Content Analysis of Islamic Educational Values in the Movie of Battle of Empires Fetih 1453

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Abstract

Muhammad Al-Fatih (1432-1481) is one of prominent Islamic figures who is famous for his phenomenal bravery in conquering Constantinople in 1453 AD. The history of the conquest could be read in various Islamic history books. The epic story is even filmed through the movie of Battle of Empires Fetih 1453. The movie undoubtedly brings positive vibes for its Islamic educational values. Thus, this article is aimed at exploring of any possible Islamic educational values attached in the movie. The exploration is conducted through qualitative method of content analysis approach. The data was collected was one of movie scene of Battle of Empires Fetih 1453. All data were then analyzed using the Miles and Huberman technique with the stages of collecting, reducing and analyzing data and drawing conclusions. It is finally found that there are fourten Islamic educational values in the movie; six Islamic educational values related to Aqidah, three values related to worshipping (Ibadah) aspects and five values related to Akhlak. This findings is expected to give any ideas of new Islamic learning resources; movies. Besides, it is also ecouraged that the values in the movie could be another inspiration for the forthcoming Islamic generation as a young Islamic generation.

INTRODUCTION

Education has a very important role in the context and scope of a nation's life, education plays a role in ensuring the continuity and development of the nation's life because from and with education all aspects of human life can be enlightened (Akhmad, 2020; Idris & ZA, 2017). The birth of the National Education System Law (Sisdiknas) in 2003 in Indonesia mandated that education from Indonesian people who are intelligent and have personality or character so it is hoped that a generation of Indonesian people will be born who are intelligent and have character (Mukhid, 2016). The definition of education according to Ahmad Tafsir consists of two meanings, namely first, education is personal development in all aspects, with the explanation that what is meant by personal development is that which includes education by oneself, education by the environment, and education by other people (teachers) as well as all aspects which includes body, mind, and heart, secondly, education is various efforts made by someone (educator) towards someone (student) to achieve maximum positive development (Awaliyah & Nurzaman, 2018; Ansari, 2022; Lestari et al., 2022).

In the Law of the Republic of Indonesia concerning the National Education System of 2003, National Education aims to develop the potential of students to become human beings who have faith and devotion to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent and become citizens. Democratic and responsible (Agusti et al., 2018; Khoiriyati et al., 2021; Murniyetti et al., 2016). Meanwhile, in Islam, the aim of education in Islam, citing the opinion of Imam Al-Ghazali, is that education has the first goal, human perfection whose peak is close to Allah, and secondly, human perfection whose peak is happiness in this world and the hereafter (Engkizar et al., 2021; Kasmar et al., 2019; Wafi, 2017). In line with Imam Al-Ghazali's opinion, there are the words of the Prophet SAW narrated by Imam Ahmad, who explains the purpose of seeking knowledge:

It means*: "Whoever wants the world, then he should master knowledge. Whoever wants the hereafter should master knowledge, and whoever wants both (the world and the afterlife) should master knowledge" (HR. Ahmad). (Izzan & Saehudin, 2016).*

Islamic education also aims to create humans as caliphs on Earth, who can manage and maintain this Earth. This is explained in the Qur'an, in surah Al-Baqarah verse 30, which reads:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Meaning*: "Remember when your Lord said to the Angels: "Indeed I want to make a caliph on the face of the earth." They said: "Why do you want to make (caliph) on the earth someone who will cause damage to it and shed blood, while We are always praising You and sanctifying You?" God said: "Indeed I know what you do not know." (QS. Al-Baqarah verse 30).*

According to Musthafa Al-Ghulaiyani, Islamic education is about instilling noble morals in a child's soul as he grows up and watering him

with guidance and advice, so that morals become one of the abilities that penetrates his soul which will then produce fruit in the form of virtue, goodness and love of work for usefulness (Nurwadjah, 2021). In Islam, educational values are obtained from two sources, namely the Qur'an and the Hadith of the Prophet Muhammad SAW, which can be used as guidance to form people who are faithful, devout, knowledgeable, and have noble character (Nor & Malim, 2014; Darmadi, 2018; Dwi & Mukhamad Murdiono, 2020).

A pleasant learning process can be implemented if the teacher has strategies, learning methods, and an attractive infrastructure for learning (Aini et al., 2019; Ferri et al., 2020; Andriyani & Suniasih, 2021; Saleem et al., 2022). In the learning process, several important components support success in achieving educational goals, namely the existence of educators (teachers), the existence of students (students), the existence of learning objectives, the existence of structured learning materials, the existence of teaching methods and the existence of learning media (Livingstone, 2012; Moore, 2018; Iivari et al., 2020; Febriani, et al., 2022). One component that plays a very significant role in achieving goals is learning media (Amani et al., 2021). Media can be interpreted as an intermediary or messenger from the sender of the message to the recipient of the message, therefore, media is used by an educator to facilitate the delivery of learning material to students, students easily understand learning material and convey information quickly and effectively and help teachers enrich students' insight (Nurrita, 2018; Setyawan & Arumsari, 2019; Febriani, et al., 2022). The positive impact of using media in the learning process is that it provides learning motivation, and critical thinking skills, processes information more quickly, and improves students' learning outcomes (Nur, 2019; Wahyuni et al., 2018).

Learning media includes tools that are physically used to convey the content of learning material, in the form of books, e-books, blogs, novels, tapes, recorders, cassettes, videos, cameras, video recorders, slide films, photos, images, graphics, television and computers (Supriyono, 2018; Widiani et al., 2018; Ansori, 2022). Learning media in the form of films is a storage of stories or narratives in the form of audio-visuals that can present a story in a complete and structured manner (Putra, 2017; Oktivianto et al., 2018). The use of learning media in the form of films can help educators and students establish more lively communication and interactions so that the desired learning messages can be achieved better (Nafi'in et al., 2017). One film that contains educational values that can be used as a learning medium is the film Battle of Empires Fetih 1453 which was produced in Turkey (Carney, 2014; Tüzün & Sen, 2014). This film tells the story of the conquest of the city of Constantinople led by Sultan Muhammad Al-Fatih, a 20-year-old young man who is very inspiring (Bagaskara, 2018).

LITERATURE REVIEW

The word educational values consists of two words, namely values and education. The word value in English is value and in Latin, it is valere which means useful, capable, will, powerful, applicable, and strong. In the large Indonesian dictionary, values are defined as important qualities or things that are useful for humans (Amalia & Lubis, 2021; Widodo, 2018). According to Sidi Gazalba, value is something abstract, it is ideal, value is not a concrete object, nor a fact, not only a matter of right and wrong that requires empirical proof but also an appreciation of what is desired and not desired (Hasanah et al., 2016; Tsoraya et al., 2022). Values can help someone to identify whether behavior is good or not, permissible or not, wrong or right so that it can become a guide in behaving in social life as an individual and social being (Imelda, 2018).

The word education in English is education, which means the act or process of creating to obtain knowledge (Rieckmann, 2012; Biesta, 2015). Education is a system that is implemented in an integrated manner to achieve stated goals to improve the quality of human life in all aspects of life (Rohman & Hairudin, 2018). Education is the process of changing the attitudes and behavior of a person or group of people to mature humans through teaching and training efforts (Engkizar et al., 2018; Setiawan & Kurniawanto, 2016). Education Law no. 20 of 2003, explains that education aims to develop abilities (potential) and form a dignified national character and civilization to educate the life of the nation, and aims to develop the potential of students to become human beings who believe in God Almighty, have a noble character, are healthy, capable, creative, independent and become democratic and responsible citizens (Pawitasari et al., 2015; Surawardi, 2017).

Islamic education is an act, process, or effort carried out to build, educate, direct, teach, train, supervise, and nurture students to develop their potential through Islamic values so that actions, actions, decisions, and approaches to all kinds of knowledge per Islamic teachings (Ahmad & Tambak, 2018; Sholeh, 2018). In the Al-Qur'an and Sunnah, there are teachings about education that are comprehensively used as a foundation or reference in the formation of individuals (students) to become believers, noble, and civilized through the implementation of education (Mustofa et al., 2017; Nafi'in et al., 2017). Omar Muhammad al-Thoumy al-Syaibany formulated the foundation of Islamic education, namely the Qur'an and Hadith as the basic foundation to achieve the desired goal, to study these two main sources, the help of various methods and approaches such as qiyas, ijma', ijtihad, and interpretation is needed (Muvid, 2020; Sarker et al., 2020). The method of education according to Imam Al-Ghazali in principle begins with memorization and understanding, then continues with conviction and justification, after that the enforcement of arguments and evidence that support the strengthening of aqidah.

The purpose of Islamic education is in line with the purpose of Allah SWT creating humans, namely to serve him (Maulidiyah & Muyasaroh, 2021; Haryanto, 2022; Mulyadi, 2022). Devotion to Allah SWT is the realization of faith which is manifested in deeds (charity) to reach the level

of a devout person by His side. According to Abd. Fatah Jalal, the aim of Islamic education is for humans to worship only Allah SWT (Rohman & Hairudin, 2018). According to Ibnu Sina, the aim of education must be directed at developing all of a person's potential towards physical, intellectual, and character development, apart from that the aim of education must also be directed at efforts to prepare a person to be able to live in society and do work by their talents, readiness, and tendencies (Mustafa & Mohd Nor, 2018; Yasmansyah et al., 2021; Muwaffaq, 2022). The potential they have, so that they act and make decisions according to the values in the teachings of the Islamic religion (Raharjo, 2010; Rasyid, 2019). Meanwhile, according to Imam Al-Ghazali, the goal of education is divided into two, namely the long-term goal is to lead to the realization of religious and moral goals with an emphasis on gaining virtue and devotion to Allah and the short term is the achievement of a human profession according to their talents and abilities (Arifin, 2019; Nurohman, 2020).

The film comes from the word cinematographic which comes from the words cinema which means movement and *tho/phytos* which means light (Kartika, 2017). A film is a series of moving images that form a story, known as a movie or video (Smith et al., 2012; Deleuze, 2020). Film as an audio-visual media consists of pieces of images that are then combined into a complete unit that can capture socio-cultural reality, and with film, it can convey the messages contained therein in the form of audio-visual media (Alfathoni & Manesah, 2020). Documentary films are films that do not create an event, but record events that happened. Documentary film media is expected to help students in the learning process, especially historical material.

One of the historical films that contains Islamic educational values is the film Battle of Empires Fetih 1453, which is a film with a historical background of the struggle led by Sultan Muhammad Al-Fatih, a young man who was able to conquer Byzantium (Eastern Rome) with its capital Constantinople (Priatna et al., 2021). This film tells the story of the great war between the Ottoman Turkish Empire and the Byzantine or Eastern Roman Empire which ended with victory by the Ottoman Turkish troops led by Sultan Muhammad Al-Fatih (Ar, 2015; Bagaskara, 2018; Philippides, 2020; Putra & Karali, 2022).

The film Battle of Empires 1453 was produced in 2009, completed in 2011, directed by Faruk Aksoy, and broadcast on February 16 2012 in thirteen countries, namely Turkey, United Arab Emirates, Egypt, Kazakhstan, Ajmerbaizan, England, United States, France, Germany, Georgia, Russia and Macedonia (Rulianto & Dokopati, 2020). This film has a duration of 2 hours 35 minutes 59 seconds, with the main actor being Devrim Evin as Sultan Muhammad Al-Fatih, and other supporting actors namely Ibrahim Celikkol as Ulubatli Hasan and Recep Aktug as Constantine XI (Bagaskara, 2018). This film tells the story of the struggle of one of the Islamic figures, namely Muhammad Al-Fatih, in conquering the city of Constantinople, which was the most advanced city at that time and a city that had three layers of giant walls that were the most sturdy at that time and were even founded in 324 AD, and yet there were no who

was able to conquer the city of Constantinople which was between the continents of Asia and Europe (Brockett, 2014).

Muhammad Al-Fatih's real name is Muhammad II bin Murad bin Muhammad bin Bayazid better known as Sultan Muhammad Al-Fatih or Sultan Mehmed II, who was born in Edrine on March 29, 1432. He is the 7th sultan in the Uthman family tree and the fourth son of Sultan Murad II who ruled for approximately 30 years and succeeded in bringing goodness and glory to the Muslims. The titles Abdul Khairat and Al-Fatih, which means conqueror, were given to him as a result of his success in liberating the city of Constantinople (Shuhari et al., 2019; Faizah, 2021; Scott, 2021). Muhammad Al-Fatih was appointed leader of the Ottoman state after the death of his father on 16 Muharram 855 H (18 February 1461 AD) when he was 19 years old at that time (Ridwan & Bakhtiar, 2020). It is said that, while waiting for the birth of Sultan Mehmed II, Sultan Murad II, who was his father, calmed himself by reading the Qur'an and the birth of Sultan Mehmed II when his reading came to Surah Al-Fath, namely a surah which contains Allah's promises of victory for the Muslims. As the last son, Mehmed was not expected by anyone to become a sultan to succeed his father (Duducu, 2018; Ramadoni, 2022).

Since childhood, Muhammad Al-Fatih was known as someone who diligently studied religious knowledge from leading scholars at that time (Sarkowi, 2016). When he was 2 years old, his father sent him and his eldest brother, Ahmed, to Amasya, a city where they studied government as a sultanate family. However, while in Amasya, Ahmed died suddenly. So when Mehmed II was 6 years old, he was appointed governor of Amasya after the death of his first brother. After 2 years leading Amasya City, Mehmed II swapped places with his second older brother, Ali, to lead Manisa City. Another misfortune occurred in the city of Amasya, namely Ali was killed by Roman Byzantine agents. The events that befell his family made Sultan Murad II place his hopes on his last child, Mehmed II. Sultan Murad II ordered Mehmed II to return to Edrine to receive special education from the best scholars of his time (Palabıyık, 2018; Yıldız, 2019; Rulianto & Dokopati, 2020). Various disciplines are studied related to the Qur'an, Fiqh Science, Bayan Science, and several other sciences such as Language, Astronomy, Mathematics, Chemistry, Physics, and Military War Engineering. Sultan Murad II's goal in providing the best ulama for his child was to prepare his child to become his successor as a leader (Burak, 2013).

Sultan Murad II assigned the great scholars of his time to educate Muhammad Al-Fatih, namely Shaykh Ahmad Al-Kurani, a learned scholar as well as a jurist and expert with various virtues according to Imam Suyuti and Shaykh Aaq Syamsuddin is a scholar whose lineage is connected with Abu Bakar Ash- Shiddiq and a person whose knowledge is not limited to one field like most scholars of his time (Rahmatullah, 2022). Under the teaching of Sheikh Al-Kurani, Mehmed II began to absorb the verses of the Qur'an and memorized them at the age of 8. And under the teaching of Shaykh Aaq Syamsuddin, his metal as a conqueror was formed. Shaikh Aaq Syamsuddin educates not only with the knowledge he has

mastered but also tells about the ahlu bisyarah who liberated Constantinople and told the Prophet SAW in establishing Islam, as well as implanting his head in Mehmed II. Shaikh Aaq Syamsuddin also recounted the heroism of companions such as Umar bin Khattab, Khalid bin Walid, Abu Ubaidah bin Al-Ayubbi, Utsman I and others (Duducu, 2018).

The belief that Mehmed II was the conqueror of Constantinople, which was instilled by the Shaikhs that he was the person referred to in the hadith of the Prophet who conquered Constantinople, motivated him and became a big influence for him that he could conquer Constantinople. Because of his strong motivation, at the age of 17, Mehmed II already mastered various languages, namely Turkish, Persian, Arabic, French, Greek, Serbian, Hebrew, and Latin. Apart from language skills, he also had knowledge of History, Geography, Poetry and Poetry and expertise in war so he became the talk of the community (Wei, 2014; El-Ustadzi, 2017). Sultan Murad II ruled from 1421-1451 and died due to illness, then his throne passed to Mehmed II from 1451-1481 at the age of 19. After the appointment of Mehmed II as sultan, he began to carry out his plan to realize the Bisyarah Rasulullah SAW which became the main inspiration in his life, namely conquering Constantinople so that in 1453 Sultan Muhammad Al-Fatih succeeded in defeating the Byzantines and conquering Constantinople (Isa & Sidek, 2014; Jamsari et al., 2014; Putra & Karali, 2022).

Constantinople is the largest and richest city in the world in the last Roman empire which is seen as one of the most important cities in the world, which was founded in 330 AD by the Byzantine Emperor, Constantine I (Kusuma & Ayundasari, 2021). The location of Constantinople is very strategic, namely being on the main trade routes of the Aegen Sea and the Black Sea. The city of Constantinople is surrounded by sea waters, namely the Bosphorus Strait, the Sea of Marmara, and the Golden Horn which is protected by a giant chain so that it can control the inflow of ships heading towards it. In this city, some walls surround the land from the edge of the Sea of Marmara coast to the Golden Horn which consists of three layers, so they are difficult to destroy between these walls, some lighthouses are radiating, which are guarded by soldiers. Many military attempts to break through the wall have been carried out, but have not been successful, including eleven previous Islamic attempts (Hashim, 2014; Speckhard & Yayla, 2015).

There have been several studies examining the film Battle of Empires Fetih 1453, but no one has examined this film in terms of Islamic educational values. Several studies on the film Battle of Empires Fetih 1453 are: first, research by Adi Dharma Bagaskara. 2018. Muhammad Al-Fatih's Political Strategy in the Film Battle of Empires Fetih 1453 in Conquering the City of Constantinople (Semiotics of Roland Barthes). Lampung State University. The research method is descriptive-qualitative, and the theory used in the research is Roland Barthes' semiotics by describes the meaning of denotation, connotation, and myth in scenes. The second research was construction of the Meaning of Youth in Sultan Al-Fatih's Leadership in the Film Battle of Empires Fetih 1453 (John Fiske's Semiotic Analysis)

(Priatna et al., 2021). Bina Sarana Informatics University, Jakarta. The research methodology is qualitative research in the form of an approach from research, process, hypothesis, going into the field, data analysis, and data conclusions.

METHODS

This research uses qualitative research methods with a content analysis approach. According to Adel et al., (2016); Triyono & Marhuda, (2020); Islamoğlu et al., (2022); Putri et al., (2022) type of content analysis approach in qualitative research can be used as a way to carry out studies using text, book data sources, or analysis of video texts and other types of data. The object of this research is the film Battle of Empires Fetih 1453, directed by Faruk Aksoy with a duration of 02.35.59 (two hours, thirty-five minutes, fifty-nine seconds). This research focuses on scenes related to the values of Islamic education carried out by Sultan Muhammad Al-Fatih in the film Battle of Empires Fetih 1453. To record the research results, the researcher used a table containing the scene duration, story description, Islamic values contained, and the scene section.

After the data has been collected in full, the analysis process is carried out by selecting themes that follow the objectives and needs of the research data. Thematic analysis is one of the analytical techniques that researchers can use to analyze research results (Clarke & Braun, 2018). The entire thematic analysis process above was carried out using the Miles and Huberman technique with stages of data collection, reduction, and analysis as well as conclusion (Nisa et al., 2021; Rasdiany et al., 2022).

RESULT AND DISCUSSION

Based on the author's findings regarding the values of Islamic education in the content of the film Battle of Empires 1453, these findings were carried out through three stages of analysis, namely viewing the film repeatedly, conducting analysis as well as making a synthesis based on Islamic education theory and concluding the findings thematically. Overall, the analysis findings outline the fact that there are fourteen values of Islamic education. The fourteen values are divided into six values related to aspects of the Aqidah (doing for the sake of Allah, trusting in trust, believing in Allah's promises, always remembering Allah, optimism, and never giving up attitude) (Obid & Demikha, 2012; Astuti et al., 2020; Rohmiyatun & Muslimin, 2020). Three values are related to aspects of worship (not leaving congregational prayers under any circumstances, reading the Qur'an regularly and always). The next five values are related to the Moral aspect (being fair, loyal to friends, respecting teachers, being kind to everyone, and being wise).

Fourteen values of Islamic education in the content of the film Battle of Empires 1453 as the findings of this research will be described through four dimensions of results, namely, the minute duration of the film being analyzed, the story description, the values contained, and the film scenes which are screenshots from the video of the film in question such as in the following table:

Table: 1. Aspects of Faith

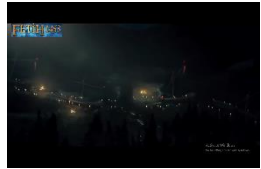| No.	Duration	Story Description	Mark	Scene
1.	01:41:05	When the diggers were trapped, they chose to die by saying the words of monotheism and takbir, because they were fighting in the way of Allah and believed in promises.	Do it for Allah	
2.	01:51:10	It has been 30 days since the Sultan and his troops tried to break into the city walls of Constantinople but failed, the Sultan received offers from the enemy but the Sultan continued the war and trusted completely in Allah.	Rely on	
3.	01:53:56	The Sultan's troops uttered the sentence of monotheism when they were about to be killed by the Byzantine troops.	Confident in God's promise	
4.	01:57:00	For 40 days the Sultan and his troops had tried to penetrate the fortifications of the city of Constantinople but had not been successful. Makes the Sultan think about strategies while praying to Allah.	Always remember Allah	
5.	02:03:00	The Sultan's teacher was present to show the tomb and tell Abu Ayyub's story about conquering Constantinople, making Sultan Muhammad Al-Fatih more optimistic about conquering Constantinople.	Optimistic Attitude	

| 6. | 02:05:00 | The Sultan ordered his troops to move 70 ships over Gelata Hill to pass through the large chain made by the Byzantines. | The attitude of not giving up | |

Table: 2. Aspects of Worship

No.	Duration	Story Description	Islamic Values	Scene
1.	00:03:15	Before Sultan Muhammad Al-Fatih was born, his father read the Qur'an, namely surah Al-Fath, which means victory	Regularly read the Qur'an	
2.	00:59:25	The team made Mariam by praying and hoping to God that their work would be made easier and they would be given victory	Always pray	
3.	02:11:57	On Tuesday, May 29, 1453, Sultan Muhammad Al-Fatih led his troops to perform prayers	Do not leave congregational prayers under any circumstances	

Table: 3. Moral aspects

No.	Duration	Story Description	Islamic Values	Scene
1.	00:18:57	The Sultan said that the government is not to show off power but to protect the people.	Being fair	

2.	01:59:34	Hasan is the Sultan's friend who tries to clear the minds of the believers.	Loyal to friends	
3.	02:01:18	The sultan greatly respected his teacher, who was there to confirm the news and advise the sultan.	Respect the teacher	
4.	02:26:50	The victory achieved by Sultan Muhammad Al-Fatih and his troops still made the sultan behave well towards his enemies.	Do good to anyone	
5.	02:28:24	The Sultan did not take any rights and freed the Byzantine population inside Hagia Sopia.	Wise	

The greatness and glory of the Ottoman Turks under the leadership of Sultan Muhammad Al-Fatih became the greatest sultanate of its time which is told in the film Battle of Empires Fetih 1453. The Ottoman Turkish sultanate is depicted as being comparable to the great countries of today, such as America, China, Russia, and India (Azmi, 2018; Huda et al., 2019; Nurdin, 2022). The research carried out by researchers, results of research on the values of Islamic education are presented in the film Battle of Empires Fetih 1453 which has a duration of 2 hours 35 minutes 59 seconds and has fourteen educational values consisting of three aspects, namely aspects of faith, morals, and worship. The explanation of the fourteen values of Islamic education in the research results is explained as follows:

Aspects of Faith include first doing for Allah, with a duration of 01:41:05 showing the high level of faith of Sultan Muhammad Al-Fatih's troops, who started something and ended something to get the pleasure of Allah SWT even though their lives were at stake, this proves that Sultan Muhammad Al -Fatih made the conquest of the city of Constantinople solely for Allah by the Bisyarah of the Prophet. The two put their trust in each other, duration 01:51:10 Sultan Muhammad Al-Fatih, who felt hopeless, could not tear down the wall after many of his troops were

injured, but his words always remembered Allah and believed in Allah's promises, so that when the attitude of resignation emerged within him, Allah made all his affairs easy and increased his enthusiasm to conquer the city of Constantinople. The third is confidence in Allah's promise, at the duration of 01:53:56 the troops of Sultan Muhammad Al-Fatih who are being held captive by the enemy are about to be killed, the troops are not afraid of the enemy and utter the sentence of monotheism when they are about to be killed by the enemy, which indicates that the troops of Sultan Muhammad Al-Fatih were confident in Allah's promise that those who strive in the way of Allah, Allah will reward them with heaven (Mohamed et al., 2013; Meirison, 2020).

Fourth, always remember Allah, the duration 01:57:00 shows Sultan Muhammad Al-Fatih's attitude in facing problems, when for 40 days Sultan Muhammad Al-Fatih and his troops tried to tear down the wall but were unsuccessful, Sultan Muhammad Al-Fatih's attitude was always remember Allah and do dhikr while evaluating the shortcomings of the strategy being implemented (Isa & Sidek, 2014; Huda et al., 2019; Nurdin, 2022). The five optimistic attitudes are accompanied by tawakal, at duration 02:03:00 Sultan Muhammad Al-Fatih's optimistic attitude towards conquering the city of Constantinople becomes stronger when his teacher comes to ask about news and give him advice. Even though he and his troops had been fighting for more than a month, his optimistic and confident attitude remained strong. The six attitudes of never giving up are accompanied by tawakal, with a duration of 02:05:00 showing the never giving up attitude of Sultan Muhammad Al-Fatih and his troops to conquer Constantinople by moving 70 ships overland over the hill. This was done because the enemy had put a very large chain on the sea route so that the Sultan's ships and his troops could not pass through the sea route, making the Sultan and his troops move their ships by land and reach the enemy's weak point.

Aspects of Worship include the first routine of reading the Al-Quran, at duration 00:03:15 shows Sultan Murad II reading the Qur'an when his wife gave birth to their 3rd son, namely Sultan Mehmed II or Sultan Muhammad Al-Fatih, reading the Al-Qur'an as a form of always remembering Allah and remembering Allah makes the soul calm so that reading the Qur'an can calm the soul. Secondly, always pray, at the duration of 00:59:25 when the troops of Sultan Muhammad Al-Fatih were about to make a large cannon for war, the troops started their work by praying to Allah for ease and also victory, because Allah is Almighty to grant my request. Him and prayer is a form of communication between a servant and his Lord. Thirdly, do not leave congregational prayers under any circumstances, 02:11:57 before starting the war, Sultan Muhammad Al-Fatih and his troops prayed in a congregation led by Sultan Muhammad Al-Fatih because prayer is a form of obedience of a servant to his God, so God loves and protects His servants.

Moral aspects include firstly being fair, at duration 00:18:57 Sultan Muhammad Al-Fatih who is discussing with his advisors the goals the Sultan wants to achieve for the interests, welfare, and protection of the

future of his people, without thinking about his interests, shows that Sultan is fair towards his people regardless of position and power. The two are loyal to their friends, 01:59:34 The duration tells that hypocrites began to appear who vilified Sultan Muhammad Al-Fatih, the hypocrites provoked the troops not to continue the war because they thought that Sultan Muhammad Al-Fatih could not lead well, Hasan, as Sultan's right-hand man and friend, was very angry when he heard people speak ill of the Sultan, so he killed the hypocrites and convinced the troops that the Sultan was capable of leading in war, such was the attitude of friendship.

Third, respecting teachers, at duration 02:01:18 When Sultan Muhammad Al-Fatih's teacher visited him, the Sultan was very polite, respected, and listened to his teacher's advice, because all the knowledge he acquired was taught by his teacher, so Sultan Muhammad Al-Fatih treated his teacher very well. Fourth, do good to anyone, at duration 02:26:50 When Sultan Muhammad Al-Fatih succeeded in capturing Constantinople, Sultan attitude towards his enemies showed a good attitude, by giving his enemies the freedom to carry out the beliefs they held and not forcing or being rude to his enemies. Fifth, wise, at duration 02:28:24 Sultan Muhammad Al-Fatih's wise attitude after conquering Constantinople towards his people living in Constantinople by giving freedom and not taking away the rights of his people, so that his people respected him.

As explained by the researcher above, Islamic education is an act, process, or effort carried out to foster, educate, direct, teach, train, supervise, and care for students so that they can develop their potential following Islamic values, so that actions, actions, decisions and approaches to all types of knowledge by Islamic teachings (Muvid, 2020; Putra, 2017). The Islamic education given by Sultan Muhammad Al-Fatih's parents and teachers made Sultan Muhammad Al-Fatih a young man who obeyed Allah and succeeded in conquering Constantinople. Then the story of Sultan Muhammad Al-Fatih was told in the film Battle of Empires Fetih 1453 which has Islamic educational values.

CONCLUSION

The film Battle of Empires Fetih 1453 is a film with a historical background of the struggle led by Sultan Muhammad Al-Fatih to conquer the city of Constantinople. This film tells the story of the great war between the Ottoman Turkish Empire and the Byzantine or Eastern Roman Empire which ended with victory by the Ottoman Turkish troops led by Sultan Muhammad Al-Fatih. This film contains fourteen Islamic values which are divided into three aspects, namely Aqidah Aspects, Worship Aspects, and Moral Aspects. This film has a positive impact on viewers because it contains Islamic values which can provide motivation, fighting spirit, and trust in Allah for all desires that are to be achieved.

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