

INTISARI

Semangat reconquista yang ditransmisikan para penguasa pendahulu kerajaan-kerajaan Katolik Iberia telah berhasil melahirkan agenda restorasi ajaran Katolik atas seluruh wilayah Semenanjung Iberia di bawah otoritas Kerajaan Kastilia. Akan tetapi, agenda tersebut mendapat pertentangan dari penduduk Muslim karena bagi mereka Islam bukan hanya sekedar keyakinan, tapi juga budaya peradaban nenek moyang mereka yang tumbuh di sana. Perbedaan kepentingan tersebut melahirkan berbagai bentuk konflik dan perlawanan yang menargetkan penduduk Muslim Andalusia sehingga memaksa mereka untuk memilih antara nyawa atau tanah airnya dalam upaya menjaga eksistensi budaya peradaban nenek moyang mereka. Fenomena ini kemudian diapresiasi oleh Hasan Aurīd, seorang penulis sekaligus sejarawan Maroko, ke dalam novel *al-Mūriskī*.

Penelitian ini menggunakan pendekatan sosiologi sastra Swingewood (1972) untuk mengamati realitas sosial mengenai kebijakan reconquista dan implikasinya terhadap perubahan sosial masyarakat Morisko di dalam novel *al-Mūriskī* dengan metode kualitatif deskriptif yang bertumpu pada teori konflik dan perubahan sosial Dahrendorf (1959). Penelitian ini menyimpulkan bahwa realitas kebijakan reconquista dalam novel *al-Mūriskī* digambarkan sebagai akar konflik kepentingan antara pemegang posisi dominan, yaitu Penguasa Kastilia bersama Lembaga Gereja Katolik, dengan masyarakat Morisko. Eskalasi konflik yang timbul berimplikasi terhadap perubahan sosial masyarakat Morisko yang dikategorikan ke dalam tiga bentuk, yaitu fragmentasi identitas penduduk Muslim dari masyarakat, membentuk trauma kolektif bagi penduduk Morisko, dan terkikisnya hak sosial-budaya masyarakat Morisko sebagai penduduk Andalusia.

Kata kunci: *reconquista*, konflik, perubahan sosial, morisko, sosiologi sastra

ABSTRACT

The spirit of reconquista transmitted by the rulers of the predecessor kingdoms of Catholic Iberia successfully resulted in Catholic restoration's agenda across the Iberian Peninsula under the authority of the Kingdom of Castil. However, this agenda was opposed by the Muslim population because, for them, Islam was not just a belief, but also the culture and civilisation of their ancestors who had flourished on the Iberian Peninsula. These differences in interests gave rise to various forms of conflict and resistance targeting the Muslim population of Andalusia, forcing them to choose between their lives and their homeland to remain in their homeland to preserve the culture of their ancestors' civilisation by pretending to be Catholic. The phenomenon of the Morisco population was later appreciated by Hasan Aurid, a Moroccan writer and historian, in his novel *al-Mūriskī*.

This study uses Swingewood's (1972) sociological approach to literature to observe the social reality of the implications of the reconquista policy on social change among the Morisco community in the novel *al-Mūriskī*, using a descriptive qualitative method based on Dahrendorf's (1959) theory of conflict and social change. This concludes that the reality of the Reconquista policy in the novel **Al-Mūriskī** is depicted as the root of the conflict of interests between those in positions of dominance—namely the Rulers of Castile and the Catholic Church—and the Morisco community. The escalation of the resulting conflict has implications for social change within the Morisco community, which can be categorised into three forms: the fragmentation of the Muslim population's identity within society; the creation of collective trauma amongst the Morisco population; and the erosion of the Morisco community's socio-cultural rights as residents of Andalusia.

Keywords: reconquista, conflict, social change, morisco, literary sociology