

Social Condition of Jerusalem In Indonesian, Arabic, And American Short Stories

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Abstract: The question of Jerusalem has never ceased to be discussed until now. Especially since the announcement of a certain party who made a decision to move the Israeli capital from Tel Aviv to this city, the name Jerusalem again stands out to the whole world. Based on this fact, this article discusses social conflict of Jerusalem in three short stories from different countries: Indonesia, Palestine, and United States of America. The aim of this study is to see social conflict in Jerusalem from three different short stories. The method used in this research is descriptive and comparative analysis. In the descriptive method, the three short stories are described by their intrinsic elements. Meanwhile, on the method of comparison, the elements that have been described are then compared based on the aspect of affinity, such as the intrinsic elements, to find the similarities and differences. From the analysis it is found that there are various differences between these three short stories, such as the social conflict and the scale of social conflict.

Keywords— Comparative analysis, Descriptive analysis, Jerusalem, Short story

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I. INTRODUCTION

This study discusses social conflict in Jerusalem from the point of view of literary works. The literary works used in this study are three short stories composed by three authors from different countries, which are three short stories from different countries: Indonesia, Palestine, and United States of America. The aim of this study is to see social conflict in Jerusalem from three different short stories. In addition, the authors of short stories whom this study refers to are also of different generations, ie from the past generations to the present.

According to Taufiqulhadi, Jerusalem is called Yerushlayim for the Jews, which means 'the city of peace'. Meanwhile, the Arabs call it the word al-Quds, which means 'holy' (2000: 3). However, none of these two names are suitable to represent the conditions of Jerusalem at this time. Jerusalem has been a world-wide debate for a long time and in recent times.

The conflict between Palestine and Israel was caused by several things, among them religious-based and national movements, as well as administrative conflicts. Religious background became the focal point in the Palestinian conflict with Israel (Bickerton, 1991: 5). This is because Jerusalem is a promised land in three religions, which are Islam, Judaism, and Christianity.

The conflict between Palestinians and Israel certainly has a disastrous effect on the two countries. However, it is undeniable that Palestine is the most disadvantaged in this conflict. Israel has always excelled in many ways, such as in strategy, weaponry, and applied policies. On the other hand, the Palestinians are not able to do much as they have many shortcomings.

Jerusalem is again a heated debate since Donald Trump, President of the United States, mentioned that Jerusalem is the capital of Israel. In addition, Jerusalem has been a world-wide debate for a long time and has, in the recent times, also become a hot topic of debate among the world society. In the field of literature, there are also various views about Jerusalem written in short stories in Arabic, English and Indonesian.

There are three short stories that will be discussed, namely the short story *Hingga Batu Bicara* by Helvy Tiana Rosa from Indonesia, "حرب التحرير" / *harb at-tahrir*/ by Iyad Rifa'i in Arabic and *Tale of Jerusalem* by Edgar Allan Poe of America. The short story *Until the Rocks Talk* was published in 1998 by Helvy Tiana Rosa, a poet from Indonesia who is known with her works in the form of poetry, short stories, novels, and literary essays published in various mass media and film producers. Among the three short stories studied, it seems that the title presented by Helvy is more interpretive and interesting than the others. The short story title begins with the word *Hingga* (*until*). It is a conjunctive word that serves as a connector between two clauses. This means that before the word there is a first clause that has not been revealed. Apparently, the author wants to make the reader curious to read the contents, because the first clause can be found after reading the content of the short story.

The first word is followed by the clause *BatuBicara (Rocks Talk)*. This clause is apparently also set up for readers to be curious. Those who have not read the content may be wondering, what is meant by *BatuBicara (Rocks Talk)*. Could the word *rocks* be a parable of a person or something, or indeed *rocks* in the true sense? Both are figurative. If the meaning of the word *rocks* here is a parable of a person, then the word belongs to the category of *tahrihiyahisti'yah*, that is to name someone or something with another name, but if the word *rocks* is rocks in the real sense, then this belongs to the category of personification, ie equating *rocks* with people as it speaks. In Arab rhetoric, this belongs to the category of *makniyahisti'arah* (Lesmana, 2010: 135).

Meanwhile, the title of IyadRifa'i's short story is "حرب التحرير" /*harb at-tahrir*/, which means 'the War of Freedom'. Like the previous stories, this short story is obtained from one of the sites on the internet. However, unlike the others, it seems that the author's name has not yet entered the history of literature in his country, making it hard to know more about his biography. Apparently he is a new author in the millennial era who is still alive and has not contributed as much as other authors in the literary world in his country. This can be seen from the year the short story published in 2015.

As in the previous short story title, it is rather difficult to know the meaning of the title of this short story because the term is not necessarily known by the readers, although it has been translated into English. Therefore, an insight into the culture of the short story is required. Literally the phrase noun *Harb at-tahrir* means 'War of Freedom'. Among Palestinian Arabs and Israelis, this term is already known. The purpose of the phrase is the struggle aimed primarily at achieving freedom or independence for a nation or group. This includes wars to expel the dictator from power or to abdicate colonial power. Such wars are often unconventional.

As for the English author, Edgar Allan Poe, was born in Boston, Massachusetts, USA on 19th January 1809 and died in Baltimore, Maryland, United States on 7th October 1849. He was a poet, cerpenis, editor, critic, and one of the leaders of the American Romantic Movement. He was one of the earliest practitioners of short story writing in America and a pioneer of detective and criminal fiction works. He also gained recognition for his contribution to the genre of science fiction. Poe died at the age of 40 because of unclear causes, mainly suspected due to alcohol, drugs, cholera, rabies, or various things. Among these three short stories, Poe's work is easier to understand, namely *Tale of Jerusalem*.

The use of these three short stories in this study is because these short stories represent several countries. As mentioned above, the purpose of this study is to look at the picture of Jerusalem from the point of view of several countries. In addition, these three short stories represent their respective generations. Edgar Allan Poe's short story represents a generation of 19th century, HelvyTiana Rosa represents the 20th century generation and Iyad al-Rifa'i represents the 21st century generation. Likewise, in terms of the quality of authorship and popularity, this study deliberately presents several authors of these different qualities to see the differences and similarities of the images of Jerusalem they describe.

II. LITERATURE REVIEW

This research is based on some previous researches, among which was conducted by two lecturers from Sakhnin College, Jamal Assadi and Saif Abu Saleh, entitled *The Palestinian Short Story Between 1944 and 1967: Beginning, Commencement, and Approaches*. This research discusses the Palestinians who lost their homeland which consequently had an impact on the field of literature. When their homeland was taken by Israel, the Palestinian intellectuals and writers left the country. New authors found it difficult to find a model of Palestinian literature that they could follow. This forced them to make short stories about problems of life, social conditions, relationships among people, and changes in customs and traditions, especially under the strict watch of the Israeli military guards against the Arabs. With the help of the Israeli Communist Party, the Palestinian intellectuals and writers began again to write. This resulted in new approaches in writing, such as romantic, realistic, social realistic, literary ideology of commitment, and symbolic approaches. This research and mine discusses about short story, especially Palestinian short story.

Another research was written by Doris Gottesfeld of Bar Ilan University in 2013, entitled *Mirrors of Alienation: West Bank Palestinian Women's Literature after Oslo*. This study discusses the characteristics of literary works by three young female writers from the West Bank. These writers' literary works were published after the first Intifada and Oslo Agreement. These three female writers are Halah al-Bakri from East Jerusalem, Amani al-Junaydi from Hebron, and A'ishahUdah from Ramallah. Gottesfeld's research aimed to show how these three female authors were successful in writing even though their writing characteristics were strikingly different from the writers preceding them. These three female writers continued to take advantage of the geographical conditions and uniqueness of the reality of life in the West Bank in their writing. His research shows how these three female writers can make alternative versions that differ from reality and the past through their writing. By reading this research, I'm able to understand the uniqueness of Palestinian short story in my research.

Next, another research was written by Anna Bernard, entitled *Consuming Palestine: The Israeli-Palestinian Conflict in Metropolitan Popular Culture*. The research, published in February of 2012, discusses the conflict between Israel and the Palestinians as outward in the popular metropolitan culture. Her research assumes that the conflict between Israel and the Palestinians cannot only be explained in words because of the increasing political interest in the Middle East after the events of September 11th. She views that this conflict has a broader and more profound meaning. This conflict has given North Americans and Europeans a more important, urgent, and more visible political picture than their own political affairs. Her research discusses Adam Sandler's movie *You Do not Mess with the Zohan* and one episode of *The West Wing* Drama which is titled *Peace Process*. By discussing these two shows, the author wants to see how the popular metropolitan culture illustrates the conflict between Israel and the Palestinians. Moreover, popular culture metropolis describes this conflict as an event that will end whereas the reality is the opposite. The relation between this research and mine is that both researches discuss about conflict that is happening between Israel and Palestine.

There are three short stories that are being discussed in this research. All short stories are collected from the internet. Since this research uses literature review technique, the research primary data is completed with books, journals, and articles that can aid the research.

The method used in this research is descriptive research method. Descriptive research method is research that intends to give a description about the situations or events (Suryabrata, 2012: 76) One purpose of descriptive research method is to make comparisons and evaluations of a problem under investigation. The reason I use this method is because it is interesting to know the perspectives about Jerusalem in short stories of Arabic, English and Indonesian. This study uses literature review technique. By doing literature review, the article primary data is completed with books, journals, and articles that can aid the research.

In addition, other methods used in this study is a comparative literary method of French and American streams. As Hutomo (1993: 1) points out, comparative literature has two main streams: the French and the American. The French school argues that comparative literature is a comparison of two literary works from two different countries. While the American school, which has a wider understanding of comparative literature, argues that comparative literature is a systematic comparison of literature from two different countries. This stream also has another view that comparative literature also compares literature with certain fields of science and art.

Meanwhile, Suripan (1993: 5) explains that comparative literature is based on the national literature of a country. According to Suripan, there are eight aspects that researchers can do in comparative literature:

- (1) comparing two literary works from two countries whose languages are completely different;
- (2) comparing two literary works from two different countries in the same language (different dialects);
- (3) comparing the literary works of an author in a country of another country to a literary work of a writer originating from the same country;
- (4) comparing the original work of an author in his home country to the work of an author after becoming a citizen of another country;
- (5) comparing the work of an author who has been a particular citizen of a certain country to the work of an author from another country (not the homeland of the compared author);
- (6) comparing the work of an Indonesian author in the local tribal language and in the Indonesian language;
- (7) comparing two literary works of two authors of certain nationalities who write in different foreign languages; and finally
- (8) comparing the literary work of an author who is a foreigner in a country with the work of the author of the country he/she lives in.

Endraswara further elaborates the requirements of the object and the subject of comparative literature research that in examining two or more works, similarity characteristics called variants must be found. There are three main requirements in comparative literature, namely: language variant, meaning two works whose language is different but has a variant theme, background, figure, or other message; and then region variant, meaning two works from different regions but have variants, such as technology, culture, titles, and others; and political variant, meaning two or more works depicting varied political powers (2014: 167). The field of comparative literature research is very broad that each researcher can compare what elements have similarities. The main areas of interest in comparative literary research are themes and motifs which encompass ideas, images, episodes, settings, and expressions, genres and forms, styles, figurative speech, moods, streams and the batch of authors, the relationship of literary works to science, religion/beliefs, and works of art, as well as to literary theory, literary history, and literary critique theories (2014: 81).

III. COMPARISON OF SOCIAL CONFLICT IN THREE SHORT STORIES ABOUT JERUSALEM

According to Hutomo (1993: 11-12), there are three things that become the basis of comparative literary studies, they are affinity, tradition, influence. Affinity in comparative literature is the interrelation of the intrinsic elements of literary works. Tradition is a matter of the historical creation of literary works. Influence is another term for adaptation, translation and transformation because literature is not actually born out of emptiness. This study discusses the element of affinity that starts from the synopsis of the three short stories.

Hingga Batu Bicara (Until the Rocks Talk) tells about a young Palestinian girl named Hanan. Hanan is described as a pretty girl with grey eyes and a tall posture. In this short story Hanan has both of her parents living. In addition to Hanan, the main character in the short story *Until the Rocks Talk* is Yatom. He is a very loyal Israeli soldier. He is in charge of guarding the post around al-Aqsa Mosque and Wailing Wall. He lives in Jerusalem with his family. Yatom first met Hanan around where he was on guard. He had seen Hanan for the past few days. He was surprised by Hanan's strange behavior. He also begins to find out the origin of Hanan. Then he tries to talk to Hanan and asks why Hanan likes to talk to the pebbles on the streets. However, when he wants to talk to Hanan, the young girl shouts at him and tells him to leave her alone. Yatom continues to think of Hanan until he dreams of Hanan in his sleep.

After a while, he wakes up from sleep and resumes his duties. He and the Israeli army attacks the Palestinian settlement areas. The attack results in the death of Hanan's parents. He sees Hanan crying for the bodies of her dead parents and hears the last sentence from Hanan's father to her telling not to give up in order to gain freedom. After the attack, the Israeli army now controls the Palestinian settlement areas. They begin to occupy the settlement. Yatom and his family begin to occupy the existing houses in the settlement. While Hanan now, unfortunately, has no place to live and live alone.

The short story *Harb at-tahrir (War of Freedom)* tells about the figures Ahmad and "I". The short story that happened in Jerusalem tells of the life of Ahmad al-Arabi in Jerusalem. He is a Palestinian youth determined to liberate Palestine from Israeli occupation. Meanwhile, the "I" is a faithful friend of Ahmad and also good to Ahmad's mother. This short story begins when Ahmad wants to enter the city of Jerusalem. Being under Israeli occupation, he needs permission to enter the city of Jerusalem. He feels uncomfortable with such conditions, because he already knows that the city of Jerusalem is a good city.

To get permission to enter the city of Jerusalem, he must go with the Israeli army to the interrogation center. After that, he is taken to a prison cell and had to wait overnight before being allowed into the city of Jerusalem. During the trip, he is guarded by Israeli soldiers holding M-16 rifles. After getting permission to enter the city of Jerusalem, he immediately rushes to his residence. He goes there to see what has been going on there. After the problem is over, he goes to meet the character "I". They meet at the Freedom Hotel and chat on the balcony of the hotel. They discuss many things at the meeting, one of which is the condition of Jerusalem now.

Ahmad's encounter with the character "I" at the Freedom Hotel is their last encounter. After that, Ahmad blows himself up with a bomb. He said that the reason he does so is because he wants to inspire thousands of Palestinian youth to fight for Palestinian freedom. After Ahmad's death, the character "I" visits his mother every week so his mother does not feel lonely.

The *Tale of Jerusalem* short story takes place in Jerusalem. In this story there are four characters, namely Abel Phittim, Buzi Ben Levi, Simeon the Pharisee, and a Roman soldier. Abel Phittim and Buzi Ben Levi are two Israelis who hate the *Phillistine*. While Simeon the Pharisee is a priest who came from a sect named *Dashers*. The Roman soldier is described as a strong figure.

One day, Abel Phittim, Buzi Ben Levi, and Simeon the Pharisee come to a small tower named AdoniBezek. They come to pick up a basket containing silver. When they reach the place, comes the Roman soldier. The soldier shouts at them to immediately give the basket to him because the Roman Empire is the one worthy to claim for it. Because of this, there is a debate between the two sides. After a few moments of debate, the Roman soldier finally looks exhausted. The three of them immediately leave the place taking the basket of silver with them. Then, Simeon the Pharisee says that they must always be grateful of God's blessings and believe that God is always with them.

In discussing the theme (*al-fikrah*), this study uses the theory in Lesmana (2010: 80) which states that a theme is an idea in a story that spreads around events or characters. Themes do not only exist in a single phrase or a particular chapter. It is supposedly seen when the story is read as a whole. The story is one of the fertile ground for writers to convey religious, philosophical or social thought. There are various themes in short stories.

Short Story *Until the Rocks Talk* raises the theme of struggle without giving up. This is because from the beginning to the end the story explains how the Palestinian girl named Hanan never gives in to stop fighting to reclaim her homeland, Jerusalem, from the Israeli government. Hanan's independent struggle can also be seen when she is convinced that the *rocks* she holds will help her destroy the Israeli army. In addition, the last remark

she hears from her father before he passes away also indicates that Hanan has to keep fighting without giving up.

Meanwhile, the theme raised in the *Harb at-tahriris* a person's love of his homeland. This is because in the story explains that Ahmad is very aware of the city of Jerusalem as the land of his birthplace. In the story, it also describes Ahmad's disappointment to see the condition of Jerusalem no longer peaceful. In addition, Ahmad's sense of love for his homeland can be seen from his actions. Ahmad blows himself up so that his actions could spark the spirit of thousands of Palestinian youth to fight for the freedom of Palestine.

Meanwhile, the theme raised by the *Tale of Jerusalem* is the theme of the implementation of religious teachings in everyday life. This is because throughout the story it is explained how the characters in the story use references from the Scriptures. In this story it is also explained that mankind should always be grateful for all the blessings given by God and believe that God is always there. In addition, one of the characters in this short story comes from a sect of Priests.

The short story *Until the Rocks Talk* contains a moral message of social criticism. This is because the author of this short story indirectly criticizes the actions of the Israeli army against the Palestinian people. *Harb at-tahrir* also contains a moral message of social criticism. The reason is because this short story describes the frustrations and depression experienced by thousands of young Palestinian women due to the Israeli occupation. While the short story of *Tale of Jerusalem* raises a religious moral message. This is because this short story shows the religion or beliefs of characters in the story and uses the Scriptures as a reference.

In discussing the character or individuality (*ash-shakhsiyat*), this study uses the theory in Lesmana (2010: 77) which says that the characters are those who play a role in the events. In a story, there are various models of figures, who some are good, some are bad and some are in between. The best possible ones are the characters that can exist in life and represent various customs and human nature, so that the story succeeds and affects the reader.

In the short story *Until the Rocks Talk*, there are seven characters: Yatom, Hanan, David, Goldstein, Hanan's father, Hanan's mother, and Yatom's father. In this short story, there are two main characters, namely Yatom and Hanan. While five other figures, namely David, Goldstein, Hanan's father, Hanan's mother, and Yatom's father are additional characters. Yatom and Hanan are the main characters because they dominate the story while the other five characters only become complementary in the short story. Yatom is an antagonist in this short story. He is described as an Israeli soldier who is very loyal to his country. In the story it is also explained that he is someone who is imaginative in his dreams. Despite his loyalty to his country, he is sometimes doubtful about what he does. Hanan is the protagonist in this short story because she presents something that fits our views and expectations. She is portrayed as a persistent and unyielding young girl. Hanan's persistence can be seen from how she remains brave against the armed Israeli army. In this short story, the main character is a soldier and a young girl. This is because most of the news in Indonesia regarding the conflict between Palestine and Israel is always depicted with the cruelty of Israeli soldiers against teenagers or Palestinian children.

In the short story of *Harb at-tahrir*, there are three figures: "I", Ahmad al-Arabi, and also the mother of Ahmad. In this short story, the character "I" and Ahmad are the main characters while Ahmad's mother is an additional figure. Ahmad and I becomes the main characters because they hold the story while Ahmad's mother is an additional figure because she only a complementary figure who appears at the end of the story. The character "I" and Ahmad in the short story of the *War of Freedom* are protagonists. The character "I" is described as a loyal friend to Ahmad al-Arabi. His loyalty to Ahmad can be seen from how he still remembers Ahmad who is later gone after the suicidal bomb event and how he keeps visiting Ahmad's mother after Ahmad's death. Ahmad al-Arabi is portrayed as brave and willing to do anything to make Palestine freed from the Israeli occupation. His bravery and willingness to sacrifice himself can be seen when he blows himself up to arouse the spirit of Palestinian youths. In this short story, the main character is a young Palestinian to awaken the spirit of Palestinian youth against Israeli occupation and shows that Palestinian youths do not give up.

The *Tale of Jerusalem* has four characters consisting of three main characters and one additional character. The three main characters are Abel Phittim, Buzi Ben Levi, and Simeon the Pharisee. The additional character is a Roman soldier. Abel Phittim's character in this short story is portrayed as someone who always worries about the *Phillistine*. The statements he makes about the *Phillistine* are always negative. Buzi Ben Levi is described as an Israelite who does not like the *Phillistine*. The last major figure is Simeon the Pharisee. In this short story, it is explained that Simeon the Pharisee comes from a sect named *The Dashers*. This sect contains people who are called priests. In this short story, Simeon the Pharisee is portrayed as a religious person because he uses the scripture verses as his reference. The author of the story uses these three figures to show that the Israelites are people who are religious. He also wants to point out that in the Palestinian conflict with Israel that Israel is in the right position.

Regarding the discussion on the background (*bi'ah*), this study uses the theory in Lesmana (2010: 79) which says that the background is the place and time of events. If the author tells of an incident that took place

in Jerusalem in the twentieth century, for example, then he must describe well about the houses, the streets, the market, the clothes and the characteristics of the people there at that time. If one describes an event in modern times, then he should describe the time and place properly in order to be expressive and impressive.

Until the Rocks Talks takes place in Jerusalem. This short story happened in 1998 because in that year this short story was published. The social background in this short story explains that the lives of the Palestinian people are very depressing due to the Israeli occupation. In this short story, Jerusalem is occupied by Israel. This short story also shows that the Palestinian people are obedient and confident in the teachings of Islam.

Likewise, *Harb at-Tahrir* takes place in Jerusalem. The incident in this short story occurred in the year 2000. This short story describes the social conditions of the Palestinian people who cannot live in freedom under the occupation of Israel. Each of their movements is always closely watched by the Israeli army. As a result of the occupation by Israel, the Palestinians live in fear.

The *Tale of Jerusalem* short story also takes place in Jerusalem belonging to Israel. This can be seen from the location of the short story where it has the names of the Israelites. This short story happened around the 1800s. In this short story, there has not been a major war or conflict in Jerusalem. This short story only tells about the life of three Israelis.

In discussing the plot (*al-habkah*), this study uses the theory in Lesmana (2010: 78) which says that the plot is the artistic style that builds the story, which moves events and characters. Sometimes authors make events cluttered until they reach the climax (*al-'uqdat*), then down to the completion (*al-hall*) which is generally at the end of the story. Sometimes too, the plot is flat until the story ends.

In accordance with the three elements of the plot, the short story *Until the Rocks Talk* has events, conflicts, and also a climax. In this short story, the events begin when Hanan draws the attention of the Israeli army because Hanan is busy talking and playing with the small rocks in her hands. Beginning with the incident, Hanan and the Israeli soldier speak to each other in which Israeli soldier mocks Hanan as crazy for talking to pebbles, while Hanan says that the pebbles eventually will destroy the Israeli army. In this short story, the conflict occurs when the Israeli army kill both of Hanan's parents. At that time, the Israeli soldier sees Hanan crying and hugging the bodies of her dead parents killed by Israeli army. However, a dramatic event happened shortly before his father Hanan passes away. Her father tells Hanan not to give up because the rocks and all soldiers of God would help Hanan and the people of Palestine in waging war against Israel. Climax is the end of the story or the fate of the characters in the story. In *Until the Rocks Talk*, the climax occurs when Hanan has lost both her parents and also lost the house she used to live. Not only that, Yatom has a good ending at the end of the story that he and his family finally occupy the house that was previously the home of Hanan and her family.

Harb at-tahrir uses reverse chronological order. However, this short story still has three main elements of the plot, namely events, conflicts, and a climax. Part of the events begins when Ahmad expresses his dislike of the Israeli occupation. The story then proceeds with the necessity of permission to enter the city of Jerusalem. Conflict is something of a dramatic and important incident. In the short story of the *War of Freedom*, the conflict occurs when Ahmad is escorted into an Israeli military car. In the military car, there is a gun pipe pointing towards Ahmad's heart. He is taken by the Israeli army to the interrogation center and then put in a prison cell. This is done before he is allowed to enter the city of Jerusalem. In this short story, the climax occurs after Ahmad is allowed to enter the city of Jerusalem. Arriving in the city of Jerusalem, Ahmad blows himself up. He does so in order to inspire thousands of Palestinian youth to fight against Israel. As a result of Ahmad's actions, the character "I" must visit Ahmad's mother every week.

Events are a transition from one state to another. The events in the *Tale of Jerusalem* short story occurs when Abel Phittim, Buzi Ben Levi, and Simeon the Pharisee go to the border near the Benjamin gate. Then they go to AdoniBezek's tower, which used to be the place for conferences and interrogations of the captured enemy soldiers. The conflict in this short story occurs when Abel Phittim, Buzi Ben Levi, and Simeon the Pharisee quarrel with a Roman soldier for a basket of silver. At that time, Abel Phittim, Buzi Ben Levi, and Simeon the Pharisee feels cheated because they almost fail to get the items they wanted. In this short story, the climax occurs when Abel Phittim, Buzi Ben Levi, and Simeon the Pharisee manage to get the basket full of silver. Afterwards, Simeon the Pharisee says that they should be grateful and believe that God is always with them.

In discussing the point of views, this study uses the theory in Sisakht (2014) that point of views in a story are divided into three. The first one the point of view of the first person, who uses the word "I" in the story. "I" here is a protagonist recounting a realistic, historical or imaginative event, a creator or hero who is responsible for the occurrence of that event, or a character who is a witness or an observer of the event, whether or not the person is related to the event. The second one is the point of view of the all-knowing third-person who is represented with the third person pronoun. Stories which contains many events or characters usually use a character like this, because only the characters that can see all aspects and are aware of all things. The third one is the third person's point of view that is not all-knowing, where the author conveys all events through the point of view of a character who makes assumptions about other characters.

The story *Until the Rocks Talk* uses a mixed of point of views in presenting her story. This is because the author of this story uses the word "I" and "he" in presenting her story. The word "I" is used in the attempt to present the story from the point of view of Yatom's and Hanan's. In addition, this short story also uses the word *ia*, which means "he" or "she". This word is used when Yatom recounts the conditions and what Hanan is doing. In *Harb at-Tahrir*, the author presents the story through a third person's point of view. This third person's point of view is categorized in the third all-knowing person's point of view. The reason is that the narrator in the story of *Harb at-tahrir* knows everything that "he", Ahmad al-Arabi, does. In this short story, the narrator knows Ahmad's activities starting from his dislike of the Israeli occupation, how he enters the city of Jerusalem, and even the reason Ahmad blows himself up. The story *Tale of Jerusalem* uses the first-person point of view. This is because the author presents an event in a short story using the word "I". The word "I" here refers to the three main characters in the short story, namely Abel Phittim, Buzi Ben Levi, and Simeon the Pharisee.

IV. CONCLUSION

Based on the analysis of the three short stories above, there are similarities and differences. The striking similarity contained in the three short stories above is the fact that Jerusalem is a city filled with social conflicts. The social conflicts that happen are diverse, such as war between Israeli army and Palestinian citizen, and conflict between groups in the same neighbourhood. The striking differences in the three short stories above is the scale of the social conflict in the story.

Thing that have not been discussed in this research is the cause of social conflict in this three short stories. There are few sentences that describe the cause of the social conflict, but none of those describe the cause in details.

This research is not able to provide a thorough understanding of social conflict and the cause of social conflict. This research only discusses about the similarity of social conflict and its scale of social conflict.

After doing this research, the writer hopes that the readers can understand about the problem that is really happening in Jerusalem. This understanding is essential so that news or articles about Jerusalem can be delivered accurately and so that there will be no misunderstanding between the writers and the readers.

As for upcoming researches, the writer hopes that there will be observation by going to Jerusalem. This is necessary so that the result of the research can be more accurate and according to condition and social conflicts that are happening in Jerusalem. Apart from that, the writer also hopes that upcoming researches can interview the Palestinian citizens.

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