

SOCIAL CONFLICT IN THE NOVEL SANGKAKALA DI LANGIT ANDALUSIA BY HANUM SALSABILA AND RANGGA ALMAHENDRA

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Abstract: Social Conflict is a human problem that will always occur and bring change. George Simmel argues that the concept of social Conflict that occurs in society is the source of civilization. This study aims to (1) describe the forms and causes of social Conflict in the novel Sangkakala di Langit Andalusia by Hanum Salsabiela Rais and Rangga Almahendra based on George Simmel's perspective; (2) describe the resolution of social Conflict in the novel Sangkakala di Langit Andalusia by Hanum Salsabiela Rais and Rangga Almahendra based on George Simmel's perspective. This type of research is a literary criticism. The data collection technique uses reading and note-taking techniques. Data analysis uses the Miles Huberman analysis model: reduction, presentation, and conclusion drawing. The results showed that social Conflict in the novel Sangkakala di Langit Andalusia by Hanum Salsabiela Rais and Rangga Almahendra based on George Simmel's perspective consists of: (1) three types of social Conflict, namely: a. Conflict between individuals with three forms of social Conflict, namely sarcasm, debate, and tension; b. Conflict between individuals and groups with one form of Conflict, namely tension; and c. Conflict between groups and individuals with two forms of Conflict, namely bullying and oppression; (2) four conflict resolutions, tolerance, conciliation, coercion, and arbitration.

Keywords: George Simmel; Novel; Sangkakala di Langit Andalusia; Social Conflict

INTRODUCTION

Social conflicts that happen in human life will never end. As Hobbes revealed in his book "Leviathan or the Matter, Forme, and Power of a Common Wealth Ecclesiasticall and Civil," social Conflict is an intrinsic symptom that cannot be avoided in human life. All literature about human civilization will record social conflict in its era (Hobbes, 1998). Some even argue that a civilization will only be born with social conflict. The same goes for Karl Marx, who stated that a social change that happens in society can only be realized by fighting against the domination of the elite group by gathering all the performances from the lower groups. After the victory of the lower class over the bourgeoisie in Social Conflict, a new ideal civilization can be established (Marx, 2004). In contrast with Marx, who said that social Conflict starts from differences in social class strata, Dahrendorf observed that social conflicts that happen in society can also be caused by the existence of specific interests owned by two equal social classes (Dahrendorf, 1973).

In general, social conflicts in literary works are representations of conflicts that occur in society (Ainun et al., 2022). Like social conflicts raised in feature film scripts aimed at educating the public regarding conflicts that occur and what effect on life. Such as the script of the drama film Di Balik 98 by Lukman Sardi, which aired in 2015. This film visualizes the tragedy of the social Conflict of student demonstrations demanding the resignation of President Soeharto from his position (Wihayanti, 2020). Therefore, the representation of the Conflict can be experienced by the community, even though they are not directly involved in the Conflict. So, studying social conflict is understanding society's underlying

aspects and all the risks of social problems. Social Conflict can come from socio-psychological or socio-political dynamics that fulfill desires or needs as a struggle over power and control of one or more parties (Fernandez, 2021). For this reason, social Conflict describes the changes that occur in society through constructive and destructive social clash processes.

The object of this research study is a novel entitled *Sangkakala di Langit Andalusia* by Hanum Salsabiela Rais and Rangga Almahendra, who have written several previous novels that became best sellers, such as *99 Cahaya di Langit Eropa*, *Berjalan di Atas Cahaya*, and *Bulan Terbelah di Langit Amerika* (Effendi & Hetilaniar, 2019). *Sangkakala di Langit Andalusia* is an Islamic novel that invites us to retrace the history of Islam in Andalusia. This book was published in 2022 and has a thickness of 472 pages. An exciting story that takes us back to the glory of Islam in Andalusia with a back-and-forth plot (Tia, 2015). The novel presents various social conflicts among Andalusian Muslims during the 1500s, such as exile, resistance, oppression, murder, expulsion, betrayal, and even genocide. Therefore, this novel is very suitable to be explored using the literary sociology approach method, especially social Conflict.

According to George Simmel, Conflict is the concept of reciprocal hostile action. Simmel argues that every individual has a hostile instinct due to the instinct to naturally belong as a social being (Simmel, 1958). Social Conflict, based on Simmel's perspective, consists of antagonistic match conflicts, laws conflicts, conflicts over basic principles ("interests"), inter-personal conflicts, conflicts in intimate relationships, and conflicts to destroy each other between groups (Laila Maghfiroh & Zawawi, 2021). The success of conflict resolution can be seen from several aspects, namely the elimination of the basis of Conflict, the disappearance of power from one of the parties, the object of contention being shared, giving gifts to the loser, or a neutral third party is present and becomes an arbiter.

After describing the social Conflict above, we find that this research is the only one to use the social conflict approach method. Researchers obtained several previous studies including research entitled: (1) *Konflik sosial pada novel Lelaki Harimau* karya Eka Kurniawan (Ayu, Anggraeni, 2019); (2) *konflik Sosial Dalam Novel Nyala Semesta* Karya Farah Qoonita (Susi et al., 2021); (3) *konflik sosial dalam novel Aib dan Nasib* karya Minanto berdasarkan perspektif George Simmel (Laila Maghfiroh & Zawawi, 2021); (4) *Gambaran konflik sosial dalam novel pasar* karya Kuntowijoyo (Widyastuti, 2021); (5) *konflik sosial dalam novel Bayang Suram Pelangi* karya Arafat Nur (Paulia, Sutejo, & Astuti, 2022). Based on the previous studies above, researchers found differences and similarities with the current research. The function of the previous study is to determine the researcher's position to ensure the research's originality.

In the first previous study, the similarity with the current research lies in the focus of the research. The difference lies in the sociological theory of Conflict; the first study used Karl Marx's perspective of social conflict theory. Previous research aims to analyze the forms of social Conflict and the causes of Conflict in the novel *Lelaki Harimau* by Eka Kurniawan. In contrast, the current research aims to analyze the forms, causes, and solutions to resolving social conflicts, especially during the Andalusian period in the novel *Sangkakala di Langit Andalusia*. In the second previous study, the similarity with the current research lies in the topic of discussion, namely Social Conflict. The difference lies in the approach, focus, and object of research. Previous research used a general literary sociology approach to analyze the forms and factors causing social problems in the novel *Nyala Semesta* by Farah Qoonita. The current research uses a unique approach to social Conflict from George Simmel's perspective, focusing on analyzing the forms, causes, and solutions to specific social problems in social Conflict in the novel *Aib dan Nasib*. In the third previous study, the similarity with the current research lies in the focus of the research, namely the form, cause, and solution of social Conflict in the novel. The difference with the current study lies in the approach and object of research. In the fourth previous study, the similarity with the current research is the focus of the research, namely the form and causes of social conflicts. The difference with the current study lies in the social conflict approach used; the study used Karl Marx's theory. In the fifth previous study, the similarity with the current research lies in the focus of the research, namely the form, cause, and solution of social Conflict in the novel. The difference with the current study lies in the approach and object of research.

Therefore, this research can apply literature as a reflection of society. The problem to be solved in this research is "Social Conflict in the novel *Sangkakala di Langit Andalusia* by Hanum Salsabiela Rais and Rangga Almahendra based on George Simmel's perspective." Based on the research focus, the

specific research objectives are: (1) to describe the forms and causes of social Conflict in the novel Sangkakala di Langit Andalusia by Hanum Salsabiela Rais and Rangga Almahendra based on George Simmel's perspective, and (2) to describe the resolution of social Conflict in the novel Sangkakala di Langit Andalusia by Hanum Salsabiela Rais and Rangga Almahendra based on George Simmel's perspective.

METHOD

This research is descriptive qualitative research and library research. The data collected in qualitative research is in the form of story narratives, informant narration, personal information, personal notes, behavior, gestures, mimics, and many other things not dominated by numbers as in quantitative research (Goode & Hatt, 1952). This literary criticism aims to analyze, describe, and provide researchers' interpretations of social phenomena through social conflicts reflected in the novel Sangkakala di Langit Andalusia by Hanum Salsabila Rais and Rangga Almahendra. This research refers to the theory of social Conflict based on George Simmel's perspective as an analysis knife in peeling the data in the object of research. The primary data source of this research is the novel Sangkakala di Langit Andalusia by Hanum Salsabila Rais and Rangga Almahendra, especially sentences containing social Conflict. The secondary data in this study are reviews of the novel Sangkakala di Langit Andalusia, Andalusian historical news, Andalusian history books, articles, journals, and literature related to George Simmel's Social Conflict. Data collection techniques were done through critical intensive reading techniques and note-taking techniques in identifying social conflicts reflected in the novel. The data validity technique or cross-checking and rechecking the whole research is through the stages of increasing persistence, triangulation, and peer discussion. The research analysis refers to the Miles and Huberman model, which consists of data reduction, data presentation, and conclusion drawing (Miles, Huberman, & Saldana, 2014).

ANALYSIS

Based on the researchers' exploration of the novel Sangkakala di Langit Andalusia by Hanum Salsabiela Rais and Rangga Almahendra, at this stage, the researcher will present the results of data collection, validation, and analysis in the form of tables and descriptive descriptions of the results of the researcher's analysis and interpretation. The data obtained by the researcher is in the form of dialog sentences that represent social conflict. Based on the research focus, the researcher divides the discussion into two sub-chapters, namely: (1) describing the forms and causes of social Conflict in the novel Sangkakala di Langit Andalusia by Hanum Salsabiela Rais and Rangga Almahendra based on George Simmel's perspective, and (2) describing the resolution of social Conflict in the novel Sangkakala di Langit Andalusia by Hanum Salsabiela Rais and Rangga Almahendra based on George Simmel's perspective. The complete explanation is in Table 1.

Table 1: Social conflicts in the novel Sangkakala di Langit Andalusia

Type of Conflict	Forms of Conflict	Stakeholders	Resolution
Conflict between individuals	Sarcasm	Raja Boabdil and his mother	Tolerance
	Debate	Rammar and Ubay	Konsiliation
		Rammar and Miriam	Koersion
	Tension	Fruela and Ubay	Tolerance
		Cisneros and Constancio	Koersion
		Rammar and Ubay	Koersion
	Conflict between individuals and groups	Tension	Alriq and Mansoor
Baqar and Al-Mohad			Tolerance
Rammar and inkuisitor			Arbitration
Miriam and Constancio			Dead end

Conflict between groups and individuals	Bullying	Royal elite troops Fatima	Koersion
	Harassment	Inkuisitor Lucero and madina Az-zahra citizen	Arbitration

Forms of Social Conflict in the Novel Sangkakala di Langit Andalusia by Hanum Salsabiela Rais and Rangga Almahendra Based on George Simmel's Perspective Based on Table 1, the form of social Conflict obtained by researchers in the novel Sangkakala di Langit Andalusia by Hanum Salsabiela Rais and Rangga Almahendra based on George Simmel's perspective consists of four forms of Conflict, namely: (1) conflict between individuals with forms of Conflict, namely sarcasm, arguing, and tension; (2) conflict between individuals and groups has one form of Conflict, namely tension; (3) conflict between groups and individuals with two forms of Conflict, namely oppression and tension. The description of the three types of social Conflict based on their types is as follows:

Inter-individual Social Conflict

Inter-individual Conflict is a conflict that occurs between one individual and another. The Conflict here sometimes ends negatively, as Simmel says. Simmel says that Conflict is needed to create absolute harmony. Conflict between individuals is based on differences between parties, which can hinder other interests. The Conflict between individuals in the novel Sangkakala di Langit Andalusia by Hanum Salsabiela Rais and Rangga Almahendra consists of 3 forms: satire, fighting, and tension. The following is the explanation:

1. Sarcasm

Sarcasm is an utterance that is intended to have a different meaning. Sarcasm is often expressed as the opposite of what is true and can also be used to implicitly or indirectly criticize people (Wicaksono, 2014). The form of inter-individual Conflict in sarcasm between King Boabdil and his mother is found in the following quote.

"Anakku, jangan kau menangis seperti perempuan untuk sesuatu yang tak bisa kau pertahankan sebagai laki-laki" (Hanum & Rangga, 2022, p. 12).

The Conflict between King Boabdil and his mother began with the fall of the Nasrid Dynasty, the most successful Islamic kingdom in Andalusia for hundreds of years. King Boabdil was devastated by his defeat to the Aragonese-Castilian empire, an empire that served the Holy Spirit.

2. Debate

According to the Big Indonesian Dictionary (KBBI), the meaning of a debate is arguing or quarreling. Regarding Conflict, the debate is a situation or condition where two or more parties argue (Zawawi & Maghfiroh, 2020). The form of Conflict between individuals in the form of a debate is found in two parts of the story of the novel Sangkakala di Langit Andalusia. The following is the explanation:

First, there is a form of inter-individual social conflict in the form of an argument between Rammad and his grandfather, Ubay. The social conflict is found in the following quote.

"Kakek jangan menghalangiku. Aku sudah mengikuti apa saja maumu selama tujuh tahun terakhir"/" Cucuku Rammar ibnu Baqar---"/"Dulu aku hanya bocah yang bisa meringkuk. Kini aku manusia dewasa yang akan menghadapinya!"/"Tidak ada gunanya semua hafalanmu jika kau terus tenggelam dalam kesumat. Lagipula, saat ayah dan ibumu meninggalkan kita, mereka siap dengan risiko terberat. Sebenarnya---"/"Nyawa harus dibayar dengan nyawa. Itu kata Quran. Aku tidak mungkin memaafkan orang yang telah membunuh kedua orang tuaku" Wajah Rammar mengeras. Tulang pipinya berkedut. Tangannya mengempal/" Aku bisa memahami betapa dendam kau pada Diego Constancio. Tapi sebelum menghadapinya, kau perlu tahu siapa Diego Constancio"/" Aku

tidak peduli dengan siapa dia"/"Kau harus peduli, Rammar, karena Houda adalah saudara ayahmu" (Hanum & Rangga, 2022, pp. 106-107).

The inter-individual social conflict between Rammar and Ubay stems from Rammar's past grudge against the death of his parents. He is determined to take revenge on the man who killed his parents, Diego Constancio, who led the Almohad massacre at the time. Based on the successful resolution of the Conflict, Rammar and his grandfather's Conflict ended with a conciliation that brought the two opinions together and found a middle ground that made them accept and understand each other.

Second, a form of social Conflict between individuals in the form of an argument between Rammar and Miriam. The social conflict is found in the following quote:

Rammar berdiri dan bergegas/"Kakak!"Tiba-tiba miriam mendekapnya tanpa sungkan. Rammar sontak bergetar. Ia seperti melihat dirinya sekian belas tahun lalu saat merengek agar ibunya tidak meninggalkannya/"Lepaskan. Mereka mencariku, Miriam. Aku tidak boleh mengorbankan lebih banyak wanita dan anak-anak"/"Serahkan mereka padaku. Sekarang kau menuju Qartayanna"/"Apa maksudku?"/"Tugasmu lebih besar untuk menyusul Paman Alriq. Beri tahu regu penyelamat agar segera menjemput kami di Almeria"/"TIDAK BISA. Kali ini aku terpaksa berseberangan denganmu"/"Percayalah, kak! Ingat pesan semua orang untukmu! Jangan mati sia-sia. Tidak ada gunanya melawan. Serahkan rombongan pengungsi padaku. Aku tahu caranya" (Hanum & Rangga, 2022, pp. 349-350).

The inter-individual Conflict between Rammar and Miriam occurred when they were on their way to Qartayanna in a rescue attempt led by Rammar and the rest of the Almohad army. Finally, the argument between Rammar and Miriam ended in a coercive resolution that resulted in the domination of Rammar's will over Miriam.

3. Tension

Tension is a social process that builds on competition, opposition, or controversy, rejecting a particular group's opinion or mindset. Tension is usually experienced by a person or group seeking to fulfill its goals by opposing an opposition with a different opinion (Soekanto, 1982, p. 91).

Social Conflict between individuals in the form of tension in the novel Sangkakala di LangitAndalusia is found in five parts. The following is the explanation:

First, the tension that occurs between Fruela and Ubay. The social conflict is found in the following quote.

Tumpukan jerami itu pelan tapi pasti akan melengkung dan akhirnya ambruk. Fruela was-was. Tumpukan jerami itu pelan tapi pasti akan melengkung dan akhirnya ambruk. Fruela tiba pada satu keputusan. "Kakek, aku titip Rammar"/"Apa maksudmu, Fruela?"/"Kakek, aku sudah pernah kehilangan anak. Aku tidak mau kehilangan dua kali"/"Fruela! Kau tidak bisa semaumu melakukan ini--"/"Kakek, kau dengar apa yang mereka teriakkan? Mereka mencari Fruela istri Baqar. Aku harus membuat mereka menjauh dari atas gundukan jerami ini. Jika kita keluar semua, habislah kita"/"Rammar, ibu harus pergi. Sekarang patuhi apa nasihat Kakek Ubay. Jangan melawan"/"Apa maksudmu, Fruela?"/"Kita akan segera bertemu!"/"Kau sudah berjanji pada Baqar!"/"Kakek, lambat laun mereka akan sadar ada ruang persembunyian ini. Aku harus mengecoh mereka"/"Fruela, daripada dirimu, akulah si tua yang layak menunaikan tugas ini! Kau ibunya. Rammar masih membutuhkanmu"/"Kakek, mereka tidak mencarimu. Mereka mencari aku dan Baqar, pemimpin Almohad" (Hanum & Rangga, 2022, pp. 80-81).

The social conflict of tension between Fruela and Ubay occurred when the inquisitor's forces massacred the remaining Muslims in Qurtuba. The resolution of the Conflict faced by Fruela and Ubay is a compromise on Ubay's part, who decides to give in to Fruela's decision.

Second, the tension between Cisneros and Constancio will be explained below:

Kening cisneros berkerut/"Bahasa Qur'an mudah dipahami tapi di saat bersamaan begitu indah bersayap. Bahasanya misterius di saat bersamaan menimbulkan rasa aneh di hatiku. Aku penasaran seperti apakah sosok Muhammad yang membuat begitu banyak orang terbius"/"Lantas apa kehebatannya, anakku?"/"Komandan Constancio, kau sepertinya paham dengan bekas kitabmu itu. Aku sudah tahu apa rencanaku berikutnya. Aku punya tugas untukmu pada bekas kitabmu itu"/"Setelah kau selesai dengan tugas, panggil seluruh komandan inkuisitor. Aku akan meluncurkan program baru di seluruh penjuru Andalusia ini, yang akan menyenangkan para pemberontak-pemberontak itu. Tak ada salahnya mencoba kecil-kecilan cara Talavera"/"Cari hingga ke ujung dunia dan tempat-tempat paling tersembunyi. Bakar seluruh Al-Quran. Semuanya. Tak bersisa" (Hanum & Rangga, 2022, pp. 165-167).

The tension between Cisneros and Constancio occurs when Constancio finds his master having a nightmare and screaming in his sleep. When woken up by Constancio, Cisneros told him that he was surrounded and about to be destroyed by the Quran memorizers he had slaughtered decades ago. The conflict resolution that Cisneros and Constancio go through is coercion.

Third, the Conflict between individuals in the form of tension that occurs in the novel Sangkakala di Langit Andalusia is between Rammar and Ubay, which will be explained in the following description:

"Rammar, kuda ini terlalu berat menanggung beban. Ia tidak gesit karena kakinya berdarah. Ia sudah tua"/"Ayolah..."/"Rammar, cucuku, dengarkan..."/"Kau jangan pernah menyalahkan diri sendiri. Sebagai perekam firman Tuhan, aku tahu kau telah melakukan yang benar di depan Constancio. Sekarang, ingat tugasmu"/"Rammar...sekali lagi. Jangan kau menangkan egomu. Ingat kata-kata ayahmu, menang tak selalu diperoleh dengan mengalahkan"/"Kakek"/"Pergi, Rammar! Jangan sia-siakan pengorbanan ayah ibumu!"/"Rammar! Pergi!" (Hanum & Rangga, 2022, pp. 183-184).

The tension between Rammar and Ubay began with the arrival of the inquisitors to Madina Az-Zahra to destroy the Quran and replace it with a new Quran made by Cisneros that had been changed in such a way. Rammar, who was confronted with the situation, refused vehemently and refused to give his Quran inherited from his parents.

Fourth is the social Conflict between individuals through the tension between Alriq and Guru Mansoor. The social conflict is found in the following quote.

"Alriq, kau kumpulkan saudara-saudaramu. Ada hal penting yang harus aku sampaikan"/"Sebenarnya Houda sudah tak ingin bermurajaah lagi, guru"/"Wajah Mansoor dan Ubay tersentak"Ya, dia mengutarakan perasaan lega saat ayahnya meninggal"/"Dia ingin pergi dari El Arus dan menjajal menjadi---"/"---menjadi converso!"/"Hentikan, Alriq!"/"Dia ingin mengambil semua kesempatan yang diberikan para rahib dan imam-imam yang selalu ditampik ayahnya. Ia sudah tidak tahan terus-terusan menghafak Quran yang baginya hanyalah beban"/"Tidak mungkin, Alriq"/"Apakah ini semua karena aku menjodohkan Fruela dan Baqar?"/"Betul, Guru. Houda mengatakannya padaku" (Hanum & Rangga, 2022, pp. 405-407).

Alriq's lie started the social conflict of tension between Alriq and teacher Mansoor. The four conflicts described above depict tension in George Simmel's conflict theory. Tension in KBBI means a state of tension. Tension conflicts in social conflicts also include inner conflicts experienced by characters, such as doubt, desire to lie, and fear. Social conflict tensions can occur in the long run if it does not meet a common ground as a mediator. Based on the successful resolution of the Conflict, the Conflict above ends with compromise and coercion being the final point of conflict resolution.

Social conflict between individuals and groups

Social Conflict between individuals and groups is a social interaction that confronts individuals with a group in the face of a problem or dispute. In the novel Sangkakala di Langit Andalusia, the social conflict between individuals and groups is only found in tension in two parts of the incident. The explanation is as follows:

1. Tension

First, the tension between individuals and groups in the novel *Sangkakala di Langit Andalusia* occurs between Baqar and Laskar Al-Mohad. An explanation of the social Conflict between Baqar and the Almohad Warriors is contained in the following quote.

"Pemimpin, ratusan saudara-saudara kita di alun-alun harus dikorbakan jika kita melawan---"/"Lalu apa perbedaan kita dengan pengkhianat-pengkhianat itu? Kita harus teguh! Uang, jabatan, apa pun tidak bisa membeli keyakinan mulia pada Allah. Kita adalah laskar Al-Mohad dan tidak akan pernah menjadi converso!"/"Pemimpin, kita tidak memeluk agama mereka. Kita hanya berpura-pura menjadi seperti mereka. Kurasa Allah tidak akan melaknat hamba-Nya yang tersudut (Hanum & Rangga, 2022, pp. 62-64).

The Conflict between Baqar and the Al-Mohad soldiers occurred during the decision-making deliberations before the inquisitorial army arrived at Madina Az-Zahra. Second, the conflict of tension that occurred between Rammar and the inquisitor's army after Rammar was captured and met with Cisneros. The explanation will be presented in the following quote.

Cisneros melenggang mendekati kedua pemuda-pemudi yang tampak pasrah dengan semua takdirnya/"Tuhanku Yang Maha Kasih. Akhirnya kita dipertemukan, Rammar ibnu Baqar"/"Ternyata ini anak istimewa yang ditunggu-ditunggu. Aku sudah mendengar tentang nubuat wazir Almohad si Mansoor yang sangat terkenal itu"/"Kau tidak usah percaya dengan nubuat itu. Aku bukan yang dimaksud Mansoor"/"Aku tidak bisa menebak orang yang jauh lebih kayak darimu, anakku. Muda, gagah, cerdas, bahkan meski kau tampak lusuh, dirimu begitu berwibawa. Sampai-sampai kau berhasil mempermalukan penglimaku, Diego Constancio dan jajarannya di Cordoba"/"Tugasku di Sevilla masih banyak, anakku. Aku hanya punya waktu sebentar untuk upacara pembaptisan di sini sebelum kulaporkan kepada Los Reyes. Jadi kau bersedia atau tidak?"/"Aku beri kamu waktu beberapa menit---"/"Tidak perlu waktu. Tidak sebersit pun aku memiliki keinginan untuk mengabdikan tawaranmu, Kardinal. Laa ilaaha illallah Muhammadarrasulullah tetap akan kudekap sampai mati" (Hanum & Rangga, 2022, pp. 273-274).

The social conflict between Rammar and Cisneros portrays a very grim tension. The incident caused an inner test of Rammar's solid and weak faith. Likewise, the inner Conflict within Cisneros made him weigh heavily on whether to sharpen Rammar even though he mocked his God or kill Rammar, but he would lose the key to the prophecy told by history. The Conflict of tension between Rammar and Cisneros above does not find a resolution, or it can be said to be a dead end.

Group and Individual Social Conflict

Social Conflict between groups and individuals is a social interaction carried out by a group against individuals. The majority group usually does this to demand something from people with a higher position. Conflict between groups and individuals is also based on differences in interests between parties, so it has the potential to become an obstacle to other interests. The Conflict between groups and individuals in the novel *Sangkakala di Langit Andalusia* by Hanum Salsabiela Rais and Rangga Almahendra consists of 2 forms: bullying and oppression. The following is in the explanation below:

1. Tension

Tensions are based on the interests of each party involved. Tensions between groups and individuals can be found anywhere, whether in the social, educational, economic, or other spheres. (Soekanto, 1982, p. 280). The form of conflict tension between groups and individuals in the novel *Sangkakala di Langit Andalusia* by Hanum Salsabiela Rais and Rangga Almahendra is found in one incident that occurred between the inquisitorial troops and Fatima during the pursuit of the Muslims. The explanation is in the following quote:

"Dimana Rammar ibnu Baqar?"/"Aku tidak tahu. Kami sedang shalat malam"/"Kutanya sekali lagi. Atau kalian semua mati"/"Tunggu! Mereka bukan inkuisitor. Kalau pembantaian seperti ini, jelas bukan cara dari gereja. Dari seragam militernya, mereka adalah brigade elit kerajaan. Pria pemimpin itu kemungkinan---"/"Raja Ferdinand. Dia sendiri yang memimpin pasukan"/"Jangan melengos seperti itu! Yang Mulia sedang bertanya!"/"Aku sudah katakan aku tidak tahu. Izinkan aku menyelesaikan shalat malamku. Kuserahkan hidup dan matiku kepada Allah semata" (Hanum & Rangga, 2022, pp. 347-348).

The Conflict between Fatima and the royal elite forces occurred during the pursuit of the Muslims who were going to Qartayanna to find answers to Mansoor's enigma. No resolution could resolve the Conflict in the form of the beating between Fatima and the Royal Elites.

Second is the Conflict between groups and individuals between the inquisitor's troops and one of Madina Az-Zahra's citizens. Here is the explanation.

"Ayah siapa ini? Jika tidak ada yang menjawab, aku pastikan anaknya sudah bergabung dengan Almohad"/"Satu...dua...tiga"/"Oh, Komandan Constancio,"/ "Tunggu! Jangan sakiti ayahku! Lepaskan dia, komandan inkuisitor Constancio! Aku tahu di mana Almohad bersembunyi"/"Baqar dan istrinya Fruela, kan? Aku tahu persembunyian mereka"/" Ke mana? Katakan! Atau ayahmu kujebloskan ke San Jorge"/"Di balik bukit El Arus" (Hanum & Rangga, 2022, pp. 71-73).

The oppression carried out by the inquisitor's forces against the people of Madina Az-Zahra aimed to find Al-Mohad, who was predicted to be a group of rebels. They searched for Baqar and Al-Mohad's troops in various ways. However, the local people of Madina Az-Zahra, who still had a sense of honor, tried to hide their whereabouts until finally, the Inquisitors threatened the citizens. Also, they offered a huge reward for those who could find Al-Mohad. However, no one will tell until the inquisitor conveys it to an older man, who eventually makes the boy divulge Al-Mohad's whereabouts because he cannot bear to see his father oppressed.

The conflict of beating and oppression in the novel Sangkakala di Langit Andalusia explains the social Conflict between groups and individuals. Simmel revealed in his conflict theory that social Conflict is based on group interests against specific individuals or individuals who can fulfill their needs.

Social Conflict Resolution

Based on Table 1, the conflict resolution obtained by researchers in the novel Sangkakala di Langit Andalusia by Hanum Salsabila Rais and Rangga Almahendra based on George Simmel's perspective consists of four conflict resolutions, namely: (1) tolerance; (2) conciliation; (3) coercion; (4) arbitration, and (5) dead end, with the following explanation.

1. Tolerance

Tolerance is a form of accommodation without formal consent. Tolerance can be unconscious and unplanned. Based on Table 1, the resolution of social Conflict in the form of tolerance between King Boabdil and his mother is found in the following quote.

... "Jika kamu masih memiliki harkat, satu-satunya cara membalas penghinaan ini adalah kita bantu wangsa Almohad mewujudkan nubuat,"/Boabdil terhenyak. Seolah kata-kata ibunya membangunkannya dari kematian (Hanum & Rangga, 2022, p. 18).

Conflict resolution through tolerance can be seen in King Boabdil, who silently receives harsh advice from his mother. Finally, Boabdil justified and tolerated all the input given by his mother. Third is the conflict resolution in the form of tolerance that occurs after the tension between Alriq and Mansoor's teacher ends. The explanation is as follows.

Mansoor terduduk lemas, mengurut pelipis. Ia mengambil napas seribu agar dirinya stabil. Istighfar pun ia rapal ratusan kali) (Hanum & Rangga, 2022, pp. 406-407).

"Dengarkan semua! Saudaraku Alriq dan laskar Almohad, pulanglah ke Gharnata. Mereka tidak akan berpikir kalian mendekati markas inkuisitor. Inkuisitor tidak akan mengejar kalian ke sana! Sahabatku para Hufaz, kalian harus selamat. Ikuti jalur setapak keluar pegunungan El Arus menuju Fes. Aku akan keluar dan berpencar untuk mengecoh mereka agar tidak mengejar kalian," (Hanum & Rangga, 2022, p. 67).

2. Conciliation

Conciliation is an effort the conflicting parties make to bring together their desires to find mutual agreement. Conflict resolution in the form of conciliation is only found once in the novel Sangkakala di Langit Andalusia. That is the resolution of Conflict between individuals in the form of an argument between Rammar and Ubay. The explanation is in the following quote.

"Aku menunggu momentum saat hatimu benar-benar sudah merelakan kedua orang tuamu, dan kau siap melanjutkan tugas besar yang diamanatkan pada ayah dan ibumu"/"Bawalah. Sekarang kita cari cara menyelinap di antara orang-orang di Madina Az-Zahra" (Hanum & Rangga, 2022, p. 148).

3. Coercion

Coercion is a form of accommodation whose process is carried out due to coercion from the superordinate party towards the subordinate party. So, coercion is a settlement that puts one party in a weaker state than the opposing party.

Conflict resolution in the form of coercion in the novel Sangkakala di Langit Andalusia is found in 3 cases, namely 1 one conflict of fighting between individuals and two conflicts of tension. The explanation is in the following quotation.

(...) "Miriam!" jerit Rammar.

Sudah tidak ada waktu lagi bagi Rammar untuk mencegah Miriam kecuali mengikuti rencana mentahnya. Belum cair ingatannya yang beku puluhan tahun lalu. Saat ayahnya memeluk terakhir kali. Diikuti ibunya berlari meninggalkannya demi mengecoh inkuisitor (Hanum & Rangga, 2022, p. 350).

Cisneros membuang Al-Quran itu sekali lagi. Tak sengaja membentur patung Tuhannya yang menggantung di dinding. Qur'an itu langsung terpuruk. Constancio terhenyak. Tak menyangka tuannya menyalak. Kitab suci muslim itu koyak/"Setelah kau selesai dengan tugas, panggil seluruh komandan inkuisitor. Aku akan meluncurkan program baru di seluruh penjuru Andalusia ini, yang akan menyenangkan para pemberontak-pemberontak itu. Tak ada salahnya mencoba kecil-kecilan cara Talavera" (Hanum & Rangga, 2022, pp. 166-167).

Third is the resolution of the Conflict that occurs after the Conflict between the tension between Rammar and Ubay, his grandfather. It is explained in the following quote.

(...) "Kakek!"/Rammar terlambat menyadari Ubay yang terpental hingga berguling-guling. Tubuh rentanya melahirkan bunyi brak yang keras/"Pergi, Rammar! Jangan sia-siakan pengorbanan ayah ibumu!" (Hanum & Rangga, 2022, p. 184).

(Seketika langkah Fatima terhenti. Punggunya dihujani anak panah dari belakang. Tubuhnya ambruk, bersamaan kalimat tahlil menutup sukmanya) (Hanum & Rangga, 2022, p. 349).

4. Arbitration

Arbitration is a way of reaching a settlement when the parties cannot do so themselves. The Conflict will be resolved by a third person present or present who can solve the problem. In the novel Sangkakala di Langit Andalusia, two social conflicts are resolved by arbitration, namely the presence of

a third party who can mediate. One was the arbitration in the social Conflict between Rammar and the Inquisitor's forces.

"Baiklah. Aku serahkan nasib anak ini padamu, Komandan!"/Kekesalan Cisneros meletup. (Hanum & Rangga, 2022, p. 274).

The second is the arbitration that ended the social conflict in the form of oppression committed by the inquisitor's soldiers against an elderly citizen of Madina Az-Zahra. The explanation is as follows.

"Tunggu! Jangan sakiti ayahku! Lepaskan dia, komandan inkuisitor Constancio! Aku tahu di mana Almohad bersembunyi"/Tidak pernah sedikit pun Constancio bermaksud menyakiti pria tua itu. Namun jika seseorang yang memahaminya keliru malah membuahkan hasil, mengapa tidak? Ia melihat anak muda muncul di tengah-tengah kerumunan/"Baqar dan istrinya Fruela, kan? Aku tahu persembunyian mereka" (Hanum & Rangga, 2022, p. 73).

5. Dead end

Social conflicts between two parties will be easily resolved if the cause of the Conflict can be eliminated. However, conflicts often need help finding a final resolution. As described in Table 1, there is a conflict that ends in a deadlock in the novel Sangkakala di Langit Andalusia by Hanum Salsabiela Rais and Rangga Almahendra in the Conflict between Miriam and Constancio. The following is the explanation.

"Lupakan! Sudah tidak mungkin lagi! Kita harus pergi dari sini!" ucap Alriq sambil menyerap kudanya bersama pejuang Almohad lainnya. Meninggalkan Bib Rambla yang membara dan porak-poranda (Hanum & Rangga, 2022, p. 286).

CONCLUSION

The research found several social conflicts in the novel "Sangkakala di Langit Andalusia" by Hanum Salsabiela Rais and Rangga Almahendra using George Simmel's conflict theory. In the novel "Sangkakala di Langit Andalusia," we find a complete type of social conflict. It shows that this novel focuses on every element of social conflict. The difference is only about a resolution after the Conflict. Several conflicts do not find resolution. It illustrates that the novel "Sangkakala di Langit Andalusia" indeed carries the concept of conflict that occurs in reality, where not all conflicts will find resolution.

In the novel Sangkakala di Langit Andalusia by Hanum Salsabiela Rais and Rangga Almahendra, social Conflict is present as a manifestation of differences that occur in society. Of the 12 data about conflict, three were destructive, and the remaining nine were constructive or in the form of an improvement. Social conflicts that occur in the novel Sangkakala di Langit Andalusia by Hanum Salsabiela Rais and Rangga Almahendra tend to be constructive and bring positive changes; it is expected to be a reference for the community in finding conflict resolution in the social environment.

In conducting this research, the researcher encountered a limitation in the form of a lack of master literacy related to the original history behind the novel "Sangkakala di Langit Andalusia" by Hanum Salsabiela Rais and Rangga Almahendra. This causes the validation of the phenomenon of social conflict that occurs in the novel cannot be ideally validated in the existing reality. However, this study has contributed to adding to the repertoire of research related to social Conflict in Islamic historical genre literary works. For future researchers, we hope that they can be more in-depth when conducting research validation related to social Conflict in literary works. So, it is expected to provide more profound and comprehensive benefits and become an illustration of resolving conflicts that occur in the reality of life.

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