A Study of The Rhetorical Strategy Used by Shabir Ally and Nabeel Qureshi in Interfaith Debates

Mubrizatul Ilmi
UIN Maulana Malik Ibrahim Malang
mubrizatulizzah@gmail.com

Agwin Degaf
UIN Maulana Malik Ibrahim Malang
agwindegaf@uin-malang.ac.id

Abstrak:

Kasus penistaan agama kerap kali terjadi di Indonesia. Bukan disebabkan karena terjadi sebuah kekerasan fisik atau pun teror yang meresahkan, melainkan karena penggunaan wacana yang kurang tepat oleh penutur. Dalam penelitian ini, debat antar agama menjadi objek penelitian karena ketertarikan peneliti untuk mengetahui strategi apa saja yang digunakan oleh pembicara untuk menjelaskan doktrin Agama mereka. Tujuan penelitian ini adalah untuk mengetahui bagaimana pembicara menggunakan strategi tersebut dalam meningkatkan kualitas argumen mereka. Data dan sumber data dalam penelitian ini adalah tuturan kedua kandidat debat dalam sesi *presentation* dan *refutation*, yaitu Dr. Qureshi dan Dr. Ally. Data dikumpulkan dengan cara menonton video live-streaming debat tersebut, mentranskrip, memilih data yang sesuai, dan mengelompokkannya sesuai dengan kategori masing-masing. Data dianalisis menggunakan analisis kualitatif untuk menentukan kategori dan cara pengaplikasian strategi retorika. Hasil penelitian setelah menganalisis dan membahas data adalah strategi retorika yang di tawarkan oleh Van Dijk dalam sesi *presentation* digunakan seluruhnya. Sedangkan dalam sesi *refutation*, kategori yang digunakan ialah *evidentiality, example/illustration, norm expression, number game, reasonableness, dan religion self-glorification*. Kedua pembicara menggunakan cara yang sama dalam pengaplikasian strategi tersebut di kedua sesi. Namun, strategi yang paling dominan digunakan ialah kategori *evidentiality*.

(Religion blasphemy often occurs in Indonesia. It is not because of physical violence or disturbing terror occurred, but it causes the use of discourse which is not appropriate. In this study, the interfaith debate is the object of research because the researchers are interested in knowing what strategies are used by speakers to explain their religious doctrine. The purpose of this study is to find out how the speaker uses the strategy to support their arguments. Data and data source in this study is the utterances of the two debate candidates in the presentation and refutation sessions, those are Dr. Qureshi and Dr. Ally. The data is collected by watching the debate live-streaming video, transcribing, selecting the appropriate data, and grouping them according to their respective categories. The result of the study after analyzing and discussing the data is the rhetorical strategies offered by Van Dijk used by the speakers in the presentation session is all the categories, while in the refutation session, the categories used are *evidentiality, example/illustration, norm expression, number game, reasonableness,* and *religion self-glorification*. Both speakers used the same method in applying the strategy in both sessions. However, the most dominant strategy used is the *evidentiality* category).

Kata Kunci:
Rhetorical Strategy; Interfaith Debate; Tawhid; Trinity

Introduction

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

In parliamentary debate, the candidates use the rhetorical strategy to convince the audiences in other to get more votes in the election. Looking at Barack Obama's political strategy, only with the message "change", because it delivered with good rhetoric, he was elected through elections to serve as the 44th president of the United States in the 2008-2012 period[1]. However, the rhetoric doesn't apply only in political speeches, and it is used in fields or a large environment. Martha (2014) stated that rhetoric could be used in the arts, education, trade, politics, religious oratory, etc[2].

The rhetorical strategy also frequently used by Muslim speakers. Dr. Zakir Naik is one of the Muslim speakers who held many debates around the world. He applied rhetorical strategy in his speech to convince the audience. The audiences' applause quantity shows that they accept and believe in Dr. Zakir Naik's speech[3]. Then again, religious sermons or debates often have a massive impact on the audience or on the adherents of the religion itself. If what speakers say can please the audience, the speakers have been successful in delivering the topic. If the speakers make a mistake, they must be ready to be a public discussion because of their lecture. The recent case happened to the famous preacher in Indonesia, Ustadz Somad, for example. Ustadz Abdul Somad's speech on the symbol of the cross became a public discussion. Some people consider his lecture as blasphemy of religion even reports this case to the police[4].

The case of Ustadz Abdul Somad (UAS) with the alleged blasphemy of religion is the same article as the case that ensnared the former Governor of DKI Jakarta in 2017, Basuki Tjahaja Purnama[5]. Both of the cases are caused by spoken discourse. Therefore, the speakers are necessary to have the ability to do rhetoric when they talk to the public. The strategy of rhetoric helps the speakers to convey the argument smoothly and also can persuade the audiences even though the essence of the topic is a religion[6]. Faith is inseparable from daily human life, while in Indonesia, there are more than six religions adopted by them. Therefore, there are many pros and cons of issues between religions.

One of the prominent institutes that implement the religion debate is RZIM. Ravi Zacharias International Ministries (henceforth RZIM) is the Institute of Christian that built by Ravi Zacharias. They have a team speaker to spread the evangelistic and apologetic foundation. The programs of RZIM are emerging Apologist program, podcast online such as Just A Though, Let My People Think, Thinking Out Loud, and Just Thinking that offers several issues and the credibility of the

---

[1] Muhammad Syamsuddin. Ruang Lingkup Retorika. (Universitas Terbuka, Jakarta, pp. 1-39. ISBN 9789790117280, 2014).

[2] I Nengah Martha. Pengantar Retorika. (Singaraja: Universitas Pendidikan Ganesha, 2012).

[3] M. Roziqin Ni'am. Rhetorical Strategy Used By Dr Zakir Naik In Convincing People On Qur'an Vs Bible Debate. Thesis. (State Islamic University of Maulana Malik Ibrahim, Malang, 2014), hal.6.

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

[5] Dedi Rahmadi. Kasus Penistaan Agama Oleh Ahok. (https:// www.merdeka.com/peristiwa/kasus-penistaan-agama-oleh-ahok-hingga-dibui-2-tahun.html, 2017).

[6] Stephen E. Lucas. The art of public speaking, 11th ed. McGraw-Hill Higher Education. VitalBook file, 2012.

Christian messages[7]. Besides, they often hold an interfaith debate. Lately, the last interfaith debate is Dr. Nabeel Qureshi debates Muslim Apologist, Dr. Shabir Ally.

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

Dr. Shabir Ally is a Canadian Muslim preacher and represents Islam in public lectures and interfaith dialogues. He is the leader of Islamic Information and Dakwah International Center and also the president of Let the Qur'an Speak, a weekly talk show that represents the appreciation, promotes understanding of Islam and Muslim and helps audiences to better understand about Islam in Toronto, while Dr. Nabeel Qureshi is a global preacher of RZIM and Christian Apologist from California[8]. Like many things, rhetoric is a useful technique when applied correctly. However, it cannot be denied; the speakers can use their rhetorical skills to engage in negative emotional debates. They will abuse the function of the rhetoric that they used in the debate.

The debate is a process of discussion involves a formal contest of convincing arguments between individuals or teams of the issues[9]. It is an essential tool for developing public Speaking skills by discussing reasoned arguments against different perspectives on a variety of issues and expressing ideas[10]. However, a debate is a way of conveying against argument to discuss the controversial problems by pouring thoughts without insulting, emotional appeals, or personal bias. The necessary debating skills are style, content, and strategy[11]. Some techniques and content strategies that the speakers talk faster than most people can follow, on the other hand, persuasive rhetoric and intelligent answers can be judged more than logical analysis to express an argument[12]. Throughout the debate, Dr. Shabir Ally versus Dr. Nabeel Qureshi did not waste the opportunity of rhetorical skills as well as vice versa to seduce and persuade the audiences. The way to attract and satisfy in communication is a simple understanding of rhetoric.

The rhetoric mostly applied to the debate to make sure the audience's conviction and persuade them. In changing the audience's belief, behavior, and attitude are the primary purposes of persuasion[13]. Debates are an excellent source of learning and persuading people, especially if done between or among scholars or experts. In religion, we are familiar with debates or interfaith dialogues. Generally, the definition of debate is the art of dialogical speaking. "Debate on its essence is mutual argumentation interpersonal or between human groups to achieve victory for one party"[14].

---

[7] Rzim.org. (n.d.). Organization of Ravi Zacharias International Ministries. (https://www.rzim.org/site/organization/about, 2015).

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

[9] Gary Rybold. Speaking, Listening, and Understanding: Debate for Non-Native-English Speaker. New York: International Debate Education Association, 2006), hal. 12.

[10] Ibid, hal. 2.

[11] Jonathan Bailey & George Molyneaux. Guide to Schools' Debating. (England: The Oxford Union, 2005), hal. 27.

[12] Debby Newman & Ben Woolgar. Pros and Cons: A Debater's Handbook (19th Edition). (New York: Routledge, 2014), hal. 3.

[13] Stephen E. Lucas. The art of public speaking, 11th ed. McGraw-Hill Higher Education. (VitalBook file, 2012), hal. 300.

[14] Dori W. Hendrikus. Retorika (Terampil Berpidato, Berdiskusi, Berargumentasi, Bernegosiasi). (Yogyakarta: Penerbit Kanisius, 1991), hal. 120.

In this study, the debate discusses Christians defending the Trinity vs. Islamic opponents has, toward Tawhid's theory. Christians have argued that whether the Qur'an implies the word "Tawhid" to designate God as a single person and also Islamic Apologists have argued that whether the Bible means the word "Trinity" or even implies that God is an only person.

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

Both speakers should reveal the argument and the evidence of their belief in Tawhid or Trinity. The researcher conducted the study in Religious debate because it is interesting to see just what they present the rhetorical strategies to be. Both provide cons arguments of a doctrine that contains rhetoric with the assumption constructed by them to maintain their religious doctrine. During the debate, the speakers mostly persuade the audience in the presentation and refutation session to change the audiences' thoughts about Tawhid and Trinity in other to believe in their doctrines. Presentation is the process of delivering the arguments, and in one after another with the opposition as a refutation, it is the overcoming process[15].

In conveying the arguments, the speakers should understand the principles of persuasion to invite the audiences following their beliefs with firm arguments and evidence that can convince the listeners. Lucas (2012) stated: "The more you know the rhetorical strategy to persuade listeners, the more effective you give information to affect your listeners' beliefs, attitudes, or actions." Teun A. Van Dijk (2004) proposed the rhetorical strategy framework. There are several categories alphabetically used for analyzing the data. Those are Actor Description, Numbers game, Consensus, Fallacies, and others[16].

The early researchers frequently focused on political issues and religious sermons. The present study identifies the rhetorical strategy in an interfaith debate using other rhetorical strategies proposed by Van Dijk, which has not been discussed by the early researchers. However, the researchers portrayed rhetorical strategy presented by Van Dijk on an interfaith debate. This study focuses on live stream debate of Dr. Nabeel Qureshi versus Dr. Shabir Ally on April 08, 2015, at Wayne State University in Detroit, Michigan, the U.S. from 6.00 p.m. - 9.00 p.m. (EDT) by the theme "What is God really like: Tawhid or Trinity" by using rhetorical strategy theory proposed by Van Dijk.

Teun A. Van Dijk proposed the theory in his paper about the racist statement in parliamentary debates. The types will be a tool used by the researcher to facilitate the analysis in interfaith debates as the rhetorical strategy. There are several categories of analysis presented by Van Dijk (2004), including the following: First, Actor Description. Actor Description means the people and actions in all discourse. Actors in the discourse can be constructed as individuals or as members of the group, can also use the first name, the name of the group or family, and so on. The following is an example taken from the data; *"If you've heard of the name Ahmad bin Hambal. He is the founder of the Hambali Madhab of Islam. He was the first people who came under the flogging of the inquisition others were killed; others were flogged in a mosque in their underwear" (Qureshi).* The utterance above is a part of Nabeel's presentation. In this statement, Nabeel Qureshi mentions an Islamic figure that has an essential position in Islam.

---

[15] J. Freeley Austin, David L Steinberg. Argumentation and Debate: Critical Thinking for Reasoned. (United States: Lyn Uhl, 2009), hal. 2006.

[16] Teun A. Van Dijk. The Reality of Racism On Analyzing of Parliamentary Debates on Immigration, 2004.

Nabeel has described Ahmad bin Hambal through his position and the incident that happened to him at the time. It is identified as Author Description because Nabeel Qureshi clearly describes Ahmad bin Hambal with his situation. This strategy portrayed by Nabeel Qureshi to help him in convincing the audience that Nabeel's argument about inquisition is valid.

Second, Authority. The main purpose of mentioning the Authority is to support the speakers' arguments. It can be an international organization, scholar, media, and others. The following is an example taken from the data; *"Stephen Hawking, one of the smartest men in the world, agrees with me. he says it is impossible to imagine a four-dimensional space I personally find to visual three-dimension space that's Stephen hawking" (Qureshi).* Nabeel Qureshi mentioned one of the scientific scholars to support his argument about the concept of his doctrine and add: one of the smartest men. Nabeel compared his complexity of trinity doctrine with the idea of dimension space by Stephen hawking. He talked about the truth that seems apparently inconceivable on face value, but they are correct. It looks like the Trinity concept, and he verified with Stephen hawking utterance. This sentence is classified as Authority because he justified his argument by mentioning scholars. This strategy is effective in convincing people to believe the argument. Therefore, Nabeel uses this strategy to convince the audiences that the truth of the complexity of the Trinity concept can be verified. Third, Burden. The main topos in various cases are financial burdens, but the burdens in the matter of the interfaith debate do have not only financial elements but also social elements. Burden-topos is one of the safest movements in addressing the issue of Religion because it implies that religion A does not reject other religions because of bad problems, or because of other prejudices, but only because religion A has its own beliefs. The following is an example taken from the data; *"This inquisition literally flogged and executed people who disagreed on this issue of Tawhid" (Qureshi).* The sentence above is Nabeel's utterance for giving information. In this condition, there are many regulations of Religion should be following by the adherent. Therefore, Nabeel Qureshi explains the first Islamic Inquisition by showing the consequent for people who deny on Tawhid doctrine. In this sentence, Nabeel Qureshi uses Burden to change audience impression about Islam. In this debate, the main Burden is that of a psychical Burden: not all people believe in the concept of Tawhid.

Fourth, Consensus. The Consensus is well-known as the power of argument used in debates. Consensus can be used as an alternative to convince the opposition that previous regulations are jointly developed. Therefore, the opponents have no reason to break the previous Consensus. The following is an example taken from the data; *"The first time we see God introduced in the Old Testament is the very first verse of the Old Testament. The word God is Elohim. Okay, but notice, the word Elohim is plural" (Qureshi).* From the utterance above, Nabeel Qureshi displays the claim of the Old Testament about the introduction of God. In this condition, Nabeel Qureshi uses Reference to face the concept of Tawhid, which says that there is only one God. It is categorized in Consensus because he uses the factual guideline based on Old Testament policy. This categorization is very useful for Nabeel Qureshi in persuading the opponent to do not break the legitimation. Fifth, Empathy. The expressions of empathy may be mostly a strategic speaker to serve and manage the impression of the speaker with the audience. The empathy that used by the speaker does not be shown to the opponent at all. The discourse that contains real empathy might only be shown to the ally of the speaker. The following is an example taken from the data; *"Muslims and Christians together make up more than one half of the world's population, and if we can combine our efforts and good and then we can serve ourselves in humankind all the better" (Ally).* In this statement, Shabir Ally shows his reliability to develop impression management and positive self-presentation. In this situation, he tries implying an emphaty for the good of society. It can be identified from the full statement above that shows the caring of Shabir Ally to the state of the Ummah.

Sixth, Evidentiality. Evidentiality is one of the main strategies. It can convince people because claims or arguments come more sense when the speaker presents some evidence for their knowledge or opinion, especially if the target audience is public. The speaker can provide proof by referring to the authority figure or institution, or by other forms. The following is an example taken from the data; *"In April of 833 ads, the Abbasid caliph Mamun launched this inquisition, and this is what he says he has no belief in tawhid who does not confess that the Quran is created" (Qureshi).* In this sentence, "In April of 833 ads, the Abbasid caliph Ma'mun launched this inquisition." It clearly shows that Nabeel Qureshi uses the Evidentiality strategy. It is categorized in Evidentiality because he uses the exact time of the incident to convince the audience. This categorization is very useful for Nabeel Qureshi in increasing his credibility and reliability. Presenting the evidence makes the claims in the argument make sense and more readily accepted by the audience. Seventh, Example/Illustration. Giving concrete examples is one of the significant steps in arguing, it can be in the form of sketches or short stories, Illustrate or make points that make more sense and can strengthen the speaker's argument. The following is an example taken from the data; *"We take a look at Nobel prize-winning physicist Richard Feynman when he talks about the energy he says this it is important to realize that physicist today we have no knowledge of what energy is. Physicists don't know what energy is, and it's kind of okay" (Qureshi).* In this statement, Nabeel Qureshi remarks on the argument using concrete examples. In this context, Nabeel illustrates the theory of Richard Feynman about energy comparing to the concept of Trinity. To believe in Trinity is not necessary to know the whole essence of the concept.

Eight, Fallacies. Fallacies occur in thinking activity because of the misuse of language. The elements that support the fallacies are inappropriate reasoning, the relationship between premise and conclusion or speaker and listener. The following is an example taken from the data; *"... You have an eternal Qur'an next to eternal Allah that's two Gods or that two persons within the Godhead whatever you want to call it, that challenges the unity of Tawhid if you believe the Qur'an is eternal." (Qureshi).* The statement uttered by Nabeel Qureshi above is categorized as Fallacies. Nabeel Qureshi proposes the argument, which is concluded by him. In this context, Nabeel tries to persuade the audience to stop believe that Al Qur'an is eternal. To believe in Al Qur'an is deemed to be condemned because of the concept of Tawhid. In this case, Nabeel Qureshi remarks on the impact of an action to convince the audience to his argument. Through the statement, Nabeel Qureshi underlines the unity of Tawhid. Ninth, Humanitarianism. Humanitarianism is the strategy for a defense of human rights, and criticism of someone who ignores it. Humanity can be realized by formulating 'Norms', it can help us in what we should or should not do and to pay more attention to human rights. The following is an example taken from the data; *"There is a new atheism On the Rise, and there is a rise of immorality and godlessness. There is Terrorism and crime of area sort. We have to combine our efforts to Battle all of these and then poverty and to help the needy and people suffering throughout the world" (Ally).* From the statement above, it can be identified as Humanitarianism. Shabir Ally gives information about immorality that practices by the new atheism that often does assault and other crimes. In this situation, Shabir Ally uses Humanitarianism to shows his good personality by making a solution to stand up human rights.

Tenth, Implications. Implications mean the speaker does not (need to) say something rambling or say everything they know or believe. There is implied information that can be deduced by the recipient from shared knowledge or attitudes. The following is an example taken from the data; *"Now note the word Achad is interesting. Whenever the Bible wants to talk about something, that is one and has multiple components in that once it uses the word Achad" (Qureshi).* Nabeel Qureshi explains the real meaning of Achad. In this context, he emphasizes his utterance by connecting to the Bible. From the statement, it can be categorized as Implication. When Nabeel Qureshi says that Achad is an interesting word, he is implying that the Tawhid concept is coming from a misinterpretation of the

word Achad. Moreover, when Nabeel Qureshi says, *"... that is one and has multiple components in that once it uses the word Achad."* He is implying that the doctrine of Trinity is a logical concept and can be received. Eleventh, Lexicalization. Lexicalization is emphasizing the intent of discourse or mark an expression, the coherence of formal language style can be defeated by the use of informal and accessible expressions. The following is an example taken from the data; *"Their earliest even before Paul even before Mark Christians took the Shema. The Shema is Israel Yahweh, Elohim Yahweh, Achad"* (Qureshi). Debate on the doctrine of Tawhid and Trinity need to express the concept in particular lexical term. Nabeel Qureshi uses Lexicalization as his strategy to share knowledge and persuade the audience that Shema and Yahweh are the same implicit meaning of God as Achad.

Twelfth, Norm Expression. Expression of norms can be an anti-racist, discrimination, prejudice, and another explicit statement of norms. The following is an example taken from the data; *"To my Muslim friends, I can say "Assalamu'alaikum Wr. Wb. I can say that because my family is Muslim eumm… and that's how I greet them"* (Qureshi). Nabeel Qureshi says greeting as the way Muslim regards the other Moslem. On this occasion, He remarks Salam as the tolerance sign for audiences who are Muslim. He also explains his family religion that Will makes the speech of Religion more interesting. It can be identified as Norm Expression belongs to positive self-presentation. In this case, Nabeel Qureshi shows his right attitude through his utterance. Thirteenth, Number Games. Number Games indicate the objectivity that can increase credibility. The objectives can be persuasively displayed with numbers and statistics. They can be proof that it is a fact, not mere opinion and impression. The following is an example taken from the data; *"This word serve is used over a hundred and thirty times in the Bible every time it's used ..."* (Qureshi). In the utterance above, Nabeel Qureshi uses the attribute to enhancing the credibility of his argument. It can be identified as Number Games because he emphasizes the objectivity. In this case, Nabeel Qureshi shows the power of the word "Serve" that is provided in the Bible and used over a hundred and thirty times. Therefore, this strategy would help him to make a stronger argument about God. The father serves God the son.

Fourteenth, Populism. Populism is the basic strategy to claim that 'people' do not support something. Populism strategies can also be combined with financial burden-topos. The basic approach is to claim (for example, against other religions) that people (or everyone) do not accept or further support the doctrine. The following is an example taken from the data; *"... There were arguments at that time over Allah has attributes; some people were beginning to argue and does Allah have hair, does he have a beard. Some people said no, he is like a youth without a beard"* (Qureshi). In this debate, Nabeel Qureshi uses the populism-strategy to inform that many people argue over the attributes of Allah. They started to claim that not all people believe in Allah, and they are in hesitation. Fifteenth, Reasonableness. Reasonableness means the speaker must present a relevant conversation in giving rational or reasonable arguments. The following is an example taken from the data; *"I know the Quran is eternal, I know a lot has these attributes and I know that is true, I don't know how to resolve it the slogan from him became Billah-kife. We don't know how, here is the point I want to make with you tonight"* (Qureshi). In this opportunity, Nabeel Qureshi shows his reliability to develop impression management and positive self-presentation. In this situation, he tries to imply reasonable utterance. He reveals the ignorance and his knowledge about the issue being discussed. From the utterance above, Nabeel Qureshi uses Reasonableness to get a reasonable presumption and more pay attention from the audience. It can be identified from the full statement above. This strategy is crucial to increase the impression management. Nabeel's utterance touches the audience's positive emotion by giving reasonableness statement.

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

the data; *"... The Trinity is the best explanation for who God is" (Qureshi).* In this opportunity, Nabeel Qureshi shows a positive self-presentation of Trinity. It can be categorized as Religion Self-Glorification because he implements this strategy by praising his religion concept. This strategy is crucial to increase impression management and change the audience's belief. Seventennth, Victimization. It is the reversal movement to avoid being the trouble maker. Victimization in ingroups and outgroups has a related relationship, and this means that when the ingroup has a negative representation, the outgroups will be the victim immediately. The following is an example taken from the data; *"This seems to be the verse which talks about the trinity, and it was saying that there's three Gods in the Trinity" (Qureshi).* In this sentence, Nabeel represents the Trinity as the victim of Surah Al Maidah verse 116, and he claims that verse as religion blasphemy and syirik. Nabeel applies the move in inversion to indicate that Christians do not believe in three Gods, but that is the accusation from the other religions.

Research Method

This study employs a qualitative research methodology. According to Dudovskiy (2018), qualitative refers to non-numeric information such as audio recordings and video, notes, images, text documents, and interview transcripts[17]. The researchers analyze the data using qualitative content analysis based on the video of the RZIM debate uploaded on YouTube. This study will be done by describing and interpreting the content to get an understanding of rhetorical strategy and to acquire the information about what they present the rhetorical approach to be.

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

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

The process of data collection include watching to the video, transcribing the video, taking note on the speeches in every session, selecting the data which contains sentences categorized rhetorical strategy and there is no data reduction on the data collection process, and the last step is that the researchers make sure that there is no repetition of the data.

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

Result and Discussion

Findings and Discussion

The researchers analyzed the two speakers' utterances in the debate. The researcher will analyze the sentences produced by both two speakers only in the presentation and refutation session. In fact, there were three sessions in the debate that lasted for about three hours. The first session is a presentation where each candidate has 25 minutes to present their argument. The second

---

[17] John Dudovskiy. Research Methodology. (https://research-methodology.net/research-methods/, 2018).

session is refutation, and each candidate was only given 10 minutes, and the last session is question and answer session.

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

The Presentation Session is the proses when the speaker presents the argument and offers a compelling case[18]. In this debate, each speaker has 25 minutes to present their arguments as an opening statement. The refutation session is the process when the speaker gives a rebuttal argument and breaks the opponent's argument[19]. In this debate, each speaker has 10 minutes to present their rebuttals.

Types of the rhetorical strategy used in the presentation session

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

The next category is the authority. This category is often used by the speaker in this session because this strategy makes the speaker's argument more powerful. The speakers have resources to support their argument. Many scholars are mentioned in this debate. In the statement *"People beginning to revive some of these Arguments, for example, Nasser Hamid Abu Zaid, a scholar, has argued that the Qur'an is situated in history."*, Qureshi mentioned Nasser Hamid Abu Zaid as scholars who support his argument about the essence of the Qur'an. This strategy is extremely good to help him in convincing the audience and supporting his argument.

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

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

Empathy is the strategy used by the speakers to manage his impression with the audiences. In the statement, *"To my Muslim friends, I can say, "Assalamu'alaikum Wr. Wb." I can say that because my*

---

[18] Jon M. Ericson. The Debater's Guide. (U.S.A: Southern Illinois University Press, 2003), hal. 60.
[19] Ibid.

family is Muslim, eummm… and that's how I greet them." Qureshi tried to show his positive self-presentation using Empathy to get more attention to the audience. He showed his good attitude through his utterance and he says greeting as the way Moslem regards the other Moslem. The next category used by the speaker in the presentation session is evidentiality. The speaker provided proof to increase the reliability in other that the long explanation of his presentation can be accepted by the audience. It happened in Qureshi's statement, *"In April of 833 ads, the Abbasid caliph Ma'mun launched this inquisition, and this is what he says he has no belief in tawhid who does not confess that the Quran is created,"* which talks about the inquisition presented by Qureshi and more often used by Ally. The other example in the presentation session uttered by Ally. He said, *"On page 66, he summarizes what he has said before by saying, "I previously referred to the arguments for the Trinity on the basis of the word for God Elohim and the word for one "Achad" as examples of such weak arguments."* He presented the evidence to make the claims of argument makes sense and more easily believed by the audience.

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

The next is the implication category. Both of the speakers have the same number of using this strategy. This strategy is infrequently used by the speakers because of the topic. It is necessary to explain the concept of Tawhid and Trinity in detail, followed by concrete evidence. It is the same as the implication category; lexicalization is also rarely used by speakers. The speaker prefers to use general terms that are understood by the audience. However, Ally uses this category to emphasize that the concept of trinity is very complicated because there are many words that Christians show as their god.it is found in the utterance, *"Now if the word of God, the Logos is also God, what about the word of Jesus? Does that also become God?"* In the presentation session, norm expression only used by Qureshi. He used this strategy in his opening presentation to greet the audience. Qureshi used this category in his presentation to foster a good first impression and make the audience pay more attention to him during all presentations. The next category is populism. The basic strategy of populism is to claim (for example, against other religions) that people (or everyone) do not accept or further support the doctrine. In the data, uttered by Qureshi, he said, *"... there were arguments at that time over Allah has attributes, some people were beginning to argue and does Allah have hair, does he have a beard. Some people said no, he is like a youth without a beard."* Qureshi used this strategy by giving information about the controversy among Moslems over the attributes of Allah and mentioning the population. He mentioned someone who agrees and who against the attributes of Allah. The component move of this strategy is to claim that people are not sure over the truth about God.

Reasonableness is the other category used by the speaker in this session. Both of the speakers applied this strategy. They used this strategy by stating a reasonable argument. It can develop the impression management and positive self-presentation of them. For instance, in the utterance, *"So can God Come into this world? The answer is "Innallaha 'Ala Kulli Sai'in Qadhir," God can do anything that he wants to do."* The speaker used this strategy by citing one of the verses in the Al Qur'an. He reveals his knowledge about Al Qur'an. It supports his argument to increase impression management.

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

Types of the rhetorical strategy used in refutation session

In the refutation session, both of the speakers did not apply all of the strategies. The researcher found evidentiality, example/illustration, norm expression, number game, reasonableness, and religion self-glorification used by the speakers in this session.The speakers used evidentiality in many times. Both of the speakers applied this strategy in this session to refute each other. By using evidentiality, the speaker's disclaimer will have power and be easily accepted by the audience. One of the examples is in Ally's statement, *"... mentioned here by James Dunne in this book, the evidence for Jesus page 96, he says, "for the Jewish-Christian of the 2nd and 3rd centuries, Jesus was simply a prophet…"* From the statement, Ally rejects Qureshi's argument that said Jesus is God. By citing the contents of the book written by James Dunne, he showed that Jesus' claim to be God is objectionable because Jesus is a Prophet.

The next category used in the refutation session is example/illustration. This strategy only used by Ally. He applied this strategy to make the audience easier in understanding his explanation of God's power. Ally used this strategy to refute the statement that God did nothing. He used this strategy by connecting the issue with daily life. It is illustrated in the utterance, *"God gave me two grandsons, but there is a method through which it happens, I had to get my children married first and so on."* Norm expression is the next category. This strategy is also only applied by Ally. He used the strategy twice in different contexts. In the sentence, *"If you think has some Christians may say that God is like we might be a father and the son and the husband at the same time. He said this is moralism, that's heresy."* The speaker used this strategy as a refutation of the statement about God's similarity to humans. He said that it was immoral and wrong. However, in the utterance, *"I'm sorry I don't mean that in a demeaning way, but it came out in the spirit of debate. I actually regret that I said it and that way. Nabeel, forgive me for that."* Ally showed remorse for the statement he uttered about Qureshi's error in the argument. Overall, this norm expression category might show positive or negative self-presentation.

In the refutation session, Ally also used number game as his strategy. He applied this strategy in explaining the source of the word Tawhid. In this session, Ally rejected the statement that the word Tawhid was not found in the Qur'an nor the Hadith. He said, *"Okay, I get it already in so many different ways the kalimah of Islam, the cradle statement La Ilaha Illallah is mentioned in the Qur'an twice. La Ilaha Illa Allah, no God but he, mentioned so many times in the Quran."* In this sentence, he asserted that there is Kalimah Tawhid in the Qur'an. By mentioning the frequency of the use of the sentence, Ally can refute the opponent argument while strengthening the position of Tawhid.

The other category is reasonableness. This strategy was only used by Ally. He used this strategy to refute Qureshi's statement about the controversy between fellow Muslim scholars over the number of chapters in the Qur'an. He said, *"... they were doing the best they can."* Shabir Ally used this strategy by giving explanations and rational arguments. The last category used in this session is religion self-glorification. Unlike the previous categories, religion self-glorification was applied by

Qureshi in this session. He closed his statement session by using this strategy in this session in other to influence the audience's belief in choosing the right doctrine. It can be seen in the statement, *"We can know that the doctrine Trinity brings everything together in the best way possible."*

From the finding and discussion above, it can be identified that rhetorical strategy can be applied in an interfaith debate. The speakers need to persuade and convince that Tawhid or Trinity is the true doctrine in introducing a God. By using a rhetorical strategy, the speaker can reach the target in conveying their argument. In this debate, there is a different implementation of the approach applied by the speakers in the presentation and refutation session. However, from the results of the analysis of the two speakers' speech, evidentiality is the dominant category used both in presentation and refutation session. That is because by using the Evidentiality strategy, the speakers' argument will be easier being accepted by the audience and hence, credibility[20].

Furthermore, this study has a similar theory to the previous study. Many researchers have analyzed rhetorical strategy in political speech, parliamentary debate, and other areas. The previous research has examined the Parliamentary debate on immigration. This research was conducted by Van Dijk[21]. The result of this research is he found the strategies used by the speakers during the debate and categorized them in alphabetical order. He found nineteen categories starting with actor description, authority, burden, consensus, to victimization.

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

Overall, the researcher found actor description, authority, burden, consensus, empathy, evidentiality, example/illustration, fallacies, humanitarianism, implication, lexicalization, norm expression, number game, populism, reasonableness, religion self-glorification, and victimization used by the speakers in presentation session. In the refutation session, the speakers only used evidentiality, example/illustration, norm expression, number game, reasonableness, and religion self-glorification. However, the dominant category applied by the speakers in both presentation and refutation session is evidentiality. The use of those strategies contained both positive and negative self-presentation in this debate. It expresses an ideological nation. The social group thinking based on position, norms, goals, values, etc. is controlled by ideology[22]. In this case, the relationship between language and ideology presents an image between the two religions. The rebuttal statement by the speakers, followed by concrete evidence, fosters negative ideological representation that can weaken the position of the opponent — further, ideological discourse used by the speakers to defend the claim and strengthen the argument. Here are the data from the subject of interfaith debate with the theme "What is God really like: Tawhid or Trinity."

[20] Teun A.Van Dijk. The Reality of Racism On Analyzing of Parliamentary Debates on Immigration, 2004.
[21] Ibid.
[22] Teun A. Van Dijk. Politics, Ideology, and Context. (Spain: Universitat Pompeu Febra. Elsevier Ltd, 2006)

Tabel 1
The data quantity of rhetorical strategy from the speakers' utterances

No	Session	Speaker	Discursive strategy	Quantity
1	Presentation Session	Nabeel Qureshi	Actor Description	1
			Authority	3
			Burden	1
			Consensus	1
			Evidence	1
			Example	3
			Fallacies	1
			Implication	2
			Lexicalization	1
			Norm Expression	2
			Populism	1
			Reasonableness	2
			Religion Self-Glorification	2
			Victimization	1
2		Shabir Ally	Authority	1
			Consensus	1
			Evidence	4
			Example	1
			Humanitarianism	1
			Implication	2
			Lexicalization	1
			Populism	1
			Reasonableness	1
3	Refutation Session	Nabeel Qureshi	Evidence	8
			Religion Self-Glorification	1
4		Shabir Ally	Evidence	5
			Example	1
			Implication	5
			Norm Expression	2
			Number Game	1
			Reasonableness	1

Conclusion

In summary, the result of this study indicates that both of the speakers did not apply all the rhetorical strategies proposed by Van Dijk because some of the categories are not found in the data research. The Evidentiality category became the dominant strategy used by the speakers. It is because the researcher uses an interfaith debate as to the data source. In an interfaith debate, the use of Evidentiality totally helps the speaker in convincing the audience and reinforcing their arguments. That is because, in the daily lives of religious people, they have their guidelines or Holy books, which used as a basis for their beliefs. By using the evidence cited from those books or other factual data, the speakers' argument has more power, even be able to influence the audience's mindset and belief. In this case, the debate candidates are respected religious preachers. Both the speakers often state

that the concept of Tawhid and or Trinity are not found in the Qur'an and the Bible. It was also caused by both having in-depth knowledge about the issue. The speaker has no difference in a specific way of using the rhetorical strategy through the Presentation or Refutation session. However, from the two speakers, there were interesting differences in conveying their arguments. Dr. Nabeel Qureshi often connects this problem with science. In providing evidence or examples, he always explains and relates them to science so that his arguments sound logical and can be readily accepted by the audience. While Dr. Shabir Ally seems more spiritualist because he links his argument with the sources from the scriptures and the power of faith.

After conducting this study, the researcher intends to provide recommendations to the next researchers to cover up the gaps of this study and produce better results. The next researchers can do rhetorical analysis in other areas, such as motivational seminars, business outreach, etc. Then, the researcher suggests to the upcoming researchers to analyze the data using a broader theoretical scope by linking the rhetorical strategy with the socio-cognitive model presented by Van Dijk. For the readers, having more information over to the rhetoric is important; this study is very useful for people who want to understand the debate well. Judging from the result of this study, evidentiality is the dominant strategy that used by the speakers. Therefore, evidentiality is better to be used as a strong rhetorical strategy. Besides, when we apply rhetorical strategy in communication, our intentions and messages are conveyed easily.

REFERENCES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Rzim.org. (n.d.). *Organization of Ravi Zacharias International Ministries*. Retrieved from https://www.rzim.org/site/organization/about, 2015.

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

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

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

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

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

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