

INTISARI

Munculnya gelombang imigran pasca Perang Dunia II mendorong Amerika Serikat untuk membentuk identitas nasional melalui cita-cita persatuan dalam inklusivitas yang dituangkan dalam wacana *melting pot*. Sistem identitas tersebut memuat fragmentasi kecemasan serta sikap nativisme masyarakat Anglo-Amerika terhadap imigran baru dengan mengeksklusi masyarakat Chicano dari identitas nasional. Tindakan pengecualian mendorong munculnya *Chicano Literary movement* yang bertujuan untuk melepaskan masyarakat Chicano dari hegemoni identitas kolonial sekaligus upaya integrasi terhadap identitas nasional AS melalui karya sastra. Novel seri Rudolfo Anaya berjudul *Bless Me*, *Ultima* dan *Heart of Aztlan* muncul sebagai karya sastra Chicano paling fundamental yang dianggap mampu menopang cita-cita tersebut. Oleh karenanya, penelitian ini bertujuan untuk menelusuri konsep pembentukan identitas Chicano oleh Anaya sekaligus melihat keberhasilan atau kegagalan konsep identitas tersebut keluar dari hegemoni sistem identitas kolonial. Studi ini menggunakan teori *New Mestiza Consciousness* milik Gloria Anzaldua. Dalam konsep tersebut, pelepasan subjek terhadap sistem pengetahuan kolonial berbanding lurus dengan penghancuran dikotomi subjek-objek untuk menuju mode kesadaran plural. Melalui perspektif inilah tindakan estetika pengarang akan dicermati.

Hasil penelitian ini menunjukkan bahwa: 1) Konsep transformasi identitas spiritual Chicano mengakui kesetaraan antarumat dan antarsistem pengetahuan spiritual, menganut nilai moral berbasis mitos alam, serta melegalkan asimilasi teologis dengan relasi tuhan-umat tanpa pamrih. 2) Sistem sosial Chicano berporos pada nilai humanisme dan inklusivitas di tingkat nasional, mengakui hak otonomi masyarakat ras minoritas pada tingkatan negara bagian, serta legitimasi sistem patriarki pada tingkatan familial. 3) Transformasi identitas bahasa Chicano memposisikan bahasa Inggris sebagai *lingua franca*, bahasa Spanyol sebagai *mother tongue*, serta melegalkan hibriditas bahasa. Dengan demikian, pengarang hanya mampu mencapai *New Mestiza Consciousness* pada ruang bahasa. Sementara dalam ruang spiritual dan sosial, masih ditemukan dikotomi subjek-objek kolonial, sehingga transformasi identitas yang dihasilkan justru mereproduksi sistem identitas kolonial dengan menempatkan identitas Chicano sebagai sentral. Romantisisme visi dan simbol-simbol masa lalu merupakan resolusi ilusif sekaligus alat mobilisasi bagi Anaya untuk *El Movimiento*.

Kata kunci: kesadaran mestiza baru, identitas chicano, rudolfo anaya, pergerakan sastra chicano, decolonial

ABSTRACT

The post-World War II immigrant wave encouraged the United States to form their national identity through the ideals of unity in inclusivity by using the melting pot concept. This identity concept contains Anglo-American's anxiety and their nativist attitude towards new immigrants by excluding the Chicano community from the national identity. The act of exclusion encouraged the emergence of the Chicano Literary movement. It aims to free Chicano from the hegemony of colonial identity as well as an effort to integrate Chicano into the US national identity through literary works. Rudolfo Anaya's *Bless Me, Ultima* and *Heart of Aztlan* emerged as the most fundamental Chicano literary works that are considered capable of supporting these ideals. Therefore, this study aims to explore Anaya's concept of Chicano identity formation and its success or failure in breaking out the hegemony of the colonial identity system. This study uses Gloria Anzaldua's *New Mestiza Consciousness* theory, where the release of the subject from the colonial knowledge system is seen through the destruction of the subject-object dichotomy to move towards a pluralistic model of consciousness. It is through this perspective that the author's aesthetic actions will be examined.

The results of this study indicate that: 1) The concept of Chicano spiritual identity transformation recognizes equality between people and between spiritual knowledge systems, believes in natural myths as their moral values, and legalizes theological assimilation with selfless relations between god-people. 2) The Chicano social system holds on humanism and inclusivity at the national level, recognizes the racial minority's right and autonomy at the state level, and legitimizes the patriarchal system at the familial level. 3) The transformation of Chicano identity put English as *lingua franca*, Spanish as the mother tongue, and legalized language hybridity. Thus, the author is only able to achieve *New Mestiza Consciousness* in the language aspect. Meanwhile, in the spiritual and social aspect, the colonial subject-object dichotomy is still found, so that the identity transformation forms actually reproduce the colonial identity system by placing Chicano identity as the center. The romanticism of the vision and symbols of the past is an illusory resolution as well as a mobilization tool for Anaya for *El Movimiento*.

Keywords: new mestiza consciousness, chicano identity, rudolfo anaya, chicano literary movement, decolonial