	Example
18.		**"***So can God Come into this world? The answer is "Innallaha 'Ala Kulli Sai'in Qadhir," God is able to do anything that he wants to do."*	Reasonableness
19.		*"Now within the Old Testament is that so. The first time we see God introduced in the Old Testament is the very first verse of the Old Testament. The word God is Elohim him. Okay, but notice, the word Elohim is plural."*	Consensus
20.		*"Let's look at Genesis 2:24. It says man and woman will become one. The one word, the word one. That is Achad, man, woman. Two people will become one, Achad. Numbers 13:23, a single cluster of grapes. Many different grapes making one cluster, it's Achad."*	Example
21.		*"Their earliest even before Paul even before Mark Christians took the Shema. The Shema is Israel Yahweh, Elohim Yahweh, Achad."*	Lexicalization
22.		**"***The Trinity is the best explanation for who God is."*	Religion Self-

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

			Glorification
23.	Dr. Shabir Ally	*"A Muslim could not be a Muslim without believing in Jesus. We believe that Jesus was a prophet and messenger of God."*	implication
24.		*"Muslims and Christians together make up more than one half of the world's population, and if we can combine our efforts and good, and then we can serve ourselves in humankind all the better."*	Populism
25.		*"There is new atheism on the rise, and there is a rise of immorality and godlessness there is terrorism and crime of area sort. We have to combine our efforts to battle all of these and then poverty and to help the needy and people suffering throughout the world."*	Humanitarianism
26.		*"I'd like to base my talk tonight on on three points and to make my point easy to remember. I will link each one to the first three letters that spell the word three in English, so help me here, how do you spell the word three, t h r e e."*	Example
27.		*"...now the first two Commandments is first that you should not have the other God but Yahweh is the only God and second that you should not worship anything that looks like anything that walks on the on the Earth or flies in the sky or swims in the ocean because Yahweh does not resemble any of these things, so those are two of the first ten commandment."*	Consensus
28.		*"Ten commandments very clear. Yahweh is the only God. Don't worship anybody him. Don't make any idols."*	Implication
29.		*"On page 66, he summarizes what he has said before by saying, "I previously referred to the arguments for the Trinity on the basis of the word for God Elohim and the word for one "Achad" as examples of such weak arguments."*	Evidentiality
30.		*"Those are paradoxes that we do observe, and we need some Theory to explain those observances."*	Reasonableness
31.		*"... As explained by F.E. Peters in his book "children of Abraham." Similar questions arose among Jews, what do you say about the Torah, is that God or not God?"*	Authority
32.		*"Now if the word of God, the Logos is also God, what about the word of Jesus? Does that also become God?"*	Lexicalization
33.		*"There used to be averse. 1st John chapter 5 verse 7 but the wording of that verse no longer says that*	Evidentiality

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

		there are three who bear record in heaven and these there are one."	
34.		***"**1st Corinthians chapter 8 verse number 6 Paul takes the Shema Israel, and he makes two persons out of that one in the Shema Israel, there was only one Lord God, and now Paul makes it one Lord and one God. One Lord Jesus, one God the Father, he splits them."*	Evidentiality
35.		*"We noticed that the Apostles Creed from the 2nd Century said, "we believe in the Holy Spirit but doesn't say that the Holy Spirit is God."*	Evidentiality

b. Refutation Session

36.	Dr. Nabeel Qureshi	*"... so what he said was the first of the Ten Commandments said, "you can't worship anything that looks like God or anything like that." Let's read it a little more carefully."*	Implication
37.		*"The first commandment says "I am the Lord your God" Exodus 20 verse 2 through 4 "I am the Lord your God who brought you out of the land of Egypt in the house of slavery, you shall have no other gods before me." and then it said "You shall not make for yourself an idol or any likeness of what is in heaven above on the earth beneath or in the waters or under the earth" it doesn't say anything about God not becoming a man."*	Evidentiality
38.		***"...** on Genesis 3:8 for example, they heard the sound of the Lord Walking In The Garden in the cool of the day so God comes and walks in the garden Genesis 32:28 through 30 he says "you have striven with God and with men and have prevailed" and Jacob responds verse 30 "I have seen God face to face in my life has been preserved." So, even he's shocked, "I saw God, and I'm still alive." Check that out, It Jacob says, he sees God."*	Evidentiality
39.		*"in Matthew 28, verse 19, it says, "go and make disciples of all nations baptizing the name of the father, the Son, and the Holy Spirit. Three again in second Corinthians at the end, people are greeted in father, Son, and Holy Spirit."*	Evidentiality
40.		***"**Now recognize, Martin Hengel is dead, so I don't think he recognizes the Trinity now."*	Implication
41.		***"**We can know that the doctrine Trinity brings everything together in the best way possible."*	Religion Self-Glorification

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

42.	Dr. Shabir Ally	*"When we speak about Tawhid, that is a concept that Muslims are saying God is one. To say God is one, the Arabic word for that is Tawhid. We don't have to use this word. Moslems can repeat just the words of the Qur'an, which says, again and again, umpteen times."*	Implication
43.		*"Okay, I get it already in so many different ways the kalimah of Islam, the cradle statement La Ilaha Illallah is mentioned in the Qur'an twice. La Ilaha Illallah, no God but he, mentioned so many times in the Quran."*	Number Game
44.		*"... But as Bilal Phillips has shown in his book Fundamentals of Tawhid, there is a Hadith which speaks about making God one or considering God's be one which is "WAHIDUH" in Arabic and that is the same form or the same the verbal form of that is the verbal noun is actually Tawhid."*	Evidentiality
45.		*"Now our complaint about the Trinity is that you needed a word to say that there are three in one because there are no verses in The Bible which actually say that."*	Implication
46.		*"If you think has some Christians may say that God is like we might be a father and the son and the husband at the same time. He said this is moralism, that's heresy."*	Norm Expression
47.		*"So then we ask okay, so he died on the cross, that means God died. The Christians think about it and say no, God doesn't die."*	Implication
48.		*"I'm sorry I don't mean that in a demeaning way, but it came out in the spirit of debate. I actually regret that I said it and that way. Nabeel, forgive me for that."*	Norm Expression
49.		*"God gave me two grandsons, but there is a method through which it happens, I had to get my children married first and so on."*	Example
50.		*"When Ibnu Mas'ud and Ubayhave different about how many chapters that wherein the Quran, that's because human beings are doing the best they can to collect what they understand to be the word of God and to recollect the teachings that were left by the Prophet Muhammad on whom be peace, they were doing the best they can."*	Reasonableness
51.		*"Muslim rest assured with the promise of the Qur'an "Inna Nahnu Nazzalna..... " we certainly God has revealed the Quran and God is preserving the*	Evidentiality

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

		Qur'an the 15th chapter in the 9th verse."	
52.		*"At1st Timothy chapter 15 verse 21 has a different triadic formula, and there it's not to the Holy Spirit but Angel, so you have God and Christ and the Holy Angels. Then Revelation chapter 1, verse 4, actually speaks about God and Christ and the Seven Spirits."*	Evidentiality
53.		*"In Isaiah chapter 48 verses 12 to 16 verses God and His spirit in the Old Testament the spirit of God according to James Charles Worth in his book, "Jesus and the Dead Sea Scrolls" was never used in the way that Christians use the term spirit of God today."*	Evidentiality
54.		*"So I think the Trinity really is a bigger problem that Christians have come up with to deal with these passages and and a lot is being dealt with in hindsight."*	Implication
55.		*"... mentioned here by James Dunne in this book, the evidence for Jesus page 96, he says, "for the Jewish-Christian of the 2nd and 3rd centuries Jesus was simply a prophet..." and so on."*	Evidentiality
56.		*"I don't have time to continue it, but that is my evidence by citing Scholars, it's a way of proving a case."*	Implication

CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG