

BUILDING BELIEF: ANALYZING THE PERSUASIVE RHETORIC OF SYAIKH UTHMAN

THESIS

By :

Vyki Masada Masruro

NIM 210302110031



DEPARTMENT OF ENGLISH LITERATURE

FACULTY OF HUMANITIES

**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG**

2025

**BUILDING BELIEF: ANALYZING THE PERSUASIVE RHETORIC OF
SYAIKH UTHMAN**

THESIS

Presented to Universitas Islam Negeri Maulana Malik Ibrahim Malang in Partial
Fulfilment of the Requirements for the Degree of Sarjana Sastra (S.S.)

By:

Vyki Masada Masruro

NIM 210302110031

Advistor:

Prof. Dr. H. Mudjia Rahardjo, M.Si.

NIP 195901011990031005



DEPARTMENT OF ENGLISH LITERATURE

FACULTY OF HUMANITIES

UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG

2025

DECLARATION OF AUTHORSHIP

Bismillahirrohmaanirrohim

Herewith

Name : Vyki Masada Masruro
Student ID Number : 210302110031
Department : English Literature
Address : RT 05 / RW 02, Tuter, Pasuruan, Jawa Timur

Declare That:

1. This thesis has never been submitted or published to any other tertiary education for any other academic degree
2. This thesis is the sole work of the author and has never been written in collaboration with any other person, not does it include, without due acknowledgement, the result of any person
3. Should it later be found that the thesis is a product of plagiarism, I am willing to accept any legal consequences that may be imposed on me.

Malang, 28 May 2025

The Researcher



Vyki Masada Masruro

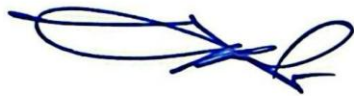
NIM 210302110031

APPROVAL SHEET

This is to certify that Vyki Masada Masruro's thesis entitled ***Building Belief: Analyzing the Persuasive Rhetoric of Syaikh Uthman*** has been approved for thesis examination by the Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang as one of the requirements for the degree of Sarjana Satra (S.S).

Malang, *June 20, 2025*

Approved by
Advisor,



Prof. Dr. H. Mudjia Rahardjo, M.Si.

NIP: 195901011990031005

Head of the Department of
English Literature,



Ribut Wahyudi, M.Ed, Ph.D.

NIP: 198112052011011017

Acknowledged by
Dean



[Signature]
Dr. M. Faishol, M.Ag.

NIP: 197411012003121003

LEGIMITATION SHEET

This is to certify that the thesis entitled *Building belief: Analizing the Persuasive Rhetoric of Syaikh Uthman* has been approved by the board of examiners as one of the requirements of the degree of Sarjana (S.S) in the Department of English Literature

Malang, 02 June 2025

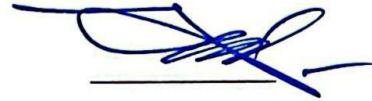
Board of Examiners:

Signatures

1. Prof. Dr. H. Mudjia Rahardjo, M.Si.

(Chairs)

NIP: 195901011990031005



2. Drs. H. Djoko Susanto, M.Ed., Ph.D. (First Examiner)

NIP: 196705292000031001



3. Ribut Wahyudi, M.Ed., Ph.D.

(Second Examiner)

NIP: 198112052011011007



Acknowledged by

Dean



Dr. M. Faishol, M.Ag.

NIP: 197411012003121003

MOTTO
“CEKAP, GAMPIL, WILUJENG”

(KH. Romo Sholeh Bahruddin)

THESIS DEDICATION

I dedicate this thesis to:

My beloved parent,

Thank you for the sincere love and prayers that pierce the heavens.

Dear Uncle and Aunt,

Thank you for being part of the foundation of my steadfastness.

My dear Brother,

Surya Negara, who always encouraged me in his own way.

Thank you for your presence, which is sometimes silent but full of meaning.

Mentor Internship,

With patience, sincerity, and understanding,

You became a home when fatigue and doubt struck.

Thank you for being patient with every step of my journey,

And for always cheering me on, until the end of this process.

ACKNOWLEDMENT

All praise and gratitude to al SWT for all His blessings, p, and grace, allowing the author to complete this thesis entitled "*Building Belief: Analyzing the Persuasive Rhetoric of Syaikh Uthman*" successfully. May peace and blessings always be upon to our beloved Prophet Muhammad (peace be upon him). We hope that we will be granted his intercession on the Day of Judgment.

This thesis can be completed thanks to the assistance, guidance, and prayers from various parties. Therefore, the researcher expresses her deepest gratitude to:

1. Prof. Dr. H. Mudjia Rahardjo, M.Si., as the thesis supervisor, for his patient guidance, insightful feedback, and continuous support throughout the writing of this thesis.
2. Mr. Ribut Wahyudi, M.Pd., Ph.D., as the Head of the English Literature Study Program and as my thesis examiner, for his leadership, guidance, and encouragement throughout my academic journey.
3. All lecturers of the English Literature Department, for the valuable knowledge and support they have provided during the researcher's study.
4. KH. Sholeh Bahrudin, as "*Murrobi Rukhina*", for his spiritual guidance, wisdom, and prayers that have inspired the researcher throughout her studies.
5. The researcher's beloved mother, Mrs. Sujati, for her endless prayers, love, and encouragement.

7. The researcher's siblings: Surya Negara, Nikmah, and Riski, for their love, care, and uplifting words during both the highs and lows of the research process.
8. The researcher's housemates, for their friendship, support, and joyful moments that made the journey lighter.
9. The researcher's university friends, for their collaborative spirit, shared experiences, and academic support.
10. The researcher's fellow students at the Islamic boarding school (pondok), for their prayers and moral support.
11. Lastly, the researcher herself, for her perseverance, dedication, and commitment in completing this thesis.

May Allah reward each of you with abundant blessings and make this thesis a meaningful contribution for all.

Malang, May 18, 2025

The Researcher



Vyki Masada Masruro

ABSTRACT

Masruro, Vyki Masada (2025). Building Belief: Analyzing The Persuasive Rhetoric of Syaikh Uthman. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Prof. Dr. H. Mudjia Rahardjo, M.Si.

Keywords: *Persuasion, Interfaith preaching, Convert, Syaikh Uthman*

This research discusses the persuasive strategies used by Syaikh Uthman in conveying Islamic da'wah to non-Muslim audiences. This topic is important because the da'wah method applied by Syaikh Uthman is unique, which is carried out in a cross-religious context and succeeds in leading several audiences to accept Islam. The purpose of this study is to find out the persuasion strategy used by Syaikh Uthman and its impact on the audience, especially in building belief in Islam. This research uses a quasi-qualitative approach with a postpositivistic paradigm. The data used was in the form of transcripts of videos of Syaikh Uthman's interaction with the audience uploaded by the One Message Foundation's YouTube channel. The analysis was carried out using persuasion theory from *Robert Cialdini (2007)*. The results of the study show that the most dominant principles of persuasion used by Syaikh Uthman are *Authority* and *Commitment & Consistency*. However, other principles such as *Reciprocity*, *Scarcity*, *Liking*, and *Social Proof* are also used selectively, depending on the context and diverse audience backgrounds. In conclusion, the strategy used by Syaikh Uthman proved effective in influencing non-Muslim audiences to accept the teachings of Islam.

تحوراً

ماسرورو ، فيكي ماسادا. (2025) بناء الثقة: تحليل خطاب الشيخ عثمان المقنع. أطروحة البكالوريوس. قسم الأدب الإنجليزي ، كلية العلوم الإنسانية ، مولانا مالك إبراهيم جامعة إبراهيم الإسلامية الحكومية مالانج. المشرف البروفيسور الدكتور إتش مودجيا راهر دجو M.Si.

الكلمات المفتاحية: الإقناع، الوعظ بين الأديان، المتحول، الشيخ عثمان

يناقش هذا البحث الاستراتيجيات الإقناعية التي استخدمها الشيخ عثمان في نقل الدعوة الإسلامية إلى الجمهور غير المسلم. هذا الموضوع مهم لأن الطريقة الدعوية التي يطبقها الشيخ عثمان فريدة من نوعها ، والتي يتم تنفيذها في سياق متعدد الأديان وتنجح في قيادة العديد من الجماهير لقبول الإسلام. الغرض من هذه الدراسة هو معرفة استراتيجية الإقناع التي استخدمها الشيخ عثمان وأثرها على الجمهور ، خاصة في بناء الإيمان بالإسلام. يستخدم هذا البحث نهجا شبه نوعيا مع نموذج ما بعد الوضعية. كانت البيانات المستخدمة في شكل نصوص لمقاطع فيديو لتفاعل الشيخ عثمان مع الجمهور تم تحميلها بواسطة قناة مؤسسة One Message Foundation على YouTube. تم إجراء التحليل باستخدام نظرية الإقناع من روبرت سيالديني (2007). تظهر نتائج الدراسة أن أكثر مبادئ الإقناع السائدة التي استخدمها الشيخ عثمان هي السلطة والالتزام والاتساق. ومع ذلك ، يتم أيضا استخدام مبادئ أخرى مثل المعاملة بالمثل والندرة والإعجاب والدليل الاجتماعي بشكل انتقائي ، اعتمادا على السياق وخلفيات الجمهور المتنوعة. في الختام ، أثبتت الاستراتيجية التي استخدمها الشيخ عثمان فعاليتها في التأثير على الجماهير غير المسلمة لقبول تعاليم الإسلام.

ABSTRAK

Masruro, Vyki Masada. (2025) “Membangun Keyakinan: Menganalisis Retorika Persuasif Syaikh Uthman”. Tesis Sarjana. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen Pembimbing Prof. Dr. H. Mudjia Rahardjo, M.Si.

Kata Kunci: *Persuasi, Dakwah lintas agama, Muallaf, Syaikh Uthman*

Penelitian ini membahas strategi persuasif yang digunakan oleh Syaikh Uthman dalam menyampaikan dakwah Islam kepada audiens non-Muslim. Topik ini penting karena metode dakwah yang diterapkan Syaikh Uthman tergolong unik, yakni dilakukan dalam konteks lintas agama dan berhasil menggiring beberapa audiens untuk menerima Islam. Tujuan dari penelitian ini adalah untuk mengetahui strategi persuasi yang digunakan oleh Syaikh Uthman serta dampaknya terhadap audiens, khususnya dalam membangun keyakinan terhadap agama Islam. Penelitian ini menggunakan pendekatan kuasi kualitatif dengan paradigma postpositivistik. Data yang digunakan berupa transkrip dari video-video interaksi Syaikh Uthman dengan audiens yang diunggah oleh kanal YouTube One Message Foundation. Analisis dilakukan menggunakan teori persuasi dari *Robert Cialdini (2007)*. Hasil penelitian menunjukkan bahwa prinsip persuasi yang paling dominan digunakan oleh Syaikh Uthman adalah *Authority* serta *Commitment & Consistency*. Namun demikian, prinsip lain seperti *Reciprocity*, *Scarcity*, *Liking*, dan *Social Proof* juga digunakan secara selektif, tergantung pada konteks dan latar belakang audiens yang beragam. Kesimpulannya, strategi yang digunakan Syaikh Uthman terbukti efektif dalam mempengaruhi audiens non-Muslim untuk menerima ajaran Islam.

TABLE OF CONTENTS

DECLARATION OF AUTHORSHIP	i
APPROVAL SHEET	ii
LEGIMITATION SHEET	iii
MOTTO	iv
THESIS DEDICATION	v
ACKNOWLEDMENT	vi
ABSTRACT	viii
تَحْوِطاً	ix
ABSTRAK	x
TABLE OF CONTENTS	xi
A. Background of The Study	1
B. Research Questions	6
C. Objectives of The Study	6
D. Significance of The Study	7
E. Scope and Limitations	8
F. Definition of Key Terms	9
CHAPTER II REVIEW ON RELATED LITERARURE	10
A. Persuasive	10
B. Persuasive Language Principles	11
C. Syaikh Uthman	15
D. Previous Studies	16
E. Summary	19
CHAPTER III RESEARCH METHOD	21
A. Research Paradigm	21
B. Research Approach	22
C. Research Method	24
D. Research Techniques	24
E. Data Analysis	26

F. Research Instrument	28
CHAPTER IV	29
FINDINGS AND DISCUSSIONS	29
A. FINDINGS.....	29
1. Persuasive language principles used by Syaik Uthman	30
2. Persuasive Language in Interfaith Understanding.....	79
B. DISCUSSIONS.....	105
CHAPTER V CONCLUSION AND SUGGESTION.....	114
A. CONCLUSION.....	114
B. SUGGESTION	116
BIBLIOGRAPHY	117
AUTHOR BIOGRAPHY	121
APPENDIX	122

CHAPTER I

INTRODUCTION

A. Background of The Study

Persuasion is a crucial element in communication, playing a role in forming, changing, or strengthening someone's beliefs. One significant form of application of persuasion is da'wah. According to the BBC (2023), a large number of adults around the world are switching from the religion they have embraced since childhood. Research conducted in the United States shows that countries in East Asia have the highest rates of religious conversion, where individuals convert from their home religion. Da'wah and religion often become the most influential components in shaping a nation's culture, as religion can affect beliefs, customs, behaviors, and the norms prevailing in society through the dissemination of teachings and religious values (Coombs, 2020). Through da'wah, religious values and teachings can be spread and applied in daily life, thus further strengthening the influence of religion in the culture of a country.

According to the Religion Unplugged (2024) report, one of the world's boxers, Mike Tyson, underwent a spiritual change and became Muslim after being inspired by a cellmate of his in prison. Tyson revealed that through the conversations and counsel he received, he realised that *"Allah doesn't need me, but I do need Allah."* This story illustrates how social interaction and persuasive communication can play a big role in shaping and changing a person's religious

beliefs. In many cases, this religious conversion is inseparable from the persuasion strategies used in religion.

The change in beliefs experienced by Mike Tyson is inseparable from effective and meaningful communication, which was conveyed through a persuasive approach. This phenomenon shows that the process of social interaction, communication, and the use of persuasive language has an important role in shaping a person's beliefs. Communication, as a flexible and dynamic process, can be done by anyone through a variety of media and in a variety of contexts. In social life, persuasive language is often used to build interpersonal relationships, influence political decisions, market products, and build business networks (Andriani, 2024).

Persuasive communication cannot be separated from the role of language in it, because language is the main tool in conveying information as well as in shaping social and cultural relationships. One of the applications of language in daily life is in da'wah activities. Aminudin (2018) explained that da'wah is an activity that invites people to get closer to God. In Islam, da'wah is not only limited to conveying religious obligations, but also aims to influence and inspire others to grow in spiritual closeness to God and apply the values of truth in their lives. In this context, the use of appropriate language in da'wah can strengthen a sense of togetherness and identity among believers (Thaib, 2021).

Language mastery plays a crucial role in the delivery of da'wah, especially in conveying religious, moral, spiritual, and social messages. Since ancient times, da'wah has been conducted using various methods and strategies that are customized to the context and social conditions of society. One effective approach is the use of persuasive language, which can subtly influence the thoughts and feelings of the audience without coercion. This persuasive strategy aims to change or reinforce the attitudes and behaviors of the audience (Baldi, 2020). In the context of metadiscourse, speakers often build their professional and public image through statements that indirectly convey the content of their arguments while still emphasizing personal credibility (Efendi & Wahyudi, 2023).

Ilmi and Degaf (2020) studied the rhetorical strategies used by speakers in interfaith debates. Their findings show that speakers employed all categories of rhetorical techniques during the presentation sessions. This indicates that speakers strive to persuade the audience, support their arguments, and reinforce their positions. It reflects a conscious effort by speakers to persuade the audience, strengthen their argumentative stance, and enhance their influence over listeners of various beliefs. Therefore, it is important to emphasize that to achieve effectiveness and a positive impact in delivering da'wah, strong interpersonal skills are essential. A persuasive approach, appropriate use of media, patience in conveying messages, and an emphasis on values of goodness

are crucial aspects in building communication that touches the hearts and minds of the audience.

In the digital era, social media serves as an effective means of supporting the spread of da'wah. According to Thaib (2021), with the use of appropriate language and wise strategies, da'wah through social media can convey religious messages, build belief, strengthen social relationships, and encourage social change in a more positive direction. Platforms such as YouTube allow da'wah to reach a wider audience quickly and serve as a forum for cross-border interaction through videos and comment sections (Bingson, 2015, p. 90). One example of a preacher who uses social media effectively is Syaikh Uthman of '*the One Message Foundation*'. He is known as an interfaith preacher who actively engages in dialogue with non-Muslims in both public and digital spaces. With a polite approach and persuasive communication strategy, Syaikh Uthman has succeeded in building a bridge of understanding between religions through dialogical content uploaded to YouTube.

The phenomenon of language use on social media reflects a dynamic social condition, where each individual has a wide range of freedom to express themselves. Social media is a space for language expression that is not only free, but also reflects the diversity of ways of thinking and communicating. In the context of da'wah, when the audience feels that a preacher has a deep understanding and command of language, they tend to trust the message conveyed more (Baldi, 2020). Therefore, a speaker needs to pay attention to the

rhetorical aspect in each of his speeches. Rhetoric is not just the art of speaking, but the art of using language effectively to convey a meaningful message. Good rhetoric is not manipulative, but instead combines elements of logic, the credibility of the speaker, and emotional appeal to build audience confidence. Through mastery of rhetoric, speakers can present rational, heartfelt arguments and build strong relationships with the audience.

Persuasion can be implemented in everyday life for various needs. Previous research analyzing Cialdini's principles in marketing includes (Naruoeti et al., 2020 and Andriani, 2023) which shows that understanding the background of the audience is essential before applying persuasion. Research that is still within the realm of marketing but with a different topic includes (Coombs, 2020 and Spasova, 2023) which analyzes the differences in the use of persuasion principles among different audiences, finding that each principle is used according to the background of the audience. Political persuasion is studied by (Al Natour et al., 2025 and Ureno, 2021), both of which analyze the use of persuasion in politics to sway public opinion.

Another political topic is (Rahayu, 2018; Iqbal et al., 2020; and Ghasemi, 2020) but with a slightly different focus; they compare the ways presidential candidates persuade the public to gain voter support. Persuasion can also be used to convince the public; research from (Putri, 2023 and Ibrahim et al., 2022) analyzes and highlights which principles are most effective in persuading the audience to comply with health protocols during COVID.

However, research that specifically examines persuasive strategies in da'wah to build the beliefs of audiences across religious backgrounds are still relatively limited. This is the uniqueness and main focus of this research. Persuasive is seen as a crucial element that preachers must possess, because of its ability to form opinions and instill confidence only through the use of language. This study aims to examine how persuasive strategies were used by Syaikh Uthman in delivering his da'wah, especially in building Islamic belief in non-Muslim audiences. Thus, this research is expected to contribute to helping da'is understand the linguistic aspects that are effective in building belief and establishing constructive communication in a diverse society.

B. Research Questions

The main aim of this research is to answer the following questions :

1. What are the persuasive strategies used by Syaikh Uthman?
2. How does Syaikh Uthman use persuasive language principles in building belief between people of different religions?

C. Objectives of The Study

Following the research questions, the objectives of this research are:

1. Analyze various forms of persuasion strategies used by Syaikh Uthman, such as language strategies, persuasive techniques, and expressions.

2. Understand how Syaikh Uthman's persuasive strategy contributes to the formation of interreligious beliefs and dialogue using persuasive theory and knowing the characteristics inherent in Syaikh Uthman.

D. Significance of The Study

Theoretically, this research aims to make an academic contribution to understanding persuasive language or rhetorical skills, particularly in the context of interfaith religious communication. Rhetoric, as an effective art of language, plays an important role in conveying messages intended to influence the audience's mindset, attitude, and beliefs. Celemenston (2020) states that a person with a certain intention needs to arrange speech clearly and precisely so that the meaning conveyed can be optimally understood. Therefore, rhetorical skills are crucial in shaping the audience's perspective, building emotional connections, and delivering acceptable messages through cognitive and affective aspects, even influencing the audience's subtle and directed responses.

From a practical point, this research can provide guidance for religious communicators in conveying da'wah messages more effectively to audiences from diverse cultural and religious backgrounds. In the context of a pluralistic and interfaith society, the ability to use persuasive strategies becomes increasingly important so that religious messages can be accepted without provoking resistance. This research is also expected to motivate

communicators, especially preachers, to improve their language skills and communicate more effectively. Thus, the results of this research can serve as a reference for developing more adaptive and relevant language skills amidst the challenges of interfaith da'wah at the international level.

E. Scope and Limitations

This research focuses on the strategy of persuasive language in da'wah aimed at a multicultural audience. It analyzes how persuasive language can be used to convince and nurture beliefs in an open and non-coercive manner. This approach emphasizes the delivery of fact-based messages, using appropriate word choices and sentence structures that fit the audience's background and psychological conditions. As a result, the communication strategies employed are not only informative but also effective in building relationships and trust with a culturally and religiously diverse audience.

This research uses data taken from da'wah videos uploaded on the YouTube account 'One Message Foundation'. This study does not include audience responses beyond the content presented in the videos. Limitations also arise from the fact that the video recordings used are not a complete record of the entire conversation, which allows for some parts to have been cut or edited to emphasize certain moments. Moreover, the analyzed data originates from selected videos uploaded during the most recent period and does not cover the full video archive since the channel's beginning. The videos used as data

sources feature da'wah interactions that successfully foster belief in Islamic teachings among non-Muslim audiences, including those who were previously irreligious.

F. Definition of Key Terms

To avoid misunderstanding some basic concepts in this research, some explanations about the key terms used in this research can help readers understand it.

1. **Persuasion:** Persuasion is a communication process that aims to influence a person's beliefs, attitudes, or behaviors through the use of certain communication strategies, so that individuals can accept or adopt the views conveyed.
2. **Rhetoric:** The art of communication that aims to convince, influence, or persuade the audience through the use of effective language, argumentation strategies, and certain persuasive techniques.
3. **Belief:** A psychological state in which an individual believes in the truth of a certain concept, value, or teaching, which can be influenced by experiences, social environments, and persuasive communication processes.

CHAPTER II

REVIEW ON RELATED LITERATURE

A. Persuasive

Persuasion is an important element that helps convey messages effectively to persuade, influence attitudes, opinions, or actions of individuals in communication. Types of communication that require persuasion include preaching, speeches, advertisements, campaigns, and even in everyday life. Those who possess charisma and eloquence can captivate audiences, influence the hesitant, and change the views of opponents (Cialdini, 2007). Therefore, in preaching, persuasion is very necessary as it can make it easier to convince someone, thus eliminating doubts in a person's heart. Persuasive strategies are used to change attitudes and reinforce the attitudes and behaviors of the audience (Baldi, 2020). Through personal or empathetic approaches, persuasion creates a relationship between the communicator and the audience, which increases the likelihood of the message being accepted.

Persuasion is not just a technique for delivering something, but an activity to invite someone to believe in and even do something. It is similar to preaching; preaching is not just about conveying the truth, but inviting someone to act on that truth. Persuasion can be used to open the audience's mind to new perspectives or beliefs that they may not have previously accepted. According to Cialdini (2001), persuasion can make someone enthusiastic and ready to do

anything that is asked, and make someone feel that following the request is a good deed they are performing. Persuasion is easier to use to convey good than wrongdoing.

B. Persuasive Language Principles

In communication, persuasion is an important element that helps convey a message effectively to influence a person's attitude, opinion, or action.. Persuasive strategies are used to influence attitudes and strengthen audience attitudes and behaviors (Baldi, 2020). Even communication language that uses persuasive language principles nowadays is no longer taboo but is a necessary tactic that has value (Gass & Seiter, 2022). The types of communication that require persuasion are da'wah, speeches, advertisements, campaigns, and daily life. According to Cialdini (2007), the persuasive language principle can be categorized into six categories, namely: Reciprocity, Commitment & Consistency, Social Proof, Liking, Authority, and Scarcity.

1. Reciprocity

If someone is given something, especially in the upstream, then a person will feel obliged to repay what has been received. One must exemplify the behavior that he wants to obtain from others *Cialdini (2007)*.

- Example: The preacher distributes free prayer books or gives snacks to the audience before starting the dawah.

- Analysis: This act creates gratitude in the audience, which makes them more open and more attentive to the content of the dawah. This does not strengthen the Islamic value of sharing the good.

2. Commitment & Consistency

The principle of commitment and consistency makes use of previous commitments that have been made by the target, making it easier to influence them to follow the next direction (Cialdini, 2007). When someone commits or makes a decision, they will tend to act consistently on that commitment. For example, if someone agrees to a small request, they are more likely to agree to a larger request later.

- Example: "We all agree that God is one. Let's start with small steps like, don't drink alcohol anymore because it's harmful."
- Analysis: By inviting someone to declare their intentions publicly, they feel compelled to be consistent with the commitment. This strategy is effective because people want to maintain their image as an individual who keeps their promises.

3. Social Proof

Persuasion is the process of influencing responses through gestures, even if they are false (Cialdini, 2007). A person is very dependent on the people around them because humans are social creatures. People tend to follow the actions of others, especially in uncertain situations or when they feel confused.

- Example: "There are 50 families who now regularly read the Qur'an every day in this city. They feel that their lives are more blessed and harmonious. God willing, we can too"
- Analysis: Showing concrete examples of other worshippers who have successfully changed their lives, preachers use social proof to encourage worshippers to do the same.

4. Liking

People are more likely to be influenced by people they like or who share their thoughts. This can be used in persuasion by building relationships or similarities with the audience so that they are more open to the message conveyed. Commonality encourages things to stay together (Cialdini, 2007). The important thing is to build a bond early on because it can instill a presumption of good intentions and trust in the next meeting. Positive comments about attitudes, traits, or performance can be used to comply with the wishes of the person giving the compliment.

- Example: "Brethren, I have also been in a difficult position like you, seeking blessings for the family. We both fight for the good, don't we?"
- Analysis: The preacher uses the Principle of liking by highlighting the similarity of life experiences to create emotional closeness. This makes the audience feel more appreciated and more open to receiving the message of da'wah because they feel that the preacher understands conditions like theirs.

5. Authority

People are more easily influenced by someone who is perceived to have expertise or authority in a certain field. For example, if an expert in their field recommends something, people are likely to trust and follow that advice.

- Example: "Allah says in Surah Al-Baqarah 286, 'Allah does not burden a person but according to his ability.' So rest assured, we can pass every test we face."
- Analysis: Using the authority of the Qur'an and hadith strengthens the message of da'wah because the congregation considers the source to have the highest legitimacy in Islam.

6. Scarcity

People tend to appreciate something that is considered rare or limited. For example, limited offers or products that are only available in limited quantities can encourage people to act immediately, because they are afraid of missing out on opportunities.

- Example: "Ramadan is only 10 days away. This is the best opportunity to multiply charity because we don't know if we will meet the next Ramadan."
- Analysis: The preacher emphasizes the importance of taking the opportunity to do good in the month of Ramadan because the reward is multiplied. By emphasizing the scarcity of time and opportunity, preachers create urgency for

worshippers to act immediately. This principle encourages pilgrims to make decisions that are by Islamic values.

C. Syaikh Uthman

Syaikh Uthman ibn Farooq is a ulama' and imam who was born in Pakistan from the Pashtun Yusufzai tribe, but grew up in California, USA. He has a strong educational background, both in secular and religious sciences. Shaykh Uthman earned a bachelor's degree in Information Technology and an Executive MBA in Technology Management, as well as received degrees in traditional Islamic sciences such as Hanbali Fiqh, Usul Fiqh, Hadith, and Science of Hadith from prominent scholars.

Currently, Syaikh Uthman serves as an Imam at Al-Ribat Mosque in San Diego, California, and is actively preaching through the *One Message Foundation* YouTube account. His preaching reaches a wide audience, including non-Muslims and those newly embracing Islam, by delivering messages of Islam that are polite, wise, and full of compassion. He strives to build communication bridges between Muslim and non-Muslim communities, as well as support those who wish to learn more about Islam.

In carrying out his preaching, Syaikh Uthman faced challenges, including disturbances from people who dislike Islam. However, he remained steadfast in conveying the messages of Islam in a peaceful and wise manner.

With a friendly and wise approach, Shaykh Uthman helped create a supportive environment for the search for truth and a better understanding of Islam.

D. Previous Studies

This research found several previous studies that analyzed Cialdini's principles in marketing, including (Naruoeti et al., 2020 and Andriani, 2023), which state that persuasive strategies in marketing are used to attract consumer attention. According to Naruoeti et al. (2020), their research found that persuasion is influenced by background knowledge and religion. All of Cialdini's principles of persuasion (2007) play important roles depending on the customer's situation and conclude that in marketing, it is crucial to understand the consumer's background to determine which strategy is appropriate to use.

Meanwhile, Andriani (2023) researched the use of persuasion in the Bumble application and analyzed three aspects: Bumble Date, Bumble BFF, and Bumble Bizz, finding that each method of persuasion in these three applications is different. Since it examines dating applications, it states that indicating equality between the two parties is essential for building social relationships.

Meanwhile, the research conducted (Coombs, 2020 and Spasova, 2023) analyzes the differences in the principles of persuasion used in advertisements, where both compare which principles are most effective. According to Coombs (2020), the analysis of the differences in principles from various countries is due to each country having different cultures and beliefs. These include trust,

customs, traditions, values, and principles that shape identity and perspective, therefore the principles used also vary depending on the audience encountered. Meanwhile, according to Spasova (2023), all six principles of persuasion can be used as a whole but depend on who the audience is facing.

Persuasion in the political field is researched by Al Natout et al. (2025) and Ureno (2021). In the political domain, persuasion is crucial, considering one of the functions of persuasion is to sway public opinion to seek votes. According to Al Natout et al. (2025), Cialdini's principles of persuasion can influence the audience, especially for speeches. The object of their research is Joe Biden's speech on climate change. Climate change can affect development and poverty rates; therefore, in his speech, he uses the principles of persuasion to build public opinion. Meanwhile, Ureno's (2021) research analyzes the impact of celebrity endorsements in the Trump and Hillary Clinton 2016 election. The results show that the principles of commitment and consistency have a small effect, while the principle of authority has a stronger impact. The study also concludes that celebrities can only influence young people; older individuals are rarely affected.

Meanwhile, the research conducted (Rahayu, 2018; Iqbal et al., 2020; and Ghasemi, 2020) analyzed persuasive and political powers, where the three studies compared presidential candidates in their efforts to use persuasiveness to gain political support. Rahayu, (2018) calculates the frequency and

persuasive variation in each presidential candidate's speech. By comparing how often and how varied the rhetorical styles the two candidates used, he could determine who had greater persuasive power. Meanwhile, Iqbal (2020) revealed that politician Imran Khan formed opinions by using the emotions of the audience to seek support and create a bad image for his political opponents. On the other hand, Ghasemi (2020) compares two presidents, Barack Obama and Hasan Rouhani. Obama puts forward logical arguments and universal values, while Rouhani puts forward credibility and religious values to build an emotional connection with the audience

Persuasion can also be used to persuade the public, research by (Putri, 2023 and Ibrahim et al., 2022) analyzes and highlights which principles are most effective in persuading the audience to comply with health protocols during COVID. According to Putri (2023), out of the 6 principles of Cialdini's persuasion, Reciprocity is often not used. This research highlights how persuasive strategies to gain attention and actions include wearing masks during COVID. According to Ibrahim et al. (2022), this research concludes that the audience tends to prefer messages that are relevant to themselves, which include age, gender, and health history, as they are considered attractive. The principle of liking is effective in persuading family, and authority in the form of advice from professionals, while the principle of scarcity was not found.

E. Summary

The principles of persuasion according to Cialdini (2007) are a very effective tool to influence the behavior and decisions of others. Principles such as reciprocity, commitment and consistency, social proof, liking, authority, and scarcity can be applied in various contexts, ranging from da'wah, politics, and marketing, to religion, in different ways but still aim to build trust, arouse emotions, and motivate action. By understanding these six principles, we can influence a person more easily because they help us understand the state of the audience in detail.

This approach suggests that humans tend to be influenced by social relationships, authority, shared experiences, and perceptions of opportunities or threats. In da'wah, these strategies are used to convey religious messages in a way that is easily accepted by worshippers, either through emotional, logical, or social customs. In the persuasive approach described earlier, it is very important to deeply understand the state of the audience or worshippers so that the strategies used are more effective. This approach relies on the recognition of the social, cultural, and psychological characteristics of the audience concerned. Humans are inherently social creatures, which means we tend to be influenced by relationships with others, both directly and through broader social interactions. Therefore, the preacher or communicator must have an understanding of what motivates the audience, what they need, as well as how they respond to different types of influence.

In addition, previous studies have confirmed that persuasion is a universal and flexible tool. In politics, persuasion helps shape public opinion and encourages collective action. In marketing, a combination of emotional and logical elements is the key to success. Meanwhile, in religion, persuasion is often used to strengthen faith and build an emotional connection with the audience. In conclusion, persuasion is the art of influencing that can be adapted to the social context and needs of the target audience. Therefore, a speaker must really understand the background of the audience so that the message conveyed is more easily accepted by the audience.

CHAPTER III RESEARCH METHOD

A. Research Paradigm

Good research requires assumptions and paradigms to guide data collection, analysis, and interpretation consistently (Creswell, 2007). Paradigm is the foundation of research that is the basis of research. A paradigm is a set of assumptions, beliefs, and values that are considered correct to do something based on a certain view (Rahardjo, 2022). Without a clear paradigm, research can lose direction and become inconsistent. With a paradigm, research will have a solid framework, making it more directed, meaningful, and accountable. There are various paradigms and they all depend on the researcher's goals in his research. Paradigm leads researcher to find the truth (Rahardjo, 2023).

This research uses a post-positivistic paradigm because this study uses theory as a foundation. Using a post-positivistic paradigm, this study aims to understand reality in-depth and recognizes that although reality can be understood objectively, it requires an element of subjectivity in the process of understanding. According to Creswell (2007), postpositivism is a paradigm that challenges and reevaluates the concept of reality held by positivism.

Postpositivism exists to correct positivism which says that the truth is always in the hands of the researcher, but in the research process, there will always be shortcomings so the researcher needs other things as a reference. The

researcher. uses the theory as a reference in this research. The result of this paradigm is to prove whether the theory used is indeed relevant or not, as well as to be a correction for the theory to be even better in the future.

B. Research Approach

This research uses theory as the basis of analysis; therefore, the approach used is quasi-qualitative. In this approach, theory serves not only as part of the literature review but also as a key tool for interpreting data and framing analysis critically and reflectively. According to Rahardjo (2023), quasi-qualitative is a research design that resembles qualitative research but is not entirely qualitative. This approach combines elements of both quantitative and qualitative methods, although it leans more toward qualitative characteristics. In practice, qualitative research focuses on the depth of meaning and narrative, not merely on numbers or statistics.

The initial step in this approach begins with selecting research problems that are considered relevant and current. The issue raised in this study relates to da'wah to interfaith audiences a challenging and interesting phenomenon because it involves complex communication interactions. This research uses diverse literature such as journals, papers, online articles, news, and seminars to strengthen the conceptual framework. After that, a methodological overview is conducted to clarify the position of the paradigm, approaches, methods, and techniques used in the research.

This research is based on a post-positivistic paradigm that recognizes the importance of theory as a starting point while allowing room for correction and theory development. Therefore, the researcher establishes the problem formulation as a guide for setting objectives, selecting theories, and determining methods of analysis. The main goal of this approach is to understand phenomena in depth, using theory as a guide to explain and interpret data. In this context, the researcher not only aims to confirm the validity of the theory but also to evaluate and, if necessary, revise it.

In the analysis process, the researcher used data in the form of Syaikh Uthman's utterances from da'wah videos available on the YouTube platform. This data was analyzed through text studies, an approach that examines language units beyond individual sentences to understand meaning based on context, not just dictionary definitions. The study of texts allows the researcher to explore the implicit meanings of the rhetorical strategies used by the preacher. Transcripts and observation notes from the videos served as the only sources of data, with the researcher acting as the analytical tool, systematically classifying, explaining, and interpreting the meaning of speech. This approach does not rely on numerical data but instead emphasizes the importance of narratives, experiences, and nuances that shape meaning in interfaith communication.

C. Research Method

This research focused on the analysis of written materials in the form of transcripts from YouTube videos; therefore, it was a text study. A text study aimed to find the meaning of the message contained in written materials. Using a post-positivistic paradigm, the researcher used data as the only source of analysis, so anything outside the data, such as the researcher's opinion, was not included. According to Raharjo (2023), a text study is a study of language units in sentences. Text studies consider that the meaning of a word is not based on the dictionary definition but on the context or circumstances.

D. Research Techniques

This research used data in the form of Syaikh Uthman's utterances in his da'wah, uploaded through the One Message Foundation YouTube account. The data were secondary, as they were not obtained directly through interviews but through audiovisual documentation that was publicly available. The selected videos were limited to uploads from the past two years, as the researcher aimed to analyze da'wah materials that remained relevant to current social conditions and religious discourse. This focused data selection was intended to ensure that the analysis was conducted on actual and contextual material, and to allow for a sharper understanding of the persuasive strategies used by Syaikh Uthman in preaching to interfaith and culturally diverse audiences. This systematic

procedure was expected to minimize errors and biases during the analysis process.

The process of data collection began with browsing and watching relevant videos from the account. The researcher then selected several videos that met the criteria for the topic and context of da'wah in accordance with the focus of the research. At this stage, each video was watched repeatedly to ensure the suitability of the data and to understand the context of the da'wah in its entirety. This was important because the persuasion techniques used in da'wah were often not conveyed explicitly, but were implied through word choices, tone of speech, and responses to the audience. Thus, repeated observation helped avoid analysis that was subjective or overly focused on certain parts only.

The subsequent stage involved the manual transcription of the selected videos. These transcripts served as essential components in textual analysis, as the entire interpretation was grounded in written representations of spoken communication. In addition to accurately capturing the verbal content, the researcher also annotated non-verbal elements not conveyed in the text, such as intonation, gestures, and expressions, to provide a more comprehensive understanding of the interactional context. Consequently, the process of repeated video observation was crucial to ensure a thorough and nuanced interpretation of the persuasive communication under investigation.

E. Data Analysis

This research underwent several systematic stages to analyze the data obtained from Syaikh Uthman's da'wah videos on the YouTube platform. After the data were collected and transcribed, the first stage involved the coding process, which referred to identifying parts of the data relevant to the research focus. In this case, the researcher marked segments of utterances that contained persuasive techniques based on Cialdini's (2007) theory. To support this process, the researcher utilized ChatGPT's artificial intelligence as a tool to help identify persuasive indicators. The use of ChatGPT aligned with the recommendations of the Directorate of Learning and Student Affairs, Ministry of Education, Culture, Research, and Technology (2024), as a means of support in limited analysis processes.

Furthermore, the coding results were grouped based on similarities in meaning or characteristics through a process known as categorization. The researcher evaluated the frequency of occurrence for each category and assessed the relevance of the findings in relation to the research problem. To enhance efficiency and accuracy, ChatGPT was once again employed to identify language patterns and conceptual relationships. However, according to Makrup (2025), ChatGPT's capacity as a tool was limited to processing a maximum of 1,000 words, making it necessary for the researcher to critically review the analysis results to ensure contextual appropriateness and category

validity. Through this process, the data became more structured and ready for indepth analysis.

The next stage was the process of theme identification, which involved transforming the established categories into core themes that illustrated Syaikh Uthman's persuasive strategies. This step lay at the heart of thematic analysis, wherein the emerging themes were systematically aligned with the relevant principles of Cialdini's theory of persuasion. ChatGPT continued to serve as a supporting tool in constructing patterns of relationships between categories; however, the researcher remained the primary instrument in determining the final themes, guided by the contextual relevance of the data and the overall research focus.

After the themes were identified, the researcher proceeded to present the findings by elaborating on each theme and its corresponding categories, while linking them to the theoretical framework employed. This stage aimed to demonstrate the relevance of the data to the research focus and to construct a well-founded argument regarding the effectiveness of Syaikh Uthman's da'wah strategies. Based on the main findings, the researcher drew conclusions that highlighted how the persuasive rhetoric utilized successfully fostered Islamic belief among cross-faith and cross-cultural audiences. Additionally, the researcher offered recommendations for future studies and the development of da'wah strategies grounded in persuasive communication.

Ultimately, the entire analytical process aimed to generate a comprehensive understanding of the persuasive strategies employed by Syaikh Uthman. The analysis was grounded in Cialdini's (2007) theory of persuasion, serving to examine how his discourse contributed to shaping religious understanding, as well as social and cultural values, and to assess its impact on diverse audiences. Beyond emphasizing the effectiveness of his persuasion strategies, the researcher also sought to identify potential limitations that might inform the refinement and advancement of future da'wah practices.

F. Research Instrument

This study used a quasi-qualitative approach with the researcher as the main instrument. A qualitative researcher was part of the research process as they interacted with the study (Dodgson, 2017). As the key instrument, only the researcher knew all the problems being studied (Rahardjo, 2017). The data analyzed came from YouTube videos and were then transcribed manually. After that, the data were grouped.

The analysis process was carried out iteratively and gradually, where the researcher read, coded, and categorized the text in depth to find the main themes related to the technique of building confidence through persuasiveness. The researcher used notes to mark and highlight non-verbal elements in the video, such as emotions, tone of voice, and expressions in the transcript, which could affect the effectiveness of communication in da'wah.

CHAPTER IV

FINDINGS AND DISCUSSIONS

In this chapter, the researcher presents the data found and analysed using the persuasive language Principle Cialdini (2007). The findings are presented to make it easier for the researcher to answer research questions. The data was obtained from the transcripts of three videos uploaded on the "One Message Foundation" YouTube account. The video chosen is a dialogue video of Syaikh Uthman's Da'wah, which succeeded in converting the audience to Islam. Each video is set in a different place, date, and audience.

A. FINDINGS

The first video used as data is titled *"Young Aussie came for selfie left with Shahada!! Explore Quranic Miracles!!"*, uploaded by the "One Message Foundation" YouTube account on November 30, 2024. The video shows a dialogue between Syaikh Uthman and an atheist audience member who is searching for peace in his life. The audience is someone who does not believe in the existence of God but believes that there is a higher power and believes that his life comes from his parents.

The second video used as data is titled "Young Aussie meets Uthman and ends up in reverting to Islam Must Watch," uploaded on November 6, 2024, on the "One Message Foundation" YouTube account. It features a combination of

Syaikh Uthman's dialogue with three audiences. The first audience, named Billy, is an Orthodox Christian. The second, named Logan, is a Christian. The third is a dialogue with a Christian audience named Finn.

The third video features two dialogue sessions between Syaikh Uthman and two different audiences. The first audience is a young man named William, who is Christian. The second audience, named Rey, is an eighty-year-old Christian. The video was uploaded on August 6, 2024, by the YouTube account *'One Message Foundation,'* with the title *'Hot Debate in O'Block, Then Accepted Islam [Must Watch] Convert from Christianity to Islam.*

1. Persuasive language principles used by Syaikh Uthman

a. Authority

The principle of Authority states that people are more easily influenced or follow suggestions, invitations, or commands from figures who are considered to have authority, expertise, or credibility in a certain field. According to Cialdini (2007), humans have been socially taught since childhood to respect, trust, and obey figures of authority, as it is assumed that they know more, have more experience, or have a legitimate position to guide others.

Datum 1

Syaikh Uthman: "Your life is from God, your parents are only the means of it."

(1st video, at 00:05:09)

The utterance occurs at minute 5:09, during an explanation about the power of God. It affirms that life comes from God, which serves as an authoritative statement in a religious context, according to Cialdini's theory (2007). Syaikh Uthman explains this because the audience has begun to realise that the supreme power is the Creator of the universe. Thus, the audience is gradually led to believe in the existence of God. By emphasising that God is the main source of life, Syaikh Uthman applies the Principle of Authority, as God holds the highest authority in Islam. This utterance also challenges the audience's previous belief that life comes from his parents and redirects it toward the belief that he was created by God, laying the groundwork for further arguments.

The utterance is a notably simple and direct rhetorical strategy that enhances both clarity and persuasive impact. In rhetorical communication, straightforward language is often more effective than complex constructions, especially when addressing broad or unfamiliar audiences. This simplicity reduces ambiguity and limits opportunities for tangential debate, allowing the core message to resonate more clearly. For audiences who may have never contemplated existential questions such as the origin of life, this kind of direct approach can trigger initial reflection. That reflection, in turn, may foster

cognitive openness, laying the groundwork for deeper engagement and further persuasion.

Datum 2

Syaikh Uthman: “let's go to Surah nur 24th verse 40. ‘they are like darkneses within an unfathomable sea which is covered by waves upon which there are waves’ now think about that right that there are under the ocean in the darkness that till today it's very difficult for us to go down that deep, you know how there's waves on top when you go deep there's waves underneath in the dark depth of the ocean right now the prophet Muhammad was not a deep sea diver right how could he have known that even parts of the ocean we still can't get to because the pressure is so strong right “

(1st video, at 00:11:13)

This utterance occurs at minute 11:13, when Syaikh Uthman explains the content of the Qur'an in Surah An-Nur verse 40 to help the audience see the Qur'an as a source of truth that is still relevant today. Since the audience is an atheist, highlighting the scientific truths found in the Qur'an can open the possibility for him to view it as a book that contains objective truth. Uthman immediately refers to the Qur'an to demonstrate the authority of divine revelation, which is supported by modern scientific findings. Therefore, stating that the Qur'an has existed since ancient times may lead the audience to consider

it a holy book and a guide for life. According to Cialdini (2007), this utterance reflects the Principle of Authority.

The utterance contains the rhetorical question *"How could he have known that?"* This type of question does not demand a literal answer but is strategically used to provoke the audience's thoughts regarding the authority and authenticity of the Qur'an. When Uthman says, *"Think about that,"* he extends an invitation for the audience to engage their reasoning and draw the conclusion that such advanced knowledge could only come from a divine source. By presenting scientific facts to an atheist audience, Uthman constructs the idea that the Qur'an holds futuristic insights beyond the knowledge available at the time of its revelation. This rhetorical move is intended to open the audience's minds, encouraging a shift in perspective and making it easier for them to accept the Qur'an as a divinely inspired scripture that has stood the test of time and truth.

Datum 3

Syaikh Uthman: " Christians don't you know and they sometimes pray to Jesus when Jesus here prays to God right so why not pray to the god that Jesus prayed to does that make sense see Billy"

(2nd video, at 00:10:54)

The utterance occurs at minute 10:54, when Uthman demonstrated the differences in the way Muslims and Christians pray. According to Cialdini

(2007), Uthman employed the principle of Authority by using the figure of Jesus as a direct example for the audience. He implicitly challenged the audience's belief by asking: if Jesus prayed to God, why do they not follow Jesus in worshipping God, rather than worshipping Jesus as God? Uthman invited the audience to reflect on their religious practices after being presented with Jesus's example. When the audience begins to consider that Jesus prayed to God, they may feel compelled to honor that teaching. This utterance encourages the audience to seek the truth and follow Jesus's example, which serves as a persuasive appeal to act by what is right, based on the logic presented.

There is also a rhetorical question, *"So why not pray to the God that Jesus prayed to?"* This is a question that does not demand a direct answer but instead encourages reflective thinking from the audience. Through this question, Uthman invites the audience to contemplate why one would pray to Jesus if Jesus himself prayed to God. This utterance suggests that Jesus did not consider himself a deity to be worshipped, but rather directed people toward the true object of worship the God whom he worshipped. This rhetorical strategy is well-suited for interfaith dialogue, particularly when addressing Christian audiences who are still in the stage of exploring Islam. The question is not confrontational, but it gently encourages reconsideration of the concept of divinity within the audience's existing beliefs.

Datum 4

Syaikh Uthman: “There's no Christmas in the Bible, Jesus never celebrated Christmas, right? They just made it up, took paganism and imported it into Christianity, right?”

(2nd video, at 00:19:19)

The utterance occurs at 19:19 minutes, when Syaikh Uthman opens the Bible, which the audience believes in. According to Cialdini (2007), the statement about there being no mention of Christmas in the Bible serves to assert the authority of historical facts that the celebration did not originate with Jesus. This prompts the audience, particularly Christian listeners, to reconsider the origin of their traditions. Syaikh Uthman uses this statement to build an argument that celebrating something Jesus never taught might be inconsistent with Christian faith. By mentioning that Christmas has roots in Paganism, he introduces the idea that many people may unknowingly embrace practices with questionable origins. This utterance gives Logan the impression that this fact is not widely known, which could spark further curiosity.

Syaikh Uthman used a declarative utterance to state a fact and challenge the audience to verify it. Without engaging in a lengthy discussion, he quickly concluded that Christmas was adopted from paganism, making his argument easily digestible and effective in the context of the conversation. For devout

Christians, this claim can be challenging, as it questions practices they consider sacred. This may trigger curiosity or even defensiveness. However, for those who are already skeptical of Christian traditions, this remark reinforces the belief that many aspects of religion have been altered over time by history and the church.

Datum 5

Syaikh Uthman: "when I read the Bible I find a different message see it says then right here in Acts the god of Abraham the meaning the god of Isaac and Jacob the god of our fathers glorified his servant Jesus his servant Jesus so Jesus is the servant of God yeah he's a prophet of God you know when you look at the Bible again you see it says for there is one God and one mediator between God and man the man Jesus Christ so there's only one God and between God and man is a mediator a messenger who brings a message"

(2nd video, at 00:11:13)

This utterance occurs at minute 11:13, when Uthman continues the discussion with the audience regarding the contents of the Bible. According to Cialdini (2007), the principle that applies to this utterance is Authority, as Uthman immediately referenced an example from the Bible, a text the audience, as an Orthodox Christian, holds sacred. Uthman employed the right approach by initiating a discussion and quoting directly from a scripture that the audience already believed in. This strategy helps create the impression that Islam does not oppose Jesus but rather clarifies his role as God's messenger, as supported by the Bible itself. This encourages the audience to reflect on their beliefs

through the lens of their faith tradition. As a result, the audience is gently confronted with the inconsistencies between their scriptures and their current religious practices.

The rhetorical aspect in this utterance lies in both Syaikh Uthman's delivery and the direct quotation from the Bible. By stating, "*there is one God and one mediator between God and man*," he constructs a simple, accessible narrative far from a complex theological argument, which can be easily grasped even by someone who is not deeply religious. With a calm and non-intimidating tone, Uthman successfully creates a comfortable atmosphere in which the audience does not feel attacked. The audience is positioned as a thoughtful individual rather than an object of criticism, particularly because the source being quoted is the Bible itself, not an external doctrine. This approach encourages independent reflection and facilitates openness to the concepts of Islam, including monotheism and spirituality.

Datum 6

Syaikh Uthman: "So, how can you come by yourself without a Creator if the phone can't? That makes sense."

(2nd video, at 00:17:18)

The utterance occurs at minute 17:18, after Syaikh Uthman demonstrates that everything in this world exists because of the Creator. He uses a comparison with a man-made object, a mobile phone, to emphasize that something must be created, and that the Creator is greater than the creation.

Since the audience consists of high school students, Syaikh Uthman chose the example of a mobile phone because it is popular among people of their age. According to Cialdini (2007), the principle that aligns with this utterance is Authority. By comparing humans to mobile phones, the audience is encouraged to accept the existence of a Creator as a logical necessity. Mobile phones cannot exist on their own; they must have designers and makers. By the same logic, humans, who are far more complex than mobile phones, cannot exist without a creator. Therefore, if the audience accepts this comparison, they are more likely to accept the concept that humans also have a Creator.

Using familiar objects to explain the concept of creation makes it easier for people, especially those who may struggle to understand the idea of God as a Creator, to grasp the concept with simple logic. The question posed by Syaikh Uthman also directs the audience to realise that humans must have a Creator. The utterance itself is simple and direct, which enhances its effectiveness in this Da'wah conversation. This approach helps open the audience's mind to the understanding that everything exists because of the Creator's existence.

Datum 7

Syaikh Uthman: "So now think about this, right, the fact that all the heavenly bodies, all the planets, all the moons, even the sun, like it mentions the sun has an orbit, was something that was not known to the people of the time."

(2nd video, at 00:22:26)

The utterance occurs at 22:26 minutes, after Uthman explained that in the Quran, Surah Al-Anbiya, verse 33, it is mentioned that the sun has an orbit, while the entire planetary system, including the Earth and the moon, revolves around the sun. It was only recently discovered that the sun indeed has an orbit, though it is very slow. According to Cialdini (2007), this uses the principle of Authority. This utterance utilizes scientific facts found in the Quran to strengthen spiritual claims. Uthman referenced the astronomical fact that the sun and celestial bodies have orbits, something that was not known to people during the time of the Prophet Muhammad. This creates the impression that the Quran possessed knowledge beyond the understanding of the people at that time. The emphasis on the fact that such scientific knowledge was unknown to them leads the audience to believe that the Quran is a holy book with extraordinary content. This may spark the audience's curiosity, as humans are generally drawn to scientific knowledge that has been proven.

Syaikh Uthman invited the audience to think and process the information intellectually, rather than just receive it passively. This rhetorical approach stimulates a deeper understanding. By mentioning various planets and celestial bodies individually, he emphasises that the Quran already knew about the orbit of the sun. The audience was left captivated by the historical context and human limitations (even the Prophet), which sparked curiosity and admiration for Islam

Datum 8

Syaikh Uthman: "so let's talk about the Bible this is the Bible right holy Bible not the Muslim book right it says right here in Genesis the son of God saw the daughters of men and the sons of God plural came into the daughters of men right but if Jesus is the only son then who are these Sons out here?"

(3rd video, at 00:00:52)

This utterance occurs at 00:52 minutes and shows how Syaikh Uthman effectively used the principle of Authority from Cialdini's (2007) persuasion theory. He began by upholding the holy book that the audience was holding, the Bible and emphasised that he was quoting directly from the source of Christian belief, not from an external reference. This strategy builds his credibility as someone who not only understands Islam but also possesses a deep knowledge of the scriptures of other religions. This positioning strengthens his authority as a figure worthy of being listened to and respected in interfaith discussions.

Rhetorically, Uthman inserted a reflective question: *"If Jesus is the only son, then who are these sons out here?"* He did not pressure the audience to agree but invited them to think critically about the text they believe in. This approach is neither confrontational nor offensive; instead, it encourages the audience to arrive at their own conclusions. In the context of Cialdini's (2007) theory, authority is demonstrated not only through knowledge but also through

a calm and confident manner of delivery. As a result, the audience feels respected and becomes more open to accepting new perspectives without feeling attacked or blamed. This makes the message of da'wah more accessible both emotionally and intellectually

Datum 9

Syaikh Uthman: “Check this out right in Exodus, right here, it says Israel is my son, my firstborn, now we keep going the same Bible right”

(3rd video, at 00:01:25)

At 1:25 minutes, Syaikh Uthman continues to apply the principle of Authority from Cialdini's (2007) persuasion theory. He consciously keeps referring to the Bible the holy book that the audience believes in to show that his argument does not come from an external source, but rather from a text already familiar and sacred to his interlocutor. By quoting the Book of Exodus, Uthman reinforces his position as an authoritative figure who not only understands Islam but also demonstrates deep knowledge of the Bible. This portrayal enhances his credibility and trustworthiness two key elements in the principle of authority according to Cialdini.

The phrase “*check this out, right...*” reflects an informal speaking style that creates emotional closeness, while the content of the quote carries significant logical weight. By pointing out that the term “son of God” was also used for Israel in the Old Testament, he encouraged the audience to question a literal

interpretation of similar phrases when applied to Jesus. This technique allows the audience to feel guided rather than attacked, prompting them to reflect and reconsider based on their own scriptural references. Persuasively, this approach is highly effective because it combines source credibility (authority), friendly delivery, and logic that invites deep contemplation.

Datum 10

Syaikh Uthman: “This is about Solomon, it says he shall build the house for my name and I will establish the Throne of his kingdom forever. I will be his father, he shall be my son Ephraim .”

(3rd video, at 00:01:40)

This utterance demonstrates the use of the Authority principle in Cialdini’s (2007) theory of persuasion by referring directly to the biblical text source highly respected by the audience at 1:40 minutes. Uthman introduces a quote from the Book of 2 Samuel or another part of the Old Testament, where God refers to Solomon as a “son of God.” By using this highly credible source, Uthman shows a deep understanding of the texts that the audience values. In doing so, he establishes himself as an authoritative figure capable of discussing their holy scriptures not only from the perspective of Islam, but also by engaging directly with the sources familiar to them.

The rhetoric used was also effective, particularly with the phrase "let me show it to you, I like to show you," which created the impression that Uthman was not only speaking from theoretical knowledge but was also willing to open up and show his source directly. This enhanced his credibility, as he did not simply speak from memory or abstract arguments, but grounded his claims in real, verifiable evidence. Persuasively, by offering audiences direct access to sources they trust, Uthman strengthened his authority, increased trust levels, and invited the audience to engage further in the discussion. According to Cialdini's (2007) theory, this approach makes persuasion more effective because the audience feels they are being provided with legitimate and valued information.

Datum 11

: "just like a priest Catholics are going say father forgive me for I have sinned they don't mean he's literally their father Mother Teresa they call her mother they don't mean literal right right so Jesus is not literally the Son of God but you can say he was close to God as somebody who was endeared to God born to a Virgin Mary miraculously I'm with you on that part right"

(3rd video, at 00:02:28)

At 2:28, Syaikh Uthman employs a highly relevant and accessible analogy to explain that the term "*son of God*" can be understood in a non-literal sense. He references a custom in the Catholic tradition where members of a congregation address a priest as "*Father*", a title that does not imply a biological

relationship. By presenting an example familiar to the audience, Uthman demonstrates that the phrase "*son of God*" should be interpreted as an expression of reverence or spiritual closeness, rather than a literal, biological designation. This strategy not only clarifies the intended meaning but also honours the audience's background while gently encouraging them to consider the Islamic viewpoint. It showcases Uthman's rhetorical ability to simplify complex theological ideas without triggering resistance.

This approach reflects the principle of Authority in Cialdini's (2007) theory of persuasion, as Uthman draws upon widely accepted interpretations within the Christian tradition to support his argument. He presents his explanation in a rational and relatable manner, making the audience feel more at ease and open to the idea that the term "*son of God*" is symbolic, expressing spiritual closeness or affection, rather than a literal, physical relationship. This rhetorical strategy not only fosters emotional connection with the audience but also demonstrates Uthman's understanding of their beliefs, thereby strengthening his credibility and authority within the dialogue.

Datum 12

Syaikh Uthman: "Get this in Matthew, it says this is Jesus the prophet from Nazareth See it says the prophet not God from Nazareth it says the prophet right?"

(3rd video, at 00:03:09)

This utterance occurs at 3:09 minutes. In his statement, Syaikh Uthman directly quotes from the book of Matthew to assert that Christian scriptures themselves portray Jesus as a prophet, not as God. By referring to a holy book that is highly respected by Christian audiences, Uthman applies the principle of Authority as outlined by Cialdini (2007), which states that people are more easily persuaded by those perceived to possess authority or legitimacy. In this case, the authority stems from a source already recognised by the audience, the Bible. This strategy reinforces the idea that Uthman's argument is not merely based on his interpretation, but grounded in sacred texts familiar and respected by his interlocutors. As a result, his credibility is enhanced while the potential for resistance from the audience is significantly reduced.

This utterance contains effective rhetoric that encourages the audience to re-evaluate their understanding of Jesus by highlighting that the Christian scriptures themselves acknowledge Jesus as a prophet rather than as God. This is a powerful technique, as audiences who already believe in the Bible are more likely to feel connected to and receptive toward Uthman's message. Furthermore, this approach enhances Uthman's credibility, as he does not rely solely on personal opinion but supports his arguments using sources that hold high authority within the Christian tradition.

Datum 13

Syaikh Uthman: "I'm going to clear up your confusion, bro, I got you so when you say son of God, how many sons does God have?"

(3rd video, at 00:00:42)

At the 0:42 minute mark, Syaikh Uthman says, *"I'm going to clear up your confusion, bro, I got you. So when you say 'son of God,' how many sons does God have?"* This utterance reflects the principle of Authority based on Cialdini's (2007) theory, where Uthman positions himself as someone with strong religious understanding who can provide clarity to the audience's confusion. The phrases *"I got you"* and *"I'm going to clear up your confusion"* emphasise that he is not there to argue but to guide. His delivery is friendly and non-patronising, yet it demonstrates confidence in his knowledge. This reinforces the perception that he is a credible source of information and worth listening to.

In terms of rhetoric, Syaikh Uthman posed a reflective question that touched on a fundamental concept in Christian theology: *"How many sons does God have?"* This question is not presented in a confrontational manner but as an invitation to critical thinking. In this context, the authority he builds comes not only from his knowledge but also from his calm and logical delivery. The audience, William, in this case, is encouraged to reconsider his faith from a new perspective without feeling threatened. The effect of this strategy is the

cultivation of both respect and openness from the audience, creating the ideal conditions for receiving the message of da'wah more deeply.

Datum 14

Syaikh Uthman: "Jesus, according to the Christian Bible, says I must journey today and tomorrow and the day following, for it cannot be that a prophet should perish outside of Jerusalem, what did he say a prophet? So what's Jesus, he's a prophet, you feel me right?"

(3rd video, at 00:03:36)

This utterance occurs at 3:36 minutes. In his statement, Syaikh Uthman quoted directly from the Gospels to affirm that Jesus himself identified as a prophet, not as God. By referring to the Bible, a source recognised and respected by Christian audiences, Uthman applies the principle of Authority as explained by Cialdini (2007), which describes the tendency of people to be more easily persuaded by those who speak from legitimate authority. In this case, the authority comes from the sacred texts that the audience already believes in. By explicitly quoting Jesus' words from the Gospels, Uthman not only strengthens his argumentative position but also provides a theological basis that is acceptable to his interlocutor. This approach aligns with the strategy of non-confrontational da'wah, as it conveys the message of Islam while showing respect for the audience's religious sources.

This rhetorical approach proved to be highly effective because it demonstrated that Syaikh Uthman was not merely expressing his personal

views, but was also referencing sources that were widely recognised and respected by the audience. Through this strategy, Uthman encourages the audience to re-evaluate their understanding of Jesus and consider how his role in the Christian tradition can be seen in parallel with the concept of prophethood in Islam. The use of direct quotations from the Gospels strengthens his argument, as these references carry theological authority for his interlocutor. This significantly increases the likelihood that the message will be received, as audiences are generally more open to arguments grounded in texts they already accept and revere.

Datum 15

Syaikh Uthman: "Abraham Moses Jesus Muhammad these are prophets they brought a message but they're not Gods they're not physically the sons of God they are the sons in the term of endearment right like it said the sons of God saw the daughters of men so the biblical commentator said this is referring to the pious men marrying women you feel me so as Muslims we believe there's only one God"

(3rd video, at 00:03:53)

This utterance occurs at 3:53 minutes. Syaikh Uthman effectively employs the principle of authority from Cialdini's theory (2007) in his persuasive strategy. He references prominent figures such as Abraham, Moses, Isa (Jesus), and Muhammad—authoritative individuals recognised in both Islam and Christianity. By identifying these figures as prophets, not as gods, Uthman

strengthens his argument using religious authority that is accepted by the audience. Additionally, he incorporates explanations from biblical commentators to clarify that the term "son of God" is not meant to indicate a literal child, but rather a form of reverence or affection. In doing so, Uthman reinforces the position of Islam using authoritative sources and figures that are familiar and respected by the Christian audience.

By explaining that the term "*son of God*" in scripture is merely an expression of affection or honour, rather than a literal meaning, Uthman aligns this interpretation with the Islamic understanding. This is a logical and consistent approach that invites the audience who may have previously believed Jesus to be the literal son of God to follow the logic and figurative meaning, which is also supported by biblical interpreters. Uthman then concludes with an affirmative statement about Islam's belief in the One God. This creates a bridge of understanding between the Christian beliefs held by the audience and the Islamic faith, while strengthening the possibility of conversion through systematic and non-confrontational reasoning.

Datum 16

Syaikh Uthman: "(I'm condemning God told the Israelites to do) so that God was wrong in the Bible."

(3rd video, at 00:17:49)

The utterance occurs at 17:49 minutes. Syaikh Uthman used the principle of Authority from Cialdini's (2007) persuasion theory when he questioned whether it was true that God in the Bible commanded violence and then invited the audience to critically review the narrative. By elevating the authority of scripture as the basis for discussion, while questioning it within the framework of universal moral values, Uthman demonstrated a deep understanding of religious texts that were respected by the audience. This approach strengthened his credibility as a speaker who is not only knowledgeable but also fair in considering the truth. This technique is effective because it increases the audience's trust in Uthman without making them feel attacked or humiliated. Instead, the audience is invited to conduct internal reflection on their own beliefs, opening up space for a natural and non-coercive change in perspective.

Rhetorically, Uthman used a questioning style and a neutral tone to open up space for thought, not judgment. He did not directly blame the text or the audience's beliefs but rather encouraged evaluation through rhetorical questions such as, *"So, was God wrong in the Bible?"* This technique is very effective in avoiding frontal arguments that could trigger resistance. Instead, Uthman subtly instilled constructive doubt and encouraged the audience to engage in critical reflection. With this approach, audiences like Ray, who are religiously devout but begin to question the consistency of the sacred text, are encouraged to open themselves up to alternative faith more rationally and calmly. This approach

not only smooths the transition of thought but also maintains the honour of the audience in the process of changing their perspective.

Datum 17

Syaikh Uthman: "there you go bro we believe that God has no kids right he only has endearment he has prophets he has Messengers He Loves Us in a sense of endearment yes like children of Israel are not physically the children of the same person you feel me so in that sense Jesus is a prophet and messenger of God you believe that"

(3rd video, at 00:04:20)

The utterance is delivered at 4:20 minutes, utilising the principle of authority from Cialdini's Theory (2007). Syaikh Uthman spoke with great conviction and deep knowledge, demonstrating his role as an authoritative figure in explaining the concept of divinity from an Islamic perspective. He explained that the term "son," in the context of religion, both in the Bible and the Qur'an, does not have a biological meaning but represents affection or spiritual closeness. By comparing the term "son of Israel," which refers to individuals who are not the biological children of a single person, Uthman constructed a powerful logical argument to deconstruct the literal interpretation of the term "*Son of God*."

The application of this principle of authority is highly effective because the audience, in this case William, who has a Christian background, is likely to respect and trust the opinions of someone who demonstrates a strong understanding of religious texts. Uthman's scholarly authority was established

through clear textual references and explanations, guiding the audience to the conclusion that Jesus was a prophet, not a literal God or the son of God. With an approach that was neither patronising nor overly forceful, Uthman successfully instilled the Islamic perspective on monotheism in a persuasive and logically acceptable manner to the audience.

Datum 18

Syaikh Uthman: “is the 21st chapter right in the 33 verse it says and this is and he is he who created the night and the day and the Sun and the Moon all the heavenly bodies in an orbit they are swimming right the fact that the Sun and the Moon all have an orbit wasn't known till recently “

(3rd video, at 00:04:59)

This utterance occurs at 4:59 minutes and demonstrates the application of the principle of authority in Cialdini's (2007) persuasion theory. Through this principle, Syaikh Uthman directly refers to the Qur'an, specifically Surah Al-Anbiya: 33, which mentions the movement of celestial bodies. He connects this verse to scientific knowledge that has only been confirmed by modern science, thereby reinforcing the Qur'an as a source of divine knowledge that has contained such information for 1,400 years. Additionally, when Uthman emphasised that during the time of the Prophet Muhammad, there were no advanced scientific tools capable of discovering details like the orbits of the planets, he highlighted the limitations of knowledge at that time. This emphasis made the revelations in the Qur'an appear increasingly extraordinary and rare. The combination of these two techniques not only enhanced the credibility of

the Qur'an but also established Uthman as a well-informed and trustworthy messenger in the eyes of the audience.

Meanwhile, the principle of authority was further reinforced when Uthman emphasised that this information *"wasn't known until recently,"* implicitly suggesting that the Qur'an had already conveyed scientific truths long before they were discovered by modern science. This statement establishes the Qur'an's authority as a source of knowledge that originates from God, not from human speculation. It evoked a sense of awe in the audience, as they were confronted with the fact that the Islamic holy book contained information far beyond the capabilities of humanity at the time. Thus, Uthman's rhetorical strength lies not only in the logic of his arguments but also in the legitimacy of the sources he references. This combination of the accuracy of the content and the credibility of the source strengthens the persuasiveness of Islam and the prophethood of Muhammad in the eyes of a rational audience that values scientific evidence.

Datum 19

Syaikh Uthman: "Listen, I saw a video where the world came to an end in a movie. Was that real? I don't believe I don't believe in the media."

(3rd video, at 00:09:21)

In the utterance at the 9:21 minute, Syaikh Uthman said, 'Listen, I saw a video where the world came to an end in a movie. Was that real? I don't believe

in the media.' This statement reflects the implicit application of the principle of Authority in Cialdini's (2007) theory of persuasion. Although Uthman did not explicitly claim personal or religious authority, he presented himself as a calm and insightful figure, demonstrating his understanding of how the media works and how public opinion can be shaped by misleading representations. His confident attitude and persuasive speaking style suggest that he speaks from experience and mature thinking. In this context, authority is not derived from a formal position but from credibility built on logical reasoning and a sense of authenticity that the audience perceives as plausible.

Rhetorically, Uthman used an intelligent and relevant analogy to address the doubts of audiences who had previously been influenced by films that portrayed Muslims negatively. By comparing the fictional doomsday scenario in the movie to the media's portrayal of Muslims, Uthman subtly guided the audience to question the validity of the information they had received. Rhetorical questions like 'Was that real?' serve as powerful tools—not offensive, but designed to spark critical thinking. This strategy is effective because it allows the audience to reach their own conclusions, not through confrontation, but through reasonable logic. In doing so, Uthman creates a reflective space that encourages the audience to reconsider their prejudices and form a more balanced and just understanding.

b. Commitment & Consistency

The principle of Commitment and Consistency states that people tend to want to be consistent with what they have previously said, done, or committed to, especially if the commitment is public, voluntary, and explicit. According to Cialdini (2007), once someone commits, even if it is small, they will be encouraged to act consistently with that commitment to maintain their appearance.

Datum 20

Syaikh Uthman: "Do you already believe in Allah?"

(1st video, at 0:42)

This utterance appears at 0:42 as a prelude to the conversation. According to Cialdini's theory (2007), the most appropriate principle for this utterance is commitment and consistency. Syaikh Uthman immediately asks about the audience's faith to determine whether they believe in Islam. This question prompts the audience to state their stance regarding belief in Allah. Syaikh Uthman places this question at the beginning of the conversation because, if the audience answers "yes," they are psychologically encouraged to remain consistent with that response. If the audience already believes, they are more likely to maintain that belief and be more open to further commitment. If they do not yet believe, the question provokes deeper reflection and a desire to align their beliefs with the upcoming arguments.

This utterance is a rhetorical question. It not only seeks an answer but also functions as a tool to provoke awareness in the audience. Even if the audience does not respond immediately, they are mentally compelled to take a stance on the belief. The utterance contains the implicit assumption that Allah exists, thereby subtly inviting the audience to accept it. The word "already" further suggests that belief in Allah is natural and should have already occurred. The utterance is brief and direct, which enhances its effectiveness in influencing the audience without leaving room for confusion or resistance.

Datum 21

Syaikh Uthman: "Old Testament in the Quran as well, I mean, even in the New Testament it does reference the god of Abraham and Isaac, right, so if you believe that those are prophets, you're Muslim, right?"

(2nd video, at 00:13:12)

The utterance occurs at minute 13:12, when the audience has already come to believe that Jesus is a prophet, not a god, as is the case with Muhammad. Uthman invites the audience to explore the similarities between Christianity and Islam, highlighting that Abraham and Isaac are recognized as prophets in both the Old and New Testaments. According to Cialdini (2007), the principle that aligns with this utterance is Commitment & Consistency, which encourages the audience to remain consistent with their existing beliefs. This strategy leads the audience to think that they are very close to Islam, as Uthman demonstrates

that the teachings found in both the Qur'an and the Old and New Testaments share common references. By emphasizing these similarities, Uthman makes the audience feel that there is common ground, which can facilitate the acceptance of Islamic beliefs.

This utterance will make the audience feel that they have not abandoned their own religion, but rather have continued and expanded their understanding. By mentioning the Qur'an, the Old Testament, and the New Testament, Uthman employs intertextual techniques that highlight the interreligious connections and emphasize the continuity of revelation. This strategy prompts the audience to consider that if all these beliefs are fundamentally the same, then why not unify their understanding? The utterance concludes with a rhetorical question, subtly guiding the audience to realize that, in terms of belief, they are already aligned with Muslims. This creates the impression that they share a common foundation, fostering a sense of belonging to the Muslim community.

Datum 22

Datum: "We believe there is only one God that should be worshiped, you agree all right, and then Muhammad getting this beautiful miraculous message would be a messenger, right, yeah, then you're Muslim bro."

(2nd video, at 00:26:17)

The utterance occurs at 26:17 minutes, after the audience states that they believe in the oneness of God and that God has sent a prophet. According to

Cialdini (2007), the principle most relevant to this utterance is Commitment & Consistency. In this instance, Uthman strategically guides the audience to first affirm the basic belief in the oneness of God. Once the audience agrees on this premise, Uthman then logically connects it to the next step: accepting the prophethood of Muhammad. This technique is effective because humans tend to want to remain consistent with the beliefs and statements they have already made.

This strategy not only simplifies the logic of da'wah but also enhances the internal reception of the message through natural cognitive and psychological mechanisms. The audience is presented with simple yet solid reasoning. Since they have already agreed to the basic premise, they are more likely to accept the conclusion with ease and openness. Additionally, Uthman's use of informal language, like saying 'bro' and adopting a casual conversational tone, helps create a comfortable atmosphere. This fosters a warm emotional connection with the audience. By stating that the audience has become Muslim, Uthman also strengthens their spiritual identity. The audience is not only taught but also recognized and welcomed, which is a deeply meaningful and emotional experience for prospective converts. This utterance is highly effective because it is delivered in a friendly tone and uses a logical progression that flows seamlessly.

Datum 23

Syaikh Uthman: “What do you believe, man? you believe in one God?”

(3rd video, at 00:00:25)

At 0:25 minutes, Syaikh Uthman opened the conversation with William, a devout young man, by asking a simple yet strategic question: 'What do you believe, man? Do you believe in one God?' This utterance reflects the application of the Principle of Commitment & Consistency from Cialdini's (2007) persuasion theory, in which Syaikh Uthman sought to obtain an initial commitment from William regarding his belief in the oneness of God. By first having the audience explicitly state something they believe, Uthman can build the next argument based on the consistency of that belief. When the audience admitted that he believed in one God, Syaikh Uthman had a solid basis for continuing the logic that this belief aligned with the basic principles of Islam.

In terms of rhetoric, this approach demonstrates a polite and friendly method of dialogue. Syaikh Uthman does not attack the audience's faith but instead affirms the shared belief. By doing so, he builds a safer and more open emotional connection. At the same time, the question prompts the audience to reflect on the fact that their belief in one God aligns with the teachings of Islam. This strategy creates a powerful psychological effect, as individuals are less likely to contradict the statements they have just acknowledged. Therefore, the next step, accepting the apostleship of Muhammad, becomes more acceptable without causing significant inner conflict.

Datum 24

Syaikh Uthman: "That so now you already believe there's only one God, you already believe that God sent prophets and Jesus was a prophet not the son or not God himself, you already believe Muhammad got a revelation called the Quran and he's a true prophet of God right you re muslim bro."

(3rd video, at 00:07:00)

The utterance that occurs at the 7:00 minute mark shows a strong application of the Commitment & Consistency principle from Cialdini's (2007) persuasion theory. In his presentation, Syaikh Uthman gradually guided the audience to recognise the basic principles they already believed in, such as the oneness of God and the existence of the prophets. After securing agreement on these foundational beliefs, he logically connected them to the teachings of Islam, demonstrating that their beliefs were actually in harmony with the core tenets of Islam. This strategy creates a psychological drive for the audience to remain consistent with their initial confessions, making the acceptance of Islam a rational and consistent step with the beliefs they already hold. In this context, Uthman did not impose the idea on the audience; instead, he led them to reach this conclusion through the internal logic of their own beliefs.

The closing utterance, "You're Muslim, bro," is delivered in an inclusive and friendly tone, fostering an atmosphere of warmth and brotherhood. This rhetoric proves highly effective because it evokes internal awareness in the audience without resorting to coercion. The statement not only asserts a new

identity but also affirms it in a way that appeals to the emotional side of the audience. Rather than pressuring or forcing, Syaikh Uthman encouraged the audience to embrace this new identity as a natural and sincere outcome of their long-held beliefs. This approach enhances the persuasiveness of his rhetoric by appealing to both the psychological and spiritual dimensions of the audience simultaneously.

Datum 25

Syaikh Uthman: "We're on the same page, right? we Muslims believe there is only one God We Muslims believe that Jesus was born miraculously. he was a messenger, a messiah of God as Abraham and Moses and Muhammad were all prophets of God What do you think about that belief it clicks."

(3rd video, at 00:13:21)

The utterance occurs at minute 13:21, Syaikh Uthman effectively applied the principle of Commitment & Consistency from Cialdini's (2007) persuasion theory. He presented Islamic beliefs in simple yet meaningful terms, such as the belief in one God, the miraculous birth of Jesus, and the acceptance of Abraham, Moses, Jesus, and Muhammad as God's messengers. By introducing these concepts gradually and logically, Uthman guided the audience to agree with each point, one after another. When the audience accepts a familiar starting point, they are psychologically encouraged to stay consistent with their agreement on subsequent points. The phrase 'we're on the same page' plays a

crucial role here, fostering a sense of unity and understanding. For an audience that might have been previously sceptical or defensive, this approach helps them feel respected and not attacked, making it easier for them to continue engaging and remain open to embracing the next step in the dialogue.

This argument structure is inclusive. Instead of rejecting Jesus, Uthman positioned him as a prophet, who is also respected in Islam. This approach feels familiar and non threatening to the Christian audience because it emphasises common ground rather than differences. Closing sentences like 'What do you think about that belief? Does it make sense?' is a subtle yet effective form of open rhetoric. Uthman was not patronising, but rather giving the audience space to come to their conclusions. The phrase 'Does it make sense?' subtly suggests that the feeling of appropriateness or reasonableness is natural and valid. Rhetorically, this empowers the audience's feelings and logic, strengthening the emotional appeal. This technique not only strengthens the emotional appeal but also increases the likelihood that the audience will continue with the commitment they have already made. If they have agreed on the initial points, the psychological principle of consistency will make them more open to the next step in the conversation.

Datum 26

Syaikh Uthman: "So you believe there's only one god, and you believe that god sent prophets. You're already muslim, bro."

(3rd video, at 00:14:21)

The utterance occurs at 14:21, Syaikh Uthman, in a relaxed tone, affirmed that if a person believes in the existence of one God and the prophethood of messengers such as Abraham, Moses, Isa, and Muhammad, then they are essentially on the path of Islam. This strategy reflects the principle of Commitment & Consistency in Cialdini's (2007) persuasion theory. By first inviting the audience to express approval of the foundations of the Islamic faith, Uthman created psychological momentum, encouraging the audience to remain consistent with their initial statements. Once a person commits to a belief, there is an internal drive to maintain consistency, which can extend to further stages of decision-making.

Uthman not only stated the facts straightforwardly but also provided a strong sense of emotional closeness. This sentence serves to eliminate the distance between the audience and the Muslim community by implying that the beliefs being discussed are very close to the beliefs held by the audience. From a rhetorical perspective, the use of this phrase is strategic because it offers not only a theological outlook but also creates a safe and accepting emotional space. In this way, Uthman invites the audience to see themselves as part of a larger community, encompassing both spiritual and social dimensions. This sense of acceptance within a loving community, coupled with a rational belief rooted in universal values, reduces the potential for rejection and paves the way for a

deeper acceptance of Islam. This demonstrates that effective rhetoric not only reaches the mind but also touches the hearts of the audience, allowing them to feel a deeper connection with the message being conveyed.

Datum 27

Syaikh Uthman: “ I'll tell you what, when the KKK kills people on the cross, you condemn them, right?”

(3rd video, at 00:15:01)

The utterance occurs at 15:01, Syaikh Uthman asked a question about the violent acts committed by the Ku Klux Klan (KKK) using the symbol of the cross. In this context, Uthman applied the principle of Consistency in Cialdini's (2007) persuasion theory. By formulating a question that prompts the audience to acknowledge that violence committed in the name of a religious symbol does not represent the teachings of the religion as a whole, Uthman asked the audience to apply the same logic when judging Islam. Uthman invited the audience to realize that if the violence committed by KKK members using the cross does not represent the teachings of Christianity as a whole, then the same logic should apply to violence committed by extremist groups in the name of Islam.

This approach relies on consistency in thinking, where the audience is confronted with the fact that they are less likely to generalize the actions of extremely small groups to the entire religion. In this way, Uthman encouraged the audience to apply the same principles when judging Islam, reducing

potential prejudices and fostering a more equitable understanding. This technique serves to change the way the audience views acts of violence associated with religion and inspires them to judge more objectively and rationally, without letting negative views from extreme groups define the larger religion.

Rhetorically, Uthman used a sharp and familiar analogy to dismantle the prejudices that existed in Ray. By comparing the extreme actions of groups like the KKK, who use religious symbols (crosses), with negative perceptions of Muslims, he emphasizes the importance of distinguishing between the actions of adherents and the teachings of the religion itself. This strategy is effective in breaking down stereotypes and fostering moral awareness, highlighting that every religion has the potential to be misused by some of its followers, but that misuse does not reflect the true essence of the religion's teachings.

Datum 28

Syaikh Uthman: "I'll tell you what you believe in one God right I believe in one God you believe that God sent prophets right we don't worship prophets right we worship the one God above that makes sense to you you're Muslim bro we're going to do this right now all right we're going to condemn killing kids and all that stuff but we're going to we're going to bring the belief"

(3rd video, at 00:20:16)

At 20:16 minutes, Syaikh Uthman skillfully applied the principle of Commitment and Consistency from Cialdini's (2007) persuasion theory. He

first guided the audience to agree on fundamental monotheistic beliefs such as the belief in one God, in prophets, and the universal mission of prophethood. Once the audience affirmed these foundational principles, Uthman logically linked them to the conclusion that, in essence, they already aligned with the core tenets of Islam. This technique is particularly effective because, in social psychology, individuals tend to act consistently with commitments they have previously acknowledged, especially when those commitments are expressed openly during a conversation. This approach not only strengthens Uthman's rhetorical position but also allows the audience to feel that any change in belief or attitude emerges from their reasoning. As a result, the persuasion feels organic and non-coercive, increasing the likelihood of internal acceptance.

c. Reciprocity

The principle of Reciprocity states that humans inherently feel obligated to repay the kindness they receive from others, either directly or indirectly. According to Cialdini (2007), this is a universal social norm that applies in almost all cultures.

Datum 29

Syaikh Uthman: "No, no, it's free. Muslim, we're not trying to make money off you, that's what we do this for, God's pleasure."

(1st video, at 00:02:21)

The utterance occurs at minute 2:21, when Syaikh Uthman gives the Qur'an to the audience. The audience asks how much it costs to pay for the Qur'an. By stating that the Qur'an is free, Syaikh Uthman applies the Principle of Reciprocity, according to Cialdini's theory (2007), which states that people tend to feel obliged to return kindness. In this situation, the audience may feel more open and even encouraged to continue listening. This can also make it easier for them to accept the message delivered by Syaikh Uthman as a form of reciprocity for the kindness shown. The *utterance "we do this for God's pleasure"* emphasises that this action is motivated by religious reasons rather than personal or material interests.

Through the utterance *"for God's pleasure,"* Syaikh Uthman builds credibility by demonstrating strong moral values and sincere intentions. The impact is that the audience becomes more attentive and starts to feel drawn in, sensing that there is no commercial manipulation involved. The audience may feel compelled to support the da'wah, even if only by continuing to listen. Furthermore, when Syaikh Uthman mentions *"Muslims,"* it creates a sense of closeness, making the audience feel accepted by a larger community.

Datum 30

Datum: "Do you have a Quran already? This is yours, it's a gift free."

(2nd video, at 00:21:42)

The utterance occurs at 21:42 minutes when Uthman gave the Quran and invited the audience to open the Quran together. According to Cialdini (2007), this utterance aligns with the principle of Reciprocity. This principle states that when a person accepts something for free, they are psychologically motivated to respond in a certain way, such as opening their hearts, listening, or accepting the ideas conveyed. Giving the Quran for free is not only a material giveaway but also a symbol of kindness, attention, and sincerity in preaching, which positively impacts the audience's perception. By inviting the audience to open the Quran together, Uthman makes the audience feel included in the conversation, not intimidated.

Rhetorically, the sentence begins with a question, which serves as a rhetorical technique to establish closeness and open a friendly dialogue. This shows that Syaikh Uthman respected the audience by asking first before giving, ensuring that the audience needed it. Furthermore, the Quran, as a gift, serves as an emotional emphasis. This utterance implies that Islam is a religion that provides guidance and selfless goodness, not something that is traded. The use of the words 'gift' and 'free' reinforces the image that Islam is a form of love from God, with Uthman acting merely as an intermediary who conveys it.

Datum 31

Syaikh Uthman: “ I'll give you one as a gift okay I appreciate that so that you can you can go as you think about it study and then you can go and

“speak to the brothers there right we're not trying to rush you but I think he's already got the Flyers so we'll keep these yeah”

(3rd video, at 00:13:50)

The utterance occurs at 13:50. Syaikh Uthman's utterance reflects the principle of Reciprocity in Cialdini's (2007) persuasion theory, which is the tendency of people to return a favour after receiving something for free. When Uthman gave the Qur'an to the audience unconditionally, he not only demonstrated a friendly attitude but also created an emotional space where the audience felt respected and accepted. This action, though simple, triggers a strong social impulse in the audience to reciprocate the kindness, such as by opening their heart or allowing themselves to read and reflect on the book. This strategy is effective because it eliminates any sense of coercion and instead encourages openness through sincerity.

Furthermore, Uthman emphasised that there was no coercion in the discussion, stating, "We're not trying to rush you." This sentence is a very effective rhetorical device to defuse resistance, especially from audiences like Ray, who are sensitive to pressure or coercion. By giving the audience space to think independently and at their own pace, Uthman shows appreciation for the personal journey that Ray is undergoing. When he says, "study and then go and speak to the brothers," Uthman invites the audience into a gradual and reflective decision-making process. This strategy creates an inclusive and safe atmosphere, allowing the audience to feel respected, even if they haven't made

a decision yet. This approach emotionally reinforces Ray's potential openness to Islam, as he does not feel pressured, but is invited with empathy and patience.

d. Social Proof

The principle of Social Proof states that people tend to imitate the actions or opinions of others, especially when they feel uncertain, confused, or find themselves in a new situation. Cialdini refers to this as a form of looking to others to determine what is right. Psychologically, humans feel safer and more assured when they see that many others have already done it, believed it, or approved it.

Datum 32

Syaikh Uthman: "We'll video it for you all right here."

(3rd video, at 00:07:22)

The utterance occurs at 7:22 exemplifies the application of the Social Proof principle from Cialdini's (2007) persuasion theory, enhanced through explicit social support. By offering to record the moment of shahada, Syaikh Uthman not only emphasised the significance of the audience's decision to embrace Islam but also framed the act within a broader social context. Video recordings serve as symbols of documentation, recognition, and social validation of spiritual milestones. This gesture suggests that the decision was not made in isolation but witnessed and supported by a larger community. It reinforces the sense that the decision is both correct and widely accepted, thus deserving of

collective celebration. In doing so, Uthman fosters a sense of social connectedness, which strengthens the audience's commitment to their new identity.

Rhetorically, this statement reinforces the idea that the audience is part of a significant event, not only spiritually but also socially and emotionally. When Syaikh Uthman offered to record the moment, he was not merely documenting an important event but also creating a space for social recognition of the audience's decision. The video recording serves as a symbol, indicating that the decision to convert to Islam is not a solitary act but a moment that is witnessed, celebrated, and appreciated by others.

This provides emotional validation that the action is both correct and acceptable, while also fostering a sense of pride in the audience. In the context of Cialdini's (2007) persuasion theory, this action exemplifies the Social Proof principle, where individuals feel more confident in their decisions when they see others also carrying out and supporting the same action. By introducing an element of togetherness and connectedness, Uthman not only guides the audience intellectually but also appeals to their emotional dimension, creating a warm and inclusive spiritual experience. The long-term effect is the development of a sense of belonging within the Muslim community, which indirectly strengthens the audience's commitment to their new identity and beliefs.

Datum 33

Syaikh Uthman: "Me and you going to agree to this in war, you don't kill kids, you don't kill women, you don't kill the elderly, you fight those who fight you if they want peace, you want peace, we're good with that."

(3rd video, at 00:16:33)

The utterance occurs at 16:33 minutes, Syaikh Uthman applied the principle of Social Proof from Cialdini's (2007) persuasion theory by stating, *"you and I are going to agree to this,"* as though there was a mutual moral agreement between him and the audience. This strategy fosters a sense of engagement and common values, making the audience feel that they share a fundamental principle held by many moral people around the world the prohibition of killing children, women, and the elderly in war situations. By presenting this value as a social consensus, Uthman strengthens his persuasion, as the audience is less likely to want to place themselves outside the norms that are universally considered good and right. This approach not only strengthens the argument logically, but also emotionally, because it invites the audience to feel part of a civilised and humane group. Subtly, Uthman guided the audience to accept Islamic values not through pressure, but as a form of consistency with the universal values they had already acknowledged.

Rhetorically, Uthman uses a style that reduces emotional tension and invites the audience into a peaceful narrative without pressure. The use of familiar and informal diction makes the conversation feel more equal and humane, far from the confrontational tone. By establishing a relaxed and non-judgmental

atmosphere, Uthman subtly reinforces his persuasiveness, as the audience feels valued as a partner in the dialogue, rather than as a party being aggressively influenced. As a result, audiences who may have previously been sceptical or defensive toward Islam begin to open themselves up to seeing that Islamic values align with the principles of universal morality and humanity they already adhere to. This rhetoric not only softens the audience's heart but also helps build an emotional bridge that strengthens the likelihood of acceptance of the message being conveyed.

e. Liking

The Principle of Liking states that people are more easily influenced by those they like. This liking can arise from pleasant appearances, shared backgrounds or views, compliments, friendliness, as well as empathy. Cialdini explains that people naturally respond more positively to those who treat them with respect and sincerity. Therefore, in the context of persuasion, building warm and positive interpersonal relationships is key to success.

Datum 34

Syaikh Uthman: "You were Travellers anyway, like even as a Muslim if I'm unable to fast cuz of health or I'm travelling, I don't have to fast, I can make it up, or if I'm never able to fast I can feed the hungry in Islam Allah"

(2nd video, at 00:06:30)

The utterance occurs at 06:30, after the audience shared his experience of travelling during the month of Ramadan, when many restaurants closed their windows out of respect for Muslims. According to Cialdini (2007), the principle that aligns with this utterance is Liking, as Syaikh Uthman showed empathy toward the audience by mentioning travellers. This creates an emotional bond and builds the impression that Islam is a caring, flexible, and non-coercive religion. By explaining the leniency of fasting in Islam, it fosters the audience's understanding that God is merciful.

The utterance was delivered in a gentle and non-intimidating tone, creating a warm impression between Uthman and the audience. It provided a sense of security and comfort, ensuring that the audience would not feel anxious about the strictness of religious regulations. Uthman's delivery style demonstrated that Islam offers human flexibility, which can make the audience feel genuinely welcomed into the faith. By showing that Islam is a compassionate religion that does not impose harsh demands, the utterance indirectly conveys that becoming a Muslim is not a burden.

Datum 35

Syaikh Uthman: " See Allah didn't want you to eat pork, yeah that's amazing"

(2nd video, at 00:13:51)

The utterance occurs at minute 13:51, when Uthman mentions that he should not eat pork, and the audience agrees, saying that he also cannot eat pork. The audience explains that when he was young, there were many pork dishes in his neighborhood, but every time he ate pork, he would get an upset stomach. In response, Uthman states that Allah has ordained not to eat pork because it is prohibited in Islam. According to Cialdini (2007), this aligns with the Principle of Liking, where the audience feels a sense of connection when they share common beliefs with Muslims. By saying that Allah does not want him to eat pork, Uthman makes the audience feel special, as if they have been protected for a long time.

In the utterance, *"that's amazing,"* Uthman builds a positive narrative with admiration, avoiding a heavy sense of prohibition. This creates a good emotional association with the rule, making it feel less like an imposition. Indirectly, this statement makes the audience feel special because eating pork is prohibited in Islam, and Allah forbids it for reasons related to goodness and health. This prohibition appears to be a sign that Allah cares about health, not just a restriction without purpose. The use of this strategy is effective because the Islamic rule aligns with the audience's environment and understanding.

Datum 36

Syaikh Uthman: "You're already getting comfortable with that, I like it, man."

(2nd video, at 00:23:22)

This utterance occurs at 23:22, when Uthman inserted a praise in the middle of the conversation before explaining the content of the Qur'an. According to Cialdini (2007), this follows the principle of liking, aiming to make the audience feel liked, appreciated, and personally recognized. Uthman offered a casual compliment that strengthened the emotional connection with the audience. When the audience feels liked and accepted, they are more likely to be open to the invitation being conveyed. This utterance creates the impression that others will also feel comfortable in this process, subtly suggesting that someone is already comfortable and, therefore, in the right and suitable place.

This utterance subtly validates the audience's feelings. When they hear that they are starting to get comfortable, it confirms their emotions and accelerates the acceptance process. The language style used is relaxed and friendly, creating an informal and comfortable atmosphere. This sense of security is essential, especially when someone is undergoing a major decision-making process, such as a shift in beliefs. When the audience feels seen and appreciated during this process, they will be more confident in moving forward. The power of this utterance lies in its subtlety and warmth, without being patronizing.

Datum 37

Syaikh Uthman: "The sticker to the mid, there you go, this is the MOsque close to here, so you can go check it out, meet the brothers you're you're a

part of our community now. Man, you're a brother to me, you're like my family bro"

(3rd video, at 00:08:34)

The utterance that occurs at 8:34 demonstrates the application of the Liking principle in Cialdini's (2007) persuasion theory. By referring to the audience as *"brother"* and *"like my family,"* Syaikh Uthman created a very strong and intimate emotional closeness. He emphasised that the audience was not only joining a new faith but also being accepted into the larger Muslim community, like becoming part of a family. This phrase provides a sense of warmth and acceptance, making it easier for the audience to feel comfortable and appreciated, which in turn reduces psychological barriers to accepting their new identity. By using loving language and fostering a sense of closeness, Uthman strengthened social bonds that facilitated the acceptance of Islam without any pressure, but with a genuine sense of friendship. This approach is highly effective in increasing the audience's sense of belonging, helping them feel more adaptable and confident in the decisions they have made.

The impact of the Liking principle is evident in the words *"brother"* and *"like my family"* spoken by Syaikh Uthman. Rhetorically, this choice of words creates an atmosphere of warmth, emotional closeness, and deeply personal acceptance. Instead of using formal or rigid language, Uthman uses relaxed and loving expressions, making the audience feel welcomed not just as new believers but as part of a family. This approach is a powerful form of persuasion

because it appeals to the emotional side of the audience, making them feel liked, respected, and valued. In the context of Cialdini's (2007) theory of persuasion, this strengthens the effect of liking because people are more likely to accept invitations or beliefs from someone they like and who shows that they are also liked. As a result, the audience felt safe and comfortable in their spiritual transition, which reinforced their openness and commitment to their new identity as Muslims.

f. Scarcity

The Principle of Scarcity states that humans tend to place a higher value on something that is rare, limited, or difficult to obtain. Cialdini's theory (2007) explains that the harder something is to acquire, the greater the desire people have to possess it, as it is perceived as more valuable and special. In the context of persuasion, this technique is used by emphasizing that certain opportunities or information will not always be available, making people feel compelled to act quickly to avoid missing out on the opportunity.

Datum 38

Syaikh Uthman: "All your past mistakes are cleansed— you are like a newborn baby"

(1st video, at 00:15:51)

The utterance occurs at 15:51, when the audience has recited the Shahada. Syaikh Uthman uses this utterance to emphasise the rare opportunity

for total remission of sins. The chance to start anew with a state of purity, akin to that of a newborn, is not something that happens every day. This statement encourages the audience to appreciate and seize this unique opportunity. Once a person accepts the idea that they have been cleansed of past mistakes, they will feel a strong compulsion to maintain their spiritual cleanliness. Therefore, this principle is a powerful tool in persuasion, prompting the audience to consider the importance of not wasting this opportunity.

The statement is very simple and goes straight to the point, an effective rhetorical strategy to clarify the message and enhance its persuasive power. In rhetorical communication, the use of clear and uncomplicated language often proves more successful than complex presentations, especially when addressing a broad audience. This simplicity minimises ambiguity and avoids unnecessary debate, allowing the core message to be received more clearly. For audiences who may never have contemplated existential questions such as the origin of life, a direct approach like this can trigger initial reflection. Such reflection then opens up a broader space for thinking and serves as a foundation for a deeper process of persuasion.

2. Persuasive Language in Interfaith Understanding

a. Authority

The principle of authority in Cialdini's theory refers to people's tendency to trust and follow figures considered to have authority or expertise. In his

preaching, Syaikh Uthman often demonstrates his scholarly capacity regarding sacred texts (both the Quran and the Bible), religious history, and the Arabic language, all of which serve as sources of legitimizing authority. For example, when he presents verses from the Bible using their original languages (Hebrew or Greek), or corrects his interlocutor's quotes based on the original texts, he not only shows that he has read those texts, but also that he masters the context and its interpretations. This action creates the perception that he is a trustworthy and knowledgeable source, making the audience more likely to be open to his arguments.

Datum 39

Syaikh Uthman: “a set of rules right he would send Messengers like Abraham, Moses, Jesus Muhammad with some instruction, those would be the guidance from our creator that makes sense, right.”

(2nd video, at 00:18:25)

This utterance occurs at minute 18:25, when Uthman explained that everything in this world has a Creator God and that God sent prophets to provide rules for life. This aligns with Cialdini's (2007) principle of Authority. By mentioning the names of Abraham, Moses, Jesus, and Muhammad, Syaikh Uthman emphasised that the teachings of Islam are continuous with those of the previous prophets. This suggests that God has always sent revelation through His messengers, delivered logically and gradually, so that Logan could

agree with it. The audience, by recognizing that God sends instructions to humanity, would find it logical that God also sent a Prophet to convey His rules.

Syaikh Uthman used the names of previous prophets to reinforce the idea that there is continuity in God's revelation, making it easier for the audience to accept this belief. The utterance, *'That makes sense, right?'* was phrased in a way that encourages Logan to agree voluntarily, without feeling pressured to accept the idea. This approach presents the concepts of divine revelation and prophethood simply, helping the audience understand the concept of prophethood in Islam without delving into complex theological discussions.

Datum 40

Syaikh Uthman: "when somebody speaks to you like out here on old block and says son let me speak the older man my come son let me speak to you he doesn't mean he's your physical father it's a term of endearment right?"

(3rd video, at 00:02:18)

This utterance occurs at 2:18 minutes. Uthman uses an example from everyday life to explain that the term *'son of God'* is often used as an expression of affection or respect, rather than in a literal sense. He draws an analogy with situations familiar to the audience, making the concept easier to accept and understand. In doing so, Uthman connects religious ideas which may seem abstract or difficult to grasp, with relatable, personal experiences. This reinforces his persuasive impact through the principle of Consistency in

Cialdini's (2007) theory, encouraging the audience to align new insights with their existing understanding.

Rhetorically, the use of examples drawn from everyday life not only makes the message easier to understand but also fosters emotional closeness with the audience. Uthman does not rely solely on the authority of scriptural texts; instead, he invites the audience to reflect on the symbolic meanings found in daily communication, thus facilitating deeper comprehension. This approach using shared experiences as a bridge enhances the audience's receptiveness to the message being conveyed. It is a highly effective technique because it creates a connection between abstract theological concepts and the audience's practical, lived experiences.

Datum 41

Syaikh Uthman: "in the same Quran the 23rd chapter in the 12th through the 14th verse and certainly did we create man from extract of clay the original man that's Adam then we placed him in a sperm drop in The Firm lodging of the womb you know when the sperm goes into the womb of the mother right then we made from the sperm drop into a clinging clot a clot now this development of the embryo wasn't known to the Arabs 14 and a half century IES ago right"

(3rd video, at 00:05:32)

This utterance, at 5:32, is an application of the principle of authority in Cialdini's (2007) persuasion theory. In his statement, Syaikh Uthman used Surah Al-Mu'minun, verses 12–14, to show that the Qur'an described the

process of human embryology in detail long before modern science could observe it through technologies such as ultrasound or microscopy. By using revelation as the primary source, Uthman strengthened the authority of his argument before the audience, showing that the knowledge he imparted came from God, not from human speculation. He also emphasised that the Prophet Muhammad, as an ummi (unable to read or write), could not have accessed such scientific information without divine guidance. This strategy reinforces the impression that Islam has a legitimate and reliable scientific foundation, while also building the credibility of the da'wah message in the eyes of a rational audience that respects scientific authority.

The way of delivery has a strong rhetorical impact because it combines admiration for scientific facts with the authority of revelation. This approach not only strengthens the faith of Muslim listeners but also creates space for reflection for non-Muslim audiences. By conveying that the Prophet Muhammad knew of scientific processes that were only accessible through modern technology, the audience is invited to consider the possibility that he was indeed a prophet who received divine revelation. This strategy encourages audiences to be more open to the message of Islam, not through confrontation, but through curiosity and respect for the sources of reference used. As a result, Uthman's rhetoric becomes more persuasive, as it effectively engages the emotional, intellectual, and spiritual aspects of the audience.

Datum 42

Syaikh Uthman: "In the Bible in Genesis 62, it says the sons of God saw the daughters of men. How many sons does he have?"

(3rd video, at 00:10:00)

The utterance occurs at 10:00 minutes, Syaikh Uthman posed a rhetorical question that was strategically designed to provoke reflection on the concept of the 'Son of God' in the Bible, a term often interpreted literally. From the perspective of Cialdini's (2007), this approach reflects the principle of authority. Uthman used a direct quotation from the scripture that the audience trusted the Bible to demonstrate that the term 'sons of God' was not exclusively attributed to Jesus. This shows that Uthman understood the context of the audience's beliefs and was able to engage with them within the framework of their own scriptures. In doing so, Uthman established credibility and authority in discussing theological matters, which made the audience more likely to listen to and consider his perspectives.

Rhetorically, Uthman used a highly effective technique of rhetorical questioning to provoke the audience's thoughts. By asking questions like 'Was that real?', he encouraged the audience to critically examine their beliefs without attacking or pressuring them to immediately change their views. Instead of directly refuting the audience's perspective, Uthman invited them to think more deeply about the beliefs they held. This approach is powerful in fostering reflective dialogue, providing the audience with space to reconsider

long-held theological concepts and to engage in a more thoughtful reevaluation of their understanding.

Datum 43

Syaikh Uthman: "It's not a trick question, it's a very simple question. I got the Bible in front of you, right?"

(3rd video, at 00:11:17)

The utterance occurs at minute 11:17, Syaikh Uthman said, 'It's not a trick question, it's a very simple question. I got the Bible in front of you, right?' This statement serves as both clarification and affirmation, especially following his earlier question about the 'children of God' in the Bible, which could have made the audience feel cornered. From the perspective of Cialdini's (2007) persuasion theory, this reflects the principle of authority. By referencing the Bible directly, which was open before the audience, Uthman emphasised his reliance on an authentic and accessible text. This approach conveys objectivity and transparency, reinforcing his credibility in the interfaith dialogue. Additionally, by dismissing any notion of deception, Uthman reassured Ray and the audience, creating a safer, more receptive environment for further discussion.

The impact on the audience is the reduction of emotional resistance. When the audience feels that the discussion is not an attempt to undermine their beliefs but rather to offer a deeper understanding based on familiar and respected texts, they are more likely to stay engaged in the dialogue. This approach fosters a

space for open reflection, where the audience feels valued and respected in their critical thinking. Uthman's strategy creates mutual understanding, where the audience is not pressured to accept a new view but is invited to consider it thoughtfully, without fear. This method strengthens persuasive relationships built on trust, respect for existing beliefs, and logical reasoning. Ultimately, it reduces tension and increases the likelihood of the audience reflecting on the message more deeply.

Datum 44

Syaikh Uthman: "in the Bible in the Book of Psalms 2:7, this is Psalm David to pre Jesus, I will declare the decree the Lord has said to me, you are my son, today I have begotten you. How can he (Jesus) be the only (son)? Is God lying to David?"

(3rd video, at 00:11:27)

The utterance occurs at 11:27. Syaikh Uthman posed a question to the audience. From the perspective of Cialdini's (2007) persuasion theory, this reflects the principle of authority. Uthman directly quoted scripture that the audience was familiar with the Bible to demonstrate that the concept of the 'son of God' was not exclusive to Jesus. By referencing texts known to the audience, Uthman reinforced his credibility as an authority in theological discussions, encouraging the audience to reconsider their understanding. This strategy made Uthman's position more persuasive, as it positioned him as a knowledgeable

and trustworthy figure, which increased the likelihood that the audience would listen and reflect on his perspective.

Rhetorically, this question encourages the audience to think critically about concepts that they have been thinking about for a long time. By raising a text that was known and respected by the audience, Uthman not only presented an argument but also invited the audience to reflect on his understanding of the "*son of God*" in the Bible. This technique is effective because it does not force the audience to accept a different view, but rather challenges them to rethink their beliefs in a more open and considerate way. This creates a space for more constructive dialogue, where audiences are invited to evaluate and deepen their understanding without feeling pressured or attacked.

b. Commitment & Consistency

Syaikh Uthman applies the principles of commitment & consistency by guiding the audience to express agreement with the fundamental principles that also serve as the foundation of Islam, such as the belief that God is one, that truth must originate from original revelation, or that religious teachings should not contradict common sense. After the audience makes an initial commitment in the form of verbal approval, Syaikh Uthman then formulates follow-up questions that are consistent with that commitment, encouraging the audience to continue along the line of thought they initially acknowledged. This strategy makes it difficult for the audience to retreat or deny subsequent arguments without appearing inconsistent. As a result, many of them begin to open up to

Islamic views, and some even show interest in reading the Qur'an or learning more.

Datum 45

Syaikh Uthman: "You're already there, man. That's why Allah brought you here."

(1st video, at 00:14:14)

The utterance occurs at minute 14:14, after the audience has come to believe in the existence of one God, accepted the truth of the Qur'an, and acknowledged Muhammad as the messenger of Allah. Uthman further explained that Muslims share these beliefs. He then concluded that the audience has now become part of the Muslim community because they hold the same beliefs. This statement implies that the audience is already on the right path. Indirectly, it encourages them to remain consistent with the decisions or beliefs they have adopted. According to Cialdini (2007), this principle is highly effective because people generally do not wish to contradict the decisions they have made. Once someone is convinced that they are on the right path and this belief is validated, they are more likely to continue along that path.

By using relaxed and personal language, this utterance makes the audience feel more comfortable and therefore more likely to accept the message being conveyed. When Syaikh Uthman says, *"You're already there,"* it creates a convincing impression, making the audience feel that they have reached a

significant point in their journey. Rhetorically, this utterance subtly encourages the audience to affirm the beliefs that have been presented. This technique makes the persuasion process feel more natural, without giving the impression of coercion. If the audience has any doubts, this statement can provide a mental boost, helping them stay on the path.

Datum 46

Syaikh Uthman: “Prayer keeps you focused, and that’s exactly what you need, right?”

(1st video, at 00:14:36)

The utterance occurs at minute 14:36, when Syaikh Uthman asks what the audience is seeking, and the response is given with focus and calmness. Syaikh Uthman understood what the audience was looking for and responded with a statement emphasising that if the audience seeks calmness, they must pray. This statement encourages the audience to be consistent with Islamic beliefs, including accepting the solution offered, namely, prayer. This principle is effective because, typically, humans are reluctant to contradict what they recognise as a need. At this stage, Uthman begins to gradually introduce the practice of Muslim worship, aligning it with the audience's perceived needs. This approach ensures that the audience feels the solution is aligned with their needs, without any sense of coercion.

Here are two aspects of rhetoric used in this exchange. The first is found in the initial utterance: *"Prayers keep you focused,"* which is presented as a statement that sounds like a fact. The second aspect appears in the utterance, *"That's exactly what you need, right?"* This question is designed to lead the young man into agreeing with what Syaikh Uthman said. Both rhetorical techniques strengthen the persuasion because the young man is less likely to deny the facts presented to him. These questions may lead the audience to feel that the solutions offered are relevant to their needs. Indirectly, the audience may believe that the utterance is a personal message directed at them, as they are seeking focus and calm, and have been provided with a solution. This approach aligns with the concept of preaching, which is noncoercive.

c. Reciprocity

Syaikh Uthman is effective in using the principle of reciprocity, which is the tendency of humans to repay the kindness they receive. In conversations, he often shows kindness, patience, and generosity first. For example, he never gets angry when accused or shouted at; instead, he responds with a smile and calm explanations. He also often gives small gifts such as copies of the Al-Qur'an or pamphlets on preaching to the audience without asking for anything in return. These actions create a positive feeling in the audience and generate an inner motivation to repay that kindness not materially, but by being open to the messages conveyed. In some cases, audiences that initially adopt a

defensive stance become softer and more willing to listen longer because they feel respected and treated well.

Datum 47

Syaikh Uthman: “got the mosque's address, we're going to keep up with you, we're going to help you if you need to go get your check, you need anything we got you, we're your brothers, yeah, you feel me we're one family now”

(3rd video, at 00:21:58)

At the 21:58 minute mark, Syaikh Uthman applied the principle of Reciprocity from Cialdini's (2007) persuasion theory. By offering tangible assistance, such as delivering a check or providing support in any form needed, Uthman fosters a sense of mutual responsibility in the audience. According to Cialdini, when individuals receive acts of kindness or generosity, they are psychologically inclined to reciprocate, either through similar acts of goodwill or by becoming more open to the beliefs or messages being shared. Uthman's gesture extends beyond material aid; it reflects emotional care and genuine concern for others' well-being. By emphasising this human connection, he strengthens interpersonal trust and creates a foundation for a shift in perspective. This approach demonstrates that Islam is not only a theological doctrine but also a faith grounded in compassionate and supportive social relationships.

Rhetorically, Uthman reinforces emotional closeness through the use of inclusive language such as "*we got you,*" "*we're your brothers,*" and "*we're one family now.*" These phrases construct a sense of unity, safety, and unconditional acceptance, particularly powerful for someone like Ray, an elderly man likely experiencing spiritual uncertainty. By framing the conversation around themes of brotherhood and family, Uthman appeals not only to the audience's intellect but also to their emotional need for belonging and connection. Furthermore, the use of informal expressions like "you feel me" softens the tone and fosters a relaxed, friendly, and empathetic atmosphere. This approach effectively bridges differences in background, reduces tension, and nurtures mutual trust, an essential foundation for meaningful belief transformation.

d. Liking

Syaikh Uthman effectively uses the principle of liking by creating a sympathetic, friendly, and humble impression that makes the audience feel comfortable and appreciated. According to Cialdini's theory, people are more easily persuaded by figures they like, and Uthman achieves this through a calm demeanor, a smile, a gentle tone of voice, and a willingness to listen without judgment. He also often highlights the common values between Islam and the audience's religion, such as love for Jesus and belief in God's revelation. The principle of liking works not only to ease tension but also to pave the way for a more persuasive acceptance of the message of da'wah.

Datum 48

Syaikh Uthman: "Perfect brother, you're my brother, you're brand new in Islam, go home, take a nice shower, and these are all your brothers, man right here, man. Allahu Akbar."

(2nd video, at 00:21:03)

This utterance occurs at 21:03 minutes, after the audience recites the shahada, marking their first step into Islam. By praising the audience and calling them 'brother,' Uthman creates a sense of belonging to a new social and spiritual unity. This establishes the feeling that the audience is no longer alone, which is particularly powerful for someone beginning a new chapter in life. Uthman also advises the audience to take a shower, a symbolic act in Islam for those who have just converted. The shower represents cleansing from past mistakes and sins, reinforcing the sense of renewal and spiritual purification.

According to Cialdini (2007), the principle that aligns with this utterance is Liking. The phrase 'Allahu Akbar,' uttered by Uthman at the closing, is not just a religious declaration but a powerful emotional and spiritual reinforcement. This statement marks a sacred moment of identity transition, creating a religious aura that emphasizes the event's transcendental significance. By invoking the majesty of Allah in the presence of a new convert, Uthman reinforced the impression that the steps taken by the audience were not merely a change in belief, but a significant act witnessed by God. Psychologically, this takbir serves as an emotional affirmation, signaling that the audience has been accepted into the Muslim community. This creates a sense of closeness,

acceptance, and deep attachment. According to Cialdini (2007), this strategy aligns with the Liking principle, where Uthman builds bonds of brotherhood and emotional warmth to strengthen the persuasive message and foster lasting spiritual connections.

Datum 49

Syaikh Uthman: "Allahu Akbar, you did that like a pro"

(3rd video, at 00:07:54)

The utterance that occurs at 7:54 is a highly effective expression of emotional support and reinforcement, both rhetorically and within the framework of Cialdini's (2007) persuasion theory, particularly the Liking principle. The use of "Allahu Akbar" not only marks the success of the spiritual process but also carries a profound religious symbolic significance, affirming that the moment is sacred and meaningful. On the other hand, the casual "you did that like a pro" serves as constructive praise, demonstrating admiration and fostering a sense of personal closeness. This combination of praise and symbolic reinforcement creates a warm and inclusive atmosphere, which bolsters the audience's confidence and makes them feel truly valued and accepted within the new community. According to the Liking principle, praise from someone who is liked, considered authoritative, and part of the community increases the audience's openness, fosters closeness, and enhances their willingness to embrace a new identity.

This encourages the process of internalising Islamic values more smoothly and naturally, as the audience is not only rationally convinced but also emotionally touched through a sense of friendship, respect, and acceptance. In terms of impact, this utterance plays a significant role in eliminating any awkwardness or doubt that may arise in the audience after making such an important decision. With words full of warmth and support, the audience feels recognised not only on a spiritual level but also on a social level, where they are warmly welcomed into their new community. This creates a sense of security and comfort that is crucial in the early stages of spiritual transformation, reducing potential anxiety and replacing it with a sense of pride and confidence in their new identity as a Muslim.

Datum 50

Syaikh Uthman: "You've always been my brother, but now you just said to come find me. Exactly, Allah brought me here today to find you so we could be brothers in faith."

(3rd video, at 00:08:34)

The utterance that occurs at 8:34 demonstrates the application of the Liking principle in Cialdini's (2007) persuasion theory, where individuals are more easily influenced by those they like or feel close to. When Syaikh Uthman referred to the audience as "brother" and "like my family," he was not simply offering a casual greeting; rather, he was fostering a warm and personal emotional connection. Rhetorically, these words create an image of familial

kinship, which subtly removes the social and psychological distance between the preacher and the audience. Uthman elevated the audience from being a seeker of truth to becoming a member of a spiritual family, one who is not only welcomed but also appreciated. This approach reinforces the audience's sense of attachment and responsibility while also easing the process of internalising their new identity as Muslims.

In the context of conversion, a sense of social acceptance is a crucial factor in strengthening spiritual beliefs, and Uthman skillfully facilitates this through his friendly and empathetic approach. Once the audience begins to feel integrated into the community, they are more likely to remain committed to their new identity as Muslims, as they now see themselves as part of a supportive family. Referring to the audience as "brother" deepens this sense of belonging, reinforcing a sense of responsibility and encouraging them to align with the social norms of the Muslim community. This emotional connection minimises any doubts or hesitations they might have following such a significant decision, providing them with the assurance and support needed to maintain their new commitment.

Datum 51

Syaikh Uthman: "you get the sticker with the address right so that you can you can go as you think about it, study and then you can go and speak to the brothers there right we're not trying to rush you but I think he's already got the Flyers so we'll keep these yeah"

(3rd video, at 00:13:59)

At 13:59, Syaikh Uthman gave the audience a sticker with the address of the mosque while emphasizing that they did not want to rush or force it. These words and actions reflect the Liking principle in Cialdini's (2007) theory of persuasion, which emphasizes that people are more easily influenced by individuals they like or who treat them warmly and respectfully. By conveying the message in a gentle tone and non-judgmental manner, Uthman built a strong emotional connection. He not only shows empathy, but also appreciates the audience's thought process and feelings as a whole. This approach creates a safe and comfortable space for the audience, where they can consider the information provided without pressure. Eventually, this sense of respect can foster greater trust in Uthman and the message he conveyed.

The impact of this approach is significant, especially in the context of an audience like Ray, a devout Christian who has previously shown a defensive stance against Islam. The symbolic action in the form of giving stickers and affirming that there is no coercion in the thought process is a sign that the da'wah approach used by Uthman is inclusive and respects the individual process. Instead of demanding instant conviction, Islam is presented as an inviting religion with patience and respect. This strategy not only builds trust but also opens up opportunities for audiences to explore further without psychological pressure. In addition, it reinforces the impression that the Muslim

community is an open and supportive space for anyone who wants to seek the truth honestly and gradually.

Datum 52

Syaikh Uthman: "Exactly, Yeshua was a servant and prophet of God, as Muhammad was a servant and prophet of God. Moses was a prophet of God, a servant of God, and you got that belief."

(3rd video, at 00:21:00)

The utterance occurs at 21:00. Syaikh Uthman employed the Liking principle from Cialdini's (2007) persuasion theory to establish an emotional connection with the audience. He emphasised that both he and the audience, specifically Ray, shared a belief in revered figures such as Yeshua (Jesus), Muhammad, and Moses as servants and prophets of God. By highlighting these shared values, Uthman fostered a sense of closeness that made the audience feel respected and understood, rather than alienated or blamed. Psychologically, when individuals perceive that they share values or similarities with a communicator, they are more likely to feel positively toward that person and become more receptive to their message. This technique subtly but effectively strengthened Uthman's persuasiveness by creating a sense of familiarity and emotional alignment, thereby reducing resistance to the new ideas he introduced.

Rhetorically, Uthman employed the repetition of the phrase "a servant and prophet of God" to reinforce the status of revered religious figures such as Jesus, Muhammad, and Moses, not as divine beings, but as messengers of God.

This rhetorical pattern is effective in emphasising the core message, allowing the audience time to absorb and reflect on the meaning. Through this repetition, Uthman not only communicated a central Islamic teaching but also opened a space for the audience to re-evaluate their own beliefs through a new interpretive lens. His concluding statement, "you and you got that belief," functions as a form of mutual affirmation, reinforcing a sense of solidarity and shared truth. This rhetorical approach facilitates a smooth transition toward theological concepts aligned with Islam, without being confrontational or forceful, but instead inviting the audience to feel that they are already in harmony with the message being conveyed.

Datum 53

Syaikh Uthman: "listen what happens in Wars it's it's always two sides to it right like right now if we look at Israel dropping bombs and little kids you condemn that right if Hamas kills Jewish kids I condemn that in Islam we believe that you don't kill kids"

(3rd video, at 00:00:16:11)

The utterance occurs at 16:11 minutes. Syaikh Uthman applied the principle of Reciprocity from Cialdini's (2007) persuasion theory by showing a fair and balanced attitude toward both parties involved in the conflict, namely Israel and Hamas. Uthman condemned the acts of violence committed by both sides, providing concrete examples of fair reciprocity. By revealing his condemnation

of violence from both sides, Uthman indirectly invites the audience, like Ray, to behave similarly. That is, if one wants to criticise violence perpetrated by one side, they must also criticise violence perpetrated by the other.

This strategy leads to the development of awareness that bias or favoritism can be detrimental to objectivity in assessing an event. In this way, Uthman encourages the audience to approach the situation in a more balanced and rational manner, avoiding generalisations that could exacerbate tensions. The fairness demonstrated by Uthman opens up space for more objective discussions. It reduces the potential for prejudice while reinforcing the moral message that justice should be applied regardless of which party is at fault.

Rhetorically, Syaikh Uthman framed this argument with a moral and empathetic approach, particularly by highlighting child victims as a strong emotional focal point. This is highly effective in strengthening persuasion, as it directly appeals to the audience's humanitarian instincts, which are harder to ignore. By stating that Islam explicitly prohibits the killing of children, Uthman not only corrected any misperceptions the audience may have had due to negative portrayals spread by the media or past experiences, but also clarified the core values of Islam that reject acts of violence.

In this regard, Uthman not only provided information but also opened up space for deeper moral reflection, inviting the audience to judge the difference between extreme actions instigated by a particular individual or group and the broader teachings of Islam. This utterance builds a strong emotional bridge with

the audience, connects shared universal values, such as the protection of children, that transcends differences in religion and background, and provides an opportunity for audiences to see Islam through a more positive and empathetic lens of humanity.

Datum 54

Syaikh Uthman: "I like your name to be Abdullah, that's a beautiful name for you, remember brother's like your brother from now on, you're Ray Abdullah"

(3rd video, at 00:22:22)

At the 22.22 minute, Syaikh Uthman used the Liking principle from the persuasion theory of Cialdini (2007). By giving the name 'Abdullah,' which means servant of Allah, and calling it a beautiful name, Uthman showed personal appreciation and affection to the audience. These actions are not just symbolic, but rather build a deep emotional connection, making the audience feel valued and accepted wholeheartedly. In this way, Uthman strengthened interpersonal relationships and created an atmosphere of warm connection. The Liking principle works very strongly here, as humans tend to be more open to receiving influence from figures who show sincerity, respect, and emotional closeness. Giving a new name also gives symbolic meaning to the birth of a new identity, which further strengthens the spiritual bond between the audience and the Muslim community.

Rhetorically, the act of giving a new name and recognising the audience as a “*brother*” marks a pivotal moment in the transformation of the audience’s identity. It represents not merely a change in nomenclature but a profound symbol of inclusion into a new community characterised by warmth, acceptance, and spiritual solidarity. Uthman’s gentle, friendly, and empathetic tone fosters a sense of safety, emotional closeness, and belonging. Through this approach, the audience’s decision to embrace Islam becomes not only an intellectual affirmation of faith but also a deeply personal and emotionally meaningful experience. This rhetorical strategy reinforces the idea that conversion is not simply about doctrinal change, but about entering a supportive and loving spiritual family.

e. Social Proof

Datum 55

Syaikh Uthman: “so we're going to condemn that cuz we don't want to kill infant children we we already agreed that's wrong right in Islam we're told that during even during war we don't kill children we don't kill women we don't kill the elderly right we don't kill non-combatants”

(3rd video, at 00:18:40)

The utterance occurs at 18:40, Syaikh Uthman applied the principle of Consensus (Social Proof) from Cialdini’s (2007) persuasion theory by stating that he and the audience had already agreed that killing children is wrong. By first inviting the audience to affirm a universally accepted moral value, Uthman

established a strong emotional and rational foundation before connecting it to Islamic teachings. This technique strengthens persuasion because people are naturally inclined to align with decisions or views that are widely accepted within their social group. In this context, Uthman demonstrates that Islamic values align with shared interfaith human values, helping the audience see that accepting Islam does not require abandoning the moral principles they already uphold. This strategy also facilitates ideological transition by emphasising common ground before addressing differences, creating an emotional and intellectual bridge that makes the audience more open to understanding Islam from a more sympathetic perspective.

Rhetorically, Uthman uses inclusive language such as “we” and “we already agreed,” which helps build emotional closeness and strengthen a sense of shared moral ground with the audience. This choice of words creates the impression that he and the audience are on the same ethical team, rather than opposing sides. Additionally, the repetition of phrases like “we don’t kill” reinforces the core message and embeds the value more deeply in the audience’s mind. This rhetorical pattern not only clarifies meaning but also introduces a calming rhythm that helps ease tension in interfaith discussions. Through this composed and empathetic delivery style, Uthman effectively presents Islam not as something foreign or confrontational, but as a faith rooted in humanity, ethics, and compassion. As a result, audiences who may have initially viewed Islam with suspicion are more likely to recognise shared human values within

it and become more receptive to hearing and considering the subsequent messages with an open heart.

f. Scarcity

Syaikh Uthman applies the principle of scarcity by emphasizing the urgency and rarity of the opportunity to attain the truth before it is too late. In Cialdini's theory, people tend to value something that is scarce or limited more, and Uthman exploits this by reminding the audience that life is short and there is no guarantee of longevity. He often conveys that the opportunity to know and accept the truth may not come twice, thus it is essential to seek guidance while the heart is still open. The principle of scarcity reinforces the urgency in his preaching and makes the invitation to Islam feel more urgent and valuable.

Datum 56

*Syaikh Uthman: "How would the Prophet Muhammad have known that?
In the desert in Arabia, when he couldn't even read or write?"*

(2nd video, at 00:22:51)

The utterance is not delivered in a frontal or patronizing manner but is framed as rhetorical questions that stimulate curiosity and contemplation in the audience. This approach allows the audience to draw their own conclusions, making the acceptance of the message more profound and lasting. By emphasizing that Prophet Muhammad, who lived in a remote desert and could neither read nor write, was able to impart extraordinary knowledge, this

utterance reinforces the idea that divine revelation comes from God, not from human creation. This fosters a positive bias, suggesting that God guides people in unexpected ways, even through messengers who may seem simple in the world but carry a transcendent message.

B. DISCUSSIONS

This research found that Syaikh Uthman used all six principles of persuasion proposed by Cialdini (2007), namely Authority, Reciprocity, Liking, Commitment & Consistency, Social Proof, and Scarcity. These principles are not applied randomly but are adapted to the background, beliefs, and responses of each audience. The most commonly used principle is Authority, where Uthman frequently refers to sacred texts and knowledge about interfaith issues to assert his credibility. In dialogue, he also effectively applies the principle of liking by maintaining a friendly and respectful tone of voice, creating openness. The principles of Commitment & Consistency are evident when he invites the audience to reflect on their previous statements or moral attitudes and then gently guides them towards conclusions that align with Islam. Thus, this research successfully answers the first research question by showing that the persuasive strategies used by Syaikh Uthman are diverse and flexible, depending on the context of the interaction that occurs.

The success of Syaikh Uthman in influencing the audience to convert to Islam is closely related to the integrated use of Cialdini's principles of

persuasion. The principle of Authority serves as the main foundation, where Uthman demonstrates mastery of both the Qur'an and the Bible, proving that he is not just an ordinary preacher, but also a figure of authority in interfaith discussions. This is evident when the initially skeptical audience becomes more open upon perceiving his credibility. He also relies on the principles of Commitment & Consistency, inviting the audience to agree on universal values such as truth and the oneness of God, before connecting these values with the teachings of Islam. This strategy makes the audience feel that accepting Islam is a form of Consistency with the values they have always believed in. For example, when speaking to a Christian audience that believes in one God, Uthman invites them to realize that the concept of Tawhid in Islam does not contradict, but instead reinforces their Commitment to the unity of God.

In addition, Uthman created a warm and appreciative atmosphere through the principle of Liking, such as giving sincere praise for the audience's courage to engage in dialogue, as well as speaking with empathy and respect. He also applied Reciprocity by giving the Qur'an for free along with explanations of its content, which encouraged feelings of gratitude and emotional attachment from the audience. He even included the address of the mosque for followup, indicating that its reach is not something that happens once, but rather ongoing and open ended. The principle of Social Proof was reinforced by mentioning that many people from various backgrounds are part of Islam. This provided additional confidence that the decision to convert

to Islam is not an unusual step. The principle of Scarcity is used when it highlights the uniqueness of the revelations of the Qur'an which already contain scientific knowledge long before modern science developed, affirming that the teachings of Islam bring rare and highly valuable truths. All these principles work synergistically and adaptively, so the process of the audience convert to Islam occurs in a rational, emotional, and humane manner.

This research found that the success of Syaikh Uthman's persuasive strategy greatly depends on the audience's background and situation. Uthman flexibly adapts Cialdini's strategies based on the psychological, emotional, and religious conditions of his audience. This flexible and contextual use of persuasion makes the interaction more personal and impactful. Similar findings are seen in Coombs (2020), who applied Cialdini's theory in the field of cross-country advertising. His study showed that the authority principle is only effective when it aligns with the target audience's local values and beliefs. Likewise, Naroui et al. (2020) used Cialdini's framework in marketing and emphasized the importance of considering consumers' backgrounds, including religious affiliation, to choose the right persuasive approach. Although all three studies apply Cialdini's theory, the difference lies in the object. Coombs focuses on global advertising, Naroui on consumer marketing, and this research on religious preaching.

Furthermore, this finding also has interesting intersections and differences with the study by Spasova (2023), which links the effectiveness of

persuasion principles to gender and marital status. Spasova concluded that men are more influenced by the principles of liking and reciprocity, while women are more sensitive to authority and social proof. This study does not explicitly categorize the audience based on gender, but it demonstrates that the audience's response to certain principles is indeed influenced by their identity and personal experiences. For example, an audience that was previously skeptical about Islam but receives authentic evidence from the Bible tends to be influenced by authority and commitment. The main difference between this research and advertising studies lies in the ultimate goal of persuasion: while advertisements aim for commercial purposes, Syaikh Uthman's da'wah aims for spiritual and existential purposes. However, both emphasize that context and audience needs are the keys to successful persuasion.

The principle of Authority is demonstrated not only through the scholarly position of Syaikh Uthman, but also through the consistency of the narrative and the calmness in addressing the audience's doubts. This strategy helps create a dialogical atmosphere conducive to building confidence. A similar pattern can be seen in El Nataur (2025) analyzing Joe Biden's speech regarding climate change issues. Biden uses his credibility as President and a calm communication style to persuade the public of the climate policies being promoted. Although the contexts differ, between Islamic preaching and political speeches, both demonstrate that authority communicating with emotional stability and rationality can strengthen the message. However, the

fundamental difference lies in the purpose: Biden seeks to persuade support for national policies, while Syaikh Uthman seeks very personal and transformative changes in religious beliefs.

The findings of this research show that Syaikh Uthman avoids a confrontational approach and prefers to guide his audience to think critically about the beliefs they hold, through the principles of commitment and consistency and reciprocity. This strategy is different from that found in Iqbal (2020), which examined Imran Khan's political campaign. Khan often employs a confrontational approach, building a positive image of himself while creating a negative image of his opponents through the exploitation of emotions and public logic. Although both use persuasion techniques to shape opinions, Syaikh Uthman demonstrates that ethical persuasion that does not directly attack other beliefs is more effective in building profound trust. This distinguishes between persuasion aimed at forming transient opinions in politics and persuasion aimed at changing fundamental beliefs in religion.

The use of the principles of Liking, Authority, and Scarcity by Syaikh Uthman shows that success in preaching depends not only on the content of the message but also on the personality of the communicator and the context of the dialogue. This is similar to the findings of Ghasemi (2020) comparing the speech strategies of Barack Obama and Hasan Rouhani. Obama relied more on logic and universal values to engage the public rationally, while Rouhani depended on credibility and religious values to build emotional connections.

Syaikh Uthman's strategy combines both presenting rational arguments while also emphasizing spiritual aspects and a personal approach. However, Uthman's communication context is more interactive and personal, while the two political figures in Ghasemi's study emphasize one way communication on a large scale.

This study shows that Syaikh Uthman's success in persuading audiences from different religious backgrounds is closely related to his ability to build credibility through the principle of Authority, one of the key principles in Cialdini's theory (2007). This finding is relevant to Ureno (2021), which analyzes the influence of celebrity endorsements in the 2016 U.S. presidential election. In that study, the principle of Authority was also found to play an important role, especially in influencing public perceptions of candidates, although its effects were limited to the youth demographic. Meanwhile, this research emphasizes that Authority can have a broader and deeper impact when combined with approaches that are spiritually and culturally relevant, rather than just popularity or social status as seen in the context of celebrity.

This research found that the persuasion strategies used by Syaikh Uthman in preaching successfully established the audience's belief through the situational application of Cialdini's principles. In persuading the audience to accept Islam, Uthman rarely emphasizes material rewards, focusing instead on credibility, commitment, and social proof. This contrasts with Putri (2023), who examined the persuasion strategies employed by Garuda Indonesia in encouraging the public to wear masks during the pandemic. The differences lie

in several aspects. First, in terms of data, this study analyzes spoken utterances in interpersonal religious dialogues, while Putri focuses on the institutional campaign efforts of a national airline. Second, the analytical framework differs: this study applies Cialdini's six principles of persuasion, whereas Putri (2023) uses the AIDA model (Attention, Interest, Desire, Action). Third, the context and approach of persuasion also diverge. Garuda Indonesia's strategy is more informational and compliance driven, aiming to promote adherence to public health protocols, while Uthman's method is transformational, targeting deep-seated changes in spiritual beliefs and identity.

The success of Syaikh Uthman's preaching greatly depends on the necessary circumstances. By understanding the audience's background, religious beliefs, emotions, and even social traumas, Uthman is able to apply principles such as liking and scarcity to strengthen emotional attachment. This is consistent with the findings of Ibrahim et al. (2022), which also employed Cialdini's theory to analyze persuasive communication in the health sector, particularly in encouraging public compliance with COVID-19 protocols. Although both studies apply the same theoretical framework, the difference lies in the object of study. Ibrahim et al. focus on institutional health communication targeting general behavior change, while this research examines interpersonal religious dialogue aimed at converting belief systems. Moreover, while both studies emphasize the importance of messages to audience characteristics, the intensity of the persuasive aims differs significantly. Health related persuasion

generally seeks temporary behavioral compliance, whereas Uthman's da'wah seeks permanent ideological and spiritual transformation.. Health-related persuasion generally seeks temporary behavioral compliance, whereas Uthman's da'wah seeks permanent ideological and spiritual transformation.

This research fills a gap in the study of persuasion by bringing Cialdini's theory into the realm of interfaith preaching, where the primary goal is not merely to influence behavior, but to change ideological beliefs. This is a significant contribution, considering that previous research has focused more on persuasion in commercial, political, or health contexts, which are generally temporary. Unlike studies such as Spasova (2023) that classify the effectiveness of principles based on gender, or Putri (2023) that emphasize the effectiveness of persuasion on short-term behavioral change, this research demonstrates that the success of persuasion in a religious context actually depends on the communicator's ability to weave all principles flexibly and strategically within a cohesive interaction.

However, this research also highlights the weaknesses of Cialdini's theory, which tends to be general and does not fully consider the complex spiritual, cultural, and relational contexts in interfaith preaching. Cialdini emphasizes universal principles, but the findings of this study indicate that the effectiveness of persuasion is highly dependent on the communicator's ability to read the values believed by the audience. For example, the principle of scarcity used in advertising to create a sense of urgency for purchase, in the

context of preaching, is used to demonstrate the scarcity of truth that convinces the audience to seek a new way of life. This indicates that Cialdini's theory needs further development to capture the contextual nuances that arise in value based persuasion, especially those related to faith and belief.. Thus, this research not only expands the scope of theory but also critiques its limitations that have been less explored in the context of spirituality and interfaith dialogue.

CHAPTER V

CONCLUSION AND SUGGESTION

A. CONCLUSION

This research shows that Syaikh Uthman, based on data, employed all the principles of persuasion proposed by Cialdini (2007) in conveying Islamic messages. The strategies he used were neither rigid nor uniform, but were adapted to the situation, context, and background of the audience he was engaging with. This flexibility reflects an adaptive approach to da'wah, in which each principle ranging from authority, commitment and consistency, to liking, reciprocity, social proof, and scarcity, is applied selectively to build Islamic belief gradually and effectively.

Of all the principles employed, the principle of authority stands out as the core characteristic of Syaikh Uthman's persuasive strategy. He consistently establishes his credibility by referring directly to the holy scriptures both the Qur'an and the Bible and presenting quotations accurately and contextually. His calm and structured explanations of the content of both texts enhance his image as a knowledgeable and trustworthy figure. By demonstrating a deep understanding of these authoritative sources, Uthman successfully fosters the trust of his audience, including those who were initially sceptical, making them more receptive to the message of da'wah he conveys.

In addition to building authority, Uthman also effectively applied the principle of commitment and consistency by exploring the audience's initial beliefs. He often asked reflective questions about their faith in fundamental values such as truth, the oneness of God, and morality. After reaching an agreement on these principles, Uthman logically and subtly linked them to Islamic teachings. This strategy encourages the audience to remain consistent with the initial commitments they have acknowledged, thereby psychologically motivating them to accept the message of da'wah that aligns with those values.

Syaikh Uthman built belief in Islam among non-Islam audiences through an empathetic and rational approach that respected their backgrounds. Rather than imposing his views, he began conversations by listening to the audience's beliefs. He then connected Islamic teachings to universal values also embraced by the audience, such as truth, compassion, and the oneness of God. Referencing both the Qur'an and the Bible, Uthman highlighted interfaith convergence and fostered belief through inclusive, rather than confrontational, dialogue. This approach created an open space for reflection and made the audience feel respected and unthreatened in their religious identity.

In addition, Syaikh Uthman paid close attention to the conditions, situations, and backgrounds of the audiences he engaged in dialogue with. He understood that each person has different life experiences and religious views, so his approach was contextually adapted. His persuasive style was neither coercive nor patronising; on the contrary, he prioritised humility, patience, and

dialogical interaction. For instance, when speaking with older audiences, he used a polite and respectful tone, while with younger individuals, he adopted a more relaxed and open manner. This approach made the conversations feel safe and enjoyable, allowing the audience to more easily receive the information and open themselves to the message of Islam being conveyed.

B. SUGGESTION

This research can serve as a reference for future studies that aim to examine interfaith da'wah rhetoric in a contemporary context. Future researchers are encouraged to further explore the effectiveness of each persuasion principle on audiences from various backgrounds and to compare these findings with da'wah methods used by other preachers to identify broader patterns. It would be beneficial for subsequent researchers to utilize other theories that focus more on linguistic studies. Additionally, a quantitative approach could be considered, for example, through the use of surveys to measure shifts in audience attitudes after dialogues. However, before deciding to use a quantitative or qualitative approach, researchers are strongly advised to deepen their understanding of research methodology so that data collection and analysis are conducted systematically, validly, and in alignment with research objectives.

BIBLIOGRAPHY

- Al-Natour, M. M., Banat, S., & Mousa, M. F. B. (2025). Analysis of Persuasion Strategies in President Biden's Speech at the Climate Change Conference (UN COP27). *Journal of Pragmatics and Discourse Analysis*, 4(1), 01-08.
- Aminudin, A. (2018). *Dakwah Zaman Now*. Al-MUNZIR, 11(1), 37–58. <https://ejournal.iainkendari.ac.id/index.php/al-munzir/article/view/927>
- Baldi (2020). Persuasion we live by: symbols, metaphors, and linguistic strategies. *Qulso* 6: pp. 337-382 doi: <http://dx.doi.org/10.13128/QULSO-2421-7220-9706>
- Celemenston, D. E. (2020). Narrative persuasion, identification, attitudes, and trustworthiness in crisis communication. *Elsevier, Volume 46(Issue 2)*. <https://doi.org/https://doi.org/10.1016/j.pubrev.2020.101889>
- Clemente Lisi "How Islam And Redemption Transformed Boxer Mike Tyson's Life" Religion Unplugged November 15, 2024 <https://religionunplugged.com/news/mike-tyson-how-faith-and-redemption-transformed-the-boxers-life#:~:text=Behind%20bars%2C%20Tyson%2C%20who%20was,of%20peace%20and%20a%20structure>. Accessed on 3 February 2025
- Cialdini, R. (2001). *Harnessing the Science of Persuasion*. Harvard Business Review School Publishing.
- Cialdini, R. (2007). *Influence The Psychology of Persuasion by: Cialdini*. Harvard Business (Revision Edition).
- Coombs-Hoar, K. (2020). Effect of cultural differences on the principle of authority introduced by Robert Cialdini. *Humanities and Social Sciences*, 27(4), 7-18.
- Creswell, J. W., Hanson, W. E., Clark Plano, V. L., & Morales, A. (2007). *Qualitative Research Designs: Selection and Implementation*. The Counseling Psychologist, 35(2), 236–264. <https://doi.org/10.1177/0011000006287390>
- Creswell, John W. 2007. *Qualitative Inquiry & Research Design. Choosing Among Five Approaches*. Thousand Oaks, London, New Delhi: Sage Publications.
- Diseko, Lebo "Mengapa banyak Warga Korsel dan Jepang berpindah Keyakinan" BBC News Juni 23, 2024. <https://www.bbc.com/indonesia/articles/cl55qp07el9o>.
- Directorate of Learning and Student Affairs, Ministry of Education, Culture, Research, and Technology. (2024). *Panduan Penggunaan Generative AI pada Pembelajaran di Perguruan Tinggi*. Kementerian Pendidikan, Kebudayaan, Riset dan Teknologi. <https://dikti.kemdikbud.go.id/epustaka/122191/>

- Dodgson, J. E. (2017). About Research : Qualitative Methodologies. *Journal of Human Lactation*, Vol. 33(2). <https://doi.org/10.1177/0890334417698693>
- Eka Sanhadi Rahayu, F. (2018). *Persuasive Power as Reflected by Rhetorical Style in Political Speeches CaLLs*. 4, 115.
- Effendi, I S. & Wahyudi, R. (2023). The exploration of metadiscourse markers in the National University Debating Championship (NUDC) and its pedagogical implications. *Journal of Creative Practices in Language Learning and Teaching*, 11(2), 217-237. <http://doi.org/10.24191/cplt.v11i2.23202>
- Gass, R. H., & Seiter, J. S. (2022). *Persuasion: Social Influence and Compliance Gaining, Seventh Edition*. <https://doi.org/10.4324/9781003081388>
- Ghasemi, F. (2020). Persuasive Language in Presidential Speeches. *The Buckingham Journal of Language and Linguistics*, 12, 19–38. <https://doi.org/10.5750/bjll.v12i.1872>
- Grimaldi, W. M. a. (1978). *Rhetoric and Truth: a Note on Aristotle*, Rhetoric 1355a 21-24. *Philosophy and Rhetoric*, 11(3), 173.
- Iqbal, Z., Khan, I., Shahzad, K., & Aslam, T. (2020). Persuasive Political Power Employed by Premier Imran Khan to Deform Identity: A Political Discourse Analysis. *Journal for the Study of English Linguistics*, 9(1), 12. <https://doi.org/10.5296/jsel.v9i1.18005>
- Ibrahim, W. M., Abaalalaa, H. S., & Hardie, A. (2022). *Pre-suasive and persuasive strategies in the tweets of the Saudi Ministry of Health during the 2020 coronavirus pandemic: A corpus linguistic exploration*. *Frontiers in Communication*, 7, 984651.
- Ilmi, M., & Degaf, A. (2020). A study of the rhetorical strategy used by Shabir Ally and Nabeel Qureshi in interfaith <https://doi.org/10.19105/nuansa.v17i1.2979>
- Kashiha, H. (2022). on Persuasive Strategies: Metadiscourse Practices in Political Speeches. *Discourse and Interaction*, 15(1), 77–100. *Jurnal foronties in communications* <https://doi.org/10.5817/DI2022-1-77>
- Kjeldsen, J., & Hess, A. (2021). Experiencing multimodal rhetoric and argumentation in political advertisements: a study of how people respond to the rhetoric of multimodal communication. *Visual Communication*, 20(3), 327–352. <https://doi.org/10.1177/14703572211013399>
- Li, Y. X., & Schipper, B. C. (2020). Strategic reasoning in persuasion games: An experiment. *Games and Economic Behavior*, 121, 329–367. <https://doi.org/10.1016/j.geb.2020.02.004>
- Losi, R. V., Bernardo, T. J., Sibuea, T. F. B., & Ananda, R. (2022). The Persuasive

- Techniques of Starbucks and Burger King Advertisements on Instagram Posts. *International Journal of English and Applied Linguistics (IJEAL)*, 2(2), 313–324. <https://doi.org/10.47709/ijeal.v2i2.1676>
- Marlow-Stevens, S., & Hayton, R. (2021). A Rhetorical Political Analysis of Theresa May's Statecraft on Brexit. *Parliamentary Affairs*, 74(4), 871–889. <https://doi.org/10.1093/pa/gsaa014>
- Makrup, M. (2025, January). *Coding ChatGPT Selamat Tinggal Nvivo [paper presentation]* In Internship Penelitian Sosial Dalam Perspektif Pendekatan Kualitatif (Merdeka University, Malang). LPP-Malang Research Training Center.
- Malik, R. A. K., Thibburruhany, T., Anshori, M., Hasibuan, Z. S., Ilaihi, W., & Ali, M. (2023). Da'wah Rhetoric by Ustadz Abdul Somad and Ustadz Adi Hidayat in Conveying Da'wah Messages. *Analisa: Journal of Social Science and Religion*, 8(2), 220-236.
- Naruoel, B., Hakimpour, H., Mahmoodzadeh Vashshan, M., & Mohammadi, M. (2024). *The effectiveness of Cialdini's principles on persuasion in digital marketing (A case study of Iran's furniture industry)*. *International Journal of Nonlinear Analysis and Applications*, 15(4), 135-148.
- Nurkhamidah, N., Fahira, R. Z., & Ningtyas, A. R. (2021). Rhetorical Analysis of Joe Biden's Inauguration Address. *JL3T (Journal of Linguistics, Literature and Language Teaching)*, 7(2), 73–82. <https://doi.org/10.32505/jl3t.v7i2.3371>
- Putri, C. E., & Kurniawan, R. (2023, December). Analysis of Garuda Indonesia's persuasive communication using aircraft livery with mask via instagram. *In International Conference of Business and Social Sciences* (pp. 206-213).
- Rahardjo, M. (2022). *Bagaimana Paradigma Penelitian Ilmu Sosial dan Humaniora?*. https://humaniora.uin-malang.ac.id/component/content/article/106-artikel/5518-bagaimana-paradigma-penelitian-ilmu-sosial-dan-humaniora?Itemid=437&utm_com. Accessed on January 13, 2025.
- Rahardjo, M. (2023). *Tanya Jawab Metodologi Penelitian Sosial Kualitatif dari Postpositivistik hingga Postkualitatif*. Giri Prapanca Loka ISBN : 978-623-88796-0-1
- Rodney, H. Jones. , et al. (2015) *Discourse and Digital Practices*. Routledge.
- Spasova, L. (2023). Influence of gender and marital status on susceptibility of persuasion strategies in advertisement. *Amazonia Investiga*, 12(65), 307-316. <https://doi.org/10.34069/AI/2023.65.05.29>
- Thaib, E. J. (2021). Problematika Dakwah Di Media Sosial (Sumatera Barat). *Insan CendekiaMandiri*, 1(1), 37–53. <https://doi.org/10.15575/idajhs.v1i2i1.4412>

Ureno, Dylan M. (2021) "Cialdini's Principle of Liking and the 2016 Presidential Election," *Montview Journal of Research & Scholarship: Vol. 8, Article 2*. DOI: <https://doi.org/10.70623/DFKJ8064>

AUTHOR BIOGRAPHY



Vyki Masada Masruro was born in Pasuruan on February 18, 2003. She resides in Pasuruan and graduated from Pondok Pesantren Ngalah and SMA Darut Taqwa Purwosari in 2021. Vyki continued his education at Maulana Malik Ibrahim State Islamic University in Malang, specifically in the English Literature Department. During her studies, she was actively involved in the Setia Hati Terate organization UIN Malang (PSHT). Throughout all this, She was at two mahads: Al Hamdani Mahad for two semesters and Rumah Bahasa & Tahfidz for the last two semesters.

Malang, May 18, 2025

The Researcher



Vyki Masada Masruro

APPENDIX

List of words commonly used by Syaikh Uthman

No	Words	Frequency
1	God	52
2	Quran	4
3	Bible	11
4	Jesus	20
5	Abraham	6
6	Right?	58
7	Muhammad	8
8	Brother	14
9	Allah	7
10	Already	11
11	Think	7
12	Belief	5
13	Creator	2
14	Prophet	23
15	Muslim	13
16	Right?	58