

**METADISCOURSE MARKERS MADE BY DR. ZAKIR NAIK
IN ISLAMIC DEBATES**

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG
2023**

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THESIS

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MALANG
2023**

STATEMENT OF AUTHORSHIP

I hereby declare that the thesis entitled "**Metadiscourse Markers Made by Dr. Zakir Naik in Islamic Debates**" is entirely my own work. The content of this thesis does not include any previously written or published material by others, except for those cited and referenced in the references. Any objections or claims related to the content of this thesis are solely my responsibility.

Malang, 23 May 2023



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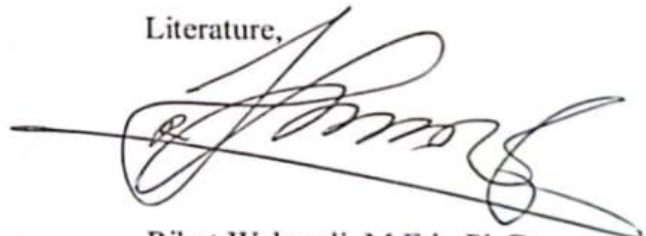
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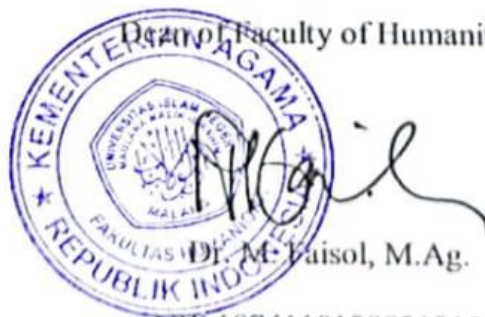


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MOTTO

"Allah does not burden a person except within their capacity."

- QS Al Baqarah:286

DEDICATION

This thesis is proudly dedicated to:

I extend my heartfelt gratitude to my beloved parents, Mujiono and Khoiriyah, whose unwavering support and well wishes have been a constant source of motivation throughout my academic journey.

I would also like to express my gratitude to my entire family, who have expressed their desire to witness my graduation from this university and have consistently provided me with their unwavering support and prayers.

Lastly, I would like to offer words of encouragement to those currently facing difficult times. Remember, never give up; the first step is to start and believe that you are capable of overcoming any challenge. Trust that God knows what is best for you.

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This thesis has been made possible by the insightful comments, suggestions, and criticisms of several individuals with a wealth of experience and motivation, without whom I would not have been able to complete it. On this occasion, I would like to express my most heartfelt gratitude and appreciation to the following individuals for their assistance, guidance, and insight:

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9. The author acknowledges many unresolved issues and areas where further work is needed. As a result, feedback in the form of criticism and recommendations is highly anticipated for enhancement. It is my sincere hope that this thesis will be of considerable use, not only to researchers but also to readers.

Malang, 23 May 2023

A handwritten signature in black ink, appearing to read 'Widodo'.

Widodo Aji Pradana

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ABSTRACT

Pradana, Widodo Aji. (2023) **Metadiscourse Markers Made by Dr. Zakir Naik in Islamic Debates.** Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Nur Latifah, M.A.

Keywords: Debate, Dr. Zakir Naik, Islamic Debate, Metadiscourse Markers, Metadiscourse in Islamic debates,

This study investigates the use of metadiscourse markers by Dr. Zakir Naik in Islamic debate. Metadiscourse refers to linguistic devices that enable speakers to guide and shape discourse, including signifiers used for self-representation, directing audience attention, and constructing arguments. Using a descriptive-qualitative research approach, researchers examined the data collected from Dr. Zakir Naik in his debate video which is available on YouTube. The aim is to identify and analyze the various metadiscourse markers used by Dr. Zakir Naik in his discourse. The findings of this study reveal that interactive markers are the dominant type of metadiscourse markers used by Dr. Zakir Naik, with a total frequency of 100 events. Interactive markers include elements that engage the audience, arouse their participation, and encourage interaction. On the other hand, interactional markers that serve to establish and maintain interpersonal relationships were found to be used at a lower level, with a frequency of 34 occurrences. This analysis of metadiscourse markers highlights Dr. Zakir Naik to communicate effectively and engage with his audience during Islamic debates. Understanding the metadiscourse markers used by Dr. Naik provides valuable insight into linguistic tools used in Islamic discourse forums, increasing our understanding of persuasive techniques and communicative strategies used in such debates.

مستخلص البحث

برادانا، ويدودو أجي (٢٠٢٣) استكشاف علامات الميتادسكورس التي يستخدمها الدكتور زاكير نايك في النقاشات الإسلامية. رسالة البكالوريوس. قسم الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة الإسلامية M.A.، النيجيرية مولانا مالك إبراهيم مالانج. المنشور: نور لطيفة

الكلمات الرئيسية: المناظرة، الدكتور زاكر نايك، المناظرة الإسلامية، علامات الميتادسكورس، الميتادسكورس في المناظرات الإسلامية.

هذه الدراسة تستكشف استخدام علامات الميتادسكورس من قبل الدكتور زاكير نايك في النقاشات الإسلامية الميتادسكورس يشير إلى الأدوات اللغوية التي تمكن المتحدثين من توجيه وتشكيل الخطاب، بما في ذلك العناصر التي تستخدم لتمثيل الذات، وتوجيه انتباه الجمهور، وبناء الحجج. باستخدام منهج بحث وصفي-نوعي، يقوم الباحث بفحص البيانات المجمعة من فيديو النقاش للدكتور زاكير نايك المتاح على يوتيوب. الهدف هو تحديد وتحليل العلامات الميتادسكورس المختلفة التي يستخدمها الدكتور زاكير نايك خلال خطابه. تشير نتائج هذه الدراسة إلى أن العلامات التفاعلية هي النوع السائد من علامات الميتادسكورس التي يستخدمها الدكتور زاكير نايك، بإجمالي تكرار يبلغ 100 حدوث. تشمل العلامات التفاعلية العناصر التي تشد انتباه الجمهور وتحثهم على المشاركة وتشجيع التفاعل. من ناحية أخرى، تم استخدام العلامات التفاعلية البينية، التي تهدف إلى إقامة والحفاظ على العلاقات بين الأفراد، بنسبة أقل، بتكرار يبلغ 34 حدوث. يسلط هذا التحليل لعلامات الميتادسكورس الضوء على الاتصال الفعال والتفاعل مع الجمهور من قبل الدكتور زاكير نايك خلال النقاشات الإسلامية. فهم العلامات المحددة التي يستخدمها الدكتور نايك يوفر رؤى

ABSTRAK

Pradana, Widodo Aji. (2023) Penanda Metadiskursus yang Digunakan oleh Dr. Zakir Naik dalam Debat Islam. Skripsi Sarjana. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Nur Latifah, M.A.

Kata Kunci: *Debat, Debat Islam, Dr. Zakir Naik, Penanda Metadiskursus, Metadiskursus dalam debat Islam.*

Studi ini menginvestigasi penggunaan penanda metadiskursus oleh Dr. Zakir Naik dalam debat Islam. Metadiskursus merujuk pada perangkat bahasa yang memungkinkan pembicara untuk membimbing dan membentuk wacana, termasuk penanda yang digunakan untuk representasi diri, mengarahkan perhatian audiens, dan membangun argumen. Dengan menggunakan pendekatan penelitian deskriptif-kualitatif, peneliti menguji data yang dikumpulkan dari Dr. Zakir Naik dalam video debat yang tersedia di YouTube. Tujuannya adalah mengidentifikasi dan menganalisis berbagai penanda metadiskursus yang digunakan oleh Dr. Zakir Naik selama wacaranya. Temuan dari penelitian ini mengungkapkan bahwa penanda interaktif adalah jenis penanda metadiskursus yang dominan digunakan oleh Dr. Zakir Naik, dengan total frekuensi sebanyak 100 kejadian. Penanda interaktif mencakup elemen yang melibatkan audiens, membangkitkan partisipasi mereka, dan mendorong interaksi. Di sisi lain, penanda interaksional, yang berfungsi untuk membangun dan mempertahankan hubungan antarpribadi, ditemukan digunakan pada tingkat yang lebih rendah, dengan frekuensi sebanyak 34 kejadian. Analisis terhadap penanda metadiskursus ini mengungkapkan kemampuan Dr. Zakir Naik dalam berkomunikasi dengan efektif dan melibatkan audiensnya selama debat Islam. Memahami penanda spesifik yang digunakan oleh Dr. Naik memberikan wawasan berharga tentang alat linguistik yang digunakan dalam domain wacana Islam, meningkatkan pemahaman kita tentang teknik persuasif dan strategi komunikatif yang digunakan dalam debat semacam itu.

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CHAPTER I

INTRODUCTION

This chapter serves as background of the study, research questions, the significance of the research, scope and limitations, and definition of key terms.

A. Background of the study

Interpersonal communication between humans relies heavily on language as a means of interaction. Language serves as a crucial medium for communicating with others (Fantini, 2012), and its functions can manifest in various literary concepts such as interpersonal meaning (Halliday, 1994), pragmatic meaning, and politeness (Spencer-Oatey, 2011). A comprehensive analysis of language usage can be applied across written and spoken discourse, highlighting the interpersonal and interactional functions involved. The ultimate goal of language is to convey a speaker's ideas to their audience without any confusion, which is why the notion of 'metadiscourse' is employed in literature to prevent misunderstandings. Detrianto et al. (2020) suggest that errors in metadiscourse can serve as markers for potential misunderstandings. To effectively convey an argument, the speakers must incorporate metadiscourse aspects, as it helps to clarify their message and ensures that listeners comprehend their point without any confusion.

Metadiscourse is a communication tool utilized by writers and speakers to ensure that readers and listeners comprehend the information being conveyed through language usage (Hyland, 2005). The terms of metadiscourse markers were

first proposed by Harris (1970) refer to how the language used by a writer or speaker can guide the recipient of the text to understand the conveyed information. Harris's work launched the study of metadiscourse, with Hyland (1998) playing a crucial role in developing the metadiscourse taxonomy. This taxonomy encompasses various discourse features such as fences, links, and text comments that help the reader or listener to understand the text's meaning. The function of metadiscourse is to create a sense of coherence and cohesion in the text or speech, by guiding the readers or listeners through the author's thought process. By using metadiscourse, the speakers and writers can manage their interaction with the audience and shape their perceptions of the content. Initially, some experts argued that metadiscourse was only useful for understanding written texts, but later research by Hyland (2005) and Adel (2006) suggests that it can also be used to understand spoken texts.

Furthermore, Adel (2006) expands on the use of metadiscourse, highlighting that it is not limited to understand the written texts but also a crucial aspect of spoken texts. Metadiscourse demonstrates that researcher is not solely focused on the notion that metadiscourse only applies to written communication. Rather, researchers can incorporate multiple perspectives from various experts to investigate the use of metadiscourse in spoken contexts.

When examining the application of metadiscourse in the context of oral communication, there are various societal phenomena that can be studied. One such phenomenon is debates, as the presentation of arguments in debates must be clear to prevent misunderstandings by the opposing party. Laia (2020) describes how

debating involves demonstrating that one's arguments are more significant than those of their opponents, which differs from the function of metadiscourse, which serves as a tool to ensure the audience comprehends the information being conveyed.

Debate is a multifaceted process that involves presenting, supporting, discussing, and defending one's arguments. Jorgensen & Phillips (2002) explained there are several important elements in the debate: critical thinking, research, and effective communication. This shows that the debate process is a complex social phenomenon and various skills are needed to make an argument acceptable. In Islam, debate is an activity recommended according to the Qur'an, which functions as a means of da'wah to seek absolute truth. When conducting debates in an Islamic context, speakers usually use the Al-Qur'an and hadith as the main source of information to strengthen their arguments. Asad (2003) highlights that the Qur'an and hadith serve as authoritative sources for Muslims, and incorporating them into debates allows speakers to substantiate their arguments with religious texts, adding weight and credibility to their position. Debating Islam, by clear and correct argument is important for several reasons. One reason is that it allows for constructive dialogue and a better understanding of different perspectives and beliefs. Clear arguments can help clarify misunderstandings, provide evidence and reasoning to support claims, and facilitate the exchange of ideas. According to Kee and Johnston (2019) they argue that clear, concise, and reasoned arguments are more likely to convince the opposing party and convince the audience.

Regarding Dr. Zakir Naik's approach to Islamic debates, he is known for using a variety of sources and references, including the Al-Qur'an and hadith, to support his arguments. However, his approach has been criticized by some for his use of hate speech, which led to his ban from public speaking in Malaysia in 2019. Despite this, Dr. Zakir Naik has continued to engage in debates, often using his books and lectures as a means of conveying information to his audience. Despite this, Dr. Zakir Naik has his own strategy for conducting debates, which involves conveying information through lectures and writing, supported by data from his books and knowledge of comparative religion. He understands the importance of ethical conduct in debates to ensure that his audience understands the information he conveys. Therefore, Islamic debates aim to present arguments based on the Al-Qur'an and hadith, and Dr. Zakir Naik is a well-known figure in this field who employs his own approach to avoid misunderstandings.

Researcher utilizes Hyland's (2005) theory of metadiscourse as the main framework to analyze the Islamic debate. After selecting metadiscourse as the main theory, the researcher has analyzed some of the results of previous studies using the same literature. For example, several previous studies have applied Hyland's (2005) theory of metadiscourse to analyze various aspects of academic writing. Nugroho (2019) examined the use of metadiscourse markers in academic writing among two groups with different cultural backgrounds, revealing differences and similarities in marker usage influenced by cultural grammar structures. Yea, Othman, and Wei (2020) explored the evolution of metadiscourse in the writings of Malaysian ESL doctoral students, finding that first-year students had lower proficiency in using

textual metadiscourse resources, with variations observed over time. H. Alharbi (2021) investigated the use of metadiscourse features in post-methods chapters of research papers and master's theses in applied linguistics, identifying differences between expert authors and student writers in terms of prevalent interactive and interactional metadiscourse features. Overall, these studies highlight the influence of cultural backgrounds, language proficiency, and writing styles on the use of metadiscourse markers and features in academic writing.

Previous studies by Roslan et al. (2019), Xia Jie (2020), and Aisha (2021) have examined the use of metadiscourse in advertisements to attract the audiences to buy the product and enhance brand liking. Roslan et al. (2019) focused on television advertisements and found that self-mention, which emphasizes brand recognition and emotional engagement, was the most frequently employed metadiscourse feature. Xia Jie (2020) explored metadiscourse in WeChat public account advertisements and identified engagement markers, self-mentions, and attitude markers as commonly used techniques to direct, greet, and establish relationships with readers. This study emphasized the importance of using metadiscourse to create solidarity and manage corporate image in the e-commerce era. Aisha (2021) investigated linguistic and visual metadiscourse markers in social media advertising and highlighted the complementarity between the two types. Engagement and direction markers were found to be effective persuasive language techniques. Overall these previous studies underscores, the significance of metadiscourse in constructing discourse, engaging audiences, and generating consumer interest, making it a crucial aspect of persuasive writing in advertising.

Several scholars have conducted research on metadiscourse in the same object with this research that is analysis of debate. The researcher found some previous studies focusing on various aspects. Albalat-Mascarell and Carrió-Pastor (2019) compared the use of self-speech by candidates from the two major US political parties during the 2016 presidential election debates, finding that Republican candidates utilized more self-identifications than their Democratic counterparts. Farghal and Kalakh (2020) analyzed English expressions in American presidential debates, exploring their metadiscursive functions and translation into Arabic. They discovered that misinterpretations of engagement markers could disrupt the metadiscursive channel, affecting the conveyance of persuasive messages. Kuhl, Esmailzad, and Rezaei (2020) investigated metadiscourse markers in the third US presidential debate and its translations by IRIB and BBC News, identifying differences in interpersonal markers and highlighting pedagogical challenges in translator training. Dichoso, Malenab, and Galutan (2022) focused on interactional metadiscourse markers in British parliamentary debates, emphasizing their role in shaping argumentative discourse and revealing the communication skills of students. These previous studies contribute to the understanding of metadiscourse in debates across different contexts, highlighting variations in marker usage, translation challenges, pedagogical implications, and the significance of interactional markers in fostering speaker-audience relationships.

In previous studies, researchers often used Hyland's (2005) metadiscourse concept to analyze the function of metadiscourse in written texts. However, in this study, researchers focused on analyzing the use of metadiscourse in spoken

language using Hyland's concept (2005). Halliday (1989) explains that spoken language is different from written language, because it is more spontaneous and polite. In Islamic debate, proper use of language is essential to convey arguments effectively. In linguistics, the purpose of speaking is how someone processes language in communication to achieve the desired goal. According to Hyland (2005), effective communication is achieved when speakers use appropriate speech patterns such as metadiscourse markers to build a good relationship with their listeners. Therefore, this study aims to examine the emergence and use of metadiscourse markers in Islamic debates. Analysis of spoken text in this context provides a unique perspective from previous research on the application of Hyland's (2005) metadiscourse concept.

The researcher uses Hyland's (2005) metadiscourse theory to study the emergence of metadiscourse markers in Islamic debates. While this theory is usually used to analyze written contexts, the researcher applied it to analyze spoken contexts in this study. The research data is in the form of transcripts of all utterances made by Dr. Zakir Naik where the data is taken from three videos of Islamic debates between Dr. Zakir Naik is with an atheist named Rahul. The utterances from the religious context debate were collected spontaneously. In addition, previous studies have explored more metadiscourse in Western political debates, while this proposed study aims to investigate metadiscourse markers specifically in the context of Islamic debates. This research therefore brings unique perspectives and objects to analysis, contributes to the current body of research on Hyland's (2005) metadiscourse concept, and provides a different data set compared to previous

research. By collecting data from various discourse perspectives in the Islamic debate, this study aims to address existing scientific gaps and examine metadiscourse markers that emerge in the context of Islamic debate. Therefore, this study aims to fill this gap by analyzing different data sets and exploring the various functions of metadiscourse in spoken contexts, which have not been studied extensively before.

B. Research questions

The focus of this study is to examine the function of metadiscourse markers in the context of Islamic debate. Thus, the research question is formulated as follows:

1. What are the metadiscourse markers types used by Dr. Zakir Naik in the Islamic debate?
2. How are the functions of metadiscourse markers applied in the Islamic debate that was used by Dr. Zakir Naik?

C. Significance of the study

Practically, this study is expected to provide valuable insights for future researchers exploring the functions and types of metadiscourse markers based on Hyland's (2005) theory. Through the analysis of metadiscourse markers from different angles, particularly in the context of Islamic debate, this study provides a comprehensive view of these markers in spoken texts. Thus, this research adds diverse perspectives to enrich the understanding of the function of metadiscourse markers, particularly for students of linguistics.

D. Scope and Limitations

The scope of this research study is to analyze the use of metadiscourse markers in Dr. Zakir Naik's Islamic debates with Rahul, based on Hyland's (2005) theory. The study will utilize three videos of Dr. Zakir Naik's debates with Rahul, which were uploaded to his official YouTube channel @Drzakirchannel. The first video, "Rahul Debates with Dr Zakir Naik on Various Concepts of Islam," was uploaded on March 10, 2021. The second video, "Rahul Asks Dr Zakir Naik why Allah is Egoistic and puts a person in Hell if he Worships someone," was uploaded on March 30, 2021. The last video, "Rahul Asks Dr Zakir, 'How can God be Jealous?'" was uploaded on September 12, 2022. The limitation of this research is the data analyzed in this study only includes utterances by Dr. Zakir Naik which contains metadiscourse markers, as the focus is on this particular aspect of the discourse.

E. Definition of Key Terms

This part will contain the key terms along with the definition below:

Metadiscourse Marker: is a linguistic device used by speakers and writers to comment on their discourse and engage with their audience. It serves as a way of reinforcing the narrative and indicating the author's attitude, opinions, and stance towards the topic (Hyland, 2005).

Metadiscourse in Islamic debates: is refers to the linguistic tool used by participants to guide and shape the discourse in the context of Islamic debates, to

establish relationships with the audience, convey authority, and signal the organization and direction of their arguments.

Debate: is a formal discussion between two or more people, where each person presents arguments or viewpoints on a particular topic or issue.

Islamic debates: is refer to formal discussions or exchanges of arguments and opinions that take place within the context of Islam. These debates typically involve scholars, religious figures, or individuals knowledgeable about Islamic teachings and principles

Dr. Zakir Naik: is an Indian Islamic preacher and televangelist who is known for his lectures and debates on Islam and comparative religion.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents an overview of the relevant literature that supports the analysis conducted in this research. The literature review encompasses various subjects, which makes it a crucial information source for those topics. Which are, discourse analysis in metadiscourse, metadiscourse markers, metadiscourse markers in Islamic debate, and spoken language.

A. Discourse Analysis

Discourse analysis is a field of study that examines the ways in which language is used in communication, particularly in social contexts. One aspect of discourse analysis is metadiscourse, which refers to language that comments on or reflects the discourse itself. Metadiscourse can take various forms, such as explicit markers like "I argue" or "in conclusion," or implicit markers like hedging, intensifying, or downplaying language. By analyzing metadiscourse, researchers can gain insights into how speakers or writers position themselves and their arguments in relation to their audience, how they establish authority and credibility, and how they signal the organization and structure of their discourse.

Studies on metadiscourse have been conducted in various fields, including linguistics, communication, and applied linguistics. For instance, in a study on metadiscourse in academic writing, Hyland and Tse (2004) found that writers of

research articles use metadiscourse to negotiate their stance towards their research, to engage with their readers, and to structure their arguments. In their analysis, they identified different types of metadiscourse, including engagement markers (e.g. "I would argue that"), evidential markers (e.g. "apparently"), and code glosses (e.g. "that is,"). Similarly, in a study on metadiscourse in political speeches, Charaudeau (2005) analyzed the use of rhetorical devices such as repetition, metaphor, and analogy, and argued that they serve to create a sense of identification between the speaker and the audience.

In conclusion, discourse analysis provides a framework for understanding the ways in which language is used in communication, and metadiscourse is a key aspect of this analysis. By examining the use of metadiscourse in different contexts and genres, researchers can gain insights into the social and communicative functions of language, and how speakers or writers position themselves and their arguments in relation to their audience.

B. Metadiscourse Markers

Metadiscourse is a part of linguistics. Metadiscourse markers first appeared in 1959, proposed by a linguist named Zellig Harris. At that time, discourse markers were a linguistic tool used to strengthen actors' arguments in written form. On the other hand, the creation of metadiscourse markers helps produce strong arguments for textually persuasive acts. In essence, the role of metadiscourse at that time was to show an actor trying to lead the opinion of his speech partner orally and in writing. However, there is criticism regarding metadiscourse markers which states

that the idea of Harris's concept has not reached the finality of the understanding of metadiscourse, so many linguists modify the meaning of metadiscourse markers in order to achieve the finality of the concept.

One of the linguists who modified Harris's concept was Ken Hyland in 2005. Hyland (2005) defines metadiscourse as a linguistic expression that reflects the intent of the text, the author, and the interlocutor's assumptions. However, Hyland and Tse (2004) also stated that metadiscourse is a linguistic tool that plays a significant role in interaction and communication with speech partners. Although Hyland still uses the metadiscourse model conceptualized by Halliday, he also provides something new to metadiscourse studies. Therefore, Hyland (2005) divides the vital function of metadiscourse into two parts, namely interactional and interactive markers.

1) Interactional Metadiscourse Markers

Interactional markers focus on the actor's intent when interacting with his speech partner in a particular context. This category is used by speakers to explain the information contained in a discourse to be given to listeners. "It reveals the extent to which the author works to jointly build the text with readers" (Hyland, 2005). Then, this marker involves the understanding and response of the speech partner when interacting with metadiscourse actors. It provides an understanding following the actor's intent so that the speech partner can examine the actor's ideas when interacting. On the interactional metadiscourse markers, Hyland divides them into five categories, namely:

a) **Hedge Markers**

Hyland (2005) states that hedges are words uttered by a metadiscourse actor by showing the perpetrator's expression to show uncertainty about something to distance the actor from the wrong argument he is uttering. Hedges are used to convey information in a discourse, in which the discourse is an argument made by the speaker himself, not taken from a particular knowledge. Hedges also pointed out the statements of the metadiscourse markers that seemed reasonable and could be reviewed independently by the speech partner. Examples of this marker; are, may, seems, I think, sounds, and might.

Example: "That **I don't mind** but that becomes an individual dialogue which you can do some other time."

Analysis: The phrase "I don't mind" can be considered a hedge marker according to Hyland (2005) because it expresses a degree of uncertainty or lack of strong preference, allowing for flexibility in the conversation. It softens the speaker's stance and opens the possibility for alternative options or opinions.

b) **Booster Marker**

Booster is a word that allows the perpetrator to express his condition with what he wants to convey to his partner. The use of reinforcers also helps strengthen their claims, arguments and propositions in the utterances uttered by the actors towards the hearers. Boosters help writers or speakers to state their claims and

arguments in the utterances, and their connection with listeners (Hyland, 2005). Hyland (2005) also adds that boosters allow actors to make arguments or claims at will to prevent interruptions from speech partners. Examples of using boosters are, of course, very, no, at all, every, indeed, sure, clearly, briefly, and obviously.

Example: "A very good question and **I agree with you totally.**"

Analysis: The phrase "I agree with you totally" can be considered a type of booster marker by Hyland (2005) because it emphasizes strong agreement and reinforces the speaker's alignment with the interlocutor's viewpoint. It functions to enhance the positive evaluation of the interlocutor's contribution, promoting a sense of collaboration and agreement in the conversation.

c) **Attitude Marker**

Attitude markers show the speaker's feelings and attitudes toward what they are communicating through their words. Authors or speakers use these features to express their point of view to the audience and engage the audience by responding to the text (Hyland, 2005). It can also be illustrated as words containing acceptance, rejection, interest, use, and the like from the marker itself, clearly showing their response in an interaction. Examples of using attitude markers are, I prefer, in my opinion, hopefully, agree, Interestingly, I should.

Example: "Let's talk about you first. You have **no question at all** on the day of judgement."

Analysis: The phrase "no question at all" can be considered as an attitude marker because it reflects a strong and unwavering stance, indicating absolute certainty or conviction in the speaker's statement. According to Hyland (2005), attitude markers are linguistic devices used to express the speaker's evaluation, opinion, or stance towards the content of their discourse.

d) **Engagement Marker**

Engagement markers are marker words addressed to the speech partner explicitly focused on the speech partner's attention in communication. The speaker also carries out this marker to build a strong relationship with the speech listener. According to (Hyland, 2005), Engagement markers have two functions: First, these markers are used to focus the audience's attention on the speaker. Second, this marker is used to include them as discourse participants in the text. Usually, words that use engagement markers involve the speech partner positively by using the pronoun 'you.' Examples of using engagement markers are, consider it, remember that, moreover, you must, you should, etc.

Example: "Which question you don't have **tell me now.**"

Analysis: The phrase "tell me now" can be considered as an engagement marker because it directly involves the interlocutor by requesting an immediate response or action. It serves to establish a sense of urgency and active participation in the conversation, aligning with Hyland's (2005) concept of engagement markers as linguistic devices that encourage interaction and collaboration between speakers.

e) **Self-mention Marker**

Self-mention clearly focuses on a speaker position when communicating with the speech partner. These markers help explain the perpetrator himself in depth when interacting. Self-mention is used by the author to explain his existence in a text by using first person pronouns and possessive adjectives such as: I, we, mine, ours, me, etc (Hyland, 2005).

Example: "Then, if you ask **me** the question a person who truly believes in god and little bit confused from his heart and yet doesn't believe in prophet Muhammad, will he go to heaven, hell that's your question."

Analysis: The word "me" in the given sentence can be considered as a self-mention marker according to Hyland (2005) because it refers to the speaker or author of the statement, indicating their personal perspective or involvement in the discourse.

2) **Interactive Metadiscourse Marker**

Hyland (2005) explains that an interactive metadiscourse is an utterance containing the conversation's main points to be conveyed to the speech partner. This category emphasizes the speaker's awareness in accommodating the level of knowledge, interest, and ability of the audience to digest information. According to Hyland (2005), this category discusses ways of organizing discourse and expressing the author's ability to compose a text by considering the needs of the audience. Then, this metadiscourse also guides the understanding of the speech partner with

what has been said by the actor. In short, this metadiscourse acts as a tool to support the interaction between the actor and the speech partner in conveying the idea of the actor. On the other hand, Hyland also divides interactive metadiscourse into five categories, namely:

a) Transition Marker

This marker is a word that connects one sentence to another or connects two different sentences. There are three transition markers formulated by Hyland (2005), namely: comparison, addition, and consequence. It is also helpful in expressing the semantic relationship between one text and another (Hyland, 2004). First, marker comparison helps provide markers in a text that are identical or different. Second, the additional marker helps provide an additional element following the wishes and intentions of the actor. Third, consequence markers help provide information on an answer or certainty to the speech listener. Examples of using this marker are like: equally, the like, first, second, so third, contrary (comparison), by the way, furthermore, henceforth, so on, stuff like (addition), thus, summary, in short, in inclusion, anyway, although (consequences).

Example: "**So**, that means he's believed in a confused god."

Analysis: The conjunction of "So" in the sentence can be considered a type of transition marker according to Hyland (2005) because it signals a logical consequence or conclusion based on the previous statement or information. It serves to connect the speaker's reasoning or inference to the belief of a confused god.

b) **Frame Marker**

A frame marker is helpful as a foothold that helps form text in a structured or schematic way (Hyland, 2005). Speakers use markers to create unambiguous communication with their speech listeners. In order to clarify the use of these markers, Hyland states that there are several functional and conditional categories. First, the sequencing part helps explain the order of each utterance. Second, labeling the text part helps clarify the stages of text or speech. Third, the topic shifting part, which actors use to change the topic of text or conversation. Fourth, announcing the purpose part, which serves to explain the essence, intent, or purpose of the perpetrator's utterances. Examples of using this marker are like, first, second, third (sequencing), in the end, finally, in short (labeling), then, henceforth (shifting), I supposed, my goal, my aim (announcing purpose).

Example: "Two verses but **the context of the verse** is what?"

Analysis: The phrase "the context of the verse" can be considered as a type of frame marker according to Hyland (2005) because it indicates the specific framework or setting in which the verse is situated, providing a contextual reference. Frame markers like this help to frame and define the boundaries of the verse, shaping the reader's understanding and interpretation of its meaning.

c) **Code-glosses Marker**

In this marker, Hyland (2005) explains that this marker is the choice of words for a discourse carried out by the speaker. The author usually does this

marker to provide details by providing an analogy or simile when interacting with his speech listeners. It is done so that the delivery of understanding can be realized perfectly. Examples of using this marker are: such as, for example, for instance, it means.

Example: "When people came to prophet Muhammad **SAW** and they wanted to accept Islam."

Analysis: The use of "SAW" after mentioning Prophet Muhammad can be considered as a code-gloss marker because it serves as a linguistic code to signify the phrase "Salla Allahu Alayhi wa Sallam," which is an Arabic expression of respect and peace invoked for the Prophet Muhammad. According to Hyland (2005), code-glosses markers are linguistic devices used to provide additional meaning or clarification within a discourse community, and in this case, "SAW" acts as a shorthand reference to convey reverence and blessings for the Prophet Muhammad.

d) Evidential Marker

According to Hyland (2005), this marker helps provide evidence that is felt to be valid about a discourse to the speech listener. The speaker does this to gain the trust of the speech listener when interacting. Usually, these markers refer to the words of other people or even an expert to strengthen the perpetrator's argument. Nevertheless, this marker also cannot be used when the perpetrator still refers to his personal opinion. Examples of the use of evidential markers: according to Plato, happiness is the condition when each individual's desire is achieved.

Example: "**That Quran says** in surah Al-Imran chapter 3 verse 19, in the Islam the only religion acceptable in the sight of Allah is submitting a will to god submitting."

Analysis: The phrase "That Quran says" can be considered as an evidential marker according to Hyland (2005) because it explicitly attributes the information to a specific source, indicating that the statement is based on the authority of the Quran. This serves to provide credibility and support to the claim being made.

e) **Endophoric Marker**

Hyland (2005) defines endophoric markers as linguistic elements that guide speech partners to other texts or utterances. This marker can also be interpreted as a supporting factor in a discourse given by the speaker to his speech listener. Endophoric markers are used as expressions to refer to different parts of the utterances (Hyland, 2005). The speaker uses this marker to provide a deeper understanding of the discourse that the actor has given. Examples of using these markers: as shown above, can be seen below, focus on the content only, and it will be explained in the next section.

Example: "Even believing in prophet alone will not take you to **Jannah**."

Analysis: The term "Jannah" in the given sentence can be considered as an endophoric marker according to Hyland (2005) because it refers to a specific concept within the Islamic faith, namely Paradise or the ultimate destination of

believers. It functions as a linguistic reference that relies on shared knowledge and cultural understanding within the context of the Islamic belief system.

C. Function of Metadiscourse Markers

In Hyland's (2005) study, function metadiscourse markers in the context of spoken text refer to linguistic devices employed to fulfill specific communicative functions and guide the listener's interpretation of the discourse. These markers play a crucial role in shaping the interaction and facilitating the comprehension of spoken language. Metadiscourse markers are categorized into four main functions: interactional, textual, logical, and cognitive.

a. Interactional Functions

The interactional function of metadiscourse markers is centered on managing the interaction between the speaker and the listener. These markers engage the audience and acknowledge their perspective, creating a sense of dialogue. For example, questions or directives encourage the listener active engagement, while hedges or boosters acknowledge the listener potential objections or agreement. By employing such markers, speakers establish a connection with the reader and enhance the overall interaction within the text.

b. Textual Functions

In terms of textual functions, metadiscourse markers play a crucial role in structuring and organizing the text. Frame markers provide a clear outline and indicate the beginning, continuation, or conclusion of an argument or section.

Transition markers guide the reader through the text by signaling shifts or progressions in the discourse. Endophoric markers refer back to previously mentioned ideas, enhancing coherence and maintaining a logical flow. By employing these markers, writers ensure that their text is well-structured, easily navigable, and cohesive.

c. Logical Functions

Metadiscourse markers also serve logical functions by conveying the relationships between ideas and arguments. Connectors and causal adverbials indicate cause and effect relationships, while comparatives and concessive markers highlight similarities or contrasts. These markers help readers follow the logical progression of the text and understand the connections between different points. By employing these markers, speakers or writers ensure clarity and facilitate comprehension of their arguments.

d. Cognitive Functions

Cognitive functions of metadiscourse markers involve managing the reader's or listener's understanding and interpretation of the content. Code-glosses markers provide clarification or examples to help the reader and listener grasp complex concepts or terms. Attitude markers indicate the speaker evaluation or attitude towards the information, influencing the audience perception of the speaker stance. Evidential markers provide evidence or support for the claims made, establishing credibility and persuasiveness. By utilizing these markers effectively,

speaker guide the listener interpretation and enhance the overall cognitive impact of their arguments.

Overall, Hyland's formulation of the functions of metadiscourse markers to facilitate interaction, structure the text, convey logical relationships, and shape the reader's or listener's understanding and interpretation. Understanding these functions can assist writers and speakers in employing metadiscourse markers strategically to engage audiences, enhance clarity, and convey their arguments effectively.

D. Metadiscourse Markers in Islamic Debate

Debates in Islam can discuss various topics, such as the status of the Al-Qur'an, the authority of the Prophet's Hadith, and the role of religion in public life. The debate can also explore the intersections of Islam, democracy, pluralism and citizenship in the Middle East. Islamic debate refers to the exchange of speeches and discussions between two different parties where each side seeks to prove their arguments. More fluent in presenting his argument means he understands and is able to convey it better than his opponent. The purpose of debate in Islam is to seek the truth, not allowing one's own desires or public opinion to influence one. Abdel-Ghafar (2018), explained that in compiling arguments in Islamic debate it is influenced by the awareness to use the potential of language, rather than having truth or reality. The rules and procedures for debating in Islam include a complete explanation of the rules of debate and their principles. The art of debating in Islam

can be influenced by discipline, culture, good upbringing, politeness, and politeness Bonebakker (1990).

In compiling an argument in conducting debates in Islam, the participants often cite the Al-Qur'an as their main source (Qur'an 3:19). This can happen because the Qur'an is considered the ultimate guideline for Muslims. Dr. Zakir Naik, a renowned Islamic scholar, frequently quotes many verses from the Qur'an to strengthen his argument. In conducting a debate, the speaker may apply metadiscourse markers as a tool to further strengthen their argument.

Metadiscourse refers to language used to describe or discuss language itself. In Islamic debate, metadiscourse can be seen as an important tool for participants to communicate their intentions, position, and strategy in the argumentation process (Al-Khaldi, 2018). It allows debaters to clarify their arguments, signal their agreement or disagreement with their opponent, and express their confidence or uncertainty about their claims.

In Islamic debate, metadiscourse is often used to establish the terms and rules of the argumentation. For instance, participants may use phrases such as "In the name of Allah, the Most Merciful, the Most Compassionate" to signal the religious significance and gravity of the debate. They may also use phrases such as "I seek refuge in Allah from Satan" to indicate their intention to argue from a religious perspective and to seek divine guidance in their argumentation.

Furthermore, metadiscourse can be used to show respect and deference to one's opponent. Islamic debate values a respectful and courteous exchange of ideas,

and participants may use metadiscourse to express appreciation for their opponent's argument or to acknowledge their own limitations (Hassan, 2017). For example, they may use phrases such as "With all due respect" or "I may be mistaken" to show humility and open-mindedness.

Overall, metadiscourse plays a significant role in Islamic debate as it facilitates effective communication, sets the tone and rules of the argumentation, and fosters a respectful and constructive exchange of ideas. Metadiscourse is a term used to describe language that refers to the discourse itself, rather than the topic being discussed. It includes words and phrases that signal the speaker's attitude toward the discourse, the audience, and the content (Abdul-Raof, 2010). In Islamic debate, metadiscourse is often used to frame arguments, establish authority, and persuade the audience.

Here are some examples of metadiscourse in the context of Islamic debate:

1. **"As a scholar of Islamic jurisprudence,** I would like to discuss the topic of zakat and its importance in Islam."

In Hyland's (2005) Metadiscourse Marker Theory, self-mention occurs when the speaker is referring to himself. The phrase "As a scholar of Islamic law" is an example of self-reference in the given context. It establishes the speaker's knowledge and credibility in the field, positioning him as an authoritative source on the topic being discussed, such as the meaning of Zakat in Islam. Self-mention serves to confirm the speaker's qualifications and knowledge, strengthening his credibility in front of the audience.

2. "**According to the teachings of the Prophet Muhammad (peace be upon him)**, it is important to be truthful in all our dealings."

The phrase "According to the teachings of the Prophet Muhammad (peace be upon him)" can be considered as an evidential marker in Hyland's (2005) metadiscourse marker theory. Referring to the teachings of the Prophet Muhammad, the speaker uses the evidential marker to support his argument about the importance of truthfulness in all dealings. This tag is used to reinforce the credibility of the speaker's claims and to appeal to the authority and wisdom of the Prophet Muhammad in the Islamic tradition.

3. "There is no **doubt** that Islam promotes justice and equality for all people." In the phrase "There is no doubt that Islam promotes justice and equality for all people" the word "doubt" is an indicator of attitude markers. It shows that the speaker strongly believes in the statement and wants to emphasize his certainty. The use of "no doubt" strengthens the speaker's conviction and adds persuasive power to the argument. This is in line with Hyland's (2005) concept of attitude markers in metadiscourse, which indicate the speaker's position or evaluation of an utterance.

4. "**While** some people argue that Islam is a violent religion, I would like to point out that the vast majority of Muslims are peaceful and reject violence."

The word "While" in the sentence "While some people argue that Islam is a violent religion" is used as a transition marker. Indicates a contrast or opposition to a previous or expected argument. In this context, it prepares the audience for a

different perspective by recognizing the opposite view. The use of "while" helps the speaker to move smoothly between contrasting points of view in an Islamic debate.

E. Spoken Language

Spoken language is one of the most fundamental forms of human communication. It is the primary mode of communication for most people in the world, allowing them to express their thoughts, emotions, and ideas to others. Spoken language is a complex system that involves the use of sounds, words, and grammar to convey meaning. One of the most remarkable features of spoken language is its incredible diversity. There are thousands of different languages spoken around the world, each with its own unique sounds, words, and grammar (Crystal, 2008). Some languages, such as English, are spoken by millions of people as their first language, while others are spoken by only a handful of people in remote parts of the world.

Another fascinating aspect of spoken language is its ability to evolve over time. As societies change and new technologies emerge, languages adapt to meet the needs of their speakers (Hauser, Chomsky, & Fitch, 2002). New words and phrases are created, and old words may fall out of use. Dialects and regional variations also develop, giving rise to distinct accents and ways of speaking. Despite its many variations, spoken language serves a critical role in human communication. It allows us to connect with others, express our thoughts and feelings, and share our experiences. It is a powerful tool for building relationships,

resolving conflicts, and creating new ideas. Overall, spoken language is an essential part of human culture and a testament to our creativity and adaptability as a species (Kuhl, 2004).

One of the key characteristics of spoken language is its variability. Different languages use different sounds, words, and sentence structures to convey meaning. For example, the English language uses a combination of 26 letters and various letter combinations to form words and sentences, while the Chinese language uses a set of characters that represent whole words or concepts. Furthermore, even within the same language, there can be significant variations in pronunciation, vocabulary, and grammar across different regions or dialects.

Research has shown that the ability to speak language is a uniquely human trait, and it is thought to have evolved over millions of years of human evolution (Hauser, Chomsky, & Fitch, 2002). The human brain is specifically adapted to process and produce language, with different areas of the brain dedicated to different aspects of language processing. Studies have also shown that early exposure to spoken language is crucial for the development of language skills, with children who are exposed to language at an early age showing better language abilities than those who are not.

In conclusion, spoken language is an essential part of human communication, allowing us to express ourselves and understand others. Its variability and complexity are a testament to the diversity of human culture and the evolution of the human brain. As such, it is crucial that we continue to study and

understand the intricacies of spoken language to better appreciate its significance and improve our communication skills.

CHAPTER III

RESEARCH METHOD

This chapter contains the research methodology in this paper, such as research design, research instruments, data sources, data collection, and data analysis.

A. Research design

The present study adopts a qualitative research design, specifically descriptive qualitative analysis, which focuses on qualitative data and descriptions. The researcher opted for this approach as it allows for analysis through the perspective of individuals who engage, participate, or review the subject matter, rather than solely relying on scores, instruments, or research designs. Qualitative research methods are based on the analysis of text and image data, follow a series of data analysis stages, and employ various designs (Creswell, 2017). In this study, the researcher utilizes a qualitative descriptive method to analyze the debates conducted by Dr. Zakir Naik, with the aim of describing the types and functions of metadiscourse markers according to Hyland's theory (2005).

B. Research Instrument

In this study, the researcher acts as the main instrument. His responsibility is to collect and scrutinize data regarding the use of metadiscourse markers in Islamic debates conducted by Dr. Zakir Naik. Therefore, the role of the researcher in collecting, analyzing and categorizing data is very important. The use of human instruments is essential to establish the credibility and reliability of the research findings.

C. Data and data source

For this study, the researcher collected data from Dr. Zakir Naik's official YouTube channel (@Drzakirchannel). The video selected for analysis focuses on the debate between Dr. Zakir Naik and Rahul, the person who challenges Dr. Zakir Naik to various lectures. The selection of videos is based on their popularity, which ensures that the selected debates represent the context of Islamic debates with the highest viewers. This research ensures that the data collected represent significant and influential examples of Islamic debate. Data collected by the researcher from a transcript that focuses on the words, phrases, and utterances of Dr. Zakir Naik in presenting arguments to the audience. By analyzing Dr. Zakir Naik's videos, this study aims to explore the use of metadiscourse markers in arguments and rhetorical strategies used in Islamic debates.

The researcher selected three videos from Dr. Zakir Naik's official YouTube channel (@Drzakirchannel) for analysis. These videos were chosen based on their relevance to the research topic of metadiscourse markers in Islamic debates. Each

video covers different topics and was uploaded on different dates, providing a diverse range of debates for comprehensive analysis. The first video, titled "Rahul Debates with Dr Zakir Naik about Various Concepts of Islam," was uploaded on March 10, 2021. The second video, titled "Rahul Asks Dr Zakir Naik why Allah is Selfish and puts a person in Hell, if he Worships someone," was uploaded on March 30, 2021. The last video, titled "Rahul Asks Dr Zakir, 'How Can God Be Jealous?'," was uploaded on September 12, 2022. The primary objective of this research is to analyze the usage of metadiscourse markers made by Dr. Zakir Naik during these Islamic debates.

Link Video 1: <https://youtu.be/xGApTNBsUIk>

Link Video 2: <https://youtu.be/KSSaWLvt3mI>

Link Video 3: <https://youtu.be/C6SUMRgzNXg>

D. Data Collection

During the data collection stage, the researcher focused on collecting data from three videos featuring Islamic debates conducted by Dr. Zakir Naik. To ensure the accuracy of data collection, the researcher watched each video several times.

The data collection process involved several stages. First, the researcher accessed Dr. Zakir Naik's official YouTube account, which served as the primary source of data for this study. Second, videos featuring debates between Dr. Zakir Naik and Rahul on the official YouTube channel were carefully watched. Thirdly, a thorough listening of the video content was conducted to gain a comprehensive

understanding and facilitate data collection. Fourth, all utterances in the video were transcribed into written form. Fifth, the researcher focused specifically on Dr. Zakir Naik's arguments, searching for instances of metadiscourse marker usage that were relevant to the research question. Finally, to aid in the analysis process, words, sentences, statements, and other pertinent information related to the research were highlighted. This systematic approach to data collection is expected to streamline the process and enable the researcher to gather the necessary data effectively.

E. Data Analysis

In order to enhance the quality of research outcomes, it is necessary to have a theoretical comprehension during the data analysis process. Consequently, the researcher opted to employ data analysis founded on Hyland's (2005) metadiscourse theory to procure concrete, factual, and meaningful results from this phenomenon.

The data analysis process involved several key steps. Firstly, the collected data was carefully organized and categorized, focusing specifically on Dr. Zakir Naik's comments during his debates with Rahul, as they were likely to contain instances of metadiscourse markers. Secondly, the data analysis in this study employed Hyland's (2005) theory of metadiscourse markers. This theoretical framework allowed for the identification and categorization of the types and functions of metadiscourse markers used by Dr. Zakir Naik in his discourse. The findings of the data analysis were then presented, addressing all the research questions raised in this study. Lastly, conclusions were drawn based on the research findings. Through this rigorous data analysis process, the researchers aimed to

facilitate a comprehensive understanding of the data and achieve the objectives of the study.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter encompasses datasets comprising utterances, including metadiscourse markers employed by Dr. Zakir Naik within an Islamic debate platform. The collected data has been through analysis and classification, employing Hyland's taxonomy of metadiscourse markers. Moreover, this chapter presents the findings and discussions aimed at addressing the research questions in this study. Essentially, it provides a comprehensive depiction of the findings, results, and data analysis, accompanied by thorough explanations within the domain of academic discourse.

A. Findings

This section presents analyzed data from three YouTube videos on Islamic debates featuring Dr. Zakir Naik, uploaded by @Drzakirchannel, utilizing Hyland's (2005) concept of metadiscourse. The data is grouped in a table based on the data type as categorized by Hyland (2005). Subsequently, the data is presented in sentence form and assigned a code indicating the minute when the data was recorded. Then, the data is divided into words, phrases, and sentences, which will be analyzed according to Hyland's (2005) metadiscourse markers. The findings of this study indicate that Dr. Zakir Naik employs all metadiscourse markers in presenting his arguments. The analysis is as follows:

1. Interactional Markers:

The researcher conducted an analysis of metadiscourse markers in three most popular videos from @Drzakirchannel, based on the framework proposed by Hyland (2005). The researcher found all types of interactional markers in his three most popular videos: (7) hedges, (9) Booster, (4) Attitude, (7) Engagement, and (7) Self-mention on transcript data. These metadiscourse markers serve different functions in conveying the speaker's stance, emphasizing points, engaging with the audience, and referring to oneself. By examining these markers, the researcher gained insights into the linguistic strategies employed by @Drzakirchannel to enhance interaction and communication with viewers. Here the analysis:

Table 1 Interactional markers data

Interactional Metadiscourse Markers	Total
Hedges Markers	7
Booster Markers	9
Attitude Markers	4
Engagement Markers	7
Self-mention Markers	7
TOTAL	34

a. Hedges

Datum 1.

“If you read the context of this revelation brother, what happened people came to the prophet and said that we have been Jews we have been Christians we have been sapient, can god forgive us.” (1:41)

In Hyland's theory of meta-discourse markers (2005), hedges are used to indicate the speaker's uncertainty or tentativeness, and to mitigate the force of an utterance. The phrase "if you read the context" in the transcript is an example of a hedge because it softens the assertion by suggesting that the listener may not have the same understanding of the context as the speaker. By using the word "if," the speaker implies that there is a possibility that the listener may not have read the context and therefore may not fully comprehend the situation. The speaker is hedging their claim, indicating that their statement may not be entirely definitive, and that the listener's interpretation of the context could differ.

Datum 2

“a very good question and I agree with you **totally**.” (0:41)

In Hyland's concept of meta-discourse markers (2005), hedges are used to moderate or soften the claims made by the speaker, indicating a degree of uncertainty or caution. In the given transcript, the word "totally" can be considered a hedge because it serves to qualify the speaker's agreement with the previous statement. By using "totally," the speaker acknowledges that their agreement may not be absolute and allows room for alternative perspectives or exceptions. This hedge indicates that the speaker is open to discussion or potential counterarguments, showing a degree of caution and signaling that their agreement is not unequivocal.

b. Booster

Datum 3.

“The brothers asked very **good question**. his quoted verse of the Quran of surah chapter 2 verse number 62, that all those who believe in Allah and believe in the last day.” (1:40)

The phrase "good question" can be considered a booster marker according to Hyland's theory of meta-discourse because it serves to positively evaluate the quality of the question being asked. Boosters are markers that signal the speaker's positive evaluation of something, and in this case, the speaker is expressing appreciation for the question asked by the questioner. By using a booster marker, the speaker is able to create a positive and engaging tone, which can help to establish a collaborative and respectful atmosphere in the discussion. Overall, the use of booster markers can be a powerful tool for building rapport with the audience and signalling the speaker's investment in the topic.

Datum 4

“You asked a **very good** question. That I quoted a verse that's saying that thou shalt not have any given image of anything in the heaven.” (1:37)

The word "very good" in the transcript can be considered a booster marker because it serves to enhance the positive evaluation of the question asked. Boosters are meta-discourse markers that intensify or strengthen the evaluation of a statement or question. In this case, "very good" amplifies the positive quality of the question, suggesting that it is well-thought-out or commendable. By using this booster marker, the speaker acknowledges the quality of the question and indicates

agreement and appreciation for it. Boosters like "very good" contribute to creating a positive and supportive conversational environment by acknowledging the value and significance of the interlocutor's contribution.

c. Attitude

Datum 5.

“They shall have no fear and **inshallah**, they will have the reward similar thing is repeated in surah chapter number five.” (1:45)

The word "inshallah" can be considered as an attitude marker because it expresses the speaker's personal attitude or stance towards the topic. According to Hyland's theory, attitude markers serve to convey the speaker's stance or attitude towards the topic or the audience, and "inshallah" is a common Arabic phrase that expresses the speaker's hope or intention that something will happen. In this case, the speaker uses "inshallah" to express their hope or intention that the audience will receive a reward in the afterlife, indicating a positive and hopeful attitude towards the topic. By using this phrase, the speaker also establishes a connection with the audience, since "inshallah" is a common phrase used in Islamic contexts, indicating a shared cultural background and religious orientation.

Datum 6

“But, the second part is that God is jealous. **I don't agree with that**, that particular portion.” (1:59)

In Hyland's concept of meta-discourse markers (2005), the word "I don't agree with that" can be considered as an attitude marker because it expresses the

speaker's personal stance or opinion. The phrase signals the speaker's disagreement with the idea that God is jealous, highlighting their subjective perspective on the matter. By explicitly stating their disagreement, the speaker conveys their attitude towards the concept being discussed and asserts their individual viewpoint. This attitude marker helps to establish the speaker's position and contributes to the interactive nature of the conversation by expressing their personal stance on the topic at hand.

d. Engagement

Datum 7

“So, **brother** asking that here the world doesn't mention believing in prophet.” (1:02)

According to Hyland's concept of engagement markers, words or phrases that acknowledge the audience's contributions or involvement in the conversation can be considered as engagement markers. In the transcript, the speaker uses the word "brother" to refer to the questioner, which serves to acknowledge the questioner's role in driving the conversation forward and to involve the audience in the discussion. This helps to create a collaborative and interactive atmosphere, while also signalling the speaker's own investment in the topic. By using "brother" the speaker is also using inclusive language that signals respect and solidarity with the questioner. Therefore, "brother" can be considered an engagement marker according to Hyland's theory.

Datum 8

“If you ask a question. **Please**, after finishing the question let me give a reply.” (1:06)

In the given transcript, the word "please" can be considered an engagement marker according to Hyland's concept of meta-discourse markers (2005). Engagement markers are used to establish a cooperative and interactive tone in the discourse, indicating a desire for participation or collaboration. "Please" in this context serves as a polite request or invitation for the other person to interact or continue the conversation. It signals a willingness to listen and respond, demonstrating an engaged and open stance towards the exchange. By using "please," the speaker acknowledges the interlocutor's role and invites their active involvement, fostering a cooperative and respectful communicative environment.

e. Self-mention

Datum 9

“Well that's a little bit of a private question **I'll ask you through emails.**” (5:06)

In Hyland's concept (2005), self-mention is a type of interactional meta-discourse marker that draws attention to the speaker's own position or involvement in the discourse. The phrase "I'll ask you through emails" is an example of self-mention because it refers directly to the speaker and their intentions for the conversation. By using this phrase, the speaker signals their own agency and control over the conversation, indicating that they will take a more active role in addressing

the topic at hand. Self-mention can be an effective way of establishing rapport and building credibility with the audience, as it shows that the speaker is invested in the conversation and willing to take responsibility for their statements.

Datum 10

“So that's the reason that you have to ask the Christian, not to **me**, I'm not here to support everything of the bible.” (2:23)

The word "me" in the transcript can be considered a self-mention marker according to Hyland's concept of meta-discourse (2005). Self-mention markers are linguistic expressions that explicitly refer to the speaker or writer. In this case, "me" is used by the speaker to refer to themselves, highlighting their own presence and involvement in the conversation. By using "me," the speaker establishes their identity as an active participant and asserts their role as the one providing the response or viewpoint. This self-mention marker reinforces the speaker's agency and positions them as an authoritative source in the discussion.

2. Interactive Markers:

The metadiscourse markers presented in the three most popular videos from @Drzakirchannel were analyzed by the researcher, using the framework proposed by Hyland (2005). The findings revealed the occurrence of various interactive markers in the transcripts. Specifically, the researcher identified (48) instances of transition markers, (16) instances of frame markers, (7) instances of code-gloss markers, (11) instances of evidential markers, and (18) instances of endophoric

markers. These metadiscourse markers serve different purposes in facilitating discourse organization, providing contextual frames, explaining codes, presenting evidence, and referring to previous information. By examining these markers, the researcher gained insights into the ways @Drzakirchannel utilized interactive

language strategies to enhance the effectiveness of communication with the audience. Here the analysis:

Table 2 Interactive markers data

Interactive Metadiscourse Markers	Total
Transition Markers	48
Frame Markers	16
Code-Glosses Markers	7
Evidential Markers	11
Endophoric Markers	18
TOTAL	100

a. Transition

Datum 11

“So, what question you have asked me, I will try.” (5:06)

In the phrase "So, what question you have asked me, I will try," the word "So" is used as an interactive meta-discourse marker to signal a transition between the previous discourse and the current topic. It is used to connect the previous conversation to the current one and signal that the speaker is now ready to respond to the question posed to them. According to Hyland's theory (2005), interactive

markers reflect the speaker's awareness of the audience's expectations and knowledge, and "So" is often used to frame the discourse and provide context for the current discussion. It serves as a signal to the audience that the speaker is about to answer the question posed to them and maintain coherence and clarity in the discourse. As such, "So" can be considered a useful interactive marker in spoken discourse.

Datum 12

“Why should god be jealous? That is what is mentioned in the bible.” (0:44)

In Hyland's concept of meta-discourse markers (2005), transition markers serve to signal a shift in the discourse or introduce a new topic. In the given transcript, the phrase "Why should" can be considered a transition marker because it initiates a question and signals a shift from the previous statement to a new topic. It prompts the speaker to inquire about the reason behind a certain belief or concept. Transition markers help to guide the flow of conversation and facilitate smooth transitions between ideas or topics. By using "Why should," the speaker introduces a new line of inquiry and invites further discussion or exploration of the topic at hand.

b. Frame

Datum 13

“His quoted **verse of the Quran** of surah Ai-Baqarah chapter 2 verse number 62, that all those who believe in Allah and believe in the last day, irrespective whether they are Jews or Christians or Sabians” (1:18)

The phrase "verse of the Quran" is an example of a frame marker in the transcript because it serves to establish the specific religious text being discussed and to orient the audience within that framework. According to Hyland's theory, frame markers help to establish the context or framework of the discourse, such as the genre, setting, or background knowledge required to understand the discussion. In this case, the phrase "verse of the Quran" signals to the audience that the discussion is centered around a specific religious text and that the speaker is drawing on the authority and wisdom of that text. By using this phrase, the speaker is also signalling to the audience that they are engaging in a specific type of discourse that is shaped by the conventions and norms of that religious tradition. Therefore, the phrase "verse of the Quran" serves as a key frame marker that helps to structure the entire discussion and to establish the parameters of the discourse.

Datum 14

"Therefore, I do agree with you that it is unlike God to be jealous. On that thing, **I hope that answers the question.**" (2:13)

The phrase "I hope that answers the question" can be considered a Frame marker because it serves as a framing device that signals the speaker's intention to provide a direct response to the question asked. It explicitly acknowledges the question and positions the subsequent statement as an answer or resolution. By using this phrase, the speaker sets up an expectation for the listener that the forthcoming statement will address the question at hand. This helps to guide the conversation and maintain coherence by signalling the speaker's intention to provide a satisfactory response. Thus, the phrase functions as a framing marker

within the interactional discourse by explicitly indicating the speaker's intent to address the question and fulfil the listener's expectation for an answer.

c. Code-glosses

Datum 15

“Every time of the prophet it was La ilaha illallah that time is **Rasulullah**. No that is what people had to believe in not in Arabic in the language they spoke now.” (6:19)

The word "Rasulullah" in the transcript is considered a code-glosses marker because it is an Arabic term for "Prophet of Allah" used in Islamic teachings. The speaker uses this specific technical term instead of the English translation, which may not be familiar to all listeners. By using this marker, the speaker is able to effectively convey their intended meaning to their audience. This aligns with Hyland's (2005) concept of code-glosses as markers that explain technical or unfamiliar terms to the reader or listener.

Datum 16

“So, I'm not saying I didn't read **the bible**. Neither do I agree that everything in the bible is the word of god.” (0:48)

From the transcript data, the word "the bible" can be considered a code-glosses marker. Code-glosses are meta-discourse markers that provide explanations or definitions of terms or concepts. In this case, "the bible" is referred to multiple times in the transcript, and its mention serves to clarify and identify a specific text or source of information. By using the phrase "the bible," the speaker indicates a

specific religious text that is being discussed. This code-glosses marker helps establish a shared understanding and points to a commonly recognized source of authority in the conversation. The repetition of "the bible" reinforces its significance and indicates that it serves as a frame of reference for the discussion.

d. Evidential

Datum 17

“Some of the other mistakes here are there right, therefore Quran is the Furqan Quran, Furqan means the criteria to judge, right from wrong. So, whatever **matches with the Quran.**” (7:53)

The phrase "matches with the Quran" used to refer to the Quran as a source of information and guidance is an instance of an evidential marker in the transcript since it is utilized as evidence to support the speaker's argument. The speaker establishes the Quran as a trustworthy and authoritative source of information, employing it as evidence to back up their stance. This demonstrates the speaker's conviction in the Quran's credibility and power. As per Hyland's (2005) definition, evidential markers are linguistic features that serve to indicate the proof for a particular argument or claim.

Datum 18

“The god is a jealous god. **It was a quotation** from the book of exodus from the old testament chapter number 20 verse number 3 to 5 and the book of Deuteronomy chapter number 5 verse number 7 to 9.” (1:50)

The phrase "It was a quotation from" can be considered as an evidential marker based on Hyland's concept of meta-discourse (2005) because it serves to provide evidence or support for the preceding statement. By explicitly stating that the information is a quotation from a specific source, the speaker establishes the origin and authenticity of the information being discussed. This marker indicates that the speaker is relying on the authority of the quoted source to lend credibility to their argument. It functions as a meta-discourse move by referring to an external source of information, which enhances the speaker's argumentative position by appealing to external evidence. This use of an evidential marker demonstrates the speaker's awareness of the need to provide supporting evidence and strengthens the overall persuasive effect of their discourse.

e. Endophoric

Datum 19

“They shall have no fear and inshallah, **they** will have the reward similar thing is repeated in surah chapter number five.”

The word "they" can be considered an endophoric marker because it refers back to a specific group of people mentioned earlier in the discourse. In this case, the speaker is referring to those who believe in Allah and the last day, as mentioned in the Quranic verses quoted earlier. Endophoric markers serve to maintain coherence and cohesion within a text, by connecting current references to previous ones and indicating the relationships between different elements of the discourse. By using "they" to refer back to the previous mention of believers, the speaker

signals to the audience that they are continuing to discuss the same group of people, while also helping to clarify the referent and avoid potential confusion or ambiguity. This use of endophoric markers is a common strategy in discourse, helping to maintain the flow and coherence of the conversation or text.

Datum 20

“That is what is mentioned in the bible. **That** part, why that word God get annoyed.” (1:01)

In Hyland's concept of meta-discourse markers (2005), endophoric markers refer to expressions that refer back to specific elements within the discourse. From the data, the phrase "that part" can be considered as an endophoric marker because it refers back to a specific portion or element previously mentioned in the discourse. It indicates a specific section or aspect of the verse being discussed, emphasizing that particular portion. By using "that part," the speaker is drawing attention to a specific segment of the text, making it clear which aspect they are referring to within the broader context of the conversation. This endophoric marker helps maintain cohesion and aids in the understanding and referencing of specific points within the discourse.

3. Function of Metadiscourse Markers

After analyzing the types of the metadiscourse markers utilized by Dr. Zakir Naik during his debates with the audience in three most popular videos from @Drzakirchannel, the researcher proceeded to investigate the functions of these markers, following the framework established by Hyland (2005). The findings

revealed the presence of various functions exhibited by the metadiscourse markers in the transcripts. Specifically, the researcher identified (11) instances of interactional functions, (8) instances of textual functions, (11) instances of logical functions, and (12) instances of cognitive functions. These metadiscourse markers served different purposes in facilitating interaction, organizing the text,

supporting logical reasoning, and conveying cognitive processes. By delving into these functions, the researcher gained valuable insights into the ways in which Dr. Zakir Naik employed metadiscourse markers to enhance the effectiveness of his communication with the audience during debates.

Table 3 Function of Metadiscourse Markers data

Function of Metadiscourse Markers	TOTAL
Interactional Function	11
Textual Function	8
Logical Function	11
Cognitive Function	12
TOTAL	42

a. Interactional Function

Datum 21

"Then, if you ask me the question a person who truly believes in god and little bit confused from his heart and yet doesn't believe in prophet Muhammad, will he go to heaven or hell, **that's your question.**" (2:34)

The phrase "that's your question" in the given context can be considered an Interactional Function because it serves to acknowledge and address the specific question posed by the listener. It indicates the speaker's recognition of the listener's query and focuses the subsequent response on that particular point. This metadiscourse marker establishes a direct interaction between the speaker and the listener, highlighting their engagement in the conversation and clarifying the relevance of the forthcoming answer to the listener's inquiry.

In Hyland's (2005) framework, Interactional Functions encompass markers that help manage the interactive dynamics of the discourse. By explicitly acknowledging the listener's question with the phrase "that's your question," the speaker establishes a conversational link, acknowledging the listener's role in shaping the direction of the discussion. This metadiscourse marker aligns with Hyland's notion of interactional metadiscourse, which emphasizes markers that facilitate the interactive and dialogic nature of communication.

Datum 22

“Tell me now **come on**, you can’t tell god Dr Zakir naik asked you in front of 20.000-300.000 people.” (17:34)

In Hyland's metadiscourse marker theory (2005), the phrase "come on" in the context can be considered as an interactional function. Interactional metadiscourse markers are used to establish a relationship between the speaker and the audience. The phrase "come on" in this context functions as an invitation or encouragement for the other person, in this case the listener, to respond or be

involved in the conversation. It conveys a sense of familiarity and informal interaction, as it is a common everyday expression used to encourage someone to participate. By using the phrase "come on", Dr. Zakir Naik is trying to elicit a response or reaction from listeners, inviting them to give answers or engage in dialogue.

In terms of metadiscourse markers, the phrase "Come on" functions as an interactive cue indicating the speaker's desire for the active participation of the audience. This helps build conversational dynamics and encourages listeners to contribute to ongoing debates or discussions. These interactional metadiscourse markers help create a sense of inclusivity and engagement, facilitating a more engaging and interactive exchange of ideas within the context of Islamic debate.

b. Textual Function

Datum 23

"That was there in the Indian constitution they have softened. It not permitted yet." (9:36)

The phrase "It not permitted yet" in the given transcript can be considered as a textual function because it serves to provide information about the current status or condition of a particular topic. It indicates that the permission for homosexuality has not been fully granted, despite certain changes or softening in the Indian constitution. This statement helps to establish the context and background of the discussion, highlighting the legal and societal situation regarding

homosexuality in India. By mentioning the current state of permission, the speaker aims to provide a factual basis for the subsequent conversation and potential arguments related to the topic.

In terms of Hyland's (2005) framework, this textual marker acts as a cohesive device, linking the previous mention of the Indian constitution's changes to the ongoing discussion about homosexuality. It functions as a referential metadiscourse marker, conveying specific information related to the topic at hand. By including this phrase, the speaker addresses the audience's potential questions or assumptions about the legality of homosexuality in India and clarifies that although there have been developments, it is not fully permitted according to the current state of the law.

Datum 24

“but **I hope it’s not too late**, I don’t know how long I’m going to life.”
(18:58)

In the sentence "but I hope it's not too late," the phrase "it's not too late" can be identified as a textual function metadiscourse marker in line with Hyland's (2005) theory. Hyland describes textual markers as linguistic devices that aid in structuring and organizing discourse, providing clues for the reader or listener to navigate through the text.

Within this context, "it's not too late" serves as a textual marker by indicating a shift or progression in the speaker's ideas. It acts as a cohesive element

that connects the preceding statement ("but I hope") with the subsequent statement ("I don't know how long I'm going to live"). The phrase implies the introduction of a new perspective or topic related to the speaker's uncertainty about their lifespan. It signifies a change in the discourse, emphasizing the importance or urgency of the subject at hand. By utilizing this metadiscourse marker, the speaker effectively structures their expression, conveying the idea that despite the potential limitations of time, there remains a possibility for a positive outcome or resolution.

c. Logical Function

Datum 25

“So, he has to believe in one true god and if he believes in true god. He'll also follow the commandment of god, simple.” (2:19)

The phrase "So, he has to believe in one true god" can be considered as a Logical Function because it presents a logical consequence or requirement based on the preceding information or argument. It establishes a cause-and-effect relationship between belief in one true god and the subsequent expectation of following the commandments of that god. The use of "has to" indicates a necessary condition or obligation that follows logically from the initial premise.

In terms of Hyland's (2005) concept of metadiscourse, this phrase serves a logical function by drawing a logical conclusion or making an inference based on the previous discussion about the importance of belief in one true god. It helps structure the argument by establishing a logical link between belief and subsequent behavior. The use of "has to" indicates a logical necessity or requirement,

emphasizing the logical connection between belief and adherence to the commandments.

Datum 26

“So, that’s wrong. If you believe Jesus the imposter knows bill that is wrong.” (7:49)

The phrase "So, that's wrong" from the sentence can be identified as a logical metadiscourse marker, aligning with the definition provided by Hyland (2005) in his theory of metadiscourse markers. Metadiscourse markers serve as linguistic devices that shape discourse and can be classified into various functions based on their rhetorical and communicative roles.

In this context, the phrase "So, that's wrong" operates as a logical metadiscourse marker by expressing the speaker's disagreement or contradiction with a previous statement or argument. The use of "So" at the beginning signals a logical consequence or conclusion derived from the preceding context. It serves to inform the audience that the speaker intends to present a counterpoint or challenge the validity of a claim. By explicitly stating "that's wrong," the speaker categorizes the previous statement as incorrect or mistaken. By employing this logical metadiscourse marker, the speaker aims to assert their own position, highlight an opposing view, and engage in a logical argumentative discourse.

d. Cognitive Function

Datum 27

“Who said that, **who said that does the Quran say that**. You follow Quran, don’t follow the other Muslims don’t follow, you follow Quran.” (20:03)

The phrase “who said that, does the Quran say that” can be considered a Cognitive Function in metadiscourse because it reflects the speaker’s engagement with the listener’s beliefs or statements and prompts them to critically evaluate the source of their information. By questioning “who said that,” the speaker challenges the listener to consider the credibility and validity of the claim or statement. The follow-up question “does the Quran say that” directs the listener’s attention to the ultimate authority, the Quran, as a source of guidance and truth. This prompts the listener to assess their beliefs and align them with the teachings of the Quran, emphasizing a cognitive process of reflection and evaluation.

According to Hyland’s (2005), the metadiscourse marker serves a cognitive function by prompting the listener to engage in introspection, evaluate the sources of their beliefs, and consider the authority of the Quran as the ultimate reference. It encourages critical thinking and reflection on the alignment of personal beliefs with the teachings of the Quran. By raising these questions, the speaker aims to stimulate the listener’s cognitive processes and guide them towards a deeper understanding and evaluation of their beliefs in light of Quranic principles.

Datum 28

“I have seen, **you have seen does it carry weight**. I have seen a building made of paper will you believe.” (18:12)

The sentence "you have seen, does it carry weight" can be seen as a metadiscourse marker that fulfils a cognitive function within Hyland's (2005) framework of metadiscourse markers. By employing a rhetorical question, the speaker encourages the listener to utilize their cognitive abilities and assess the importance or credibility of their own observations. The question "does it carry weight" prompts the listener to critically reflect on their personal experiences and consider the significance or validity of what they have witnessed.

This particular metadiscourse marker serves a cognitive function by actively engaging the listener's thinking processes. It draws attention to the listener's own observations and urges them to evaluate the evidence or impact of what they have seen. By doing so, it stimulates their cognitive involvement, turning them into an active participant in the discourse who analyzes and appraises the credibility or significance of the information being presented.

B. Discussion

According to the researcher's conducted research, the data collected from the utterances of Dr. Zakir Naik are in the form of words, phrases, and sentences. The researcher found that the data was gathered eight times in the form of words, eight times in the form of phrases, and twelve times in the form of sentences. This

indicates that researchers tend to utilize data in the form of sentences for their analysis. The study employs a descriptive qualitative method to analyze the data gathered from Dr. Zakir Naik's utterances. The researcher downloads videos from Dr. Zakir Naik's YouTube channel, transcribes them into written text, and analyzes the data.

The data analysis reveals various linguistic forms in the collected data, including words, phrases, and sentences. Data in the form of words can be categorized as pronouns, such as "me" in datum 10 and "They" in datum 19. Additionally, there are words that can be classified as adverbs, such as "totally" in datum 2 and "please" in datum 8. In the data presented as phrases, types of interrogative adverb phrases are found, as in datum 12 with the phrases "Why should." Regarding the data in the form of sentences, it is observed that the data can be categorized as declarative sentences, as found in datum 23 with the sentence "Not allowed." Overall, this analysis concludes that the data in this study encompass various linguistic forms.

Moving on to the results of the analysis, the findings of this study indicate that in the context of Islamic debates, Dr. Zakir Naik employs interactive markers more frequently than interactional markers. Among the interactive markers, transitional markers are the most commonly used type (48 times), while code-gloss markers are the least common (7 times). Conversely, the use of interactional markers is relatively lower, with reinforcement markers being the most utilized (9 times) and attitude markers being less frequent (4 times).

The analysis of the findings reveals that Dr. Zakir Naik adopts a particular strategy in addressing the arguments of his interlocutors during Islamic debates. He tends to deflect these arguments by utilizing the cognitive function of metadiscourse markers. These markers engage with the audience's beliefs or statements, urging them to critically evaluate their sources of information. For instance, in Datum 24, the phrase "**who said that, did the Qur'an say that**" challenges listeners to assess the credibility and validity of their claims or statements. By emphasizing the authority of the Qur'an, Dr. Zakir Naik stimulates the processes of cognitive reflection and evaluation. This cognitive function aligns with Hyland's concept of metadiscourse, which encourages critical thinking and reflection on the alignment of personal beliefs with authoritative sources.

When comparing this research to previous studies on the use of metadiscourse markers in Islamic debate, similarities and differences emerge. Findings from research by Nugroho (2019) show similarities in one of the categories, namely evidential markers. For example, in one of Nugroho (2019) findings, "**According to** Kaisa Koskinen, the direct transfer, omission, or replacement can refer to the translator's textual visibility." In this data, the author mentions the source of the reference clearly to avoid misunderstandings and strengthen their argument. The same can be observed in Dr. Zakir Naik's statement at datum 18: "**It was a quotation** from the book of Exodus from the Old Testament, chapter number 20, verse number 3 to 5, and the book of Deuteronomy, chapter number 5, verse number 7 to 9." The researcher argue the reference sources in detail to make their argument more convincing. This is also explained by Hyland (2005),

who states that evidential markers help provide valid evidence about an utterance to listeners of speech.

Meanwhile, the difference between this study and Nugroho (2019) research lies in the data collection, which focuses on abstracts from research conducted by Indonesian and American students. Nugroho's study analyzes metadiscourse markers used in written text contexts. The data in this study consists of sentences written in a formal and structured language style, using academic language and specific technical terms for the field of linguistics. For instance, "the index of the source text and target text has different results. Moreover, the results are according to the readers in the questionnaire." The data includes descriptive language in the case of qualitative research. However, the data used in this study were taken from the utterances made by Dr. Zakir Naik in the Islamic Debate forum. In this study, we analyze the use of metadiscourse markers in the context of spoken text. The data in this study consist of verbal responses to questions and comments made during conversations. The responses given by Dr. Zakir Naik are not spoken in a formal or structured manner. The data includes various linguistic features such as questions, statements, quotes, and references to religious texts. As seen in datum 17, "Some of the other mistakes here are there, right? Therefore, the Quran is the Furqan Quran. Furqan means the criteria to judge, right from wrong. So, **whatever matches with the Quran.**" Dr. Zakir Naik uses metadiscourse marker strategies to express his arguments in Islamic debates.

The main difference between the analysis of metadiscourse use in written and spoken texts lies in the style of language used. The style of language used in

written texts indicates the selection of metadiscourse markers that employ formal and structured academic language, while spoken texts display an informal approach in using metadiscourse markers during conversations. Furthermore, written texts consist of sentences that follow standard writing rules, whereas spoken texts in the context of Islamic debate consist of less structured expressions and various linguistic features such as questions, statements, quotations, and references to religious texts. The previous study mainly focused on the analysis of written texts found in research abstracts, while the present study focuses on analyzing the use of metadiscourse markers in spoken language during Islamic debates. Thus, the results of this study provide different insights from previous studies regarding the application of metadiscourse markers in the context of Islamic debate.

The study conducted by Dichoso, Malenab, and Galutan (2022) explores the interpersonal use of metadiscourse markers in the American presidential debates and their two online translations. The findings of this research are derived from the transcript translated into Persian. Overall, these findings reveal statistically significant differences in the number of metadiscourse items used in the original English text and its Persian translation. The Persian translation uses fewer metadiscourse markers than the English text. In contrast, this study highlights the use of metadiscourse markers as a means of establishing a relationship between Dr. Zakir Naik and the audience in an Islamic debate forum. The findings from this study indicate that speakers employ all types of metadiscourse markers to build stronger arguments and persuade the audience.

While previous research has also focused on debates, the data analyzed in those studies primarily emphasized the differences in the use of metadiscourse markers between the original text and the translated text, resulting in a distinct presentation of data. In contrast, this study focuses on analyzing data derived from Dr. Zakir Naik's arguments in Islamic debates. The presentation of data in previous studies predominantly consisted of statistical forms, lacking in explanations. In contrast, this study presents data analysis in a structured manner, facilitating easy comprehension of each type of research. Furthermore, this study reveals the results of utilizing the metadiscourse marker function, which Dr. Zakir Naik employs as one of his strategies to reinforce his arguments in the Islamic debate forum.

The findings of this study contribute to our understanding of the use of metadiscourse markers in Islamic debates. The researcher emphasizes the importance of comprehending metadiscourse markers to underscore their significance in constructing persuasive arguments. These results can inform future research and offer additional insights into strategies for employing metadiscourse markers in Islamic debates.

In conclusion, this study examines the use of metadiscourse markers in the context of Islamic debates, focusing on analyzing the comprehension of all types of sub-chapter metadiscourse markers and presenting the results of understanding how metadiscourse functions are applied. The findings demonstrate that Dr. Zakir Naik frequently employs interactive markers as interactive bookmarks in Islamic debates. Nevertheless, it is crucial to acknowledge the limitations of this study and refrain from making generalizations beyond the specific context and individuals

involved. Further research is necessary to explore the function of metadiscourse markers in the broader Islamic debate.

CHAPTER V

CONCLUSION

In this chapter, the research conclusions and recommendations are presented based on the findings of the current study. The section provides a comprehensive explanation of the preceding chapters, which addressed the two research problems. Furthermore, the suggestions offered in this section serve as valuable recommendations for future readers and researchers who are interested in conducting further research in the same field.

A. Conclusion

This research investigates the utilization of metadiscourse markers by @Dzakirnaikchannel on YouTube, specifically focusing on his three most popular videos centered around Islamic debates. The study aims to explore how Dr. Zakir Naik effectively employs metadiscourse markers to construct strong arguments within the Islamic debate context. By addressing this research question, a comprehensive analysis was conducted to elucidate the types and functions of metadiscourse markers employed by Dr. Zakir Naik in his Islamic debate forum.

The findings of the study reveal the presence of various types of metadiscourse markers used by @Drzakirnaikchannel. Dr. Zakir Naik demonstrates the usage of interactional markers, including hedges, boosters, attitude markers, engagement markers, and self-mentions, a total of 34 times. Among these markers, reinforcement markers were the most frequently employed (9 times), while attitude

markers were used less frequently (4 times). Additionally, Dr. Zakir Naik extensively utilizes interactive markers such as transition, frame, code-glosses, evidential, endophori, with a total of 100 instances observed. Among the interactive markers, transitional markers were the most commonly employed (48 times), while code-gloss markers were the least utilized (7 times). These findings indicate that Dr. Zakir Naik effectively utilizes a variety of metadiscourse markers within his videos, with interactive markers being the most prominent and used 100 times.

Furthermore, this research investigates the function of metadiscourse markers employed by Dr. Zakir Naik in constructing arguments within the Islamic debate forum. The analysis reveals that Dr. Zakir Naik extensively employs metadiscourse markers to compose persuasive arguments and to instil belief in the audience. He often incorporates quotes from the Al-Quran to reinforce his arguments. However, it is important to note that the application of these findings should be contextualized, considering factors such as the social background, target audience, and Dr. Zakir Naik's expertise in effectively implementing these strategies. Overall, this study sheds light on the strong of argumentation within the Islamic debate forum through the strategic use of metadiscourse markers.

B. Suggestions

This research offers several suggestions for future readers and researchers:

The suggestion for readers is to be mindful of the situational and contextual factors that influence communication. It is important to adapt the language style to ensure effective understanding by the intended audience. It is advisable to avoid

employing metadiscourse marker strategies intended for Islamic debate forums in non-formal communication settings. Using these markers without a debate context may lead to message misinterpretation. Additionally, readers should recognize that language styles and the use of metadiscourse markers differ between Islamic debate forums and informal settings, and the choice of markers can be influenced by the communication context.

For future researchers, there are various avenues for further exploration. Conducting comparative studies that compare the usage of metadiscourse markers in the context of Islamic debates with other contexts such as political debates would provide valuable insights. Another suggestion is to deepen the research by focusing on observational studies to enhance the depth of findings. Investigating the impact of metadiscourse markers on audience perception and their influence on the interlocutors' responses is also a promising area for future research. By considering these suggestions, researchers can broaden their understanding of the utilization of metadiscourse markers in Islamic debate forums and other debate contexts.

These suggestions serve to assist future readers and researchers in gaining a better understanding of the usage of metadiscourse markers by prominent speakers and how to effectively employ these markers in the context of Islamic debates.

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CURRICULUM VITAE



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APPENDICES

Appendix 1

Table 1: Interactional Markers

No. Data	Time (Min)	Data	Interactional Markers				
			H	B	Att	Eng	S M
Data 1	0:44	A very good question and I agree with you totally.	-	✓	-	-	-
Data 2	1:15	That I don't mind but that becomes an individual dialogue which you can do some other time.	✓	-	-	-	-
Data 3	1:49	The brothers asked very good question. His quoted verse of the quran of surah chapter 2 verse number 62, that all those who believe in Allah and believe in the last day.	-	-	-	✓	-
Data 4	1:49	The brothers asked very good question.	-	✓	-	-	-
Data 5	2:53	Then, if you ask me the question a person who truly believes in god and little bit confused from his heart and yet doesn't believe in prophet Muhammad, will he go to heaven, hell that's your question	-	-	-	-	✓
Data 6	2:57	This answer and I'll come to your last question also about that Islam	-	-	-	-	✓
Data 7	4:16	Now when you believe in Allah and if you don't come to commandment of Allah. That means it is not a true Allah.	✓	-	-	-	-
Data 8	4:36	That's part of Islam, part of Islam. Even believing in prophet alone will not take you to Jannah.	-	✓	-	-	-
Data 9	5:03	So, what question you have asked me, I will try.	✓	-	-	-	-
Data 10	5:48	No, you know why? Because, it says there is no god, but Allah.	-	✓	-	-	-
Data 11	5:53	So, no one should worship prophet Muhammad. Therefore, it's mentioned there.	-	-	-	✓	-
Data 12	6:00	We respect him, we reward him. Where you die for him but, we don't worship him.	-	-	-	✓	-

Data 13	11:47	How it comes in children I'll tell you it. So, what happened that once you start overdoing it.	✓	-	-	-	-
Data 14	11:52	It's not genetic talking about children, how it comes in children.	✓	-	-	-	-
Data 15	12:01	Who's to blame! The channel. Why did the parent allow them right okay but, they will be responsible for that.	-	-	-	✓	-
Data 16	13:16	Very good, very good question , without the question, that some people are born in Muslim family and a person more than Muslim family chances.	-	✓	-	-	-
Data 17	13:34	Therefore, when a non-Muslim becomes a Muslim the more appropriate word is reward rather than convert.	-	✓	-	-	-
Data 18	15:07	So, everyone has different combination but almighty god says in surah Fussilat chapter number 41 verse number 53.	-	✓	-	-	-
Data 19	15:41	Like how god sent me to put it directly into your heart here.	-	-	-	-	✓
Data 20	15:57	Brother, you got so easy in three hours, you got it directly very easy, right or wrong.	-	-	-	✓	-
Data 21	16:03	You don't think it to be easy, see how you take it I am saying how lucky you are compared to the other non-Muslims, you attended my talk.	-	-	-	-	✓
Data 22	16:57	So, now after reading so much about Islam and if you don't accept Allah will question you, you have no excuse whatsoever the other non-Muslim will deal with them afterwards.	-	-	✓	-	-
Data 23	17:01	Let's talk about you first. You have no question at all on the day of judgement.	-	-	✓	-	-
Data 24	17:30	Which question you don't have tell me now.	-	-	-	✓	-
Data 25	17:33	Come on , you can't tell god Dr Zakir naik asked you in front of 20.000-300.000 people.	-	✓	-	-	-
Data 26	17:34	Dr Zakir naik asked you in front of 20.000-300.000 people.	-	-	-	-	✓

Data 27	17.52	Which kids? Name them, what nonsense are talking I'm a medical doctor.	-	-	✓	-	-
Data 28	18:58	But I hope it's not too late.	✓	-	-	-	-
Data 29	19.00	I don't know how long I'm going to life.	✓	-	-	-	-
Data 30	19.10	You cannot, you cannot say shahada on the day of judgment I give you a chance.	-	-	-	✓	-
Data 31	19:33	Many things you did in life without knowing hundred percent. Did you know how much you're going to want in Dubai that you gave me 100 percent.	-	-	-	-	✓
Data 32	19.37	People accept Islam with 100 percent acceptance according to me, you have more knowledge than all the people who accept islam.	-	✓	-	-	-
Data 33	20.31	This is escapism. I am not asking you to accept Islam, I'm not asking you. I'm only telling you if god forbid something happens to you before you accept Islam.	-	-	✓	-	-
Data 34	20.34	I'm only telling you if god forbid something happens to you before you accept Islam.	-	-	-	-	✓
TOTAL			7	9	4	7	7

Appendix 2.

Table 2: Interactive Markers

No. Data	Time (Min)	Data	Interactional Markers				
			Tra	Fra	CG	Evi	End
Data 1	2:19	Correct , so he has to believe in one true god and if he believes in true god.	-	-	✓	-	-
Data 2	2.27	But maybe he's confused with that	✓	-	-	-	-
Data 3	2.30	So , that means he's believed in a confused god.	✓	-	-	-	-
Data 4	2:34	Then , if you ask me the question a person who truly believes in god and little bit confused from his heart and yet doesn't believe in prophet	✓	-	-	-	-

		Muhammad, will he go to heaven, hell that's your question.					
Data 5	2:55	So , if you truly believe. You have to believe in prophet Muhammad	✓	-	-	-	-
Data 6	2:58	Other verses talk about prophet Muhammed peace be upon him .	-	-	✓	-	-
Data 7	3:00	but if you ask me no, suppose I believe in god and if I die today.	✓	-	-	-	-
Data 8	3:10	I'll come to your last question also about that Islam.	-	✓	-	-	-
Data 9	3:15	Is only way of life other verses talk about prophet Muhammed peace be upon him.	-	✓	-	-	-
Data 10	3:20	Two verses but the context of the verse is what?	-	✓	-	-	-
Data 11	3:21	The context of the verse is , when people came to prophet Muhammad SAW and they wanted to accept Islam.	-	✓	-	-	-
Data 12	3:21	when people came to prophet Muhammad SAW and they wanted to accept Islam.	-	-	✓	-	-
Data 13	3:24	That Quran says in surah Al-Imran chapter 3 verse 19, in the Islam the only religion acceptable in the sight of Allah is submitting a will to god submitting.	-	-	-	✓	-
Data 14	3:24	That Quran says in surah Al-Imran chapter 3 verse 19	-	-	-	-	✓
Data 15	3:47	So , now submitting your will to god means.	✓	-	-	-	-
Data 16	3:48	First , you have to find out which is the true god and when you find out you have to come to Allah.	✓	-	-	-	-
Data 17	3:50	Quran also says in surah Imran chapter 3 verse 35.	-	-	-	✓	-
Data 18	3:50	Quran also says in surah Imran chapter 3 verse 35.	-	-	-	-	✓
Data 19	4:11	If you believe in Allah . You have to follow what is the commandment of Allah.	-	-	-	-	✓
Data 20	4:16	Now when you believe in Allah and if you don't come to commandment of Allah.	✓	-	-	-	-
Data 21	4:17	That means it is not a true Allah .	-	-	-	-	✓

Data 22	4:36	That's part of Islam, part of Islam.	✓	-	-	-	-
Data 23	4:36	Even believing in prophet alone will not take you to Jannah .	-	-	-	-	✓
Data 24	4:36	That's part of Islam , part of Islam.	-	✓	-	-	-
Data 25	4:38	So , what you have to realize if you believe that true god.	✓	-	-	-	-
Data 26	4:40	When you know where you got the school Allah was from where.	✓	-	-	-	-
Data 27	5:03	So , what question you have asked me, I will try.	✓	-	-	-	-
Data 28	5:05	So , on the day of judgment I can tell you, I gave this brother I tried to remove the misconception.	✓	-	-	-	-
Data 29	5:19	When you ask from email,	✓	-	-	-	-
Data 30	5:20	when you get convinced that time, I'll ask you to believe in prophet Muhammad also.	✓	-	-	-	-
Data 31	5:48	No, you know why? Because , it says there is no god, but Allah.	✓	-	-	-	-
Data 32	5:48	Because, it says there is no god, but allah .	-	-	-	✓	-
Data 33	5:52	I'll tell you and prophet Muhammad is a messenger and servant.	✓	-	-	-	-
Data 34	5:52	prophet Muhammad is a messenger and servant.	-	-	-	-	✓
Data 35	5:53	So , no one should worship prophet Muhammad. Therefore, it's mentioned there.	✓	-	-	-	-
Data 36	5:53	So, no one should worship prophet Muhammad .	-	-	-	-	✓
Data 37	6:00	We respect him, we reward him. Where you die for him but , we don't worship him.	✓	-	-	-	-
Data 38	6:00	Tomorrow people should not start worshiping prophet Muhammad peace be upon	-	-	✓	-	-
Data 39	6:00	Tomorrow people should not start worshiping prophet Muhammad peace be upon him	-	✓	-	-	-
Data 40	6:19	Every time of the prophet it was that Rasulullah, no problem.	-	✓	-	-	-
Data 41	6:34	at the I'm of Moses .	-	-	-	-	✓
Data 42	6:36	Moses was the messenger of Allah you had to believe in that.	-	-	-	-	✓

Data 43	6:53	The Quran says , they were messengers it is understood and if I don't believe in Jesus now also, I am not a Muslim.	-	-	-	✓	-
Data 44	6:54	I don't believe in Jesus now also I am not a Muslim.	-	-	-	-	✓
Data 45	6:55	Quran says you have to believe in each and every messenger today.	-	-	-	✓	-
Data 46	7:20	Today Christianity's change Christianity.	-	✓	-	-	-
Data 47	7:25	That's what the teachings of the churches today's form is the change form.	-	✓	-	-	-
Data 48	7:27	It is mentioned in the bible today , also that Jesus is not god.	-	-	-	✓	-
Data 49	7:50	No but they believe that Musa is the messenger of god.	✓	-	-	-	-
Data 50	7:52	But at the same time , they even believe that you are the imposter Jesus Christ, peace be upon him.	✓	-	-	-	-
Data 51	7:53	they even believe that you are the imposter Jesus Christ	-	-	-	-	✓
Data 52	7:54	So , that's wrong. If you believe Jesus the imposter knows bill that is wrong	✓	-	-	-	-
Data 53	7:55	If you believe Jesus the imposter knows bill that is wrong.	-	-	-	✓	-
Data 54	7:57	So , whatever matches with the Quran	✓	-	-	-	-
Data 55	8:02	He says not the word of god, what doesn't contradict and doesn't match ambiguous maybe that may be wrong.	✓	-	-	-	-
Data 56	9:36	That recently in India homosexuality has been permitted?	-	-	-	-	✓
Data 57	10:35	This research was done earlier , a few years back and later on	-	-	-	✓	-
Data 58	10:37	What was found out that this is totally false and the person who propounded this himself was homosexual	✓	-	-	-	-
Data 59	10:45	So , there's no scientific proof yet.	✓	-	-	-	-
Data 60	10:46	Science doesn't testify yet , that homosexuality shared is genetic.	-	-	-	✓	-
Data 61	10:48	which says that do you have lust for men.	-	-	✓	-	-
Data 62	10:52	In fact , Quran says in surah Araf chapter number seven	-	✓	-	-	-
Data 63	10:59	Also , in the Quran is prohibited.	✓	-	-	-	-

Data 64	11:07	So , what god has permitted the normal sexual way of life you start over doing it.	✓	-	-	-	-
Data 65	11:24	So , once you get fed up of doing it.	✓	-	-	-	-
Data 66	11:25	So , often that's the reason some research says,	✓	-	-	-	-
Data 67	11:25	some research says , a person who has no extramarital affairs enjoys the sexual life with his wife and husband the maximum.	-	-	✓	-	-
Data 68	11:26	a person who has no extramarital affairs enjoys the sexual life with his wife and husband the maximum.	✓	-	-	-	-
Data 69	11:35	let me complete , they'll come to children later on for them talking about adults	-	-	-	-	✓
Data 70	11:47	How it comes in children I'll tell you it. So , what happened that once you start overdoing it.	✓	-	-	-	-
Data 71	11:49	Then , you start doing unnatural things	-	✓	-	-	-
Data 72	11:52	It's not genetic talking about children, how it comes in children.	✓	-	-	-	-
Data 73	12:01	Who's to blame! The channel. Why did the parent allow them right okay but , they will be responsible for that	✓	-	-	-	-
Data 74	12:30	Then other channels very good money.	-	✓	-	-	-
Data 75	12:32	So , because of the media that's how when they see on the channel	✓	-	-	-	-
Data 76	13:16	without the question , that some people are born in Muslim family and a person more than Muslim family chances.	-	✓	-	-	-
Data 77	13:19	So , why is god impartial maybe you were born in a Muslim family would have been a Muslim.	✓	-	-	-	-
Data 78	13:34	Then he starts doing idle worship fire worship he converts.	✓	-	-	-	-
Data 79	13:36	Therefore , when a non-Muslim becomes a Muslim the more appropriate word is reward rather than convert.	✓	-	-	-	-

Data 80	14:53	If a person is born in a Muslim family but does not have righteous deeds does not do dhaba he will go to hell.	✓	-	-	-	-
Data 81	15:07	So , everyone has different combination.	✓	-	-	-	-
Data 82	15:09	But almighty god says in surah Fussilat chapter number 41 verse number 53.	✓	-	-	-	-
Data 83	15:09	God says in surah Fussilat chapter number 41 verse number 53.	-	-	-	-	✓
Data 84	15:12	So , Allah takes it upon himself to every human being	✓	-	-	-	-
Data 85	15:39	Allah takes it upon himself to every human being.	-	-	-	-	✓
Data 86	15:41	Like how god sent me to put it directly into your heart here.	-	✓	-	-	-
Data 87	16:57	So , now after reading so much about Islam and if you don't accept Allah will question you, you have no excuse whatsoever the other non-Muslim will deal with them afterwards.	✓	-	-	-	-
Data 88	17:01	Let's talk about you first. You have no question at all on the day of judgement.	-	✓	-	-	-
Data 89		So , you are in a better position, you cannot complain to god you have a few questions not answered	✓	-	-	-	-
Data 90	17:30	Which question you don't have tell me now .	✓	-	-	-	-
Data 91	17:33	Come on , you can't tell god Dr Zakir naik asked you in front of 20.000-300.000 people.	-	✓	-	-	-
Data 92	17:34		-	-	-	-	✓
Data 93	17:52	Yes, or not, I'm an engineer I'm a medical doctor fine.	-	-	✓	-	-
Data 94	18:48	Actually , I have to go through all the other questions that	✓	-	-	-	-
Data 95	18:50	then take your time and I will do it	✓	-	-	-	-
Data 96	18:58	But I hope it's not too late.	✓	-	-	-	-
Data 97	19:21	acceptance saw that girl according to me you have more knowledge than all the people who accept Islam.	-	-	-	✓	-
Data 98	19:37	People accept Islam with 100 percent acceptance according to me , you	-	-	-	✓	-

		have more knowledge than all the people who accept islam.					
Data 99	20:26	Why is ten percent who don't believe tell me now, I'll clarify that.	-	-	-	-	✓
Data 100	20:40	take your time when you need me. You can call me on the email suck it at irf.net. My pleasure to reply to you brother.	-	-	-	-	✓
TOTAL			48	16	7	11	18

Appendix 3

Table 3: Function of Metadiscourse Markers

No. Data	Time (Min)	Data	Function of Metadiscourse Markers			
			Int	Text	Log	Cog
Data 1	2:14	Believe in one god. But, if they believe jesus is god , then they won't go to that.	-	-	✓	-
Data 2	2:19	Correct. So, he has to believe in one true god and if he believes in true god	-	✓	-	-
Data 3	2:27	So, that means he's believed in a confused god.	✓	-	-	-
Data 4	2:54	Can you go to Jannah is your question?	✓	-	-	-
Data 5	3:10	If you did good deeds you believed in god.	-	-	✓	-
Data 6	3:48	So, now submitting your will to god means.	-	-	-	✓
Data 7	4:36	That's part of Islam yeah part of Islam.	-	-	-	✓
Data 8	4:38	So, what you have to realize if you believe that true god.	-	-	-	✓
Data 9	5:06	Well that's a little bit of a private question I'll ask you through emails.	✓	-	-	-
Data 10	6:19	Every time of the prophet it was that Rasulullah, no problem.	✓	-	-	-
Data 11	6:23	No that is what people had to believe in not in Arabic in the language they spoke now.	-	✓	-	-
Data 12	6:24	So, at that time you have to believe in one god and you have to believe Jesus for the prophet of god	-	✓	-	-

Data 13	6:54	So, believing that time was a must and today you have to believe in Muslim and Islam.	-	✓	-	-
Data 14	6:55	You are asking the question? Did you have to believe that time.	✓	-	-	-
Data 15	6:56	did you have to believe that time. Simple logic.	-	-	-	✓
Data 16	7:49	So, that's wrong. If you believe Jesus the imposter knows bill that is wrong	-	-	✓	-
Data 17	7:50	If you believe Jesus the imposter knows bill that is wrong, Find.	✓	-	-	-
Data 18	7:53	Therefore, Quran is the Furqan Quran Furqan means the criteria to judge	-	-	-	✓
Data 19	7:54	Some of the other mistakes here are there right, therefore Quran is the Furqan Quran Furqan means the criteria to judge, right or wrong.	-	-	✓	-
Data 20	10:00	It's not a law yet , there's a human cry yet, there are many organizations fighting against it.	-	✓	-	-
Data 21	10:30	How can you consider it to be a sin? Very good question.	✓	-	-	-
Data 22	10:35	This research was done earlier, a few years back and later on. What was found out, this is totally false and the person who propounded this himself was homosexual	-	-	-	✓
Data 23	10:45	It's an assumption. Science doesn't testify yet, that homosexuality shared is genetic.	-	-	✓	-
Data 24	11:35	let me complete , they'll come to children later on for them talking about adults.	✓	-	-	-
Data 25	11:49	It's not genetic talking about children, how it comes in children. It doesn't just come out from birth , it's not from birth.	-	-	-	✓
Data 26	12:08	Don't tell a person who's born then you start becoming homeless, it's not like that at all, it's a misconception , scientific doesn't say that.	-	-	✓	-
Data 27	13:16	Very good, very good question	✓	-	-	-

Data 28	13:20	so why is god impartial maybe you were born in a Muslim family would have been a Muslim	-	-	✓	-
Data 29	13:34	Very good question, the criteria to go to Jannah is not to be born in a Muslim family.	-	-	-	✓
Data 30	13:35	He's been influenced by his parents, by elders, by his teachers. Then he starts doing idle worship fire worship he converts.	-	-	-	✓
Data 31	13:36	Therefore, when a non-Muslim becomes a Muslim the more appropriate word is reward rather than convert.	-	-	✓	-
Data 32	15:07	Even practice is important, you may be born in a family which has righteous deeds or may not be having Iman.	-	-	-	✓
Data 33	16:56	if you don't accept Allah will question you, you have no excuse whatsoever the other non-Muslim will deal with them afterwards	-	-	-	✓
Data 34	16:57	Let's talk about you first. You have no question at all on the day of judgement.	-	✓	-	-
Data 35	17:34	Which question you don't have tell me now	-	✓	-	-
Data 36	17:34	Tell me now come on , you can't tell god Dr Zakir naik asked you in front of 20.000-300.000 people.	✓	-	-	-
Data 37	18:12	I have seen, you have seen does it carry weight. I have seen a building made of paper will you believe.	-	-	-	✓
Data 38	18:30	Know the point is it is not genetic.	-	-	✓	-
Data 39	18:32	What I'm telling you, it can be one of the reasons.	-	-	✓	-
Data 40	18:58	but I hope it's not too late I don't know how long I'm going to life.	-	✓	-	-
Data 41	19:37	Many things you did in life without knowing hundred percent	-	-	✓	-
Data 42	20:40	You can call me on the email suck it at irf.net. My pleasure to reply to you brother.	✓	-	-	-
TOTAL			11	8	11	12

NOTES:

- **H** = Hedges Marker
- **B** = Booster Marker
- **Att** = Attitude Marker
- **Eng** = Engagement Marker
- **SM** = Self-mention Marker

- **Tra** = Transition Marker
- **Fra** = Frame Marker
- **CG** = Code-glosses Marker
- **Evi** = Evidential Marker
- **End** = Endophoric Marker

- **Int** = Interactional Function
- **Text** = Textual Function
- **Log** = Logical Function
- **Cog** = Cognitive Function