


Analysis of Da'wah Speech Acts in the Film Muhammad Al Fath

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Article Info	ABSTRACT
Keywords: Preaching Speech Acts, Film "Muhammad Al-Fatih"	This study aims to analyze the speech acts of preaching in the film "Muhammad Al-Fatih" using a qualitative descriptive approach. Data collection was conducted through observation of dialogues in the film, employing the simak method with basic techniques of eavesdropping and advanced techniques of SBLC and note-taking. The analysis focuses on identifying the forms and functions of preaching speech acts in the film. Results revealed three types of communication: top-down communication, bottom-up communication, and horizontal communication. Top-down communication occurs between leaders and subordinates, such as Sultan-Praetorian, Sultan-Prime Minister, Husband-Wife, Mother-Child, Duke Notaras, and Lord Urban. Bottom-up communication involves interactions from subordinates to leaders, such as Prime Minister-Sultan, Praetorian-Sultan, Wife-Husband, Child-Mother, and Father. Horizontal communication occurs among individuals of the same status or level, such as Sultan-Sultan, Friend-Friend, and between a merchant and Hasan. The preaching speech acts were predominantly manifested in Sultan Mehmed's proclamation of the conquest of Constantinople, with 21 locutionary acts, 8 illocutionary acts, and 21 perlocutionary identified acts. This research provides insights into the forms and functions of preaching speech acts in the context of the film "Muhammad Al-Fatih."
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INTRODUCTION

Pragmatics is the study of aspects of meaning and language use that depend on the speaker, recipient and other features of the context of speech. Pragmatics in this case is the meaning of words and grammar used semantically, except in context. In each situation, the various listeners in the conversation determine the most meaningful words, based on other clues that would lend subtext meaning.

One of the pragmatic experts mentioned 4 definitions, namely (1) the field that studies the meaning of the speaker (speech acts), (2) the field that studies meaning according to the context, (3) the field that goes beyond the study of the meaning expressed, studying the meaning that is communicated or expressed. communicated by the speaker, and (4) a field that examines forms of expression according to the social distance that limits the participants involved in a particular conversation [1].

In pragmatic studies, speech acts are actions conveyed through speech. Speech is a form of action that functions as communication and speech has intentions and factors behind the speaker in conveying his speech to the speech partner [2].

Apart from functioning to say or inform something, a speech can also be used to do something. When this happens, the speech act that is formed is an illocutionary speech act. Locutionary acts are speech acts to express something. This utterance is called the act of saying something. In locutionary acts, speech is done only to express something without any other tendencies or goals, let alone to influence the person being said. Locutionary acts are relatively easy to identify in speech because identification tends to be done without including the speech context included in the speech situation. [3] . Based on this opinion, it can be said that saying something can be called an activity or action. This is possible because every utterance has a specific purpose that influences other people. Apart from that, speech has a meaning that provides good information or functions more as da'wah. Da'wah is an activity to invite and call people to Islam, so that people can get a good way of life, be blessed by Allah so that their life and existence in this world and the afterlife will come, because the essence of worldly life is a guide to eternal life in the afterlife [4] .

In practice, there are several media that can be used to convey da'wah messages from da'i to mad'u, namely they can be classified into three groups, namely first, spoken media or the spoke words, namely tools that can produce sound such as radio, telephone, and the like. Among the media that can be used in preaching is film, although film is not the only best medium for preaching, but by using film as a medium for preaching it is hoped that Mad'u will find positive characters in the film, so it is hoped that by watching the film Mad'u will be influenced on the characters in the film and it is hoped that they will take the role models and lessons from the film. For example, in the film that will be studied by prospective researchers, "Rasulullah SAW said: "Constantinople will fall into the hands of Islam. The leader who conquers it is the best leader. And the troops under his command are the best troops" (HR. Ahmad bin Handal Al-Musnad) therefore it is very interesting for researchers to study the preaching speeches and implied messages in the film Muhammad Al-Fatih, the Conqueror of Constantinople which is popular as film that promotes youth courage.

Literature Review

Speech Acts

Language in its abstract state (because it is in the mind) cannot be directly reached by observers without using artificial media such as dictionaries and grammar books. According to real experience, language always appears in the form of individual speech actions or behavior. Therefore, every study of language structure must start from the study of speech acts [5] . Its form is spoken language. Speech events are social events because they involve parties speaking in a particular situation and place. This speech event is basically a series of a number of speech acts (English: speech act) which are organized to achieve a goal [6] . If a speech event is a social phenomenon as mentioned above, then a speech act is an individual phenomenon, psychological in nature, and its continuity is determined by the language ability of the speaker in dealing with a particular situation [7] . If in speech events we look more at the purpose of the event, but in speech acts we look more at the meaning or meaning of the action in the speech. Speech acts and speech events are two symptoms that occur in one process, namely the communication process [8]. Speech acts are

someone's utterances that are psychological in nature and can be seen from the meaning of the action in the speech. A series of speech acts will form a speech event.

Da'wah

Da'wah comes from Arabic, namely: da'a, yad'u, da'wa which means to call, call, invite and entertain. Then, da'a, yad'u, du'a, which means calling, praying and begging. Da'wah as an effort to spread Islamic teachings in society is absolutely necessary. In the past, da'wah was the task of the Apostles and Prophets of Allah SWT [9] . But after the religion of Islam came, da'wah was no longer just the task of the Apostles and Prophets, but became the task of all their followers. One of the verses in the Qur'an which can be used as a basis that da'wah is a collective task is verse 104 in the letter of Ali Imran which means: "And let there be among you a group of people who call on what is right and forbid what is wrong, they those are the lucky people." The verse above explains that Allah commands believers to take a different path, namely taking the broad and straight path and inviting others to follow the path of goodness and good deeds. It cannot be denied that the knowledge that a person has, is even forgotten and lost, if no one reminds him or he does not repeat it over and over again. On the other hand, knowledge and experience are closely related, knowledge leads to experience improving the quality of charity, while experience seen in the reality of life is a teacher who teaches individuals and society so that they learn to practice it [10] . If this is the case, then humans and society need to always be reminded and set an example. This is the essence of Islamic da'wah. From here the guidance for this verse was born and from here the connection with the previous guidance can also be seen.

Muhammad Al-Fatih film

Mehmed II (Ottoman Turkish: محمد ثانی Meḥmed-i sâni, Turkish: II. Mehmet; 30 March 1432 – 3 May 1481), also widely known as Muhammad Al Fatih (Fatih Sultan Mehmet) was the seventh Ottoman ruler and ruled from 1444 – 1446 and 1451 – 1481. His most widely known achievement was the conquest of Constantinople in 1453 which ended the history of the Eastern Roman Empire which had ruled for 11 centuries, earning him the nickname 'The Conqueror' (الفاتح , el-Fatih) [11] . Muhammad Al Fatih was known as a capable leader and had expertise in the fields of military, science, mathematics, and mastered six languages at the age of 21 [12] . He is known as a hero in Türkiye and the Islamic world at large.

In Islamic history, Muhammad Al Fatih is known as a great leader like Sultan Salahuddin Al-Ayyubi (Islamic hero in the Crusades) and Sultan Saifuddin Mahmud Al-Qutuz (Islamic hero in the war at 'Ain Al-Jalut against the Mongol army). In government, Mehmed preferred high-ranking officials from devşirme backgrounds to those from noble families, making control of the state completely centralized with the sultan.

METHODS

This research aims to analyze the speech acts of da'wah contained in the film Muhammad Al-Fatih. Using a qualitative descriptive approach, this research collects data in the form of words or utterances from the film. The data collection method used was the observation method, with basic tapping techniques and advanced SBLC and note-taking techniques. Researchers listened to the audio film repeatedly, even without subtitles, to understand the

characters' speech. The data obtained includes the preaching speeches of the characters in the film and the reactions of the interlocutors. The film Muhammad Al-Fatih by Faruk Aksoy is the data source, with the subject being the speech contained in the film and the object being the preaching speech. Data analysis was carried out using the agih method to determine the form of speech and the pragmatic equivalent method to determine the type of speech.

RESULTS AND DISCUSSION

Speech Form

a) Top – Bottom Communication

This form of communication is a form of communication that occurs from top to bottom. This means communication conveyed by leaders to subordinates.

1) متكلم : (سلطان محمد الفاتح : "قلت لك سهرمك يوما يا حسن")

مخاطب : (حسن : "و أنا قلت لك إن هذا سيكون أسعد ينهي حياتي")

Speaker: (Sultan Muhammad Al-Fatih: "I told you, one day I will defeat you, O Hasan)

Opponent: (Hasan: "And I told you, it was happiness for me ")

2) " ق كبيراً لوزراء، صحاب الدين، وزانس، وسروج متكلم: (سلطان محمد الفاتح: "لم يقف وزررisc ما رأيك يا خليل باشا؟")

مخاطب: (خليل باشا: "كنت صغيراً حينئذ يا جلال سلpti عرش. ذلك من أجل مسألة لدول pad سيكون وزرائي")

Speaker: (Sultan Muhammad Al-Fatih: "Why are my father's advisors standing a little far away? You have the right to be beside me because that is in accordance with your position. After being away for five years I returned to my homeland to ascend my throne. What do you think, Halil Pasha?) (" "I don't hope so. Therefore, it is in the interests of my country to appoint you as prime minister. Zaganos, Saruca will also be my advisors."

Lawan Tutur : (Halil Pasha: " You were still very young at that time, your Majesty the Sultan's crusaders had crossed the Danube to expel us from Rumelia. We asked your father to return to the throne. All this was in the interests of the country. If your Majesty feels this is a mistake then we ready to be punished severely")

3) . متكلم : (أمير أرحان : "إني أراكم سعادة مثلي بالضبط، بالسماع هذا الخبر. "

("يا دوقنوتاراس لاداعي للأنناش محمد سيخلق قريبا على عرشه كالسلطان، أرى أن شعبه لا يحب، سنريد قوتنا مباغة فلا داعي

مخاطب 1: (مرشد الأول: "أنا لا يا جلاله عمراتور") ("هذا وها ita لعلوم الهندسة ليكسر دفعاتنا و دراسة لغتنا ليفهم أبدا للقلق")

مخاطب 2: (مرشد الثاني: "يبدو أن دوقنوتاكake عرش وهذا يكفى نطاق ضعفنا ودراسة ديننا ليفنن عقيدتنا كالمسيح الدجال")

مخاطب 3 : (مرشد الثالث : "لدينا الآن مرشح أقوى لمنصب سلطان وهو الأمير أر خان") (للعودة إلى أذرنا")

Speaker: (Pangerah Orhan: "I know, you are as happy as I am heard the news") ("Duke Notaras, don't worry. Mehmed is a Sultan who was once overthrown. He has no authority in the eyes of his people. We will show our strength before he would find out about it. Send someone to Edirne. Let Mehmed know our peaceful policy")

Opponent 1: (Advisor 1: "Not with me, Your Majesty") ("Without reducing respect, this is impossible. Sultan Mahmed only wants to destroy our kingdom. He studied engineering to destroy our defenses. He learned our language so he knows our weaknesses. us. And he studies our religion to shake our beliefs. He may be very young now. But he is the Anti-Christ."

Opponent 2: (Advisor 2: "That means Duke Notaras is afraid that he will attack the city like his father used to do", "remember why Sultan Murad II forced to withdraw from the attack", "that was enough for us to declare Prince Mustafa as sultan even though the poor prince died before his dream came true"

Opponent 3 (Advisor 3: "Now we even have a strong candidate for a sultan. Pangerah Orhan")

b) Bottom - Top Communication

This form of communication is a form of communication that occurs from the bottom up. This means communication conveyed by subordinates to leaders.

1) 1. متكلم : (جنود : "قد أنجب لك ولدا معاتا يا جلاله سلطان")

مخاطب : (جلالة سلطان : "سيكون سوح محمدا إجلال لرسول، لعن الله العظيم يب اركه بهذا اسم)

Speaker: (Soldier: "Huma Hatun has given birth to a healthy baby boy, Majesty the Sultan)

Opponent: (His Majesty Sultan: Give him the name Mehmed to show our respect for the Messenger of Allah, I gave him the name, let Allah decide his fate")

2) 2. متكلم : (ابن : "اشتقت الأبي يا أمي") (سلطان)

مخاطب : (أم : "كالينادي سلطان، بما ستنادي؟")

Speaker: (Child: "Mother. I really miss Father") ("Sire Sultan")

Opponent: (Mother: ("Not father, but His Majesty the Sultan, so what is he called?")

3) 3. متكلم: (زانوس: "جلالة سلطنة أنهم يعتبرون ضعفا ووهنا أخشى أننا إذا لم نحاول كسب ثقة شعبنا حالها") مخاطب: (سلطان محمد الفاتح: "الحكومة ليست مكانا لعرض القو stat وبناء لمستقبل الله، وهذا ما يجعل سلطان قويا، لا تقلق مع الوقت سوف يفهم جيش وكل لماذا كنت بهذه تلك قرارات، كش مالك")

Speaker: (Zaganos: "I know that every action of your Majesty must have a reason However reinstated Halil Pasha's position and compromising with Constantine caused disappointment for the population. This is considered a weakness. I'm afraid we can't win trust our people and troops...if that is the case we will be in serious trouble")

Opponent: (Sultan Muhammad Al-Fatih: "Government is not a place to show off power, Zaganos. He is just a tool to protect their interests prosper them and build a future for them. That is what makes the Sultan powerful. Don't worry. When the time comes, my troops and people will understand why I took this decision. skate mat")

4) 4. متكلم : (زوجة : "كنت تحلم، أنت بخير؟")

مخاطب : (سلطان محمد الفاتح : "إمّا أن أفتح قسطنطينية أو تحزمني قسطنطينية")

Speaker: (Wife: "Sultan!, are you okay?")

Opponent: (Sultan Muhammad Al-Fatih: "I don't know whether I will conquer Constantinople or Constantinople will conquer me")

c) Horizontal Communication

Horizontal communication is a form of horizontal communication where messages are exchanged sideways and is carried out by two parties who have the same position, the same position and the same level of position.

1) 1. متكلم : (إحدى من أصحاب الرسول : "الحمد لله لقد جاء أبو أيوب، ماذا قال رسول الله يا أبا أيوب ؟

لتفتحن القسطنطينية و لنعم الأمير أميرها ولنعم الجيش مخاطب : (أيوب : "السلام عليكم، قال رسول الله صل الله عليه و سلم : ذلك الجيش (رواه البخاري)

Speaker: (One of the companions of the Apostle: Thank God, Abu Ayyub has come. What did our apostle say, Aba Ayyub?

Lawan Tutor: (Ayyub: "The Messenger of Allah said: "Constantinople will fall into the hands of Islam. The leader who conquers it is the best leader. And the troops under his command are the best troops" (HR. Ahmad bin Handal Al-Musnad).

2. متكلم: (حسن: "تظهر في سنّ يا عجوز") ("كن عادلا كان في الويدة و العشرين فقد حينها") ن اعتلى العرش بدل من مخاطب: (تاجر: "تعليم سلطان إمساك السلطان محمد؟، أنت لا تعرف فضائل هذا رجل سوف تندم ذات يوم على كلامك هذا") سيف بيدك لم يقلّ منك حسن إجلس!، تعلم مبارزة منك لكن ماذا عن الحكم، من من سي تعلم كيف يحكم هذه موحبة ت ولد أو لا") ("لا أحد يخبي بالسن، هل اعتلى العرش أجل، وهل تم الأخ أجل، هذا ما يهمهم ولا شئى غير")

Speaker: (Hasan : " You are getting younger, old man") (" But Mehmed Be fairer, teacher," "Would you be happy, if the Infidel Orhan who sits on the throne? You don't know the goodness yet, you will regret what you said when that day comes, teacher")

Lawan Tutor : (Trader : " Teach His Majesty the Sultan to hold a sword with his hand , without reducing his respect for you, Hasan. Sit down !, he learns sword skills from you. But what about government?, who will he learn the pattern of government from?, you too do you know or not? ") ("Our Sultan was only 12 years old when he ascended the throne", "no one cares about his age, has he ever ascended the throne? Ever. Has he ever been overthrown? Never. That's what the people want to know. Nothing else")

Meaning and Function

The meanings and functions that will be discussed by researchers in the film Muhammad Al-Fatih are preaching speeches and explanatory descriptions of the parts contained in the film Muhammad Al-Fatih, as follows:

Part I explains a description of Medina in 627 H. The Prophet conveyed a hadith to one of his companions which read, he said "The city of Constantinople will fall into the hands of Islam. The leader who conquers it is the best leader and the troops under his command are the best troops." [HR Ahmad bin Hanbal Al-Musnad 4/335]. And on March 29, 1432 AD in the city of Edirne, Turkey, the son of Sultan Murad II was born. He gave the name Mehmed (Muhammad Al-Fatih) when Mehmed II was born, who was given the glory to become a conqueror at the age of 21, many miracles happened. Many horses give birth to twins, the crops are harvested four times a year, the branches bend down to the ground because they bear so much fruit. A comet was also seen in the Constantinople area in the same year at noon, which was predicted as a sign that the city's defensive walls would collapse. That's why the first part still explains the figure of Sultan Muhammad Al-Fatih who succeeded his father on the royal throne when he was 12 years old.

Part II explains the beginning of Sultan Mehmed's position in the kingdom where many people doubted his leadership, but tried to become a sultan who could protect the people even though he was very young. And in part two, Sultan Mehmed dreams of meeting Ustman (his ancestor). In this dream, Uthman said that Sultan Mehmed was the one who would make the Turkish empire bigger and he was the leader who had been predicted by the Apostle to conquer the city of Constantinople. After having this dream, Sultan Mehmed immediately expressed his plan to his advisors to build 100 ships a year and 3 giant cannons. He also asked Halil Pasha to report on the status of weapons and ammunition from the Janissaries. Hearing this news, Halil Pasha expressed his objection. According to Halil Pasha, this plan would only make power shrink further. However, this objection was rejected outright by Sultan Mehmed because according to him he "lived to

record history, not to be a coward." From a dream he rose to continue his leadership and conquer Constantinople which would fall into the hands of Islam.

Part III explains about Sultan Mehmed arranging war strategies with the prime minister and soldiers, namely: In 1452 a Genoese merchant ship was sunk by Sultan Mehmed's troops at Bogazkesen. This made the Genoese emperor angry and sent a relief army to Constantinople led by Giustiniani by sea who was assisted by the Pope to help fight attacks from Sultan Mehmed's army. After all the equipment was ready, Sultan Mehmed immediately arranged a war strategy, including sending gifts to the Hungarian emperor. Meanwhile, on his part, the Emperor of Constantinople installed a giant iron chain on the Golden Horn, its weakest wall (one layer wall) so that it did not allow ships to pass through and attack the wall. Before leaving for the battlefield, Sultan Mehmed wrote a letter to his wife and prayed and asked for blessings from his wife and children. The first siege was carried out by Sultan Mehmed on Friday, April 6, 1453 AD with 250,000 soldiers. Before carrying out the attack, Sultan Mehmed gave the Emperor of Constantinople a choice, whether to surrender or go to war, the Emperor of Constantinople arrogantly chose war. War could not be avoided, on that day the Basilica cannon was first used and created a gap in the walls of Constantinople. However, this gap was successfully closed by Constantinople troops. The first day of the war was won by Constantinople. After 5 days after the first attack Sultan Mehmed ordered the chief digger Mustapa to make a tunnel. However, this was discovered by the Constantinople troops. After 12 days of the first attack Sultan Mehmed summoned Hasan to carry out a second attack at night. This attack also failed and almost killed Hasan in this attack. From the first attack by Sultan Mehmed's troops, many died in the war, resulting in the defeat of the war.

Part IV explains about Sultan Mehmed experiencing frustration due to defeat in the first war. Sultan Mehmed's troops also felt frustrated and thought their sultan was blind, but Hasan came and was angry with his troops for betraying them. In the midst of Sultan Mehmed's frustration, his teacher, Sheikh Agung Samsettin, arrived. Sheikh Samsettin invited Sultan Mehmed to visit the tomb of Abu Ayyub Al-Ansyari ra which is located near the walls of Constantinople. Abu Ayyub once took part in the siege of Constantinople with Islamic troops. He never left that place until the end of his life. The great sheikh advised Sultan Mehmed not to give up, because if Sultan Mehmed didn't do it now he would never be able to do it again. After that, Sultan Mehmed discovered a very extraordinary strategy. At night Sultan Mehmed ordered his troops to drag his ships overland to the Golden Horn Bay, Constantinople's weakest point. This strategy was never discovered by Constantinople, causing the Constantinople troops to panic.

Before carrying out a massive attack. In the evening Sultan Mehmed gave an encouraging speech to the thousands of his remaining troops. One of his words in the speech was "Glory can only be achieved with Confidence". After morning, Sultan Mehmed's troops performed dhuha congregational prayers led by the Sultan himself. After that, the chief digger Mustapa finally succeeded in blowing up the walls of Constantinople by blowing himself up through the tunnel they had made. Finally, the walls of Constantinople were successfully torn down so that Sultan Mehmed's troops were free to enter. In the story there is a heroic story carried out by Hasan who succeeded in killing Guistiniani, an

elite Roman soldier who was helping Constantinople. Here there is also a heroic scene of Hasan who succeeded in raising the Ottoman flag with arrows on his body. In the end, Hasan died after raising the flag, leaving behind Era and her unborn child. The Emperor of Constantinople is said to have died in battle. Since then the Constantinople area was officially taken over by Muslims. The Sultan also gave freedom of religion to the people of Constantinople.

The results of the researcher's analysis of the description of the parts contained in the film show that the researcher found a preaching speech in part four in which Sultan Mehmed preached to the people through a speech about awakening the conquest of Constantinople. The researcher will not only discuss preaching speech but will also discuss Illocust, Locutionary and Perlocutionary speech acts in the film Muhammad Al-Fatih as follows in the table:

Table 1 Illocutionary, Locutionary and Perlocutionary speech acts in the film Muhammad Al-Fatih

NO	LOCUTION	ILLOCUTION	PERLOCUTION
1	Ayub: "The Messenger of Allah said: "Constantinople will fall into the hands of Islam. The leader who conquers it is the best leader. And the troops under his command are the best troops" (HR. Ahmad bin Handal Al-Musnad).	Sultan Mehmed: "I told you, one day I will beat you, Hasan."	Sultan Mehmed: "Why is my father's advisor standing a little far away?"
2	Soldier: "Huma Hatun gave birth to a healthy baby boy, Majesty Sultan"	Hasan: "And I have already said that, it is a joy for me, Sire Sultan"	Sultan Mehmed: "You have the right to be beside me because that is in accordance with your position."
3	His Majesty Sultan Murad II: "Give him the name Mehmed, as we have no respect for the Messenger of Allah. I will give him a name, let Allah decide his fate."	Grandpa Osman: "And you will turn it into a superpower kingdom."	Sultan Mehmed : "What do you think Halil Pasha?"
4	Zagonas: "There is a letter from Halil Pasha in Edirne, His Majesty the Sultan"	Sultan Mehmed: "I don't know whether I will conquer Constantinople, or Constantinople will conquer me"	Prince Orhan: "I know, you are as happy as I am to hear the news."
5	Sultan Mehmed: "Father had	Halil Pasha: "Every	Adipati Notaras: "not with your

	a strong hand, to conquer many cities and make his troops submit. Not once did those hands touch me."	blow they receive is actually shown to me, Ishak"	majesty, with no disrespect, this is impossible, sultan Mehmed only wants to destroy our kingdom, he studied engineering to destroy our defenses, he studied our language so he could know our weaknesses and he studied our religion to shake our faith"
6	"After being away for 5 years I returned to my homeland to ascend my throne"	Sultan Mehmed: "We follow the path shown by the Koran."	Merchant: "He learned swordsmanship from you, but what about government?"
7	"You were still very young at that time, Sire Sultan. The Crusaders have crossed the Danube to drive us from Rumelia. We are the ones asking your father to return to the throne, all of this is in the interests of the country."	Prince Orhan: "If we can hold it, this war will end."	Halil Pasha: Even he doesn't have the courage or strength to cross the border"
8	Soldier: "Sultan Murad II has died, Your Majesty. Sultan Mehmed returns to the throne for the second time.	Adipati Notaras: "I am sure that our God will send down the holy light and return it to heaven"	Sultan Mehmed: "Contact the Roman, Hungarian, Polish and Serbian kings, along with the Pope. Tell them we want to make peace with them."
9	Hasan: "You are getting younger, old man"		Zagonas: "If you would like to discuss it with us before giving the order"
10	Vatican Soldier: "Emperor Constantine must comply with the resolution agreed in Florence, regarding his joining the church. We must apply pressure if necessary"		Sultan Mehmed: "Please rest."
11	Vatican Prince: "I don't think Sultan Mehmed is braver or smarter than his father"		Guistianiani : "Don't go, marry me"
12	Sultan Mehmed: "I thank you for your cooperative sympathy regarding my late		Gulbahar Hatun : "Why don't you go to sleep, son?"

	father"	
13	Sahabettin Pasha: "We have no authority to question the Sultan. But we want to say something."	Bayazed: "Does the Sultan not love his child, mother?"
14	Zaganos: "Sultan, I know that every action of your Majesty has a reason, but reinstating Halil Pasha and compromising with Constantine has caused disappointment for the population."	Sultan Mehmed : Isha Pasha I gave orders to the Gallipoli docks. Tell them to build a hundred ships a year."
15	Sultan Mehmed : "Welcome Gulbahar Hatun"	Mr. Urban : "So, how was the cruise?"
16	Gulbahar Hatun: "Our journey is very long, but it is an honor to meet His Majesty"	Zaganos : "Karamanoglu Ibrahim wants peace. Lies! He will prepare an army to fulfill our intentions."
17	Era: "It's no fun without Dad. But it's not that bad, sometimes we get hit by storms."	Halil Pasha: "This is not the way to run a government, many troops will become victims if we fight"
18	Hasan: "This is a letter from Orhan and addressed to Karamanoglu Ibrahim"	Sultan Mehmed: "This is the reason for your idea of peace?"
19	Mr. Urban: "This is the fourth time, the metal is not pure enough, this thing has a coating"	Emine: "Why are you still worried?"
20	Sultan Mehmed: "We have been here for 40 days"	Sultan Mehmed: "Get a glass of water for my prime minister"
21	Bayazed : "Mother. I really miss Dad."	Sultan Mehmed: "I never doubted your loyalty, otherwise I would have cut off your head."

CONCLUSIONS

Based on the analysis of the forms of speech contained in the dialogue of the film Muhammad AL-Fatih, there are 3 parts, namely fourteen Top-Down Communication, ten Bottom-Up Communication, and five Horizontal Communication. Top-Down Communication in this film is found in a leader called Sultan – Soldier, Sultan – Prime Minister, Husband – Wife, Mother – Child, Adipati Notaras and Tuan Urban. And Bottom-

Up Communication in the dialogue of this film is found in the Prime Minister - Sultan, Soldier - Sultan, Wife - Husband, Children - Mother and Father. And Horizontal Communication in this film is in the same position called Sultan, the same position is called Friend and is at the same level as the trader and Hasan. Based on the analysis of the speech act of da'wah, it is found in the last part where Sultan Mehmed preaches to the people through a speech about awakening the conquest of Constantinople. And there are twenty-one locutionary, illocutionary and perlocutionary speech acts in the dialogue of the film Muhammad Al-Fatih. And there are eight illocutionary speech acts. And there are twenty-one perlocutionary speech acts.

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