



Thailand's Halal Industry in Bangkok Post: Rhetoric, Persuasion, and World Englishes

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Abstract: Thailand is considered a Muslim-minority country; nevertheless, the Thai government has turned its attention to the economic development of the Halal industry because of the expanding global Muslim consumer market. This development is manifested as a textual phenomenon in *Bangkok Post*, the foremost English-language daily newspaper in Thailand. This research examines how this economic shift is depicted stylistically and persuasively through the use of English. It aims to investigate rhetorical strategies of persuasion related to Thailand's Halal industry in the newspaper and to discuss the extent to which these strategies indicate and contribute to World Englishes in the Islamic context of the Thai and global economy. The study is grounded in the frameworks of the rhetoric of persuasion and World Englishes and employs rhetorical, textual, and thematic analyses within a mixed-methods design. The findings demonstrate that the journalists employed salient sub-strategies of the classical rhetorical appeals – *ethos*, *logos*, and *pathos* – to portray Thailand's Halal industry. Moreover, such rhetorical sub-strategies index stylistic innovations of World Englishes, Islamic English, the global economy of World Englishes, and the Thai Muslim identity of English. These findings also substantiate a discourse portraying Thailand as a credible, progressive, and commercially prepared participant in the global Halal market.

Keywords: Thailand's Halal Industry, Bangkok Post, Rhetoric, Persuasion, World Englishes.

1. Introduction

Halal has traditionally been understood as referring only to food-related perspectives; however, this notion has expanded to encompass other areas that comply with Shariah (Islamic jurisprudence), such as halal cold storage, halal resorts, and Islamic finance. Halal products and services are required by Muslim consumers because they are permissible under Islamic law, in contrast to non-halal (haram) ones (Calder, 2020). Similarly, Aslan (2023), as cited in (Pratiwi *et al.*, 2024) states that Halal is integrated into several aspects of Muslims' lives, specifically food, medicine, cosmetics, and product use. The consumption of Halal materials promotes health safety and provides numerous benefits. Muslims thus require a Halal way of life. Currently, the increasing global Muslim population is the key driving force of the expansion of the Halal business (Qadri, 2024). Muslim consumers thus form a salient economic force because of their rising demand for halal products (Khoirunnisa *et al.*, 2025). This has led to the emergence of the Halal industry as an economic trend in many countries that can contribute to national income. Moreover, the growth of the Halal business fosters awareness of Muslim cultural and religious practices in non-majority Muslim countries (Qadri, 2024).

Thailand represents a Muslim-minority kingdom. Surprisingly, Halal industry is recognized by the Thai government, however. This is evident in the statement that "Thailand is moving forward to become an ASEAN halal hub by 2027, in response to the Government's vision "Ignite Thailand," aimed at transforming Thailand into an agriculture and food hub, among eight important hubs" (PRD, 2024, para.1). This transformation endorsed by the National Halal Industry Committee on July 11, 2024 is incorporated into the four-year action plan on Thai halal industrial development (PRD, 2024). Further, a number of studies in science and business disciplines support Halal industry in Thailand, for instance, 'Halal food industry' (Mohd Nawawi *et al.*, 2020), 'Halal logistics' (Ruangsiroj & Suvittawat, 2022), 'Halal tourism' (Dabamona *et al.*, 2025), 'Halal hotel' (Jeaheng *et al.*, 2019), 'Halal entrepreneur' (Soonsan *et al.*, 2025), 'Halal certification' (Wannasupchue *et al.*, 2023), and the 'HAL-Q or Halal Assurance and



Liability Quality system' (Dahlan *et al.*, 2013). These reflect a robust development of this industry in Thailand; however, humanities and language studies related to the field have not yet been considered.

Research on English in Thailand's halal-related public space remains limited. Bennui (2023) shows that the Arabic and English forms of halal on restaurant signs in Koh Lipe function persuasively and contribute to the globalization of English. Gu and Bhatt (2024) similarly identify Arabic and English Islamic expressions through 'Halal' along with the expression 'Assalamualaikum' in the linguistic landscape of Bangkok. More recently, Bennui (2026) examined lexical, grammatical, and semantic features in Bangkok Post coverage of the Halal industry in Thailand. That structural study established the relevance of Islamic English, Thai English, and global commercial English in this media domain; however, it did not explain how those linguistic resources function as organized appeals to credibility, reason, and emotion. The present study addresses that distinct question.

Moreover, there is limited discourse-oriented analysis of English-language Thai media representations of the Halal industry. Therefore, the present study adopts a stylistic perspective to address this gap. The intersection of media and linguistics falls within the scope of applied linguistics (AL). According to Carter (2014), AL examines real-world problems in which language and communication are the major emphasis theoretically and empirically. It also bridges linguistic theories with various domains. In this regard, media and linguistics can be linked to 'stylistics' which is a field within AL. Specifically, Carter (2014) points out that stylistics concerns a linguistic analysis of both literary and non-literary texts to contribute to valued forms of human communication. In non-literary contexts, AL naturally extends to media discourse to serve as a stylistic investigation of real-world, problem-oriented texts. Stylistics originated from rhetoric, resulting in their close relations. Style was studied as a canon of rhetoric in the ancient world; then rhetoric was defined after the 15th century. The focus of style was on figures of speech or tropes (schemas) before stylistics could become its own field in the late 20th century, alongside rhetoric (Hamilton, 2014). Rhetoric is a discipline concerned with the art of skillful speaking and writing through persuasive language in communicative acts as well as the use of stylistic features and rhetorical devices (Haase, 2014). In this regard, rhetorical devices were not applied in those three previously cited studies. Accordingly, the present research attempts to study Thailand's Halal industry more compressively in terms of rhetorical strategies and persuasion.

Halal industry is a current trend in world economy, and English is a global language. Although English is a foreign language in Thailand, it has been used in media functions for globalization. This is evident in a well-known and leading English-language daily newspaper in Thailand, namely *Bangkok Post*. It now remains only the daily newspaper published in the country since 1946 (Bangkok Post, 2019). It contains news stories and articles about which Thailand's Halal industry has been written. The journalists construct discourses of the Halal industry using English rhetorical styles to persuade local and international readers.

This research has two objectives. First, it examines rhetoric strategies of persuasion related to Thailand's Halal industry as portrayed in the *Bangkok Post* newspaper. Second, it discusses how these strategies reflect and contribute to World Englishes within the Islamic context of the Thai and global economy. By focusing on persuasive function rather than structural description, this study offers a distinct contribution to research on media rhetoric and World Englishes. It can also address the applied linguistic scholarship of English studies regarding socio-cultural and socio-economic dimensions of the global Halal industry in a non-Muslim-majority country. Additionally, it clarifies how an English-language news institution in Thailand can textually portray a national halal project as credible, economically rational, socially inclusive, and internationally competitive.

2. Literature Review

Literature review involves three aspects of theoretical frameworks – methodological and Islamic-based perspectives, rhetorical strategies of persuasion, and World Englishes. Methodologically, Busà's (2014) language of online and print newspapers that consists of headline, byline, lead, and body is taken to examine the chosen texts of the newspaper. Next, Qadri's (2024) global Halal industry comprises the following six types: (i) *Halal food* industry, which involves the production, processing, and distribution of food and beverage conforming to Islamic dietary principles and ethics; (ii) *Halal food supply chains and Halal logistics*, which refers to the production, process, distribution, consumption, planning, execution, and movement and storage controlling of food and beverage in relation to Islamic laws; (iii) *Halal tourism*, which concerns a Halal-certified range of hospitality, hotels and resorts



(with prayer facilities), dining options, complementary toiletries, restaurants, spas and wellness, and Islamic heritage and cultural sites; (iv) *Halal pharmaceuticals*, which involve the production, manufacture, and labelling of medications and healthcare products with regard to Islamic principles (Ngah *et al.*, 2019), as cited in (Qadri, 2024); (v) *Halal cosmetics and Halal fashion*, which concern the preparation, processing, manufacturing, storing, and transporting of cosmetics by considering Islamic law and Islam's modesty dressing; and (vi) *Halal certification and auditing*, which stress the procedures employed to guarantee that Halal products or services strictly conform to salient stages of established standards in Islamic regulations used to complete Halal certification. This Islamic framework is considered for classifying textual data.

Rhetoric is classically linked to the Greek philosopher 'Aristotle'. However, it can be a contemporary field as applied by many scholars and researchers worldwide; it is valuable and significant towards studies in art of language in various disciplines. According to Aristotle (1994), a rhetorical study involves modes of persuasion in which a speaker or writer demonstrates or persuades the audience regarding the subject matter. What speakers or writers say can be powerful because of the use of three kinds of rhetorical modes of persuasion. The first one 'ethos' relies on the speaker's personal character, especially credibility. If the speaker is more credible and is considered good, his/her speech can lead to the power of persuasion. The second, namely 'logos', shows the use of proof with words. This is the way the speech is proved for truth through persuasive arguments; it involves logical reasoning. The last is 'pathos' which appeals to the mind and emotion of the audience. The use of emotive language and description can lead to the effectiveness of communication. These concepts have been realized in a number of studies.

Further, the current research considers Higgins and Walker's (2012) adapted framework from the Aristotelian elements of rhetoric (Aho, 1985; Haskins, 2004; Hyde, 2004; Wisse, 1989) and other scholars' works to study social and environmental reports. *Ethos* concerns the way a speaker/communicator is characterized by his/her credibility and trustworthiness. Thus, it comprises "similitude, ingratiation, reference, expertise, self-criticism, inclination to succeed, consistency" (p.198). Some examples of language choices for this type are the pronouns – "we", "you and I" (p.198) – used by the speaker to suggest a commonality and impression between the speaker and the audience. Some language patterns used for this type can be "with your permission", "in my opinion", and "join me, if you would" (p.198). Next, *logos* involves not only rationality but also its manifestation through common sense, as shown in institutional and corporate financial reports, suggestive arguments, and reasons. Thus, *logos* contains "argumentation, logic, warrants/justifications, claims, data, evidence/examples (e.g. historical)" (p.198). Finally, *pathos* concerns the way language use affects the audience's emotions such as feeling happy, sad, satisfied, pitiful, and fearful. This also covers the audience's needs, values, and desires; this contains "metaphors, identification, especially through cultural references such as sport, under-privilege, health, well-being, hope, aspiration, loyalty, friendship, sympathy" (p.198).

Additionally, World Englishes theories applied in this study concern three paradigms. Firstly, World Englishes in Islamic context or Islamic English refers to "the usage of the English language by Muslims for Muslims" (Jassem, 1996, p. 269). Muslim speakers of English can be either native English speakers or non-native speakers (ESL/EFL) with different mother tongues. They can communicatively use English with effective phonological, morphological, and grammatical features to express Islamic culture and identities. In light of rhetorical and stylistic aspects, Jassem (2013) provides Islamic English in the following discourse features : (i) topics in Islamic matters, (ii) styles concerning text types which are descriptive, enumerative, and argumentative, among others, (iii) discourse of Islamic greeting in Arabic expressions, (iv) audience referring to English-speaking Muslims, heavy reliance on Islamic heritage from Qur'an and Muslim scholars' texts, (v) the use of code-switching and code-mixing between Arabic and English, and (vi) the inclusion of Arabic texts with transliterations, translations, and interpretations. Further, Sultana (2025) conceptualizes Islam and World Englishes. Arabic is the sacred language of Islamic texts, namely the Qur'an. Although English is not the holy language, it is relatively connected to the Judeo-Christianity cultures. Previously, Muslim people in many countries had pessimism towards English as it represented the language of missionaries and the teaching of Christianity during the colonial period. Nevertheless, the global growth of English is not opposed to Islamic culture and beliefs; consequently, English can reach many Muslims worldwide and Arab countries. World Englishes leads English to be a linguistic vehicle for various functions. English and Arabic stand together as the most vital languages in the Gulf region, for instance. Many Arabic speakers and other Muslims such as Pakistanis mix Arabic expressions in their English to establish Islamic identities. In line with stylistic and discourse levels, innovative use of World Englishes in relation to Islam is found "such as visuals (motion and non-motion), video, audio, and



other symbolic elements associated with English texts are used in conjunction with language to create religious faiths and beliefs in God/Islam in websites" (Bhatia & Ghafar Samar, 2019), as cited in (Sultana, 2025, p.1913). Moreover, bilingual creativity in World Englishes is apparent in Arabic and Islamic cultural conceptualization. For example, "zamzam cola refers to a Saudi cultural metaphor implying the Saudi social and religious restrictions on sex outside marriage and drinking as an absolute taboo, which prohibits the making, trading or consumption of any alcoholic drinks" (Fallatah, 2017), as cited in (Sultana, 2025, pp. 1914–1915). This leads to the possibility of Islamization of English, resulted from the notion of Saudi English grounded in the local cultural and religious practices, indicating the nativization of English (Mahboob & Elyas, 2014), as cited in (Sultana, 2025, p.1915). In summary, Arabic language and Islamic cultures are interconnected in World Englishes.

According to Van Horn (2009), World Englishes is related to global commerce because English is used for worldwide commerce in the 21st century. English plays various roles in the language of the world marketplace where consumer-oriented discourses are constructed. This concept concerns business people and professional identity. It is also related to intercultural communication, multilingual creativity, the pluricentric evolution and uses of English in business functions. Moreover, it appears by the side of culture, business culture, and Englishes. Comprehending Englishes used in the commerce context requires an awareness of varieties of English in which cultural systems are created, reflected, and reproduced with regard to Kachru's (1981) 'socially realistic linguistic' in which language, context of situation, and context of culture become interconnected. Further, this notion can involve industries and services where English is principally used. Customers' needs of English uses, text registers, and technical vocabulary in commercial activities in the global and local marketing can be examined. These two concepts are to be used for discussing indicators and contributions of Thailand's Halal industry to World Englishes in global commerce and global economy.

World Englishes in the Thai context can be perceived as Thai English. Rogers (2013), as cited in (Ambele, 2022) reveals that Thai English is a variety used by Thais and it is characterized by distinctive phonological, grammatical, and discourse features influenced by Thai linguistic structure. Moreover, this non-native variety has been studied in mostly written texts (e.g. literature, newspapers, and magazines) because it has specific linguistic features shaped by the Thai language structure (Trakulkasemsuk, 2012). Likewise, Snodin *et al.* (2024) state that English plays a significant role in media in Thailand. This aligns with the statements that "Bangkok Post were produced by and largely oriented toward English-speaking Westerners, but this has since shifted, where many staff writers and many readers are now Thai. This is evident in the significant focus of such outlets on Thai domestic topics" (p. 317). From these studies, English in Thailand has its prominent status in World Englishes. This is also supported by the rhetorical and stylistic level of Thai English, the focus of the present study. Bennui and Hashim (2014), basing their study on Kachru (1987), found features of stylistic creativity or innovation in English fiction written by Thai authors as follows: (i) nativization of context: the thematic creation of the Thai English fiction is grounded in literary, monarchical, religious, historical, and political aspects of Thailand, resulting in its difference from British/American English literature and literatures of other Englishes; (ii) nativization of rhetorical strategies gives recognition to Thai English because "items of figurative languages as well as idiomatic, legendary and religious expressions translated into English are derived from Thai thought patterns and daily speech" (p. 11); (iii) nativization of mantra refers to the way Thai identity of English is philosophically and spiritually constructed, and it appears through "a cohesive linker of literary texts, especially via the mantra expressions in Sanskritized English" (p.11) or the use of Pali-Sanskrit in English without translation; and (iv) discourse styles appear in the use of long extended sentences, wordiness, and the Thai writing system. All these features contribute to Thai English and Thai English literary styles. These integrated frameworks are used to analyze the rhetorical strategies of persuasion related to Thailand's Halal industry.

3. Methods

3.1 Research Design

This study used mixed-methods design. Quantitatively, this research provided numerical background information of the chosen texts within 10 years (2015 – 2024) from the *Bangkok Post* newspaper through descriptive statistics in percentages according to Qadri's (2024) six types of global Halal industry. Moreover, the occurrences of rhetorical strategies of persuasion – *ethos*, *logos* and *pathos* – within the 70 texts were manually calculated to



determine their percentages. There is a limitation in that the distribution of these strategies was uneven, as some were not present in every text. Qualitatively, a rhetorical-textual-thematic analysis was employed to examine the rhetorical strategies of persuasion used by Thailand's Halal industry in the newspaper articles. In light of the unit of analysis, the coding was at an extract-level. Moreover, a text could receive rhetorical labels; it could fit into more than one rhetorical strategy or sub-strategy, depending on its context.

3.2 Data Source and Language Samples

The data source was online files of the articles taken from the newspaper's archives section of the website. A purposeful sampling method with a criterion strategy was employed to choose specific language samples. The criteria comprised the following: (i) they could be either news stories or articles or both from *Bangkok Post* published from January 1, 2015 – December 31, 2024; (ii) their contents covered social, economic, and technological perspectives of the Halal industry in the Thai milieu or its regional, Asian, or global connections; and (iii) the selected texts were derived from either headlines or lead or body or all of them related to Thailand's Halal industry.

3.3 Instrument

The instrument was the researcher's electronic file. It consisted of two main parts, namely the raw data of the 70 selected texts and a data set of rhetorical analysis of Thailand's Halal industry.

3.4 Ethical Considerations

In accordance with institutional requirements, the study's proposal was submitted to the Ethics Committee for Research Involving Humans at Thaksin University prior to data collection. The study was then granted an exemption in compliance with the international guidelines for human research protection as Declaration of Helsinki, The Belmont Report, CIOMS Guideline, International Conference on Harmonization in Good Clinical Practice (ICH-GCP) and 45CFR 46.101(b).

3.5 Data Collection

There are two phases of data collection. Firstly, in May 2025, the researcher preliminary visited *the Bangkok Post* newspaper's archive website by searching for relevant articles through <https://search.bangkokpost.com/search/result?q=halal+industry&category=news> (Bangkok Post, 2025). The search was done using particular keywords such as 'Halal', 'Halal Industry', 'Halal Industry in Thailand', and 'Islamic' from the said period of time of the newspaper. In early June, 2025, a coordinator of the newspaper was contacted to request permission to use the data and grant copyrights for the texts. Later, the researcher was granted the permission and the consent from the newspaper coordinator. Finally, for the actual data collection, the staff member of the newspaper was requested to officially search for halal-based articles from the archive website for collecting the actual, updated, reliable, valid and copyrighted set of the data published within the given date. This resulted in the emailing of 76 files of the relevant articles to the researcher. Then, they were downloaded into the Microsoft files so that the relevant and required information could be reexamined. The texts do not have visuals, but the publication date, pagination, section, byline, and main texts which contain headline, lead, and body (Busà, 2014) were included. After this, they were kept into the researcher's electronic file.

3.6 Data Analysis

There are four processes of data analysis. Firstly, from mid-June to mid-August, 2025, data screening, categorizing, and synthesizing started by the researcher's reading the 76 files so that they could be screened in relation to the notion of Thailand's Halal industry. The criteria for this screening process can be summarized in the following table:

Table 1 indicates that six articles were excluded during the initial stage because they emphasized general thematic aspects related to the global Halal industry, rather than especially on the Thai Halal industry context.



Table 1. A Summary of the Screening Criteria

Criteria	Details
Inclusion Criteria with Reason(s)	- The articles were selected because they align with the overall themes of Thailand's Halal industry, which is the main focus of this study. - The theme of each selected article is classified into one of the six types of Qadri's (2024) global Halal industry framework to facilitate data coding within excerpts.
Exclusion Criteria with Reason(s)	- The articles do not address themes specific to Thailand's Halal industry. - Instead, they focus on the Halal industry in other countries or on overall global perspectives.

Consequently, only 70 articles were chosen as the raw data. Then, they were categorized and reordered using codes of the criteria which were (i) the newspaper's abbreviation (BKPP) and the sequential number; (ii) the sequential date and the pagination; (iii) the newspaper's section; (iv) the abbreviated six categories of the global Halal industry (Qadri, 2024): Halal food industry (HFI), Halal food supply chains and Halal logistics (HFSC&HL), Halal tourism (HT), Halal Pharmaceuticals (HP), Halal cosmetics and Halal fashion (HC&HF), and Halal certification and auditing (HCA). This background information of the selected texts with regard to their yearly and categorical distribution are presented in percentages in the following tables:

Table 2. Selected Articles and the Year of Publication in Percentages

Category	The Year of the Publication of the Selected Articles	Number of the Selected Articles	Percentages
1	2015	5	7.14
2	2016	9	12.86
3	2017	6	8.57
4	2018	3	4.29
5	2019	1	1.43
6	2020	2	2.86
7	2021	1	1.43
8	2022	13	18.57
9	2023	18	25.71
10	2024	12	17.14
Total		70	100

According to Table 2, the year 2023 showed the highest proportion of the Halal-based articles from the newspaper, accounting for 25.71%. This was followed by the years of 2022 and 2024 when the selected articles had similar proportions at 18.57% and 17.14%, respectively. These numbers are considerably higher than those in 2016, when the articles accounted for 12.86%. This was followed by 2017 and 2015, which showed near proportion of 8.57% and 7.14%, respectively. Finally, the remaining years of 2018, 2020, and 2019–2021 had a small proportion of the articles, accounting for 4.29%, 2.86%, and 1.43%, respectively. Notably, in 2019 and 2021, the number of the selected articles was the same.

Table 3. Selected Articles and their Categories of Global Halal Industry in Percentages

Category	Domain(s) of Global Halal Industry	Number	Percentages
1	Halal food industry (HFI)	6	8.57
2	Halal food supply chains and Halal logistics (HFSC&HL)	39	55.71
3	Halal tourism (HT)	21	30.00
4	Halal Pharmaceuticals (HP)	0	0.00
5	Halal cosmetics and Halal fashion (HC&HF)	1	1.43
6	Halal certification and auditing (HCA)	3	4.29
Total		70	100

Based on Table 3, the highest number of the selected articles fell into the category of HFSC&HL, accounting for 55.71%. The global Halal industry in relation to food processing and goods' exporting and trading has been a



current issue of the Thai government and its international economic ties. This was closely followed by HT, accounting for 30%. However, this number was higher than that of HFI, which accounted for 8.57%. Then, the categories 'HCA' and 'HC&HF' showed similarly low proportions at 4.29% and 1.43%, respectively. Surprisingly, any article mainly related to the HP category was not found.

In synthesizing extracts from mid-June to mid-August, 2025, the 70 articles which related to headline, lead, and body were pinpointed through only their full sources/reference, namely *abbreviation of the newspaper, the text's number, date, pagination, section, byline, and the abbreviated global Halal industry categories*.

Secondly, in early September, 2025 the researcher did a pilot study by analyzing some parts of the language samples to examine whether the proposed frameworks can yield textual data. This process considers 10-20% of the main sample size in social science research (Baker, 1994), as cited in (Hazzi & Maldaon, 2015, p.1). Only 10 percent of the 70 texts or the first seven articles were thus taken for analysis. It was found that the language samples showed that the journalists applied three main strategies according to Aristotle (1994) – *logos*, *ethos*, and *pathos*. Interestingly, *rhetoric of prejudice* is an emerging sub-strategy under the *pathos*. Thus, the researcher needed to find its theoretical foundation for this support. Additionally, the rhetorical strategies of persuasion can represent Islamic English discourse styles, Thai English stylistic elements, and the universal discourse of power used for convincing the local and global readers to realize the importance of Thailand's Halal industry.

Thirdly, an actual data analysis requires text analysis and interpretation of the 70 texts from mid-September to mid-October, 2025. Here, the researcher employed rhetorical analysis, a specific strategy of textual analysis, especially with regard to acts of persuasion through parts of rhetoric of invention only, namely "three types – *logos*, *ethos*, and *pathos*" (Leach, 2000). As analyzing rhetorical strategies required a close examination of the entire text of the news articles, the researcher adapted Braun and Clarke's (2022) thematic analysis by using visual and organizational techniques, particularly highlighting and color coding through qualitative data analysis software. The researcher did so because these techniques served as a complementary strategy of textual analysis, allowing easier and more practical visualization of each strategy and its sub-strategies. However, the researcher did not utilize specialized qualitative data analysis software (QDAS), as mentioned by Braun and Clarke (2022). The dataset had a manageable size, so the analysis relied primarily on the researcher's interpretation in accordance with reflexive thematic analysis. Thus, this coding process was conducted manually in Microsoft Word. Specifically, green color coding identified *ethos*, red signified *logos*, and blue represented *pathos*. Ultimately, these color codes facilitated the researcher's rhetorical analysis.

In terms of the coding procedure, both the strict general and specific criteria were established. Under the general criteria, the coding process is made replicable. The same passage, text, or article may count under more than one code; furthermore, one passage or text or article can be coded with more than one sub-strategy, depending on its context. The unit of coding generally followed the three rhetorical strategies. In this regard, the researcher made decisions at the excerpt level across all 70 articles. Normally, each article is lengthy as it provides thematic aspects of Thailand's Halal industry. Some articles contain content related to all three strategies, some convey only two, while others contain only one. Such strategies are located in certain paragraphs in which sentences focusing on sub-strategies are highlighted. Here, overlapping codes did not occur across the dataset because the researcher selected specific excerpts with particular codes of sub-strategies from different parts of the articles.

Under the specific criteria, the text included in the *ethos*, *logos*, and *pathos* must carry particular features. In light of *ethos*, the text must provide the contents where the journalists attempted to establish credibility and trustworthiness of Thailand's Halal industry through seven sub-strategies defined by Higgins and Walker (2012) adapted by the researcher himself as follows: (i) *similitude* that means resemblance between the author of the text and the audience and is adjusted for making comparison, (ii) *ingratiation* that refers to an impression of cohesion, harmony and community (Cheney, 1983), as cited in (Higgins & Walker, 2012, p.198) and is tailored to coaxing, (iii) *deference* referring to high respect and regard, (iv) *expertise* involving the way the speaker refers to an organization's qualifications, judgement, experience, and first-hand knowledge as well as the speaker's professional proficiency (Higgins & Walker, 2012), (v) *self-criticism* concerning self-reflection, (vi) *inclination to succeed* or drive to success, and (vii) *consistency* or continuity. To code the text with these sub-strategies requires the particular criteria presented in Table 4.



Table 4. A Summary of Coding for the Ethos Strategy

Sub strategies Criteria	Similitude	Ingratiation	Deterrence	Expertise	Self-criticism	Inclination to succeed	Consistency
Inclusion criteria	Comparison between Thailand's Halal industry with other countries and commonality	An appeasement of local and foreign Muslim travelers or Halal industry stakeholders	- Adhering to Thailand's Halal standards - A recognition of Thailand's Halal industry by other countries	Statements or profiles of particular individuals or organization within Thailand's Halal industry with reliable expertise and verifiable background information	Expressions that show past mistakes or limitations of Thailand's Halal industry in order to improve its current or future advancement	Expressions that indicate the achievement of Thailand's Halal industry	Expressions that show a continual development of Thailand's Halal industry
Exclusion criteria	There is no comparison between Thailand and other countries or no commonality between the speaker and the audience.	The appeasement that does not aim to the benefits of Thailand's Halal industry	-Non adherence to Thailand's Halal standards -A distrust of Thailand's Halal industry by other countries	Statements or profiles of particular individuals or organization beyond Thailand's Halal industry with unreliable expertise and unverifiable background information	Expressions that show past mistakes or limitations of Thailand's Halal industry but do not attempt to indicate the improvement	Expressions that do not indicate the achievement of Thailand's Halal industry	Expressions that do not show a continual development of Thailand's Halal industry
Decision rules	Consider only comparison that supports the development of Thailand's Halal industry as well as the commonality between the speaker and the audience.	Consider only appeasements that support the convenience and advantages of Thailand's Halal Industry.	Consider only Halal standard adherence and international recognition.	Consider only those individuals or organizations related to Thailand's Halal industry with only reliable background information.	Consider certain expressions related to shortcomings of solutions or improvement of Thailand's Halal industry.	Consider particular expressions that provide the past, present, or future success of Thailand's Halal industry.	Consider only expressions that indicate the continuous development of Thailand's Halal industry in both local and international contexts.
Linguistic triggers	-Pronouns "we, you, I" - comparative forms (similar to, different from, much better than, etc.)	Cooperation, collaboration, mutual understanding	- "with your permission", "in my opinion", "join me, if you would" - a warm welcome from.	- organized by the Central Islamic Council of Thailand - approved by the Thai government	-a long suspension - diplomatic ties	-significant progress - to achieve intend to improve	- continue to grow - has been - since - steadily
Representative examples	- Halal industry in Thailand is similar to that in Malaysia. - Thailand's Halal industry is quite different from Malaysia's.	Thailand aims to establish bilateral cooperation with Gulf countries to boost its Halal exports.	-Thai Halal products received a warm welcome from Gulf countries - With the permission from Gulf countries' Halal Authority, Thai Halal products can reach those markets.	- Halal fair is organized by the Central Islamic Council of Thailand - The Halal Institute of Thailand is approved by the Thai government.	-Thailand and Saudi Arabia used to have a long suspension, but now the two countries have diplomatic ties for Halal industry.	-Thailand's Halal industry intends to improve its export to Gulf countries. - Thailand's Halal exports showed a significant progress.	- Thailand's Halal exports to Gulf countries continue to grow, since they had stopped for many years. - Muslim tourists from Gulf countries to Thailand have been increasing steadily.



Table 5. A Summary of Coding for the Logos Strategy

Sub-strategies	Claims of fact	Claims of value	Claims of policy	Argumentation	Logic	Warrants	Justification	Data-evidence-examples
Criteria								
Inclusion criteria	Statements showing truth or false, cause to-effect relations, past-present-future assertions, historical actions, events of current importance, making predictions about the nature of future events, and empirically quantifiable evidence	- Statements indicating qualitative judgements of a good-to-bad continuum regarding persons, events, and things -Statements indicating morality judgment without empirical supports	Statements showing some actions should or should not be performed by someone	Statements that show opinions or debatable thoughts regarding Thailand's Halal industry	Statements involve only Islamic logic of either faith, law, or interpretation with relation to Thailand's Halal industry	Statements that provide underlying assumptions about beliefs, inferences, experiences, and values used to support the claims (Miami University, 2025) regarding Thailand's Halal industry	Statements that provide particular reasons to support claims about Thailand's Halal industry	Statements that illustrate details, evidence, and examples in the numerical, historical, factual examples to support Thailand's Halal industry
Exclusion criteria	Statements that cannot be proved	Statements that do not show either good or bad sides	Statements that do not have any recommendations/ suggestions	Statements that show neutrality	Statements which are not related to Islamic logic	Statements that do not provide beliefs, inference, values, and experiences.	Statements that do not provide reasons to support the claims	Statements that do not show details in either numbers, historical evidence, or examples
Decision rules	Consider particular statements of factual assertions regarding Thailand's Halal industry.	Consider either good or bad sides of Thailand's Halal products.	Consider those with the pro-con-side to support claims.	Consider only statements with contrastive ideas.	Consider particular statements which semantically contain Islamic logic.	Consider either beliefs, inference, values, and experiences regarding Thailand's Halal industry.	Consider certain statements with causes and results.	Consider specific details that provide either numerical, historical, or factual examples regarding Thailand's Halal industry in both local and international contexts.
Linguistic triggers	Key verbs: - expect - predict - plan	The use of comparative forms: better/greatest	The conditional verb 'should'	Contrastive connectors: but, however, on the other hand, although	Some key words/phrases: Islamic law, Islamic principles, Islamic teachings	Some key words/ phrases: new opportunity, approve, standard as logical bridge	Some connectors: "because, because of, due to, as" and "as a result of, cause, and that's why"	Some connectors: for examples, for instance, such as, percent, etc.

Representative examples	The Thai government expects that Thailand's Halal industry will be growing.	Thai Halal exports to Gulf countries are better now.	The Halal industry in Thailand has advantages to Thai economy, so it should be promoted.	Thai Halal exports to Gulf countries faced problems many years ago; however, they would be progressive soon, the Minister of Commerce, said.	The provincial Islamic committees of Thailand are aware of Islamic principles in order to deal with Halal Standards.	The Thai government has approved the Halal project to drive a new opportunity for the Thai economy.	The Thai government launches the Halal Corridor Project because of the aim to boost Thai economy.	- Thai products exports to Gulf countries in 2024 increased at 50 percent. - Bangkok, Phuket, and Pattaya are full of tourists from many countries from the Middle East such as UAE, Jordan, Oman, and Saudi Arabia.
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Table 6. A Summary of Coding for the Pathos Strategy 1

Sub-strategies	Metaphor	Identification through cultural references	Emotive words	Imagery	Symbolism	Simile
Criteria						
Inclusion criteria	-Specific expressions in which the meanings of items are substituted are called classical metaphor - Particular expressions in everyday communication that concern complex and abstract conceptualizations based on simple, specific experiences of humans are 'structural metaphors'; those that involve a system of ideas organized with regard to relations and spaces are called 'orientational metaphors'; and those that relate to the conceptualization of our experience within the conceptual domain of material or tangible entities are 'ontological metaphors' (Lakoff & Johnson, 1980)	Particular expressions that show cultural markers in relation to Thailand's Halal industry	Certain expressions that indicate lexical choices of emotion in the texts	Certain expressions that provide sensory details regarding objects and scenes in the context of Thai Halal industry	Particular expressions in which words or phrases represent some action related to Thailand's Halal industry	Specific expressions in which two different things, actions or feeling regarding Thailand's Halal industry are compared for the figurative purpose
Exclusion criteria	-Specific expressions in which the meanings of items are not substituted - Particular expressions in everyday communication that do not concern complex and abstract conceptualizations based on simple, specific experiences of humans; those that do not involve a system of ideas organized with regard to relations and spaces; and those that do not relate to the conceptualization of our experience within the conceptual domain of material or tangible entities	Expressions that do not indicate cultural markers	Expressions that do not mark emotions in the texts	Expressions that do not show sensory details about this industry	Expressions in which words or phrases do not represent some action related to Thailand's Halal industry	Expressions without the use of 'as' or 'like' for comparison



Decision rules	-Consider certain expressions with figurative meanings for classical metaphors. – Consider certain expressions in everyday communication with source and target domains for conceptual metaphors (concept of organization for 'structural metaphors'; concept of direction for 'orientational metaphor'; and concept of entity for ontological metaphor).	Consider local cultural or religious markers regarding Thai people's identity that either supports or resists Thailand's Halal industry.	Consider words of emotions in either positive or negative aspects expressed in relation to Thailand's Halal industry.	Consider only auditory, tactile (touch), thermal (heat and cold), olfactory(smell), gustatory (taste), and kinesthetic (sensations of movement (Abrams & Harpham, 2012)).	Consider some expressions with both denotative and connotative meaning in relation to Thailand's Halal industry.	Consider particular expressions with only figurative meaning.
Linguistic triggers	- The verb 'be' (is, am, are, was, were) - Linking verbs - Words with concrete and abstract meanings	Some connects: way of life, culture,...	-Emotive words in any grammatical units – nouns, verbs, and adjectives, etc.	Words of colors, touch, smell, movements, taste, and hearing	Some connectors: consider, for,..	Comparative markers: as as, like, similar to, resemble
Representative examples	- The Halal industry in the new light of the Thai economy (classical metaphor) - The Halal industry becomes a new machine of the Thai government. (structural metaphor) - Thailand's Halal industry is feeling up in the 21 st century. (orientational metaphor) - The mind of Thai Halal exports to Gulf countries is a vehicle. (ontological metaphor)	Thai Muslim culture is a substance that contributes to Thailand's Halal industry	The increasing percentage of Thailand's Halal exports to Gulf countries bring a joyful sense to Thai entrepreneurs.	Muslim tourists indulge in Halal food on a trip of Chao Praya River cruise.	'The green light' from Saudi Arabia is considered a good opportunity for Thai Halal exports.	Many Thai entrepreneurs feel that obtaining Halal certificate is like a golden key.

Table 7. A Summary of Coding for the Pathos Strategy 2

Sub-strategies	Juxtaposition	Oxymoron	Personification	Hyperbole	Rhetorical questions	Rhetoric of prejudice
Criteria						
Inclusion criteria	Specific expressions in which two contradictory terms located side by side are juxtaposed for figurative functions in	Particular expressions in which two self-contradictory terms are integrated side by side for figurative functions.	Certain expressions in which non-human words or phrases are personified with human actions for figurative meaning in	Particular expressions that are extravagantly exaggerated for seriousness, irony or comics in relation to Thailand's Halal industry	Certain interrogative sentences which do not aim to be answered but evoke an emotion	Specific expressions that indicate bias towards Thailand's Halal industry formed by social actors in the texts



	relation to Thailand's Halal industry		relation to Thailand's Halal industry		regarding Thailand's Halal industry	
Exclusion criteria	Expressions in which two contrastive terms are not positioned side by side	Particular expressions without self-contradictory terms which are integrated side by side for figurative functions	Certain expressions in which non-human words or phrases are personified without human actions for figurative meaning	Particular expressions which are not extravagantly exaggerated	Particular sentences that aim to be answered	Specific expressions which do not reflect bias towards Thailand's Halal industry
Decision rules	Consider only contrastive terms.	Consider only expressions with self-contradiction.	Consider only expressions being personified with human actions.	Consider unrealistic expressions.	Consider only particular questions that express high emotion or impossibility.	Consider only expressions of bias creating conflicts or discrimination performed/quoted by social actors and their interaction in the text, presented by the journalist, and inferred by the researcher using the perspectives of <i>Kunst et al., (2012)</i> , <i>Pasini (2017)</i> , and <i>Shayegh et al. (2024)</i> .
Linguistic triggers	Words with positive and negative meanings are located side by side	Antonyms which are integrated within the same phrase, placed side by side	Words with human actions/ behaviors/feelings	Extreme words of actions/emotion	Wh-, Modality, and Yes-No Questions for emotional evocation	-Negative words - Pronouns: "We – Us (insider)" and "You – none of us (outsider)" -All types of sentences
Representative examples	Looking for Halal food in a non-Muslim country is a strange norm.	Halal alcoholic beverages are impossible.	Thai Halal exports to Gulf countries are jumping.	Thai Halal exports to Gulf countries are exploding.	Can we export Thai Halal products to Gulf countries without paying taxes?	- Why non-Muslims have to eat Halal foods in Thailand? - Many non-Muslim tourists in Thailand are wondering why there are only Halal foods in Krabi. - It is hard to elevate Thai Halal foods throughout the country in spite of the fact that some Muslims in Thailand are still eating non-Halal foods considering only no pork.

For the logos, the text must provide the contents of rationality on Thailand's Halal industry through six sub-strategies defined by Higgins and Walker (2012) and other scholars as well as adjusted by the researcher himself. They comprise the following: (i) *claims* referring to statements and assertions developed by Toulmin (1958) and Wallace (1963) with the basis of Aristotle's rhetoric comprising claims of fact, claims of value, and claims of policy (Martene, n.d.), (ii) *argumentation* involving reasoning and debate, (iii) *logic* concerning the way of reasoning, specifically regarding a scientific conveyance of correct information, tailored to only logical messages about Islamic principles or Islamic logic which has a long tradition of three branches of traditional Islamic knowledge, *aqidah* (faith), *fiqh* (law) and *tafsir* (interpretation) (al-Sa'diy, 2008), as cited in (Akram Hassan et al., 2016), (iv) *warrants* referring to an assumption that makes the possibility of claims, (v) *justification* or the reason that supports the claims or argumentation, and (vi) *data-evidence-examples* involving detailed and specific information that support the claims. To code the text with these sub-strategies, the researcher employed the specific criteria shown in Table 5.

In line with the pathos, the text must provide the contents on Thailand's Halal industry with the expression of emotional and figurative language. The text's coding was made with the following sub-strategies – (i) *metaphor* referring to the way two disparate things are implicitly compared using the form 'is' according to the classical rhetoric of Aristotle (Abrams & Harpham, 2012, p. 212) and conceptual metaphors used in everyday communication including structural, orientational, and ontological metaphors (Lakoff & Johnson, 1980), (ii) *identification through cultural reference* that means characterization through cultural markers, (iii) *emotive words* concerning word choices the speaker/writer uses to evoke the listener/reader's emotion (Edwards, 1999), as cited in (Tsitsanoudis-Mallidis & Derveni, 2018) and those connected to particular stimuli that can trigger a desired response (Absattar et al., 2022) (iv) *imagery* conveying descriptions of visible objects and scenes to make them vivid and particularized (Abrams & Harpham, 2012), (v) *symbolism* involving "a word or phrase that signifies an object or event which in its turn signifies something, or suggests a range of reference beyond itself" (Abrams & Harpham, 2012, p. 394), (vi) *simile* or a figurative language in which 'like' and 'as' are the most common connectives (Wales, 2011), (vii) *juxtaposition* referring to how a writer positions object X side by side with object Y to create a specific contrast (Biespiel, 2019), (viii) *oxymoron* concerning a self-contradictory expression for different functions (Wales, 2011), (ix) *personification* involving a figurative language "in which an inanimate object, animate nonhuman, or abstract quality is given human attributes" (Wales, 2011, p.314), (x) *hyperbole* that means an extravagant exaggeration of fact or of possibility (Abrams & Harpham, 2012), (xi) *rhetorical questions* or interrogative sentences which do not invite the listeners/readers to have an answer (Abrams & Harpham, 2012), and (xii) *rhetoric of prejudice* relating to a wide range of inquiry such as cultural and media production, political issues, everyday language in social networks, as well as racial, sexual, ethnic, and religious discrimination (Pasini, 2017). The specific criteria for coding these sub-strategies can be summarized in Tables 6 and 7.

After this, a discussion of the rhetorical strategies of persuasion in Thailand's Halal industry, focusing on their reflection on and contribution towards World Englishes in the Islamic context of the Thai and global economy, was conducted using the established frameworks and related studies. In this respect, the analytical criteria for discussing this matter are provided. The World Englishes approach used in this study was applied to three contexts – Islamic English, the global economy within World Englishes, and Thai English. In light of Islamic English, the findings from the rhetorical strategies are to be interpreted in terms of their alignment with the concepts of Islamic English (Jassem, 2013; Sultana, 2025), which highlight the discourse features of Arabic expressions and Islamic themes from the sacred texts of Islam as well as Islam and World Englishes through bilingual creativity and nativization, respectively. In line with the global economy of World Englishes, the results are to be construed as a reflection on the notion of global commerce and economy, specifically regarding professional identity, business people, and business culture, through the use of World Englishes (Van Horn, 2009). In terms of Thai English, the findings are to be elucidated to mirror stylistic creativity or innovation, specifically to determine whether they indicate the nativatization of context, nativatization of rhetorical strategies, nativatization of mantras, or distinct discourse styles (Bennui & Hashim, 2014). Based on these criteria, specific and emerging indicators consistent with the aforementioned scholars can be identified and developed.

Lastly, the researcher checked validity by using triangulation, especially applying the way the frameworks are grounded in different theories (Creswell & Creswell, 2018). That is, the theories used are solid and accepted by renowned scholars in academic journals. In light of internal validity, the researcher chose 'explicit reflexive positionality' by adapting Holmes's (2020) work to validate the findings. As a Thai Muslim scholar who understands



'Halal' and 'Halal industry' intrinsically, the researcher employed this method through his perspectives and identity to play a role in verifying the analyzed data. Although the researcher lives as a minority in Thai society, this background did not result in the interpretive bias towards the religious issues underpinned in the texts. The researcher can interpret the identity of the journalists and his own positionality separately, striving to balance these perspectives explicitly. Such interpretative bias was controlled during coding and assigning themes to the data through continuous self-critique. The researcher reflexively reminded himself to interpret the text based on what the text actually presented to prevent personal bias. Furthermore, the honest and transparent disclosure was utilized. The researcher revealed his sociocultural background in this study to contextualize his positioning. This openness allows readers to thoughtfully audit the researcher's interpretations and trust the trustworthiness of the analytical themes. However, this method is acknowledged as a limitation of this study due to the absence of a second coder.

4. Results

The journalists presented the discourse on Thailand's Halal industry using the classical rhetorical strategies of persuasion by Aristotle (1994), particular sub-strategies of the rhetorical appeals by Higgins and Walker (2012), and other scholars. The analysis can be presented in four aspects – the overview of rhetorical distribution, ethos in the construction of the Halal industry, logos in the construction of the Halal industry, and pathos and affective positioning.

4.1 The Overview of Rhetorical Distribution

This section supports the quantitative findings. The distribution is presented in percentages of the selected articles. From the 70 articles, 59 texts employed the ethos strategy, accounting for 84.29 percent. Interestingly, the logos strategy was the most frequent, appearing in 64 texts, or 91.43 %. Finally, the pathos was found in only 27 texts, accounting for 38.57 %. However, it carried the highest number of sub-strategies (12), encompassing figurative language and rhetorical styles.

4.2 Ethos in the Construction of Halal Industry

The journalists used seven sub-strategies of the ethos appeal to establish the credibility of Thailand's Halal industry according to the framework.

4.2.1 Similitude

The Halal industry in Thailand is compared to that in its neighbor, Malaysia, and the global Muslim customers, using the comparative forms or linguistic triggers – *getting better*, *get cheaper*, *more than*, and *very small compared*. This is evident below.

Extract 1

I can see progress in our ties is moving ahead. Things are getting better in terms of bilateral economic relations between Malaysia and Thailand... "The business sector is slowing down, opening opportunities to invest as costs get cheaper. And petroleum is, of course, cheaper than in Thailand". (BKKP8, 14-03-2016, p.3, Main, HFSC&HL)

Regarding Extract 1, as Malaysia has more advancements in the Halal industry, the Thai government points out this matter. These highlighted comparative forms are evident in that Thailand's Halal industry has progressed.

4.2.2 Ingratiation

This sub-strategy enriches the reliability of Thailand's Halal industry. The journalists expressed this rhetorical style to appease Muslim countries as the major customers of the Halal industry.

Extract 2

"The Saudis will be one of the most important and largest markets in the Middle East, especially for halal products." With a population of 36.5 million, Saudi Arabia has the highest level of food imports among the countries



of the Gulf Cooperation Council....In the Middle East, Saudi Arabia will be the largest importer of chicken from Thailand. (BKPP31, 29-03-2022, p.1, Business, HFSC&HL)

The highlighted expressions are repeated to give recognition to Saudi Arabia and other Gulf countries with high buying power. The Thai government seems to appease these countries to increase the potential of the Halal industry in Thailand.

Other countries mentioned are Malaysia, Brunei, the ASEAN community, and the East Asian countries (Japan and China). This is illustrated in the expressions "It includes a plan for a "Food Innopolis", a hub for halal food research and production, which would appeal to the wider Southeast Asian region. The hub will be connected to other research and production hubs along the Thailand-Malaysia-Singapore corridor, as well as in China, Japan and Indonesia" (BKPP52). Additionally, the Thai government appeases local and foreign Muslim tourists to enjoy Halal tourism in the Kingdom through "Halal Route helps Muslim tourists" (BKPP70).

4.2.3 Deference

The journalists applied particular expressions of deference to establish the credibility of the Halal industry which are, for instance, "received a warm welcome from buyers in Europe" (BKPP9) and "...the Muslim market which are a perfect fit for Thailand" (BKPP19), reflecting respectfulness.

4.2.4 Expertise

The journalists frequently used the expertise sub-strategy to establish the credibility of Thailand's Halal industry, especially regarding creditable positions as well as reliable organizations and companies. Governmentally, there are *Thai Prime Minister, Deputy, Chula Ratchamontri (Sheikhul Islam of Thailand or Chief of the Muslim in Thailand), CICOT secretary-general, and the permanent secretary of the Industry Ministry*. Internationally, there are *the crown prince of Perlis, Malaysia, and the Malaysian ambassador to Thailand*, for instance. These persons actively drive the working of the Halal industry in Thailand. The journalists also pointed out other creditable organizations and companies as shown in the following extract:

Extract 3

A variety of halal food from popular eateries are presented during "The Mall Lifestore Bangkapi Halalicious", Held in collaboration with the Thai Muslim Trade Association (TMTA) and Muslim Thai Post, the grandiose halal festival. (BKPP68, 05-08-2024, p.2, Life, HT)

The highlighted famous organizers support the Halal industry in Thailand. Moreover, others are chairman of the famous frozen seafood company "Pacific Fish Processing Co (PFP)", a halal product fair, and the Thailand Halal Assembly, among others.

4.2.5 Self-Criticism: This sub-strategy is found in the following extract:

Extract 4

"The delegation, which will be in Saudi Arabia until Wednesday, will take part in several bilateral meetings.... a follow up to Prime Minister Prayut Chan-o-cha's visit earlier in the year, which saw the two countries restore diplomatic ties after a long suspension". (BKPP35, 16-05-2022, p.1, Main, HFSC&HL)

This represents the past mistake between Thailand and Saudi Arabia. The phrase 'a long suspension' shows the two countries' self-criticism. The previous failure can lead to the restored cooperation for the Halal industry in Thailand.

4.2.6 Inclination to Succeed

This sub-strategy is observed in particular expressions the journalists used as powerful language patterns to contribute to the achievement of Thailand's Halal industry in the international market, for instance, *"tourism business opportunities are widening, with more tourists, including Muslims", "well-positioned", "Thailand's leading exports to*



the UAE," "will soon gain popularity", "has long championed", "has made significant progress", "will reach more than two billion Muslims around the world", "are set to flourish", and "tangible achievements which will further increase trade and investments".

4.2.7 Consistency

It is found in the expressions, "the fourth discussion with the private sector in the hospitality industry after the first three forums", "has been working with", "since its founding in 1993", "continues to grow", and "will continue to develop". These statements reflect the progressive and continual actions of the Halal industry in Thailand.

4.3. Logos in the Construction of Halal Industry

The discourse of Thailand's Halal industry is constructed through the use of six-sub strategies of the logos strategy.

4.3.1 Claims

In this study, the journalists outstandingly used claims. They are illustrated below.

4.3.1.1 Claims of fact

They are found in different ways. In line with past-present-future assertions, there are "He said several countries had developed their own standards for halal food, industrial products and services" (BKKP1), "The government wants Thailand to become a major exporter of halal food within the next five years," Mrs Atchaka said" (BKKP3), and "According to Ms Rudklao, the initiatives will be driven through three key measures..." (BKKP61). For historical actions, the journalist wrote "Mr Natthanon said Thailand placed an emphasis on promoting Halal meats — notably beef, goat, lamb and poultry — as long ago as 1997" (BKKP34). In light of making predictions, the following example is given:

Extract 5

The Industry Ministry has a five-year plan (2016-20) to develop the halal food industry, aiming to make Thailand one of the world's top five exporters of such products. The government expects Thai food exports to rise by 7% year-on-year to 1.07 trillion baht this year, driven by the global economic recovery. (BKKP21, 12-04-2018, p.8, Business, HFSC&HL)

The journalist used the forms 'aiming to' and 'expects' to support the factual claim of the Halal food industry. They present predictions. This claim is also quantifiable because of the provided numerical evidence.

4.3.1.2 Claims of value

They are seen in the expressions: "Mr Baharden says the Islamic travel market is one of the world's fastest growing thanks the growth of cheap flights and booming Muslim middle classes" (BKKP17) and "Saudi Arabia is Thailand's second-largest market in the Middle East after Turkey" (BKKP29). That is, the superlative forms 'fastest' and 'largest' are clearly used.

4.3.1.3 Claims of policy

They are found in the expression "Therefore, Thai entrepreneurs should elevate their halal product development, especially food, which Thailand is renowned for worldwide" (BKKP69) due to the use of the form 'should'. Another illustration is given below.

Extract 6

Nithiwat Gijsriurai, deputy hospital director at Bangkok Hospital, said that Arab countries, whose governments provide full healthcare coverage to their nationals, faced a serious shortage of healthcare personnel including doctors, nurses and other clinical personnel. "What Arabic patients are looking for in addition to halal food



and prayer rooms are a high standard of medical care, Thai hospitality services, easy access, cultural understanding, and Arabic-speaking medical teams," said Dr Nithiwat. "I would also recommend that Thai hospital operators provide them with value-for-money services and accountability." (BKKP5, 31-08-2015, p.1, *Asia Focus*, Nareerat Wiriyapong, HFSC&HL)

The highlighted expressions represent the claims of value. The journalist first presented the negative aspect of the fact regarding Arab countries and then shifted to the positive side of Halal (medical) tourism in Thailand.

4.3.2 Argumentation

It is found in the way the journalists argued for some issues regarding the Halal industry. The journalists provided the following expressions of argumentation: "However, there is no database of halal products or services, including restaurants, hotels and spas to facilitate travel for Muslim visitors in Thailand..." (BKKP4), "Muslim travellers were attracted by Thai hospitality, lifestyles and facilities available even though the country is not a Muslim nation like Malaysia and Indonesia" (BKKP5), and ""Despite the change in location for the halal estate, investors remain concerned about security, so we think it is also safer for us to run a smaller one," Mr Tatiya said" (BKKP13). Further, the verb 'think' is used to show the strong position of opinion. Through these expressions, the journalists performed their argumentative acts regarding Thailand's Halal industry.

4.3.3 Logic

The findings appear in *Fiqh (Islamic law or Sharia)*, especially regarding 'Halal', which Muslims recognize as anything regarded as permissible or lawful, whereas 'Haram' concerns forbidden or punishable entities (Qadri, 2024). For instance, the expressions "The halal food business requires investors who can strictly comply with the Koran" (BKKP13) and "Pol Maj Gen Surin said none of the provincial Islamic committees has ever certified pork products" (BKKP14) highlight the Qur'an (Koran) as the source of Halal and Islamic principle and the forbidden meat for Muslims. This example aligns with the assertion by Derigs and Marzban (2008) that "Shariah clearly defines a number of aspects which are not permissible for Muslims, such as the consumption of alcohol and pork," (p.287). Another illustration is given below.

Extract 7

Mr Kavinthorn said halal products don't have to be produced by Muslim people. The term halal means "approved by God", which requires that they be made according to strict regulations. Of the 140 halal businesses in Chiang Mai, only seven are owned by Muslims." (BKKP7, 13-03-2016, p.6, *Spectrum*, Chaiyot Yongcharoenchai, HFI)

Extract 7 provides useful information about Halal products. It is logically related to Islamic Jurisprudence that can be realized by the Thai entrepreneur to establish the Halal food industry.

4.3.4 Warrants

This sub-strategy was used by the journalists in the following expressions: "the country's halal testing centre ... and the number of halal certified products" (BKKP17), "Everything has already been halal-certified..." (BKKP50), and "...meeting the highest safety standards... is halal-certified" (BKKP62). They represent 'Halal-certified' values to support their warrants of local products from Thailand that would be exported to the Muslim markets. Another vital instance is shown in the following extract:

Extract 8

Both sides have agreed to expand the Halal food market with each other, which will provide Thailand with additional opportunities to export Halal-certified chicken, said Mr Srettha. (BKKP55, 11-10-2023, p.1, *Main*, HFSC&HL)

The journalist used 'additional opportunities' for Halal products from Thailand in exporting to the Muslim market as inferences of the expected outcome. This can support the warrant of Halal food supplies.



4.3.5 Justification

This sub-strategy is found in the expression, "Thailand is attractive to Muslim travellers because of its multicultural atmosphere and wide selection of Muslim-friendly amenities and halal dining options, he said" (BKKP66), for example. Another remarkable instance is illustrated below.

Extract 9

Supporting factors for the surge of Thai canned tuna exports this year are lower costs for raw tuna, growing demand for halal food and geopolitical risks, which have led to higher product stocks, according to TPSO. (BKKP65, 01-07-2024, p.4, Main, HFSC&HL)

The highlighted present participial phrase and adjective clause represent the justification of local and international standardization of Halal food of Thailand, contributing to the achievement of this industry in the country.

4.3.6 Data-evidence-examples

This sub-strategy supports claims regarding Thailand's Halal industry through numerical data, historical evidence, and examples. This was mostly used by the journalists to support their statements. Some examples are presented as follows:

4.3.6.1 Numerical data

They appear in percentages, ranking numbers, and total amounts regarding the Halal industry. They are related to products, natural resources, producers, organizers, restaurants, buyers, workers, global Muslim consumers and tourists, budgets, income, profits, weights, provinces, and countries, for instance, "In 2022, exports of halal food were valued at 213 billion baht, gaining a 2.7% share in the world market. Some 78% of the exports are natural halal food, with the remainder food that requires halal certification" (BKKP59). This reinforces the quantitative data of specific information that can be solid evidence to indicate the growth and achievement of the Halal industry in Thailand.

4.3.6.2 Historical evidence

It appears in a narrative information regarding Muslims as found in the following illustration:

Extract 10

The first Muslims arrived in Chiang Mai from China's Yunnan province in the mid 19th century,... In the 1850s new Muslim arrivals came from Pakistan and Bangladesh,.. In the early 1900s the Lanna king granted land to local Muslims to establish communities along the banks of the Ping river. (BKKP7, 13-03-2016, p.6, Spectrum, Chaityot Yongcharoenchai, HFI)

This historical data depicts a multicultural society of Muslims in Chiang Mai. The journalist provided this information to corroborate a proposed establishment of the Halal food industrial estate and the claim that Muslims in this province has a long history.

4.3.6.2 Examples

The journalists provided detailed information to substantiate their claims about Thailand's Halal industry. They employed particular language patterns, "such as, for example, including, like, and Em dash (—)", for instance, "Mr Athuek said the results of the four discussions showed that Muslim tourists preferred Muslim-friendly destinations such as Bangkok, Chiang Mai and Krabi. They also prefer hotels and restaurants that have halal food and other facilities catering to their needs, like prayer rooms" (BKKP43).

Besides, the journalist used specific details to sustain a claim of Halal logistics with the conjunction 'and', for instance, "Thai dried fruits, processed rice items, canned tuna and drinks are popular in Malaysia, Mr Yongvut said" (BKKP21).



4.4 Pathos and Affective Positioning

The journalists constructed the discourse of Thailand's Halal industry through the use of 12 sub-strategies regarding the pathos strategy and affective positioning.

4.4.1 Metaphor

Classical and conceptual metaphors are observed in this study.

Extract 11

"Thainess" would be a magnet to attract more visitors from Muslim countries, she added. (BKPP4, 27-08-2015, p.2, *Life*, HT)

Extract 11 represents a classical metaphor. The term 'a magnet' is used for comparison for Halal tourism. 'Thainess' or Thai cultural style of living that includes food cultures, and Thai habitual features are compared as the main factor that can attract Muslim tourists. Other instances of the classical metaphor also rely on magnets – "The 242-room Al Meroz Hotel in Ramkhamhaeng Soi 5 is envisioned as a new tourism magnet (BKPP9) and their province will continue to be a strong magnet for Muslim visitors for years to come" (BKPP15).

Extract 12

As Thailand has quickly learned, there's gold at the end of the halal rainbow. (BKPP17, 26-03-2017, p.11, *Spectrum*, HT)

This structural metaphor is complex. The source domain is 'gold' or the successful outcome of Halal business while the target domain is 'the end of the Halal rainbow' that implies the spectrum of the Halal business opportunity which is far to reach. Moreover, other instances of this metaphor are "The ministry is pushing Thailand's deep South as a hub for halal food" (BKPP21) and "Joint push to spur Middle Eastern market" (BKPP 36).

Extract 13

"Thailand was ahead of the curve," says Fazal Baharden, founder of the Singapore-based Crescent Rating, which rates which countries are most welcoming to Muslim travellers. (BKPP17, 26-03-2017, p.11, *Spectrum*, HT)

This orientational metaphor shows the word 'ahead' conveys space; 'ahead of the curve' means modern and highly developed. As a Muslim-minority nation, Thailand is a developing country that is highly capable of attracting Muslim tourists worldwide. In this regard, Thailand is a source domain while 'ahead of the curve' is a target domain.

Extract 14

In terms of market positioning, catering to a specific clientele means being among the few in the segment and enjoying a larger slice of the pie. (BKPP15, 25-02-2017, p.12, *Main*, HT)

For this ontological metaphor, 'slice of the pie' (profit) is a target domain while market positioning is a source domain in Halal marketing.

Strikingly, the expression "Govt cooks up 'Halal corridor' (BKPP50) conveys both ontological and structural metaphors. The form 'cooks up' conveys a structural metaphor of ideas for planning the Halal industry, but 'Halal corridor' encompasses an ontological metaphor of a trade zone for such planning.

4.4.2 Identification through cultural references

The journalist presented the Halal industry using cultures of Muslim and local people in Thailand as grounds. The expression "the traditional Lanna way of life" (BKPP7) is used to preserve the very culture of Chiang Mai people. This expression is contrary to Muslim and local identities of the entrepreneur who wants to establish a Halal agricultural industrial estate in Chiang Mai. Additionally, the journalist used the form "Thai-Muslim culture" that can be linked to "a Nasheed capella" (BKPP68) or the Islamic vocal music which is permitted. These expressions are important for characterizing a cultural medium for Halal tourism in which an Arabic word is hybridized.



4.4.3 Emotive words

They are the sub-strategy the journalists used to persuade the reader to delve into the discourse of the Halal industry. For positive emotions towards the Halal industry, there are some expressions – *believes, help, a mindful heart, vividly, embracing Islam, sprang a surprise, to lure more Muslim tourists, willingness, and peace of mind*. However, there are some negative expressions – *rumours, a hidden agenda, a loss, a prejudice against, the worst case scenario, and complained*.

4.4.4 Imagery

This sub-strategy is manifested in the following examples:

Extract 15

Ministry eyes export boost to Saudi Arabia (BKPP30, 13-02-2022, p.3, Main, HFSC&HL)

Extract 16

"Women want to look beautiful. I feel confident and refreshed with make-up and moisturiser" "I did not know that Celine at that time. I wanted a product which sounded like my daughter's name, Zeereen" "I feel awkward while hosting and talking to a camera alone" (BKPP37, 21-06-2022, p.1, Life, HC&HF)

Regarding Extracts 15-16, the journalists employed visual, auditory, and kinesthetic imagery to present Thailand's Halal food logistics and Halal cosmetics. In terms of visualization, it is evident in the use of colors and descriptive words of places, clothes, and humans. For the auditory imagery, the journalist used 'sounded like'. For the kinesthetic imagery, there are remarkable words and phrases – *eyes* as well as *hosting and talking*.

Additionally, the journalist described Halal food using visible details colorfully and vividly. Halal food can be presented in a variety of nationalities from the East to the West – "Brother's Kitchen, a Hong Kong style Islam-Chinese restaurant" and "At Home Delicious Halal Cuisine presents premium dishes such as beef Wellington, pot pie and timber ring" (BKPP68). This is supported by the words of tastes that prove deliciousness.

4.4.5 Symbolism

In this study, the phrases "*green zone for forest and agriculture*" and "*Doi Lo's green zone*" (BKPP7) symbolize the evergreen and fertilized area in Chiang Mai that is suitable for establishing the Halal food industry. Secondly, a "white zone" symbolizes 'housing and businesses'. Next, *purple status* represents an allowable place for building small-to-medium-size factories. Another instance is shown below.

Extract 17

Charoen Pokphand Foods (CPF) has exported chicken products to Saudi Arabia for the first time since 2004, after getting the green light from Saudi food and drug authorities. (BKPP 31, 29-03-2022, p.1, Business, HFSC&HL)

'The green light' shows 'permission' in that if the import of Halal food from Thailand into Saudi Arabia is permitted, this can be guaranteed into other Gulf countries. Thus, colors signify key elements the journalist used for conveying linguistic symbolism.

4.4.6 Simile

This sub-strategy is found in the expression "I didn't understand, or appreciate much, the value of Ramadan then. But I was proud of the few half days fasting I had achieved. It felt as though I was receiving an Olympic gold medal — the non-Muslim kids couldn't possibly have accomplished what I had done" (BKPP11). The form 'as though' indicates the use of 'simile' in this context. The speaker compared her achievement of fasting with the expression "I was receiving an Olympic gold medal". This speaker started to fast when she was a kid who faced difficulty in fasting, indicating the success of fasting as winning the Olympic gold medal.



4.4.7 Juxtaposition

This rhetorical style is evident in the following extract:

Extract 18

Buddhist Thailand hunts halal gold some outsiders might be surprised to see an overwhelmingly Buddhist nation embrace halal. (*BKKP17, 26-03-2017, p.11, Spectrum, HT*)

The terms 'Buddhist' and 'Halal' are juxtaposed. The former refers to Thailand as a Buddhist-major country that economically underscores the Halal industry while the latter belongs to Muslim culture. This rhetorical style is not used to shock. This is quite surprising as shown in the text because Muslims in Thailand are the minority. However, the term 'Halal' here implies the global Halal industry that can be developed in Thailand for Muslim consumers worldwide.

4.4.8 Oxymoron

This sub-strategy is observed in the following example:

Extract 19

Panel blasts 'halal' pork logo

The committee's move follows an outcry by Muslim customers who saw a shared photo of a pork product mislabeled as "halal", permissible for consumption by Muslims. (*BKKP14, 06-10-2016, p.4, Main, HCA*)

The term 'halal pork' indicates the use of oxymoron. It is impossible for pork to be halal certified or permissible for Muslim consumers according to the Islamic principles. This self-contradictory expression creates only a mistake in the Halal certifying process. Thus, the word 'pork' by its nature does not fit into the Halal or permissible food items for Muslims.

4.4.9 Personification

Through this sub-strategy, non-human entities are created to have human actions to reinforce the Halal industry in Thailand, for example, "Buddhist Thailand is chasing halal gold" (BKKP17), "Thailand is eyeing a substantial increase in exports to Saudi Arabia" (BKKP30), and "the country is attracting more Muslim tourists" (BKKP60). In these expressions, 'Thailand' is personified through human actions by the journalists to play roles in driving the work of the Halal industry.

4.4.10 Hyperbole

Using this sub-strategy, the journalist expressed "CPF hails *historic* Saudi chicken export" (BKKP31) to convey a serious function in which Thailand and Saudi Arabia have restored their diplomatic relations in their history. Consequently, Halal food and logistics from Thailand can be pointed out by the leading company 'CPF'.

4.4.11 Rhetorical questions

The journalist raised the question, namely "Can the minister's policy drive Thailand to be among the top halal-friendly destinations? That remains to be seen" (BKKP4) to provoke the reader's emotion towards the Halal industry in Thailand. This does not require an exact reply; the reader is asked to think whether the Thai government's policy can contribute to Thailand's Halal tourism.

4.4.12 Rhetoric of prejudice

This sub-strategy requires a specific explanation in addition to its coding framework. This notion is used by Pasini (2017) to present debates among a group of philosophers, linguists, historians, political scientists, and media experts. Prejudice refers to a positive or negative value judged by a member of society in a situation (Gadamer 2004), as cited in (Pasini, 2017). It also involves a political bias. The politician's prejudicial rhetoric can be evident



"in its impacts on the attitudes of the constructed ingroup (who 'we' are) towards the constructed outgroup (who 'they' are)" (Shayegh *et al.*, 2024, p. 858). For instance, "a Gallup poll revealed that Americans' attitudes towards immigration were more negative after (vs. before) Trump's campaign announcement speech" (Flores, 2018), as cited in (Shayegh *et al.*, 2024, p.858). Further, this notion also concerns the views of (Ruisch & Ferguson 2022), as cited in (Shayegh *et al.*, 2024) who state that the vital factor increasing prejudice is social norm shifts; stronger expressions of prejudice are normalized by prejudicial rhetoric. This can be seen in the way people interpret their discrimination experience. For instance, the notion of Islamophobia provides negative effect on Muslims' sense of national belonging as it is perceived in that broader attitudes are more reflected than localized actions (Kunst *et al.*, 2012) as cited in Shayegh *et al.*, 2024). In the present study, rhetoric of prejudice is observed in the following extract:

Extract 20

"We have been living together peacefully for more than 720 years under the rich and strong Lanna heritage," said a senior monk "The establishment of the halal industrial estate will have a negative effect on the traditional lifestyle, customs and local environment. It's a big loss for the spiritual and cultural identity of Lanna."

"I don't want our peaceful Buddhist town turned into a violent war zone like the Deep South," said one villager, Yai. "I have nothing against Muslims, but none of us want any outsiders to come in and change our way of life."

Kamolsit Rojthanapiwat, Chiang Mai district chief and president of the local village headmen's group, is one of those strongly opposed to the industrial estate. "We have come to an agreement that we won't let the halal industrial project happen in any area of Chiang Mai," he told Spectrum. "I don't see any benefit that will occur to us. The employment of locals won't be possible since halal businesses won't hire people who are not Muslim."

Kamnan Daeng from Doi Lo district was reluctant to speak about the conflict, saying it had now died down, but expressed concern about potential pollution problems if a mega industrial estate project was built in the area. "Differences in beliefs might lead to conflict between people," he said.

Nonetheless, Mr Wittaya is dismayed by the discrimination on display regarding the halal industrial estate in Doi Lo. "I'm not upset that they oppose the halal industrial project," he said. "That has nothing to do with me or my business. But I am more upset with the fact that Doi Lo people see Muslims as outsiders and violent people." (BKKP7, 13-03-2016, p.6, Spectrum, HFI).

This example evidently shows the rhetoric of religious prejudice according to Kunst *et al.*, (2012) and Pasini (2017), and Shayegh *et al.* (2024). The proposed establishment of the Halal industrial estate in Chiang Mai was not successful because of the Islamophobia factor perceived by the locals. Indeed, this prejudice is conveyed through three boundaries – the journalist, the researcher, and the social actors. The journalist did not necessarily hold this prejudice but, as a communicator, employed specific rhetorical elements that reinforced the social actors' prejudicial attitudes. The expression of the prejudice "a negative effect on the traditional lifestyle, customs and local environment. It's a big loss for the spiritual and cultural identity of Lanna" uttered by the social actor 'the senior monk' mirrors the use of symbolism. Here, the researcher who attempted to interpret such statement without any prejudice views that 'Lanna' symbolizes non-Muslim culture in this context whereas 'Halal industry' symbolizes Islamic culture. The researcher clarified the text by adapting the views of Kunst *et al.*, (2012), Pasini (2017), and Shayegh *et al.* (2024) to suggest that those statements create language and religious discrimination. The phrases 'we', 'none of us' and 'our way of life' represent Buddhist locals. Meanwhile, 'any outsiders' is representative of Muslims; this phrase aligns with the statements expressed by the Muslim social actor (Mr. Wittaya) "I'm not upset that they oppose the halal industrial project," and "That has nothing to do with me or my business. But I am more upset with the fact that Doi Lo people see Muslims as outsiders and violent people." Further, the journalist employed the expression of the Buddhist social actor, Kamolsit Rojthanapiwat: "The employment of locals won't be possible since halal businesses won't hire people who are not Muslim" and that of Kamnan Daeng: "Differences in beliefs might lead to conflict between people". This may critically reflect the prejudice of relevant authorities towards the Halal industry and Muslims, remaining unaware of the actual facts about this industry.

Overall, the journalists seemed to employ the logos and ethos strategies rather than the pathos, according to their frequency. Qualitatively, all the three major strategies extensively provide in-depth aspects of rhetorical



elements to persuade the readers to understand the phenomenon of Thailand's Halal industry. Remarkably, the pathos carries the most sub-strategies because they embody emotional effects of rhetoric of persuasion.

5. Discussion

The discussion of the results delves into three aspects – the significant features, the related studies, and the integrated framework. First of all, the three rhetorical strategies are noteworthy. Among the sub-strategies of the ethos, it seems that 'expertise' is the most salient. This sub-strategy is significant in that it reinforces the credibility of Thailand's Halal industry. The journalists constructed the discourse by referring to a range of important organizations and key authorities in the field that advocate this industry. Notably, the logos is the most frequently used by the journalists because the discourse of Thailand's Halal industry requires a wide range of reasoning sub-strategies to provide solid ground for persuading the readers. The most salient ones are 'data-evidence-examples' and 'claims'. The former provides obviously quantitative information while the latter is more complicated as it encompasses facts, values, and policy. Next, the pathos strategy is present but less dominant in light of numerical frequency. This is caused by the nature of news articles which are descriptive and expository; the pathos serves more literary texts. However, the present instances of the pathos provide the most frequent sub-strategies in detail. All these strategies show that the journalists manifested their ideology in substantiating this industry. The Halal industry can be a vital brand for building the nation's economy even though Muslim is a minority in the country; Thailand's Halal products and services in all sections can be globally accepted because of the Thainess identity and their compliance with Halal standards. Thus, such rhetorical strategies represent how internationally-oriented English patterns are used in the newspaper to market Thailand's Halal industry to an international readership.

Moreover, the findings of the ethos, logos, and pathos strategies are supported by some related works. In light of the ethos, the present study highlights the remarkable use of deference through the expression "Thai operators who want to do halal food businesses must be sure their products are of high quality and *in line with halal standards and qualifications*" (BKPP40). This conveys the conformity to Thai Halal standards that must be recognized by all entrepreneurs, acknowledging the trust in the Halal industry in Thailand. This seems to yield what Higgins and Walker (2012) rhetorically analyzed social and environmental reports "The early parts of the report draw heavily on the persuasive technique of deference to assert the company's credibility for talking about corporate responsibility" (p.200) because they rely on the trustworthiness of the organizations. Further, the use of self-criticism regarding the Halal industry is raised in the *Bangkok Post*, namely "The delegation, which will be in *Saudi Arabia* a follow up to Prime Minister Prayut Chan-o-cha's visit earlier in the year, which *saw the two countries restore diplomatic ties after a long suspension*," (BKPP35). This is similar to "...the implicitly confesses to a form of collective guilt with other financial institutions for the community "scepticism, suspicion and distrust of banks"" in the social and environmental reports (Higgins & Walker, 2012, p.200). That is, both expressions highlight the previous oversight that should be admitted and resolved. In line with the logos, the *Bangkok Post* journalist presented factual claims of the Halal industry using quantifiable evidence through "The government expects Thai food exports to rise by *7% year-on-year to 1.07 trillion* baht this year, driven by the global economic recovery" (BKPP21). This corresponds to what Nkoala (2021) found when analyzing rhetoric of persuasion in televised news reports on economics in South Africa that displays a change in quantifiable data of share prices, service costs, and measures of investment confidence such as the gold's price increased up to 1.5 percent due to global features. These claims are similarly grounded in numbers and percentages. Moreover, the use of statistic information for persuading the Halal industry through "Thailand ranks *13th* among the world's halal producers at an estimated value of \$5 billion," (BKPP1) can be linked to the facts, figures, and statistic data used by the editorial writer of the *Daily Graphic* newspaper in Ghana to support arguments regarding corruption, namely "Ghana had a score of 43 out of 100 and ranked 73rd out of the 180 countries" (Wornyo, 2023, p. 6). Although the topics are different, the logos in Thai and Ghanaian contexts are substantiated by numerical evidence. For the pathos, the metaphorical expression "Thailand was ahead of the curve," (BKPP17) in this study can be linked to that taken from a Halal tourism brochure in Thailand "*the region is gateway* to Laos, Cambodia, and Vietnam. Even though there are few Thai Muslim living here, the Halal food restaurants can be found in the main city of some province: Khon Kaen," (Izzah, 2018, p. 47). These two metaphors are based on the progressive Halal tourism in Thailand and the use of the copula *be*. Additionally, the use of the emotive language for convincing the matter of the Halal industry relies on positive and negative feelings. For instance, the expression "...there should be a hotel where Muslim people can *enjoy* staying at," (BKPP15) in this study can be connected to the sentence in the



Daily Graphic newspaper in Ghana "We are happy that the sector minister has plans to deal with such recalcitrant publishers" (Wornyo, 2023, p.7). The highlighted words positively evoke the readers' emotions.

In terms of the integrated framework, the results are discussed with the notions of Islamic English, World Englishes in global commerce, and Thai English. Indeed, certain examples that serve as evidence of the three notions were selected from the findings by the researcher, who deliberately considered their implications.

Firstly, the results signify Islamic English to an extent. All the rhetorical strategies of persuasion are based on the contents of the five categories of the global Halal industry (Qadri, 2024), so they serve as topics in socio-cultural and socio-economic matters of Islam. In light of text types, the findings of the pathos, logos, and ethos are written in descriptive, argumentative, and enumerative (expertise) styles respectively (Jassem, 2013). Moreover, the inclusion of Arabic texts with translation, transliteration, and interpretation (Jassem, 2013) is partially found. An example from the logic sub-strategy (logos), "The term *tayyib* means good, pure and uncontaminated. Shariah scholars and operators in the halal industry are taking a renewed interest in the concept of *tayyib*. The concept of halal covers not only sharia Islamic religious law, but also hygiene, sanitation and aspects of food safety" (BKKP60) shows the mixing of Arabic words as transliterated, translated, and interpreted according to Islamic principles. Further, the findings align with Sultana's (2025) Islam and World Englishes. English is used as a linguistic vehicle in contact with Arabic, so it meets World Englishes. The term 'Halal' has been found in the three rhetorical strategies of persuasion. Next, innovative uses of World Englishes are apparent in the following: (i) symbolic elements, especially the symbolism sub-strategy (pathos), (ii) bilingual creativity through the mixing of Arabic in English texts in the logic sub-strategy (logos), and (iii) Islamization of English in all three strategies in which the 'Halal industry' is the central theme while the main focus of Islamic logic is raised by the logos appeal.

Secondly, Van Horn's (2009) World Englishes in global commerce is observed in this study. The notion of business people and corporations is evident in the expertise sub-strategy (ethos), namely "*Manit Damkul* decided there was more to halal tourism than meets the eyes and launched Krabi Front Bay Resort where he is *the managing director*, besides being the owner" (BKKP15) and "*Global companies such as BRF, Nestlé and Nike* have continuously invested in and developed diverse products to meet the needs of the halal market" (BKKP69). Later, the term 'business function' is found in the expressions of marketing analysis "...tourism business opportunities are widening, with more tourists, including Muslims" (BKKP15) (the inclination to succeed of the ethos) and "The government wants Thailand to become a major exporter of halal food within the next five years," Mrs Atchaka said" (BKKP3) (factual claims of logos). Next, the concept of 'business activities' is evident in the expressions "the fourth discussion with the private sector in the hospitality industry after the first three forums" (BKKP43) (the consistency sub-strategy of ethos) and "...the initiatives will be driven through three key measures..." (BKKP61) (a factual claim of logos). In terms of 'business culture', there are "The halal food business requires investors who can strictly comply with the Koran" (BKKP13) (the logic sub-strategy of logos) in which the Koran (Qur'an) is used as a core value of Halal food business and "...the Muslim market which are a perfect fit for Thailand" (BKKP19) (deference of ethos) in which 'a perfect fit' is a cultural alignment. Then, 'profession identity' is apparent in the expression "...Held in collaboration with *the Thai Muslim Trade Association (TMTA)*..." (BKKP68) (the expertise sub-strategy of ethos). This business organization implies 'Thai' as a national identity, 'Muslim' indicates a cultural/religious identity, and 'Trade Association' represents professional identity. Additionally, context of situation and context of culture in global commerce of Halal industry are found in the expressions of ingratiation (ethos) "It includes a plan for a "*Food Innopolis*", a hub for halal food research and production, which would appeal to the wider *Southeast Asian region*..." (BKKP52) and "*Halal Route helps Muslim tourists*" (BKKP70). Here, the global Halal economy is situationally and culturally contextualized in Thailand and the ASEAN community. Overall, the results of rhetoric of persuasion mirror their use of Englishes in global commerce and business.

Finally, Thai English literary styles (Bennui & Hashim, 2014) based on Kachru (1987) are adapted to interpret this study. *Nativization of context* is apparent in the way the journalists used Thai economic, historical, political, and religious contexts for thematically presenting the Halal industry, especially from the logos strategy. For instance, the expression "In 2022, exports of halal food were valued at 213 billion *baht*, gaining a 2.7% share in the world market. Some 78% of the exports are natural halal food, with the remainder food that requires halal certification" (BKKP59) shows the use of a Thai English word of currency 'baht' as the economic setting indicating Halal food exporting. Next, the expression "The first Muslims arrived in Chiang Mai from China's Yunnan province in the mid 19th century,



In the 1850s new Muslim arrivals came from Pakistan and Bangladesh,..” (BKBP7) asserts that Thai Muslims become locals of Chiang Mai as historically contextualized for the key agent in establishing a Halal food real estate. Additionally, the journalist expressed “Pol Maj Gen Surin said none of the provincial Islamic committees has ever certified pork products” (BKBP14) that displays a political and religious issue of forbidden meats in the Thai setting as contextualized for persuading the audience’s understanding of the Islamic principle of Halal food. In light of *nativization of rhetorical strategies*, the journalists employed figurative language in the pathos strategy – metaphor, identification through cultural references, symbolism, simile, juxtaposition, oxymoron, personification, and hyperbole – to depict Thai Muslim identities of the Halal industry. They did not translate the expressions from Thai into English as did Thai English literary writers. Instead, they strategically applied literary stylistic elements that sense Thai socio-cultural and socio-economic elements and Thai Muslim ways of life to form non-literary stylistic innovations in order to present Thailand’s Halal industry. Overall, the findings align with the integrated frameworks.

6. Conclusion

This study highlights that the classical rhetorical strategies of persuasion – ethos, logos, and pathos – are the powerful stylistic vehicles the *Bangkok Post* journalists used to convince the readers to give recognition to Thailand’s Halal industry. The trustworthiness of this industry is manifested through the way the journalists utilized several sub-strategies of ethos to advocate the rhetoric of authority. Moreover, the logical elements supporting this industry are apparent within different sub-strategies of rationality constructed by the journalists. Additionally, the emotional qualities substantiating the Halal discourse are evinced through the journalists’ ability to create figurative and rhetorical styles. Therefore, this contributes to empirical studies on the rhetoric of the Halal economy in Thailand.

The journalists’ application of various rhetorical sub-strategies to construct the discourse of Thailand’s Halal industry can reflect World Englishes within an Islamic context of the Thai and global economy through the following indicators: Islamic English, stylistic innovations, nativization of English in Islamic context, global economy of World Englishes, and a Thai Muslim identity in English. This implication underscores the interdisciplinary significance of this industry.

This study primarily contributes to the positioning of rhetorical studies within newspaper discourse regarding Thailand’s Halal industry. Moreover, this significant contribution is complemented by other disciplines, including World Englishes, stylistics, discourse analysis, Islamic English, Thai English, and the Halal economy in order to construct its integrated framework.

Additionally, the core rhetorical patterns of persuasion presented within the discourse of Thailand’s Halal industry provides a profound contribution to English studies and media discourse studies. The rhetoric of the Halal economy through media discourse represents a novel trend within the field of Applied English Linguistics. Moreover, the Thai case is significantly comparable with research on Muslim-minority media environments. The Thai government prioritizes the global Halal industry due to its potential for vast national income from Muslim consumers worldwide. In this positioning, Thai Muslims play a role in establishing this industry to help boost the nation’s economy.

The rhetoric of Thailand’s Halal industry is a new topic in English studies. It should be further studied in a wider perspective in many other spoken texts such as conference, seminars, and social media platforms to consider more various audiences. Future researchers may apply other theories such as critical discourse analysis and genre analysis which are more relevant. This would help the textual significance of this global economic tendency to fulfil linguistic scholarship of rhetoric and economics.

However, this study has certain limitations. Only a single newspaper was used for the analysis, which narrows the focus of the textual and rhetorical representation of Thailand’s Halal industry and limits the scope of inference, specifically regarding the media representation of these particular samples; nevertheless, the results offer worthwhile insights into the potential of Thailand’s Halal industry. Aside from this, the absence of a corpus analysis means a lack of a macro-level perspective on the rhetorical study of this industry. Yet, this textual study is fruitful in that it suggests that the *Bangkok Post’s* discourse rhetorically constructs Thailand as credible, progressive, and commercially ready within Halal-related narratives.



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Yes

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