

ETHIOPIAN SOCIAL CONFLICT IN THE NOVEL *AZ-ZILL AL-ASWAD* BY NAJIB AL-KAILANI BASED ON RALF DAHRENDORF'S PERSPECTIVE

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ARTICLE INFO:

Received: 27/09/2024

Revised: 9/10/2024

Accepted: 05/03/2025

Published online:

30/04/2025

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DOI:

<https://doi.org/10.51190/muaddib.v01i02.9>

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Muaddib: Journal of Arabic Language and Literature



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ABSTRACT

This article aims to: (1) describe the form of social conflict between the empire and Ethiopian society in the novel *Az-Zill Al-Aswad* by Najib Al-Kailani based on Ralf Dahrendorf's perspective; (2) explain the causes of social conflict between the empire and Ethiopian society in the novel *Az-Zill Al-Aswad* by Najib Al-Kailani based on Ralf Dahrendorf's perspective; and (3) find out the impact of social conflict between the empire and Ethiopian society in the novel *Az-Zill Al-Aswad* by Najib Al-Kailani based on Ralf Dahrendorf's perspective. This type of research is descriptive qualitative research. The data source of this research is the novel *Az-Zill Al-Aswad* by Najib Al-Kailani. The data collection techniques used are reading techniques and note-taking techniques. From the data findings, researchers test the credibility of the data. The data analysis technique consists of three stages, namely data reduction, data presentation, and conclusion drawing. The results of this study are: (1) the social conflict that occurred between the empire and the Ethiopian people based on Ralf Dahrendorf's perspective was arbitrary by the pseudo-group, cruel by the interest group, and rebellious by the conflict group; (2) the causes of social conflict between the empire and the Ethiopian people in the novel *Az-Zill Al-Aswad* by Najib Al-Kailani based on Ralf Dahrendorf's perspective are pseudo-groups who want to maintain power, interest groups because they are arrogant, and conflict groups because they demand rights; and (3) the impact of social conflict between the empire and the Ethiopian people in the novel *Az-Zill Al-Aswad* by Najib Al-Kailani based on Ralf Dahrendorf's perspective is rebellion and unity.

Keywords: Dahrendorf, Ethiopia, novel, social conflict

ABSTRAK

Artikel ini bertujuan untuk: (1) memaparkan bentuk konflik sosial antara kekaisaran dengan masyarakat Ethiopia pada novel *Az-Zill Al-Aswad* karya Najib Al-Kailani berdasarkan perspektif Ralf Dahrendorf; (2) menjelaskan penyebab konflik sosial antara kekaisaran dengan masyarakat Ethiopia pada novel *Az-Zill Al-Aswad* karya Najib Al-Kailani berdasarkan perspektif Ralf Dahrendorf; dan (3) mengetahui dampak konflik sosial antara kekaisaran dan masyarakat Ethiopia pada novel *Az-Zill Al-Aswad* karya Najib Al-Kailani berdasarkan perspektif Ralf Dahrendorf. Jenis penelitian ini adalah penelitian deskriptif kualitatif. Sumber data penelitian ini adalah novel *Az-Zill Al-Aswad* karya Najib Al-Kailani. Teknik pengumpulan data yang digunakan adalah teknik teknik baca dan teknik catat. Dari temuan data tersebut, peneliti menguji kredibilitas data. Teknik analisis data terdiri dari tiga tahap, yaitu reduksi data, paparan data, penarikan kesimpulan. Hasil penelitian ini adalah : (1) konflik sosial yang terjadi antara kekaisaran dengan masyarakat Ethiopia berdasarkan perspektif Ralf Dahrendorf berupa semena-mena yang dilakukan oleh kelompok semu, kejam yang dilakukan oleh kelompok kepentingan, dan memberontak yang dilakukan kelompok konflik; (2) penyebab terjadinya konflik sosial antara kekaisaran dengan masyarakat Ethiopia pada novel *Az-Zill Al-Aswad* karya Najib Al-Kailani berdasarkan perspektif Ralf Dahrendorf adalah kelompok semu yang ingin mempertahankan kekuasaan, kelompok kepentingan karena sombong, dan kelompok konflik karena menuntut hak; dan (3) dampak konflik sosial antara kekaisaran dan masyarakat Ethiopia pada novel *Az-Zill Al-Aswad* karya Najib Al-Kailani berdasarkan perspektif Ralf Dahrendorf yaitu pemberontakan dan persatuan.

Kata kunci: Dahrendorf, Ethiopia, konflik sosial, novel

INTRODUCTION

Conflict is a social phenomenon that is inseparable from life. Conflict can occur between individuals, individuals and groups, or groups and groups. Conflicts like this that are caused by social contact between humans or problems that arise as a form of human relations are called social conflicts (Nurgiyantoro, 2010). Community life is almost impossible to escape from social conflict, both non-physical social conflicts to social conflicts with physical violence. This can happen because of the tight competition between the two parties concerned it will allow for counterattacks from each party (Putri, 2018).

The factors that cause social conflict to occur are basically similarities and differences in social interests. However, as it is known there are no individuals in society who have the same ethnicity, interests, goals, and others. This is certainly a contributing factor to the occurrence of social conflict. According to Willian Chang, conflict can also occur because of envy, hatred, land problems, stomach problems, power, and other human emotions (Setiado, 2001).

The existence of social conflicts that occur can have a positive and negative impact on society. Viewed from the positive impact, conflict can foster solidarity and unity after the conflict. However, the negative impact of social conflict dominates over the positive impact. In general, the impact of social conflict is the emergence of divisions, loss of property, loss of life, loss of mutual respect and respect, and much more (Setiado, 2001).

Conflicts or processes of social change, one of which can be manifested as a social movement or social revolution, which generally arises from the dissatisfaction of certain groups with the emergence of new ideas and ideas. The emergence of this revolution or social movement does not only arise from certain groups, but can also be formed from small movements of one individual who get more attention and get support from certain groups (Susan, 2010).

Social conflicts still often occur in Indonesia, for example, regarding to rectifying the Omnibus Law on the Job Creation Law. Around the beginning of January 2020, large-scale demonstrations took place in various cities in Indonesia. The law it difficult for workers to continue working without proper pay. Some people think that the law only benefits the upper class. So if this is not resolved properly it will result in prolonged social conflict (Razy & Fedryansyah, 2020).

The conflict theory developed by Ralf Dahrendorf, a sociologist from Germany, aims to directly oppose the theory of structural functionalism. Where it is explained that conflict theory sees conflict and conflict in social systems, sees various elements of society contributing to disintegration and change, sees whatever order exists in society comes from coercion on its members by those at the top, emphasizes the role of power in maintaining order in society (Ritzer & Goodman, 2004).

Ralf Dahrendorf is the main character who believes that society has two faces, namely conflict and consensus. Therefore, sociological theory should be divided into two parts: conflict theory and consensus theory. consensus theory should examine the value of integration in society and conflict theory should examine conflicts of interest

and the use of force that binds society together in the face of that pressure. Dahrendorf admits that society will not have conflict if there is no prior consensus. For example, the alliance between the United States and Japan that developed after World War II (Tualeka, 2017).

According to Dahrendorf, groups are divided into three types, including quasi groups, interest groups (manifest), and conflict groups. Pseudo groups are several position holders with the same interests but are not aware of their existence, and this group is also included in the second type of group, namely interest groups and because of these interests gave birth to a third group, namely social conflict groups. So that in the group there will be two associations, namely the ruling group (superior) and the subordinate group (subordinate). These two groups have different interests. In fact, according to Ralf, they are united by the same interests (Setiyawan, 2018).

Those at the top (the rulers) want to maintain the status quo, while those at the bottom (the ruled or subordinates) want change. The conflict occurs where the ruling group tries to maintain a quasi-status while the controlled group tries to make changes. This contradiction exists all the time in every structure. Therefore, legitimate power is always in danger from groups who are anti-status quo (Setiyawan, 2018).

According to Dahrendorf, each group of people is in a dominant position trying to maintain the status quo, while people in a marginal or subordinate position are trying to make changes (Rasyid, 2015). Conflict can be a process that is instrumental in the formation, integration, and maintenance of social structures. Conflict can place and maintain boundaries between two or more groups. For example, the older generation with the younger generation and so on. Conflicts with other groups can strengthen the identity of the group and protect it from being dissolved into the surrounding social world. All the positive functions of conflict can be seen in the illustration of a group experiencing conflict with another group.

Researchers found several previous studies that are in line with this research. Some of these studies are: (1) research (Afifah, 2020) focusing on Malvin's inner turmoil and its causes in dealing with Tafari's treatment of subordinates; (2) research (Basid & Sari, 2018) examines the social conflict of a character named Sekar Ayu (subordinate group) with KH Abdurrahman Alattas (superordinate group) in the novel *Mei Hwa and Sang Petangan Zaman* by Afifah Afra based on Ralf Dahrendorf's perspective; (3) research (Hakim, 2017) regarding socio-cultural conditions and the author's criticism of the social problems of Ethiopian society. These problems are deeply rooted in the form of injustice of the rulers against the lower society, the authority of the rulers who are cruel and ruthless to the people and coercion to convert to Christianity; and (4) research (Magfiroh, 2017) reveals that Iyasu's character, based on Sigmund Freud's perspective, was an emperor who lived in the midst of ideological turbulence and had a difficult time achieving his desire to change the state of his country from violence, coercion and ideological differences until he was expelled from his power.

From the four studies that have been described above, there are similarities and differences that the researchers found. The similarity is the object of study in the novel

Az-Zill Al-Aswad by Najib Al-Kailani. While the differences lie in: (1) the research conducted (Afifah, 2020) in the form of the inner conflict of Malvin's feelings and their causes for Tafari's arbitrary actions against his subordinates; (2) research (Basid & Sari, 2018) discusses the social conflict that occurred between Sekar Ayu and KH Abdurrahman Alattas. The study analyzed social conflict by dividing into 2 groups, namely the subordinate group (Sekar Ayu) and the superordinate group (KH Abdurrahman); (3) research conducted (Hakim, 2017) examines social and cultural conditions and their problems in Ethiopian society; and (4) research (Magfiroh, 2017) focuses on the main character, Iyasu, who must become the ruler in the midst of many conditions of upheaval, both ideological and social and religious. All these studies examine social conflicts and inner conflicts in Najib Al-Kailani's novel but only focus on one character.

Based on the explanation above, this study aims to: (1) describe the form of social conflict between the empire and the Ethiopian people in Najib Al-Kailani's novel *Az-Zill Al-Aswad* based on Ralf Dahrendorf's perspective; (2) explaining the causes of social conflict between the empire and the people of Ethiopia in Najib Al-Kailani's novel *Az-Zill Al-Aswad* by Ralf Dahrendorf; and (3) knowing the impact of social conflict between the empire and the Ethiopian people in Najib Al-Kailani's novel *Az-Zill Al-Aswad* by Ralf Dahrendorf. The findings of this study contribute to several aspects, namely: (1) confirming that social conflict theory can explain social phenomena that are happening around; (2) adding research studies on social conflict theory from the perspective of Ralf Dahrendorf; and (3) updating the outdated research study of Ralf Dahrendorf's social theory perspective.

METHOD

The method used in this research is descriptive qualitative research. Qualitative descriptive research method is to analyse data by taking a description of the data in the form of text or other than numerical data (Triyono, 2012). This is in accordance with the object of research, namely the novel *Az-Zill Al-Aswad* by Najib Al-Kailani. The object is in the form of narrative text or non-numeric data.

The researchers used the novel *Az-Zill Al-Aswad* as the main data in the study. The collection technique carried out by the researcher was in the form of reading and note-taking techniques. The researchers noted things related to social conflict in the novel *Az-Zill Al-Aswad* based on Ralf Dahrendorf's perspective. From the findings of the data, the researchers tested the credibility of the data. Testing the credibility of the data is aimed at obtaining the validity of the data in accordance with the research objectives (Muhammad, 2011).

Researchers analysed all the data that had been collected using the data analysis technique of the Miles and Huberman model. This model consists of three stages, namely: (1) data reduction, in the form of analysis that focuses, simplifies, selects, selects and discards data; (2) data presentation, in the form of collected data arranged in a relationship pattern so that it is easy to understand; and (3) drawing conclusions,

is a process that aims to focus on complex data then concisely become simpler (Sugiyono, 2019).

RESULT AND DISCUSSION

In this sub-chapter, the researchers describe the research findings regarding the forms of social conflict, the causes of social conflict, and the impact of social conflict in the novel *Az-Zill Al-Aswad* by Najib Al-Kailani. The detailed description of these three things is as follows:

Forms of Social Conflict

The form of social conflict contained in the novel *Az-Zill Al-Aswad* by Najib Al-Kailani explains that the social structure in Ethiopia is divided into three groups, namely pseudo groups, interest groups, and conflict interests as summarized in table 1. The forms of social conflict below

Table 1. Forms of social conflict		
Group Type	Forms of Conflict	Data
Pseudo Group	Arbitrary	8
Interest Group	Cruel	6
Conflict Group	Rebel	5

Based on table 1 above, the researchers found that the types of social conflicts that occurred in the novel *Az-Zill Al-Aswad* by Najib Al-Kailani based on Ralf Dahrendorf's perspective were pseudo groups that were arbitrary towards society, interest groups that were cruel to their subordinates, and conflict groups that rebelled against society. The data found included pseudo groups of 8 data, interest groups of 6 data, and conflict groups of 5 data. A detailed explanation of the types of social conflict is as follows:

Arbitrary

Arbitrary is a trait that is unjust, unbalanced, or it can also be interpreted as behavior that does not respect the rights of everyone. A cardinal along with church officials asked Iyasu, the emperor of Ethiopia, to destroy the Muslims so that the country of Ethiopia became a Christian nation as a whole. The cardinal also suggested killing clerics and destroying mosques and replacing them with churches. This is shown in the narrative of the story as follows:

ومعى إحصائيات كاملة بعدد المساجد التي لا بد من هدمها، وكذلك بعض المدارس والكتاتيب» التي تعلم القرآن واللغة العربية والآداب الإسلامية ..ومعى أيضا قوائم بأسماء العلماء والرجال الذين يواجهون هذا النشاط الخطر، ومجلس الكنيسة الأعلى قرر

استئناف الحملات التأديبية ضد هؤلاء جميعا .. يجب أن تستأنف الحرب التي شنها جددك منليك ، ولا تلق السلاح حتى تقضى على آخر أمل يخفق في قلوب هؤلاء المسلمين الكفرة التعساء (Al Kailani, 2015)

Now, what I have here is complete statistical data on the number of mosques that must be destroyed. Likewise, some madrasahs and kuttabs that teach the Qur'an, Arabic language, and Islamic literature. I also have a list of the names of scholars and people who are driving these dangerous activities. And the high council of the church has decided to start the expansion of civilization against them. Your task is to start the battle as planned by Manelik (your grandfather) and do not ever lay down your weapons before you make the hearts of the Muslims beat with fear.

Cardinal have subordinates to gather information regarding Muslims. The information obtained was then compiled and given to the Emperor of Ethiopia, Iyasu. He also suggested destroying all Muslim mosques. Not only that, but the cardinal also advised Iyasu to kill the clerics who were preaching. Also, everything related to Muslims, such as madrasahs and Kuttab's that provide education to Muslims, must be disbanded. The cardinal explained that the advice he gave was the desire of the church to initiate Christian expansion against people other than Christians.

All the advice given by the Cardinal to Iyasu was solely due to the church's decision. The cardinal also assured that the activities carried out by Muslims are dangerous for the Ethiopian state. For him, all Ethiopians must have a religion that is approved by the church, namely Christianity. For anyone who is not a Christian, the Cardinal will advise Iyasu to burn them.

Cardinal's advice, in terms of Dahrendorf's theory of conflict is a condition in which the ruling group acts arbitrarily against the controlled group, namely the common people. In addition, the Cardinal emphasized that his advice was a church decision. If it is true that his advice is a church decision and based on the holy Bible, why is this decision so detrimental to innocent parties? This triggers feelings of discontent among the common people, the controlled group, and can lead to acts of rebellion. However, these commoners do not yet have sufficient strength to carry out a rebellion (Rosana, 2015).

Cruel

Cruel is a form of social conflict carried out by interest groups. This group originally came from a quasi-group but over time they worked together to achieve the same goal. In this novel *Az-Zill Al-Aswad*, the interest group is Tafari, who has a ruthless character. This is shown in the narrative of the story as follows:

صَدَقْنِي ..!.. تَفَرَّى يَصِلُ إِلَى غَايَتِهِ عَنْ طَرِيقِ الْغَدْرِ وَالْبَشَاعَةِ .. هَذَا الَّذِي يَدَافِعُ عَنْ الدِّينِ، وَيُنَحِّي أَمَامَ الْقَسَاوَسَةِ، وَضَعَ السُّمَّ بِنَفْسِهِ ذَاتَ مَسَاءٍ لِأَحَدِ الْقَسَاوَسَةِ، لَا أَدْرِي لِمَذَا ؟ لَوْ ارْتَكَبَ الضَّحِيَّةُ جَرَمًا لِعُولَجَ بِطَرِيقَةٍ أُخْرَى ... وَيَتَغَيَّ بِالتَّسَامُحِ وَالْإِحَاءِ، ثُمَّ يَبْعَثُ بِرِجَالِهِ

لِيَذْبَحُوا الْمُسْلِمِينَ كَمَا تَذْبَحُ الشَّيَاحَ وَبَعْدَ ذَلِكَ يَسْتَنْكِرُ جَرِيْمَتَهُ، وَيَبْدَى أَسْفَهُ وَاعْتِدَارُهُ،
وَيَتَوَعَّدُ الْجَنَاحَ الَّذِينَ بَعَثَ بِهِمْ... ثُمَّ يَنْتَهَى كُلُّ شَيْءٍ (Al Kailani, 2015)

Believe me, Tafari always achieves his goals in a bad way and betrayal. The cruel one. He who seems to defend religion, bows his body in front of the priest once put poison with his own hands on a priest in the afternoon. I don't know what caused it. If the victim makes a mistake, then he will kill him in another way that is more sadistic. On the one hand, Tafari always voices tolerance and brotherhood, while on the other hand he sends his men to slaughter Muslims like slaughtering goats. He will deny all his crimes and show his feelings of forgiveness and regret, then threaten his men and everything is over.

Malvin is Iyasu's younger brother who is married to Tafari. Malvin explained the nature of Tafari that he hated to Iyasu. Tafari is a figure who is easy to kill other people. Not infrequently Tafari killed people, either directly with his hands or indirectly. Tafari's methods of killing people include poisoning the victim. When his anger peaked and did not subside, Tafari did not hesitate to slaughter the victim. The victims he killed were not only Muslims but Christians as well. Tafari always achieves his goals in any way, even if it is a very bad way. It happened once, when Tafari was in front of the priest, he glorified the priest but he poisoned the priest and Malvin did not know what caused the priest to be poisoned. Whatever mistakes his subordinates made, Tafari did not hesitate to kill him in a more sadistic way.

Viewed from Dahrendorf's perspective, pseudo-groups with high authority will easily order groups under them to do what they want. Of course, the group below him has the will to fight. However, there is no power to defeat the pseudo group. Therefore, quasi-groups gave birth to conflict groups (Ritzer & Goodman, 2004).

Rebel

The form of social conflict carried out by conflict groups is rebelling. They rebelled against the interest group, Tafari, based on defending their rights as a community. What's more, they hated the overthrow of Iyasu, a wise Ethiopian emperor. This conflict group launched its action by uniting organized forces. This is illustrated in the following story narrative:

وفجأة هاجمت قوات الخائن تفاري الخائن القرية القوية مرة أخرى وهم على حين غرة.
اندلعت معركة شرسة مرة أخرى في الأزقة الضيقة والحارات الصغيرة. "ملعون أنت يا
تفاري! الحاكم الخائن والحاكم الكاذب!" تعالت أصوات الضحايا في كل مكان مرددين
اللعنات. جلس الجنود التفاريون الذين انتصروا في المعركة يشربون زجاجات الجعة
ويغنون ويحدثون ضجيجًا على أنقاض القرية، ويدوسون الجثث بأحذيتهم الثقيلة ثم
يحرقونها حتى الموت (Al Kailani, 2015)

Suddenly, the forces of the traitor Tafari attacked the strong village again while they were off guard. A fierce battle broke out again in the narrow alleys and small alleys.

“Cursed are you Tafari! The traitor and liar governor!” The voices of the victims shouted in every place, repeating the curses. The Tafari troops who won the battle sat around drinking bottles of beer, singing, making noise on the ruins of the village, and trampling on the corpses with their heavy boots and then burning them to death.

The people of Ethiopia, as a conflict group, did not remain silent when Iyasu was removed from office. They continued to carry out their rebellion with full force. Even though the village was surrounded by Tafari's soldiers, they still tried to fight back. To inflame the spirits of all the people, the village flag with the inscription of the two sentences of the creed continues to be flown. They all dared to challenge the bombs and cannons of the Tafari army. They continued to fight if Iyasu had not been re-crowned as Emperor of Ethiopia.

The form of social conflict that occurred between Tafari and the common people was due to a policy that made them dissatisfied, namely the overthrow of Iyasu as emperor of Ethiopia. Because they did not fast, the people of Ethiopia rebelled. This was done solely to fight for the position of emperor that had been usurped from bad people, such as Tafari. As this conflict emerged, Tafari inevitably had to face them (Pertiwi, 2020).

Causes of Social Conflict

The researchers found the causes of social conflict in the novel *Az-Zill Al-Aswad* by Najib Al-Kailani in the form of maintaining power, ruling, and demanding rights as the researchers describe in the following table:

Table 2. Causes of social conflict			
Group Type	Forms of Conflict	Reason	Data
Pseudo Group	Arbitrary	Maintaining Power	4
Interest Group	Cruel	Arrogant	2
Conflict Group	Rebel	Demanding Rights	3

Based on the data in table 2 above, the researchers found that the causes of social conflicts that occurred in Najib Al-Kailani's novel *Az-Zill Al-Aswad* based on Ralf Dahrendorf's perspective were maintaining power, ruling, and demanding rights. The detailed explanation of the causes of the social conflict are as follows:

Maintaining Power

Maintaining power is a form of lust that arises from pseudo-groups. They are not willing if the power they have is taken over by someone else. In fact, just because they maintain power they are willing to do anything, including dirty ways. Regarding this, the Cardinal gave the doctrine to the young Iyasu. The cardinal doctrine given to Iyasu in the form of advice will have to maintain Ethiopian rule as his father Iyasu was. The Cardinal's advice is contained in the following excerpt from the novel:

لا تنسوا ما قلته لكم في المدرسة أن إثيوبيا أرض الله التي لا ينبغي أن يخطأها أي مسلم. ولتخليص هذه الأرض من المسلمين نحن بحاجة إلى قوة قوية جدًا وقلب شرس مثل قلب مانليك (Al

Kailani, 2015)

Don't forget what I told you in school that Ethiopia is God's land that no Muslim should step on. And to cleanse this land of Muslims we need a very strong power and a fierce heart like Manelik's heart.

Cardinal reminded Iyasu to remember what Cardinal had taught him when he was still in school. Since he was in school, the Cardinal gave doctrinal advice to his student, Iyasu, to be fanatical only to Christianity and maintain power. The cardinal explained that Muslims are people who deserve to be stepped on because they are not compatible with Christians. To be able to step on Muslims requires very strong power and a heart that has no compassion for Muslims.

Based on Dahrendorf's perspective, quasi-groups that dominate other groups will certainly try to maintain power and step on other groups that are opposite to them. This is none other than being blinded by power and lust (Setiyawan, 2018).

Arrogant

Arrogance or can be interpreted as an attitude of excessive self-respect is an attitude that can lead to conflict, especially owned by a ruler (quasi group). Because they are in power, they feel they deserve to be arrogant towards other groups, especially the community. Regarding this, in the novel *Az-Zill Al-Aswad* by Najib Al-Kailani narrates the arrogant attitude of a ruler:

“وأنت؟ أنت وحدك؟”

“ماذا؟”

“جزار”.

انفجر تفاري ضاحكًا على ذلك بينما كانت أعصاب إياسو مشدودة. كان يتوقع أن يكشف له تعفاري عن نقاط ضعفه لينتقم منه، ولكن اتضح أنه لقب شرف لتعفاري.

“جزار أعداء الرب الإله”.

“من هم؟”

“الناس الذين لا يؤمنون بالرب يسوع” (Al Kailani, 2015)

“And you?”

“What?”

“Butcher”

Tafari laughed out loud hearing that while Iyasu's nerves tensed up. He thought Tafari would reveal his weaknesses to retaliate against his earlier taunt, but it turned out that it was an honorary title for Tafari.

“Butcher for the enemies of the Lord God”

“Who are they?”

“People who do not believe in the Lord Jesus”

In the novel's excerpt, Iyasu has a dialogue with Tafari, the ruler of another region in Ethiopia. They had a dialogue while mocking each other. Iyasu mocked Tafari as a butcher. But unexpectedly Iyasu, Tafari laughed at the butcher's mockery. Iyasu thought that Tafari would return his taunt to Iyasu. Tafari looks proud of the ridicule that Iyasu gave.

Tafari explained that he was indeed a butcher for God's enemies. In this context, God means Christian belief. Tafari did not hesitate to kill all those who are not in line with Christianity. From this it can be said, Tafari is a cruel and cruel ruler, killing anyone who does not agree with Christianity. Tafari answered Iyasu's ridicule with a laugh, showing that he is a person who never feels guilty when shedding blood because of his fanaticism (Setiyani, 2016).

Demanding Rights

Demanding rights arises from the attitude of the empire that does not treat society fairly. Rulers or emperors tyrannize their people can take the form of several things, such as seizing land, burning houses of worship of other religions, and court officials who overthrow wise emperors. This is described in the novel *Az-Zill Al-Aswad* by Najib Al-Kailani as follows:

فقد هبلا سيلاسي جيشه. وكان في السابق قد فقد شرعيته من الشعب. فالضعفاء المضطهدون لا يريدون الدفاع عن أعدائهم. كان هبلا سيلاسي يزحف مثل فأر مرتبك. كان قد فقد كل شيء. زئير مدوّ كهدير الرعد الذي يصمّ الأذان نطق باسم إياسو...! إياسو...! ابتسم هايلا ابتسامة شاحبة. كشفت تلك الابتسامة عن أنيابه وخيانتته ووحشيته

(Al Kailani, 2015)

Haile Selassie had lost his army. Previously, he had lost legitimacy from the people. Weak people who are persecuted do not want to defend their enemies. Haile Selassie creeps around like a confused mouse. He had lost everything. A thunderous roar like a deafening thunderclap uttered Iyasu's name...! Iyasu...! Haile smiled palely. That smile revealed his fangs, betrayal, and wildness

Dissatisfaction with the policies of the rulers is felt by the community. They demand what should be received. Gugosa, a good court official helped the people of Ethiopia to fight for their rights. It was on this basis that an official from the ruling group allied with the commoners of the controlled group. They unite to unite forces to fight Tafari. But who would have thought, Tafari got help that could stem the strength of Gugosa's army.

This is in accordance with Dahrendorf's opinion that conflict groups will arise when pseudo groups or interest groups do injustice to other groups. If it is carried out continuously, conflict groups will be more united to carry out rebellions as a form of their resistance on the basis of demanding rights (Setiyawan, 2018).

Impact of Social Conflict

Impact is an influence that can have consequences, both negative and positive. The impact of social conflicts caused by quasi-groups and interest groups can have a

significant impact on social fabric, especially in an Ethiopian empire. Regarding the impact of social conflict, the researchers divide it into two, namely the impact of social conflict on groups and the impact of social conflict on individuals. The explanation is as follows:

Table 3. Impact of Social Conflict on Groups

Group Type	Forms of Conflict	Impact	Data
Pseudo Group	Arbitrary	Rebellion	3
Interest Group	Cruel	Rebellion	3
Conflict Group	Rebel	Unity	2

Based on the data in table 3 above, the researchers found that the impact of social conflict on groups that occurred in Najib Al-Kailani's novel *Az-Zill Al-Aswad* based on Ralf Dahrendorf's perspective was in the form of rebellion and unity. The detailed explanation of the impact of the social conflict is as follows:

Rebellion

Rebellion or or opposition to a power usually occurs because of the arbitrary and cruel attitude of the ruler. Of course, people don't like this kind of treatment. People will rebel against the authorities for their arbitrary and cruel attitude. Regarding this, the following researchers describe the narrative of the story of the rebellion carried out by the community:

زحف غوغوسا إلى الأمام وانتصر في عدة معارك. كان الخوف والقلق يسيطر على الكنيسة. كانت أديس أبابا نائمة، بينما كان الوضع في الخارج يغلي ويضطرب. كان الانتظار المتوتر يلف الجميع. واصل غوغوسا التقدم. عندها ركض تفاري كالمجرم يبحث عن مخرج. لم تكن تعبئة الجيش لتعزيز صفوفه قادرة على وقف المقاومة (Al Kailani, 2015)

Gugosa crept forward and won several battles. The church was gripped by fear and anxiety. Addis Ababa was asleep, while the conditions outside were boiling and turbulent. A tense wait enveloped everyone. Gugosa continued to advance. That was when Tafari ran like a criminal looking for a way out. The mobilization of troops to support his ranks was unable to stop the resistance.

The rebellion carried out by the people of Ethiopia was supported by the imperial official, Gugiosa, who did not agree with Gugosa leading and prepared a mature plan to launch his action. After all the preparations had been completed and the time had come, Gugosa ordered to invade the city of Addis Ababa, which was controlled by Tafari. Gugosa and his soldiers managed to sneak into the city of Addis Ababa. War rages in the city. The church was also captured and Gugosa's army continued to fight against Tafari's army. Due to Gugosa's unstoppable power, Tafari ran away to save himself. Gugosa didn't stay still, she continued to chase after Tafari. Because of Tafari's ingenuity, he asked for help from other countries to deal with

Gugosa's rebellion. Because it was assisted by other countries by using planes, Gugosa's power was successfully dammed and Gugosa was captured.

Dahrendorf explained that when conflict groups continue to receive unfair treatment from pseudo-groups and interest groups, they will unite and try to rebel. Conflict groups will rebel to the last drop of blood until their goals are achieved (Rosana, 2015).

Unity

Unity or it can also be interpreted as union is an attitude that must be cultivated, especially when there is a social conflict between rulers who are arbitrary and cruel to the community. A wise ruler but was killed by a tyrannical palace official, of course the people were angry about it and united against the unjust official. Here, the researchers describe the narrative in the novel *Az-Zill Al-Aswad* by Najib Al-Kailani regarding this matter:

عِنْدَمَا أَعْلَنَ نَبَأُ مَوْتِ إِيَّاسُو، هَرَعَتْ الْجُمُوعُ إِلَى الشَّوَارِعِ . . كَانَ يَوْمًا مَشْهُودًا . .
«هَيْلَاسِيَّاسِي» يَبْحَثُ عَنْ مَخْرَجٍ كَيْ يَهْرُبَ وَالْمَلَايِينُ تَتَجَهَّ إِلَى حَصْنٍ غُرَامُولِيَّتَا بِأَحْتَةٍ عَنِ قُبْرِ
الشَّهِيدِ الْعَظِيمِ . . الْأُسْطُورَةِ الْخَالِدَةِ عَلَى الشَّفَاهِ (Al Kailani, 2015)

When the news of Iyasu's death was announced, people flocked to the streets. It was a historic day. Haile Selassie was looking for a way out so he could escape, while millions of people headed to the fortress of Goromoleta to search for the tomb of the great Ash-Shahid, a legend that is eternal in the lips of every human being.

Iyasu was held in prison for several years. In prison he kept dhikr to Allah. Who would have thought he was visited by Tafari and talked about the reign of Ethiopia. Iyasu didn't care about that. He just wanted to live freely without any pain that enveloped him. However, Iyasu's answer made Tafari angry. Tafari ordered his soldiers to strangle Iyasu to death. Before he died, Iyasu had told Tafari that he was not afraid to face his death.

Based on Dahrendorf's perspective, conflict groups (Ethiopian people) who are disadvantaged due to the treatment of quasi-groups and interest groups (Tafari) will fight back. Conflict groups will unite and unite forces to suppress the attitudes of conflict groups and dominant interest groups. This continues to be done by conflict groups until a normal situation occurs (Tualeka, 2017)

Table 3.1 Impact of Social Conflict on Individual

Group Type	Forms of Conflict	Impact	Data
Pseudo Group	Arbitrarily	Die	2
Interest Group	Cruel	Die	2
Conflict Group	Rebel	Solidarity	1

Based on the data in table 3.1 above, the researchers found that the impact of social conflict on individuals that occurred in Najib Al-Kailani's novel *Az-Zill Al-Aswad* based on Ralf Dahrendorf's perspective was in the form of many individuals who died

and the formation of solidarity between individuals. The detailed explanation of the impact of the social conflict is as follows:

Die

Die in table 3.1 above is defined as the loss of a person's life. An impact of social conflict can be in the form of the death of an individual. This is of course a very detrimental impact. As for the impact of social conflict on individuals in the novel *Az-Zill Al-Aswad* by Najib Al-Kailani, they are as follows:

قال تفاري، "يجب أن تقضي على الحشد بمدافعك. اجعلوهم خائفين. يجب ألا تشفقوا عليهم. أحرقوا قرى المتمردين عن بكرة أبيها. لا ترحموا الشيوخ والأطفال والنساء."
(Al Kailani, 2015)

Tafari said, "You must finish off the crowds of people with your cannons. Make them afraid. You must not have mercy on them. Burn the rebel villages to the ground. No mercy for the elderly, children, or women,".

Tafari ordered his soldiers to intimidate and kill the Ethiopian people who rebelled against him. He intended to weaken the people's power before troublesome goals Tafari wanted to achieve. All the people of Ethiopia were killed by the Tafari army. They also frightened all the villagers. In that way, no more rebellion occurs.

Dahrendorf asserts that conflict groups that fight against pseudo-groups will receive threats, pressure, and intimidation. The pseudo-groups also did not hesitate to carry out murders that resulted in the death of the conflict group en masse. A physical conflict can result in the loss of a group that lost in the conflict. If all groups succeed in killing the rebellious conflict group, the conflict group will disappear. Vice versa, if the conflict group wins, the pseudo-group will decline in social strata (Hidayatullah, 2020).

Solidarity

Solidarity is the nature of the same feeling or can be interpreted as a feeling of the same fate. This feeling usually arises from between individuals who have the same fate, both bad luck and bad luck, such as being oppressed by a powerful group. In this case, the researchers find a narrative in the novel *Az-Zill Al-Aswad* by Najib Al-Kailani which describes this:

كانت قرية صغيرة تحت الحصار في وسط إثيوبيا القاحلة. أبدت القرية الصغيرة مقاومة باسلة. وظلت راية القرية ترفرف في الأفق مع الطائفتين تتحدى قنابل ومدافع القوات التفارية
(Al Kailani, 2015)

A small village is under siege in the middle of arid Ethiopia. The small village shows brave resistance. The village flag continues to flutter on the horizon with the two sentences of the shahada written on it challenging the bombs and cannons of Tafari's troops.

The people of Ethiopia fought back with all their might. They take care of each other. Bravely, they challenged Tafari's weaponry of cannons and bombs. The flag of the two sentences of the creed was raised to burn the spirit and build strong solidarity. They continue to fight until they get their rights as Ethiopian people.

Based on Dahrendorf's perspective, the conflict that occurred between Tafari and the Ethiopian community made between these individuals an indirect form of solidarity. They feel the same way, namely being oppressed by the powerful group, Tafari. Therefore, between individuals in Ethiopian society a strong solidarity is built (Pertiwi, 2020).

The findings of this study are in accordance with Ralf Dahrendorf's concept of social conflict theory which explains that there are three social groups in a social conflict. The three groups are quasi group, interest group (manifest), and conflict group. Each of these groups has a certain stratum, pseudo groups are holders of power or positions who have personal interests, these interest groups originally came from pseudo groups but over time they will work together to achieve the same goal, while conflict groups are a group of people who are disadvantaged. due to the treatment of all groups and interest groups. Both groups do things that cause conflict. Pseudo groups and interest groups work together to maintain their position and destroy groups that are not in line with them, namely conflict groups. It is these ways to maintain position that lead to social conflict. The findings of this study strengthen Ralf Dahrendorf's perspective that in social status there are three groups: pseudo groups, interests, and conflicts. The cause of conflict is because pseudo groups and interest groups treat other groups arbitrarily until a conflict group is born.

The results of this study can be compared with the results of previous studies. Comparison of the findings of the same problem can be seen from the findings (Afifah, 2020). From the findings (Afifah, 2020) and this study, it can be concluded that Malvin's inner conflict towards Tafari's attitude towards his subordinates has two forms, namely approaching and moving away. Meanwhile, the factors that cause Malvin's inner conflict are factors of aggression, loss or loss, personality, cognitive, powerlessness, and behavior. While this study examines the social conflicts that occur between the Ethiopian rulers and the common people. The Ethiopian rulers carried out their actions very well, cooperated with each other and were structured to make it difficult to remove them from office. But the commoners did not remain silent. They continue to try to rebel, to uphold their rights as Ethiopian people.

The findings of this study can be compared with research (Basid & Sari, 2018). The research revealed that the conflict that occurred in the novel *Mei Hwa dan Sang Petangan Zaman* by Afifah Afra was in the form of the burning of a pesantren by a subordinate group. In addition, the conflict was motivated by the economic crisis. The leader of Mei Hwa (a subordinate group) held a demonstration against the government because of the economic crisis and the government still wanted to maintain its status quo. Research (Basid & Sari, 2018) divides social class groups into two, namely subordinate and superordinate groups, while this study examines social conflicts between the empire and the Ethiopian people by dividing into three groups, namely pseudo groups, interest groups, and conflict groups.

The findings of this study can be compared with research (Hakim, 2017). This research examines the condition of the Ethiopian people which is reflected in the novel *Az-Zill Al-Aswad* by Najib Al-Kailani is the problem of injustice in people's lives that triggers other social problems. The social problems criticized by the author include political problems, namely criticism of the authorities; economic problems, namely criticism of capitalism; moral problems, namely criticism of the bad attitude of the rulers; and religious issues include criticism of coercion and heresy. Meanwhile, this study portrays the novel *Az-Zill Al-Aswad* from a social aspect, namely the conflict that occurred between the Ethiopian emperors and their people who had been oppressed for years.

The findings of this study can be compared with research (Magfiroh, 2017). The research focuses on the personality of the main character, Iyasu, based on the perspective of Sigmund Freud. Iyasu is an emperor who lives during ideological turbulence and has a hard time changing the state of his country from various social problems until finally he was expelled from his power. Iyasu's personality which was analyzed in research (Magfiroh, 2017) using Sigmund Freud's psychoanalytic theory showed that it was dominated by the super ego. He is also filled with desires, desires, and fantasies about freedom and has a caring nature for others. While this study describes the social conflicts that occur between the Ethiopian rulers and their people based on the perspective of Ralf Dahrendorf.

CONCLUSION

Based on the explanation above, the researchers conclude that: (1) the social conflicts that occurred between the empire and the people of Ethiopia based on Ralf Dahrendorf's perspective were arbitrarily carried out by pseudo groups, cruel by interest groups, and rebellious by conflict groups; (2) the causes of social conflict between the empire and the Ethiopian people in Najib Al-Kailani's novel *Az-Zill Al-Aswad* based on Ralf Dahrendorf's perspective are pseudo groups who want to maintain power, interest groups because they are arrogant, and conflict groups because they demand rights; and (3) the impact of social conflict between the empire and the Ethiopian people in Najib Al-Kailani's novel *Az-Zill Al-Aswad* based on Ralf Dahrendorf's perspective, namely rebellion and unity.

Ralf Dahrendorf divides social groups into three, namely pseudo groups, interest groups and conflict groups. Pseudo groups as groups that hold positions or authorities in a social order, interest groups are groups that work together with all groups with the same goal, and conflict groups are groups that arise because of the arbitrary treatment of pseudo groups and interest groups. Therefore, to minimize social conflicts, pseudo groups and interest groups must act fairly and wisely towards other groups.

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