

REPRESENTATION OF ISLAMIC MORALITY IN THE COMIC AL**FATIH 1453****Nila Alfa Fauziyah¹ and Imam Maksum²**

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Abstrack: Morality is a crucial issue to be studied in the current era of globalization. Therefore, the researcher chose the comic Al Fatih 1453 as research material because it can be used as an example of learning, especially for children who are in the learning process to practice Islamic moral values in the form of mah easy morals in everyday life as well as to introduce the figure of Muhammad Al Fatih. Therefore, this study examines: (1) How are the meanings of signs, objects, and interpretants conveyed in the comic Al Fatih 1453? (2) What Islamic morality is contained in the comic Al Fatih 1453? To describe the two problems, the researcher uses a qualitative approach and the type of research used in this research is the type of Media Text Analysis research with Charles Sanders Peirce's semiotic analysis model. The results of this study indicate that (1) the delivery of the sign (representamen), object, and interpretation of meaning (interpretant) contained in the comic Al Fatih 1453 can be seen through visual illustrations (pictures) and text (writing) which will be used as research data. Then it will be described using Charles Sanders Peirce's semiotic analysis model. (2) The morality of Islam contained in the comic Al Fatih 1453 is a maheasy character, that is, a commendable character. Maheasy morals are morals that reflect the teachings of the Prophet Muhammad, in the form of asceticism, endeavor, friendship, gratitude, and prayer.

Keywords: Comic Representation, Islamic Morality, Semiotics Charles Sanders Peirce.

Abstrak: Moralitas menjadi persoalan krusial untuk dikaji di era globalisasi saat ini. Oleh karena itu, peneliti memilih komik Al Fatih 1453 sebagai bahan penelitian karena dapat dijadikan contoh pembelajaran khususnya bagi anak-anak yang sedang dalam proses pembelajaran untuk mengamalkan nilai moralitas islam berupa akhlak mahmudah dalam kehidupan sehari-hari sekaligus untuk mengenalkan sosok Muhammad Al Fatih. Oleh karena itu, penelitian ini mengkaji: (1) Bagaimana penyampaian makna tanda, objek, dan interpretant dalam komik Al Fatih 1453? (2) Moralitas islam apa saja yang terdapat dalam komik Al Fatih 1453? Untuk mendeskripsikan kedua persoalan itu, sehingga peneliti menggunakan pendekatan kualitatif dan jenis penelitian yang digunakan dalam penelitian ini adalah jenis penelitian Analisis Teks Media dengan model analisis semiotik Charles Sanders Peirce. Hasil penelitian ini menunjukkan bahwa (1) Penyampaian tanda (representamen), objek, dan penafsiran makna (interpretant) yang terdapat dalam komik Al Fatih 1453 dapat dilihat melalui ilustrasi visual (gambar) dan teks (tulisan) yang akan dijadikan sebagai data penelitian. Kemudian akan diuraikan menggunakan model analisis semiotika Charles Sanders Peirce. (2) Moralitas islam yang terdapat dalam komik Al Fatih 1453 ialah akhlak mahmudah yaitu akhlak yang terpuji. Akhlak mahmudah merupakan akhlak yang mencerminkan ajaran Rasulullah SAW, berupa sikap zuhud, ikhtiar, silaturahmi, syukur, dan do'a.

Kata kunci: Representasi Komik, Moralitas Islam, Semiotika Charles Sanders Peirce

A. Introduction

The representation of Islamic morality is an important study, with one's morals being able to distinguish between the changes and doubts of the times. Some young people with higher education levels, but in fact also fall into crime, have marked changes in educational institutions that are considered less than optimal. Likewise, with the increasing number of cases of corruption that are detrimental to the state, which are actually carried out by elected people. They are people who have experienced long learning, but also experienced changes in character with various desire fulfillment efforts. This is actually a new finding in contemporary times. Therefore, talking about morals is talking about the complexities that exist in life without ever reaching a limit.¹

This moral problem cannot be separated from a fertile religious life if it is supported by solid faith and noble character. Therefore, religious teachings contain high moral values that regulate people's lives and are a way of life in all their actions. If the behavior shown is in accordance with applicable norms, then the behavior is considered good and accepted. On the other hand, if the behavior is not appropriate or contrary to the prevailing norms, then the behavior is considered bad and rejected.²

Currently, the presence of comics has become one of the communication media that plays a role as a means of providing information and education contained in it. The presence of comics as an entertainment medium is currently developing into other message media, such as promotional advertisements, educational media, and other delivery media that provide a new atmosphere in conveying a message. The development of animated films which is currently very fast cannot be separated from the role of popular comics in the past. Many films with fantasy themes bring comic stories to the big screen and are presented with today's technology and become very interesting entertainment and are eagerly awaited by the wider community. Phenomena like this show that comics have begun to be accepted and even awaited by the wider community.³

The selection of the Al Fatih 1453 comic by Felix Y Siau in collaboration with Myodauz by researchers as research material because it can be used as an example of learning, especially for children who are in the learning process to practice Islamic moral values in the form of mahdalam morals in everyday life as well as to introduce the character of Islam. Muhammad Al Fatih. The uniqueness of this comic book is the drawing style for children which contains Al Fatih's childhood in studying. Another uniqueness is that this comic is continued and is still the first edition, automatically there will be further editions. Then from Ustadz Felix himself, he hopes that the publication of this comic book can be a reference for parents as positive reading material for their children.

Based on the author's description of the background, the problem formulations proposed in this study are: (1) How is the meaning of signs, objects, and interpretants conveyed in the comic Al Fatih 1453? (2) What Islamic morality is contained in the comic Al Fatih 1453?

Based on the thoughts of the researcher and the problems above, the objectives of this study are: (1) To find out and understand the meaning contained in the comic Al Fatih 1453 in the form of signs, objects, and interpretants. (2) To know and understand what Islamic morality is contained in the comic Al Fatih 1453.

B. Theoretical Review

1. Representasi Moralitas

Representation is the production of meaning through language (written, spoken or picture symbols and signs). With it one can express thoughts, concepts and ideas about

¹ Hidayat, Arif. "Pembelajaran Moral Islami." *Tadrîs Volume 9 Nomor 1 Juni 2014* 9 (2014), 37

² Lukman. "Moralitas dalam Perspektif Fazlur Rahman." *Skripsi*, 2017, 34

³ Soedarso, Nick. "Karya Sastra Bergambar." *HUMANIORA Vol.6 No.4 Oktober 2015: 496-506* 6 (2015), 498

something. According to Stuart Hall, representation is the act of presenting or presenting something, either a person, event or object through something other than itself, usually in the form of a sign or symbol. This representation is not necessarily real but also refers to the world of fantasy, fantasy and abstract ideas.⁴

Islamic morality is the process of conveying meaning about Islamic morals where it is expected to be the way of truth to improve the social life of mankind. The fruit of moral knowledge is the kindness of the heart and all members of the body when in this world and success in achieving a noble degree in the hereafter. In the book it contains moral concepts which are the result of his thoughts which aim to be broadcast to the wider community with the intention of being a provision in life so that they are able to have Maheasy character.⁵

2. Mahmudah Morals

Commendable morality is a translation of the Arabic expression *mahmudah morals*, *Maheasy* is a *maf'ul* form of the word *hamida* which means "to be praised". Commendable morals are also called *karimah* (noble morals) or *mukarim alakhlaq al-munjiyat* (saving morals). Forms of *madhmumah* morals can be related to Allah SWT Rasulullah SAW himself, his family, society, and the natural surroundings.⁶ Good morals (*mahmudah*) include: (1) *Zuhud*; (2) *Gratitude*; (3) *Effort*; (4) *Prayer*; (5) *Silatullah*

3. Comics in Semiotic Perspective

Comics are narratives that are told using a series of images arranged in the form of horizontal lines, ribbons, or rectangles, called panels, and are read like spoken text from left to right.⁷ Semiotics comes from the Greek, namely *semeion* which means sign. Semiotics is defined as a branch of science that deals with signs, starting from the sign system, and the processes that apply to the use of signs at the end of the 18th century.⁸ Semiotics is a science that studies a wide range of objects, events, all cultures as signs. Semiotics aims to find out the meanings contained in a sign or interpret the meaning so that it is known how someone conveys a message to the communicant or message recipient (in this case it can be in the form of signs or symbols) even on certain ideological values and concepts. culture which is the realm of thought of the people in which the symbol is created.

According to Sobur, "Humans through signs can communicate with each other". The focus of semiotics is to examine and look for signs in discourse and to explain the meaning of these signs and look for their relationship with the characteristics of the sign to get the meaning of its significance. Sobur stated that, "Semiotics is a science or method of analysis to study signs".

Charles Sander Peirce (1839-1914) is known as one of the American philosophers who is also known as a logician with his understanding of humans and reasoning (exact science). The logic that is rooted in humans when thinking involves signs as human beliefs. For him, synonymous with logic makes him say that humans think in signs, which are also elements of

⁴ Kristiyanti, Reni. "Representasi Pesan Moral dalam Film "Dari Gea untuk Bapak"." *Analisis Semiotik Charles Sanders Peirce*, 2019, 11

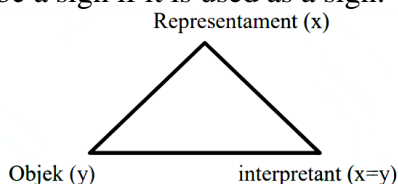
⁵ Kurniasari, Ali Mustofa dan Fitria Ika. "Konsep Akhlak Mahmudah dan Madzmumah Perspektif Hafidz Hasan Al- Mas'udi Dalam Kitab Taysir Al-Khallaq." *Vol.2, No.1 Maret* , 2020, 52

⁶ Kurniasari, Ali Mustofa dan Fitria Ika. "Konsep Akhlak Mahmudah dan Madzmumah Perspektif Hafidz Hasan Al- Mas'udi Dalam Kitab Taysir Al-Khallaq." *Vol.2, No.1 Maret* , 2020, 66

⁷ Jayussarah, Alvionita. "Analisis Semiotika Pesan Akhlak dalam Komik Esq for Kids Akulah Sang Pemenang." *Skripsi*, 2014, 35

⁸ Ambarini AS, M.Hum. Nazia Maharani Umaya, M.Hum. *Semiotika Teori dan Aplikasi pada Karya Sastra*. Semarang: ISBN : 978-602-8047-12-8, 2012, 27

communication. The sign will be a sign if it is used as a sign.⁹



Picture 1.1 Charles Sanders Peirce. Triadic Model

Signs can be interpreted openly, but are limited by the context, both the text itself and the socio-cultural context, as well as the knowledge/experience of the reader. Peirce on behalf of denotation and connotation as interpretant concepts. For Peirce, what is important is the process of semiosis. Therefore, in the analysis of the observed object plays a role in determining the right and appropriate tool. In Sobur it is stated that Peirce divides signs based on their objects into 3 (three), namely (Sobur, 2013:41-42). (1)Icon; (2) Indeks; (3) Symbol.

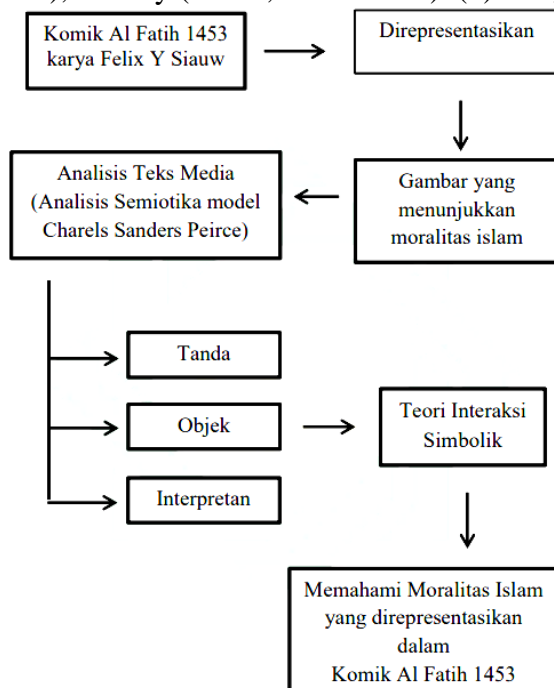


Chart 1.1 Research Framework

From the research chart above, it can be concluded that the researcher made observations on the comic Al Fatih 1453. In this comic, depicting Islamic morality which is lifted from the reality of one's life is then visualized and depicted in an illustrated literary work or comic and this research is taken from the representation of the message of Islamic morality that The next step will be to observe the comic Al Fatih 1453 where the depiction contains a moral message which will then be analyzed using media text analysis.

C. Methods

This study uses a qualitative method. In this study, the object of research will be focused on the comic Al Fatih 1453 by analyzing visuals (pictures) and texts (words) that show the value of Islamic morality in the form of mahmudah morality. While the model uses the semiotic analysis of Charles Sanders Peirce. This type of research is used by researchers to describe the meaning of signs (representations), use signs (interpreters), reference signs (objects) contained in the comic Al Fatih 1453 and try to find out how the moral message of Islam is contained

⁹ Ambarini AS, M.Hum. Nazia Maharani Umayu, M.Hum. *Semiotika Teori dan Aplikasi pada Karya Sastra*. Semarang: ISBN : 978-602-8047-12-8, 2012, 73

therein. The unit of analysis in this study is the visual in the form of images and dialogue in the form of text in the comic *Al Fatih 1453* by Felix Y Siauwa related to the focus of the research. In this study, the type of data refers to the nature of the data, which is qualitative. Researchers used two sources of data to support this research, namely: primary data and secondary data.

The stages of this research are (1) finding and determining the theme; (2) formulate the problem; (3) formulating research objectives and benefits; (4) determine the research method; (5) classifying data; (6) analyze the data; (7) draw conclusions. In this study, the documentation technique used was in the form of observation by repeatedly reading the comic *Al Fatih 1453* by Ustadz Felix to understand each meaning expressed in the form of images and text. So that researchers can obtain data in accordance with their research. The steps of data analysis used in this study are as follows: (1) classifying the data; (2) presenting the findings; (3) draw conclusions.

D. Results and Discussion

1. Semiotics Analysis in Comic *Al Fatih 1453*

The comic *Al Fatih 1453* is the work of Felix Y Siauwa, a Muslim convert of Chinese ethnic descent. Adapted from the book *Al Fatih 1453* which was published at the end of 2019 by Alfatih Press with a thickness of 166 pages. Felix Y Siauwa collaborated with an illustrator named Nur Firdauz Aditya or better known as myodauz. The process of working on this comic took more than a year.

This comic is based on the true story of one of the figures in the history of Islamic civilization who is certainly not foreign to us, namely Muhammad al Fatih, the conqueror of Constantinople who was recorded by Felix Y Siauwa in his book entitled *Al Fatih 1453*. In the comic *Al Fatih 1453*, starting from the prairies of Central Asia, rise to the Ottoman Turkish Islamic knight who bears the title of Ghazi. They inspire Muslims and remind the promise of Rasulullah to conquer Constantinople.

There are several pictures in the comic *Al Fatih 1453* which will be used as research data. The picture that will be taken is an image that represents the moral values of Islam in the form of mahmudah morals. The images are then analyzed using the semiotic analysis of Charles Sanders Peirce. Charles Sanders Peirce defines semiotics as the meaning of signs in images that can be seen and the types of signs classified in semiotics. Among them: representamen (icon, index, and symbol), object, and interpretant.¹⁰

¹⁰ Danesi, Marcel. *Pesan, Tanda, dan Makna: Buku Teks Dasar Mengenai Semiotika dan Teori Komunikasi*. Yogyakarta: Jalasutra, 2010, 39



Picture 1.2 Zuhud

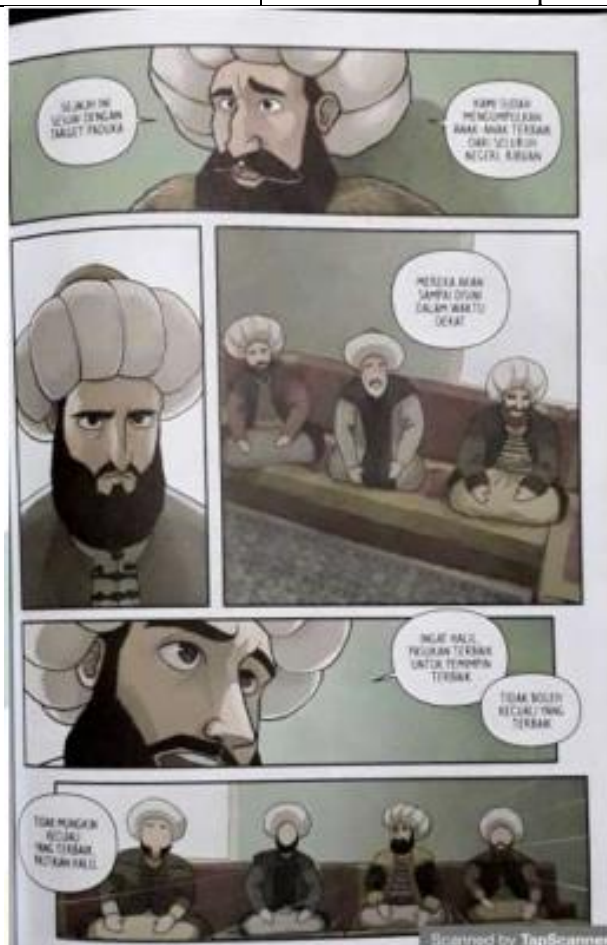
Source: Comic Al-Fatih page 26

Sultan Murad II's wife, Huma Hatun was patting her husband's shoulder from behind while saying "Your Majesty the Sultan". Then Sultan Murad II turned to his wife. Huma Hatun reminded Sultan Murad II to rest because tomorrow he had to go to inspect his troops at the border. Then Sultan Murad II said that his need with Allah exceeds his need for rest.

Analysis table in Figure 1.2 using Charles Sanders Peirce Semiotic Analysis

| No. | Sign Type | Data |
|-----|----------------|--|
| 1. | Representament | <ul style="list-style-type: none"> • The image of someone tapping on the shoulder and a dialogue balloon "Your Majesty the Sultan" is a sign that a woman is about to call the man in front of her. • A picture of a woman and a man facing each other then the woman said to the man "don't you have to go tomorrow to inspect your troops at the border? why haven't you rested yet?" Then the man replied, "My need for Allah is more than my body's need for rest, my wife. I am worried about our children, Ahmed and Alauddin". This is a sign that the husband and wife are talking. The wife seems worried about her husband's health. |
| 2. | Object | Sultan Murad II, Huma Hatun. |
| 3. | Interpretant | This is the reason for the comic artist that the zuhud attitude is depicted through Sultan Murad II's answer to Huma Hatun's question, who is worried about his health going to rest. The attitude of Sultan Murad II who put God above his own interests and |

will rest is an example of Islamic morality.



Picture 1.3 Effort

Source: Comic Al-Fatih page 57

A Halil is speaking “so far it is on target, Your Majesty. We've rounded up the best kids from all over the country, thousands. They will be here soon.” Sultan Murad II shows a serious expression. In that room, there were not only Sultan Murad II and Halil, but also other palace officials. Then Sultan Murad II said to Halil “remember Halil, the best troops for the best leaders. Nothing but the best. Impossible except for the best, make sure Halil”. Hearing the words of Sultan Murad II, the palace officials looked a little surprised.

Analysis table in Figure 1.3 using Charles Sanders Peirce Semiotic Analysis

| No. | Sign Type | Data |
|-----|----------------|--|
| 1. | Representament | <ul style="list-style-type: none"> • A man said "so far it is on target, Your Majesty" then continued his conversation "we have gathered the best children from all over the country, thousands and even they will arrive here in the near future" is a sign that the halil is providing information to Sultan Murad II. • Seen a man with a stern expression, a sign that Sultan Murad II was talking about a very serious matter. • The image of a man's face opening his mouth saying "remember halil, the best troops for the best leader should not be |

| | | |
|----|--------------|--|
| | | <p>except the best" then emphasize and remind again to halil "it is impossible unless the best make sure Halil" is a sign that Sultan Murad II reminded him of his words to Halil.</p> <ul style="list-style-type: none"> • The image of several men sitting indicates that court officials are holding a meeting with Sultan Murad II. |
| 2. | Object | Sultan Murad II, Halil, and court officials. |
| 3. | Interpretant | This is the reason for the comic artist that the attitude of endeavor is an example of good Islamic morality. This is illustrated through a conversation between Sultan Murad II and Halil who reiterated his sentence "remember that Halil is the best troop for the best leader, nothing but the best." |



Picture 1.4 Silaturrahim

Source: Comic Al-Fatih page 77

Huma Hatun and Mehmed II went to visit the home of Ayse's middle-aged mother. He has 3 small children, a boy and a girl named Ayse who are the same age as Mehmed II and a boy who is still a toddler. Huma Hatun told Ayse's mother "Alhamdulillah, thank God, we have no intention of doing anything other than visiting fellow Muslims. Then Huma Hatun asked Ayse's mother, "Where are their fathers?" because huma hatun did not see its existence.

Then Ayse's mother with a smile while looking at her son said "martyrdom, God willing, accompany the valiant sultan." Hearing the words of Ayse's mother, her three children smiled happily. Then Ayse's mother continued, "we are proud that their father had accompanied Sultan Murad during his jihad."

Analysis table in Figure 1.4 using Charles Sanders Peirce Semiotic Analysis

| No. | Tipe Tanda | Data |
|-----|----------------|--|
| 1. | Representament | <ul style="list-style-type: none"> • A picture of a young mother looking at a middle-aged mother and then there is a balloon saying "Alhamdulillah, thanks be to Allah, we don't intend to do anything other than visit fellow Muslims". indicated that Huma Hatun was talking to Ayse's mother and said she intended to visit Ayse's mother's house. • A young mother asked a middle-aged mother with a balloon "where are their fathers?" then the middle-aged mother smiled when she said "martyrdom insyaallah". While looking at his son, he said "accompanying the valiant sultan". Followed by his three children who also smiled at his mother's words. And the big boy seemed to be holding his mother very tightly. Then the middle-aged mother continued her words "we are proud that their father had accompanied Sultan Murad during the jihad." is a sign that Ayse's mother and child are proud of their husband and father because they died in a martyrdom. • The image of a boy showing a surprised and astonished expression after the middle-aged mother spoke is a sign that he was surprised by the words of Ayse's mother. |
| 2. | Object | Ayse's mother, Ayse, Ayse's two younger brothers, Huma Hatun and Mehmed II. |
| 3. | Interpretant | This is the reason for the comic artist that establishing a relationship is an example of good Islamic morality. In Islam, fellow Muslims should maintain the cord of friendship between fellow Muslims. This is illustrated by Huma Hatun's words to Ayse's mother about her intention to visit Ayse's mother's house. |



Picture 1.5 Gratitude

Source: Comic Al-Fatih page 80-81

On the street Mehmed II called his mother and said that he did not need to buy any food and he wanted to eat the food that was already available. Then her mother said that true happiness is when you are grateful for whatever Allah has given you. And that happiness will be added by Allah if you want to share it with others.

Analysis table in Figure 1.5 using Charles Sanders Peirce Semiotic Analysis

| No. | Sign Type | Data |
|-----|----------------|---|
| 1. | Representament | <ul style="list-style-type: none"> • A child called his mother and said “no need to buy any food. I just want to eat what's available.” is a sign that the child accepts whatever food is provided and is not picky. • A mother holding her child's hand while saying “Mehmed, true happiness is when you are grateful for whatever God has given you. And that happiness will be added by Allah if you want to share it with others.” This is a sign that the mother is giving good advice to her child. |
| 2. | Object | Huma Hatun, Mehmed II. |
| 3. | Interpretant | This is the reason for comic artists that as parents, they should teach good values to their children. The Islamic moral value of gratitude is illustrated by Mehmed II's words to his mother that he does not need to buy any food and wants to eat what is available. |



Figure 1.6 Prayers

Source: Comic Al-Fatih page 109

Mehmed II was seen riding a horse and his right hand was raised while his left hand was holding the horse's rope while his mouth was open as if he was giving orders. His older brother, Ahmed looked at him with a surprised look, Mehmed II who saw his brother's expression suddenly grinned. Then both of Mehmed II's hands were raised and he read the prayer while riding the vehicle. Then slowly the horse walked on its feet.

Analysis table in Figure 1.6 using Charles Sanders Peirce Semiotic Analysis

| No. | Sign Type | Data |
|-----|----------------|---|
| 1. | Representament | <ul style="list-style-type: none"> • Image of a child riding a horse with his right hand raised up while his left hand holding the horse's rope while opening his mouth as a sign that Mehmed II was giving orders to the horse. • The image of a teenager with a confused look on his face is a sign that Ahmed looks surprised. • The image of a child chuckling is a sign that Mehmed II looked embarrassed. • The image of a horse's leg that looks moving indicates that the horse is about to walk. |
| 2. | Objek | Mehmed II, Ahmed, Kuda. |
| 3. | Interpretant | This is the reason for the comic artist |

| | | |
|--|--|---|
| | | <p>that reading prayers when going to ride a vehicle is a good Islamic morality value. In Islam, when we want to do any activity or when we want to ride a vehicle, we should read the prayer first. This is illustrated through Mehmed II who wanted to give the order to the horse to walk and forgot to read the prayer. Then seeing Ahmed's expression, Mehmed II remembered that he had not read the du'a when he got on the vehicle, embarrassed he raised his hand and prayed.</p> |
|--|--|---|

2. Representation of Islamic Morality in the Comic Al Fatih 1453

In the perspective of Islam Moral comes from the word mores (latin), which comes from the word mos which means decency, character or behavior. Moral can thus be interpreted as the teaching of decency. Morality means a matter of decency. Halstead mentions that morality in Islam is generally understood as a list of rules, obligations and responsibilities derived from the Qur'an and al-Hadith. Ethical behavior in Islam is not expressed in terms of legal propositions, but is more expressed as commands and sacred actions. The Qur'an itself is a book that contains moral advice. In Islam there are two concepts related to the term moral.

First, morality, which is usually translated with ethics or moral values. Second, Adab, which combines two different meanings; First, it relates to politeness, ethics, culture, refinement of language, and good qualities. Second, it means morality and values. Thus, morals are character or morals that contain teachings about decency.¹¹

The following are the various types of Islamic morality which are represented in the comic Al-Fatih 1453 as follows:

a. Zuhud

The attitude of zuhud is a form of good morals. This is represented in the comic Al Fatih 1453 through an analysis of the signs, objects, and meanings of Sultan Murad II's answer to Huma Hatun's question who is worried about his health will rest. The attitude of Sultan Murad II who put God above his own interests and will rest is an example of Islamic morality.

The concept of zuhud according to the Prophet Muhammad is a human attitude to be in the middle way or i'tidal in dealing with everything. This can be seen from his words: "work for your world as if you will live forever, and work for your hereafter as if you died tomorrow morning" (al-hadith). Thus, it can be learned that zuhud does not mean avoiding the world at all, but avoiding being complacent by the world.¹²

According to al-Ghazali, zuhud includes three dimensions: 'ilm, hal, 'amal. 6 As for what is meant by 'ilm here is knowledge that the hereafter is better, eternal. While the world is only temporary. Selling the world for the hereafter (because the hereafter is a life that is preferred because it is better and eternal) is a truth (see the Qur'an at-Taubah: 11).

This is the meaning of zuhud linguistically as stated by Allah in the letter Yusuf: 20. This knowledge is important, because with science people become broad-minded and then apply it in everyday life. Meanwhile, things (conditions) can be seen from a person's attitude, how he lives socially and interacts with others by using good morals. As for 'charities that arise from things (state) zuhud are: 1) leaving something that is not liked (ie the world); 2) expel

¹¹ Tsani, Iskandar. "Pendidikan Agama Islam Sebagai Sarana Pembentukan Moral dan Karakter Siswa." *Didaktika Religia*, 2013.

¹² Hidayati, Tri Wahyu. "Perwujudan Sikap Zuhud dalam Kehidupan." *Millati, Journal of Islamic Studies and Humanities Vol. 1, No. 2, Desember 2016: h. 91-106. DOI: 10.18326/millati.v1i1.243-258*, 2016, 245

from the heart the love of the world; 3) put in the heart love of obedience; 4) remove from the hands and eyes the love of the world; and 5) assigning hands, eyes and other limbs
o love of obedience.¹³ The attitude of asceticism is also mentioned in the verse of the Qur'an Q.S. Al-A'la verse 17.

b. Effort

Attitude of endeavor is a form of good morals. This is represented in the comic Al Fatih 1453 through an analysis of signs, objects, and meanings depicted through a conversation between Sultan Murad II and Halil who reiterates his sentence "remember that the best troops for the best leaders should not be except the best". A servant who tries his best to get something he wants to achieve is an attitude of endeavor.

Effort is a human effort to meet the needs in life, both material, spiritual, health and future so that the goal of his life is safe and prosperous in this world and the hereafter. Efforts are also made sincerely, wholeheartedly, and to the maximum extent possible according to their abilities and skills, but if the effort fails, one should not give up.

Failure in a business is partly due to the limitations and shortcomings that exist in humans themselves. If you fail in a business, every Muslim is recommended to be patient because a patient person will not be restless and complain or give up hope, so that the endeavor or effort can be successful and successful, it should be based on the effort with a sincere intention to get Allah's pleasure and follow Allah's commands accompanied by with sincere prayers (Ropi et al, 2012:59-61). The command to endeavor both related to worldly matters and the hereafter is contained in the verse of the Qur'an Q.S Ar-Ra'd verse 11.

c. Silaturahmi

Establishing friendship is a form of mahmduah (good) morals. In Islam, fellow Muslims should maintain the cord of friendship between fellow Muslims. This is represented in the comic Al-Fatih 1453 through an analysis of signs, objects, and meanings depicted through Huma Hatun's words to Ayse's mother about her intention to visit Ayse's mother's house. Humans as social beings cannot live alone, they need each other. Humans as social beings must love and respect each other. With love, a harmonious relationship will be established in accordance with the guidance taught by the Prophet. The principle of love and mutual respect for others is absolute.

Islam is a religion that emphasizes the relationship between humans and God on the one hand and on the other side emphasizes the relationship between human beings. Both are two sides of an inseparable chain. Islamic brotherhood is a very vital aspect. The command of shilaturrahim is not only mentioned in the Qur'an but also in the hadith of the Prophet. The Messenger of Allah in one of his sayings stated that shilaturrahim is not only visiting each other, returning visits from relatives or giving gifts to each other. But what is called shilaturrahim is being able to connect the disconnected.¹⁴ The command to establish friendship is also contained in the verse of the Qur'an Q.S An-Nisa' verse 1.

d. Gratitude

Gratitude is a form of mahmduah (good) character. This is represented in the comic Al-Fatih 1453 through an analysis of signs, objects, and meanings described by Mehmed II's words to his mother that he does not need to buy any food and wants to eat what is available. In this case, the essence of gratitude is "to reveal favors," and the essence of kufr is to hide it. Showing a favor, among others, means using it in the place and according to what the giver

¹³ Ibid, 246.

¹⁴ Istianah. "Shilaturrahim Sebagai Upaya Menyambungkan Tali yang Terputus." *Jurnal Studi Hadis Volume 2 Nomor 2 2016*, 2016, 200

wants, also mentioning the favor and the giver with the tongue.¹⁵

Quoting the views of Ar-Raghib Al-Isfahani, an expert on the language of the Qur'an and the author of the phenomenal book *Al-Mufradat fi Gharib Al-Quran*, M. Quraish Shihab explained that the word "gratitude" means "an image in the mind of favors and showing it to others". surface." Furthermore, according to scholars, this word comes from the word "syakara" which means "to open" so that it is the opposite of the word "kafara" (kufr) which means to close (one of the meanings is) forgetting favors and covering them up.

In this context, the Qur'an has informed the need to be open in life as a form of gratitude. Clearly, the editor of Prophet Sulaiman's acknowledgment of gratitude which is enshrined in the Qur'an: "This is part of my Lord's gift, to test me whether I am grateful or kufr" (Surah An-Naml: 40). Meanwhile, the need for an open attitude is stated in this verse: "As for the favor of your Lord, then you should mention it" (Surat Adh-Dhuha: 2). In this regard, the Prophet Muhammad SAW also said: "Allah is pleased to see the traces (proof) of His favors in the appearance of His servants."¹⁶

e. Prayer

Reading the prayer when you want to ride a vehicle is a form of mahmduah (good) morals. In Islam, when we want to do any activity or when we want to ride a vehicle, we should read the prayer first. This is represented in the comic *Al Fatih 1453* through an analysis of signs, objects, and meanings depicted through the actions of Mehmed II who wanted to give orders to the horse to walk and forget to read the prayer. Then seeing Ahmed's expression, Mehmed II remembered that he had not read the du'a when he got on the vehicle, embarrassed he raised his hand and prayed.

According to Tebba, prayer is a request or request, namely a human request to Allah for goodness in this world and salvation in the hereafter. In the Qur'an there are many words of prayer and have various meanings. Prayer is an act of worship that every Muslim must do as a way of conveying, remembering and giving thanks to Allah. prayer is a moral impulse that is able to perform on everything that is beyond the reach of technology. Prayer is a form of high-level awareness in order to achieve one's spiritual success. Among the laity, prayer arises when they are in a state of anxiety about going into a mortal state of destruction. In this case, prayer is a form of self-awareness that does not have the power of effort in itself, then there will be a belief that the Almighty and the Most True must exist (Fajar, 2002:39).¹⁷

Muslims are encouraged to always pray in every activity they start. In addition to asking for protection and safety, also so that the activities carried out are blessed by Allah SWT. Like when you want to ride a vehicle. Imam Ahmad said from Abdullah bin Umar radhiallahu anhu that when he rode his camel his vehicle recited the takbir three times, then read the prayer of the Qur'an QS Az-Zukhruf: 13-14 So that you sit comfortably on the back of your vehicle. , then you remember the favor of your Lord when you ride it and you say, "Praise be to Allah who has subjected this to us and we ourselves were not able to subdue it."

And so that when we say Verily, we will return and return to our Lord after we die." In this verse, it is explained that Allah, who gives blessings to humans in various forms, is the one who has the right to be worshiped under any circumstances.

E. Conclusion

Based on the results of the study, the researchers concluded several findings about

¹⁵ Mahfud, Choirul. "The Power of Syukur Tafsir Kontekstual Konsep Syukur dalam al-Qur'an." *378 ж Epistemé*, Vol. 9, No. 2, Desember 2014, 2014, 380

¹⁶ Ibid, page 381

¹⁷ Syafiuddin, Muhammad. "Ikhtiar, Doa, dan Tawakal dalam Film "Rudy Habibie" (Analisis Semiotik Roland Barthes)." 2019, 34-35

Islamic morality in the comic Al Fatih 1453 which was adapted from the book Al Fatih 1453 which was adapted from a book by Felix Y Siauwh who then collaborated with an illustrator named Nur Firdaus Aditya or commonly called Myodauz. (1) Submission of the sign (representamen), object, and interpretation of meaning (interpretant) contained in the comic Al Fatih 1453 can be seen through visual illustrations (pictures) and text (writing) which will be used as research data. Then it will be described using Charles Sanders Peirce's semiotic analysis model. (2) The morality of Islam contained in the comic Al Fatih 1453 is a maheasy character, that is, a commendable character. Maheasy morals are morals that reflect the teachings of the Prophet Muhammad, in the form of asceticism, endeavor, friendship, gratitude, and prayer.

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