



A Portrait of Palestinians in Mahmoud Darwish's Poem 'Qasidatu Al-Ardi': New Historicism Analysis

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Abstract

This study aims to elucidate the meaning of the poem "Qasidatu al-Ardi" by Mahmoud Darwish through the lens of Stephen Greenblatt's new historicism perspective. This research is categorized as descriptive qualitative research. The primary data sources for this study include the poem "Qasidatu al-Ardi" and relevant non-literary texts, which comprise books and associated websites. The data collection technique employed in this study involves a reading approach that applies Greenblatt's new historicism perspective, emphasizing the simultaneous analysis of literary and non-literary texts to explore their interrelationship. The analysis techniques utilized include data reduction, data presentation, and drawing conclusions. The study reveals that the depiction of the Palestinian people's struggle in the poem "Qasidatu al-Ardi" is intricately linked to the historical context of Land Day in 1976 in Galilee. Furthermore, the poem presents the condition of the Palestinian people through themes of Palestinian nationalism, genocide in the Palestinian territories, and the aspirations of the Palestinian populace.

Keywords: new historicism, Palestine, Mahmoud Darwish's poem, Stephen Greenblatt

Abstrak

Penelitian ini bertujuan untuk mengungkap makna puisi "Qasidatu al-Ardi" karya Mahmoud Darwish dengan berdasar new historicism perspektif Stephen Greenblatt. Jenis penelitian ini adalah penelitian kualitatif deskriptif. Adapun sumber data penelitian ini adalah puisi "Qasidatu al-Ardi" karya Mahmoud Darwish, dan teks non-sastra berupa buku dan website yang relevan. Teknik pengumpulan data dalam penelitian ini menggunakan teknik baca cata dengan menerapkan pendekatan new historicism perspektif Stephen Greenblatt. Pendekatan ini menekankan pada pembacaan secara bersamaan antara teks sastra dengan teks non-sastra untuk mengetahui keterkaitan antara keduanya. Adapun teknik analisis yang digunakan adalah reduksi data, penyajian data, dan kesimpulan. Hasil penelitian mengenai bentuk perjuangan rakyat Palestina dalam puisi "Qasidatu al-Ardi" menunjukkan bahwa: penciptaan puisi "Qasidatu al-Ardi" berkaitan erat dengan latar belakang sejarah Land Day tahun 1976 di Galilea; dan kondisi rakyat Palestina dalam puisi ini ditunjukkan melalui adanya bentuk nasionalisme rakyat Palestina, genosida di wilayah Palestina, dan harapan rakyat Palestina.

Kata Kunci: new historicism, Palestina, puisi Mahmoud Darwish, Stephen Greenblatt

INTRODUCTION

Israel's land grab, expulsion and occupation of Palestine continues to this day. This conflict has been going on for years and involves complex political and human rights aspects. It has caused millions of casualties, triggering the attention of people from various countries. Recorded in 2024 to be the peak of land grabbing, Israel illegally confiscated 23.7 square km (9.15 square miles) of Palestinian land in the occupied West Bank. This is more than the amount of land taken over the past 20 years¹. There are around three million Palestinians in the West Bank living under Israeli military control. Meanwhile, the Palestinian Authority only manages a small area and is prohibited from operating in 60% of the West Bank ². In the midst of ongoing colonization, they continue to try to maintain Palestinian identity with various forms of resistance, including through physical and non-physical resistance, including through poetry ³.

This form of resistance through poetry was carried out by one of the poets, Mahmoud Darwish, as an effort to convey the voice of the Palestinian people against injustice and human rights violations. Mahmoud Darwish is a contemporary Arab poet from Palestine who was born on March 13, 1941 in al-Birwa, Galilee. He is known for his great contribution to the development and progress of Arabic poetry, as one of the poets and writers of resistance. The bitter experiences he endured as a child encouraged him to continue to love his homeland and express it through verses of poetry. This is evident in his poetry which voices the struggle of the Palestinian people, which is famous for its themes of loss, exile, and resistance⁴. This is in line with the opinion of Hafidzulloh & Salam, that Mahmoud Darwish is a poet with a loud voice and strong diction to voice his criticism⁵. Until finally he was dubbed the Palestinian revolutionary poet. Because many of his poems contain themes of resistance and struggle, his poems have become symbols and aspirations of the

¹ Aljazeera, "Israeli Seizures of West Bank Land for Settlers Peaking, Watchdog Says," Aljazeera, 2024.

² Julia Frankel, "Israel Turbocharges West Bank Settlement Expansion with Largest Land Grab in Decades," Los Angeles Times, 2024.

³ Septi Lestari and Penny Respati Yurisa, "The Construction of Resistance in Ibrahim Touqan's 'Mawtini' Song Lyrics: New Historicism Analysis," *Tsaqofiya: Jurnal Pendidikan Bahasa Dan Sastra Arab* 6, no. 1 (2024): 1–18.

⁴ Abdullah Omar, "MAHMOUD DARWISH The Poet of Palestine," *Memo Publishers*, 2022.

⁵ M Hafidzulloh and Aprinus Salam, "Potensialitas Puisi Bithoqoh Hawiyah Karya Mahmud Darwish: Menilik Politik Kedaulatan Negara Palestina," *Jurnal Pendidikan Bahasa Dan Sastra* 21, no. 1 (2021): 51–64, https://doi.org/https://doi.org/10.17509/bs_jpbs.v21i1.3668.

Palestinian people to achieve freedom and justice. One of his poems themed on the struggle of the Palestinian people is the poem "Qasidatu al-Ardi".

The poem "Qasidatu al-Ardi" reflects Mahmoud Darwish's strong expression of resistance by emphasizing the spirit of nationalism. He depicts the struggle of the Palestinian people through a combination of love, sadness, and an undying hope for the freedom of his homeland. This poem reflects the bitter reality that the Palestinians felt at that time, namely occupation, suffering, and loss. One of the events that showed resistance to the oppression was Land Day which began on March 30, 1976. Mahmoud Darwish described the event in the poem "Qasidatu al-Ardi". This event showed the peaceful resistance of the Palestinian people against the seizure of their land by Israel. Since then, Land Day has been commemorated annually by the Palestinian people⁶. Therefore, researchers are interested in studying the poem "Qasidatu al-Ardi" by Mahmoud Darwish using the new historicism approach.

New historicism, known as "new history", is a term introduced by American literary critic Stephen Greenblatt through his book entitled *Renaissance Self-Fashioning: from More to Shakespeare*, after previous approaches such as new criticism, structuralism, and deconstruction⁷. New historicism focuses more on the relationship between literary works and their surrounding social, historical, and cultural contexts⁸. Thus, in-depth knowledge of the social, historical, and cultural context behind the work becomes one of the basic forms of being able to achieve a deep understanding of literary works⁹.

New historicism sees a literary work not only as a result of the author's imagination, but as a product of a particular culture or history¹⁰. Greenblatt

⁶ Ridhotun Ni'mah, "Mempertahankan Tanah Air Palestina Pada Puisi "Qasidatu AL-Ardi" Dalam Antologi Al-A'Malu Al-Kamilatu Karya Mahmud Darwisy Analisis Semiotik," *Jurnal CMES UNS Surakarta* 12, no. 2 (2019): 133–42.

⁷ Peter Barry, *Beginning Theory, an Introduction to Literary and Cultural Theory: Second Edition* (Manchester: Manchester University Press, 2002).

⁸ John Brannigan, *New Historicism and Cultural Materialism* (London: Macmillan Press Ltd, 1998).

⁹ A Teeuw, *Sastra Dan Ilmu Sastra* (Jakarta: Pustaka Jaya, 1988); Rofi' Nihayatul Ulum, Suyatno, and Anas Ahmadi, "FENOMENA TEMBAKAU DALAM NOVEL GENDUK KARYA SUNDARI MARDJUKI (KAJIAN NEW HISTORICISM)," *Basastra: Jurnal Kajian Bahasa Dan Sastra Indonesia* 11, no. 3 (2022): 258–75, <https://doi.org/10.24114/bss.v11i3.40122>.

¹⁰ Mimas Ardhiyanti, "Kajian New Historicism Novel Hatta: Aku Datang Karena Sejarah Karya Sergius Sutanto," *Jurnal Buana Bastra* 3, no. 1 (2016): 1–23; Nurry Novya Ramadhany, Aam Nurjaman, and Rina Rosdiana, "Kajian New Historisme Pada Novel Anak Tanah Air Karya Ajip Rosidi Dan Implikasinya Pada Pembelajaran Bahasa Indonesia Di SMA," *Triangulasi: Jurnal Pendidikan Kebahasaan, Kesastraan, Dan Pembelajaran* 3, no. 2 (2023): 46–54, <https://doi.org/10.55215/triangulasi.v3i2.7611>.

introduced new historicism as an approach in literary studies that emphasizes reading and understanding literary works through non-literary texts¹¹. This reading and understanding process aims to find a meaning of literary texts that are influenced by the historical, social, and cultural context in which the work was created. Thus, this approach assumes that literary works cannot be separated from the historical and cultural context in which they were created¹².

New historicism studies past events that have occurred by placing historical documents and non-historical texts as sources¹³. This approach considers literary texts and non-literary texts the same, not distinguishing between them. Because both influence each other and form an understanding of the social and cultural context. So new historicism includes two main aspects in it, namely understanding literary texts through history, and understanding culture, history, and thought through literary texts¹⁴. Greenblatt uses the new historicism approach by focusing on reading literary texts and non-literary texts together, which usually both texts come from the same period. In the new historicism analysis, Greenblatt emphasizes the importance of ideology. Gallagher expressed the same opinion as Greenblatt, that the ideological dimension is the most dominant thing in the study of new historicism¹⁵. Through ideology, it is able to reveal what is behind the text, because the text does not just appear, but there is something behind the creation of the text¹⁶.

In an effort to strengthen the originality of the research, researchers traced a number of previous studies relevant to this research. In terms of the application of the object of research, researchers found one previous study that discussed the poem "Qasidatu al-Ardi" by Mahmoud Darwish. The research is a study by Ni'mah who studied the poem "Qasidatu al-Ardi" by Mahmoud Darwish with Riffaterre's Semiotics

¹¹ Ariyanti Rifa Nurhasanah, Yoyo Yoyo, and Norfaezah Mohd Hamidin, "Independence in Ahmad Syauqi's Poetry 'Yā Ayyuhā As-Sāil Mā Al-Ḥurriyyah' (New Historism Analysis)," *Diwan : Jurnal Bahasa Dan Sastra Arab* 7, no. 2 (2021): 226–46, <https://doi.org/https://doi.org/10.24252/diwan.v7i2.21479>.

¹² Ita Rodiah, "New Historicism: Kajian Sejarah Dalam Karya Imajinatif Ukhruj Minha Ya Mal'un Saddam Hussein," *Jurnal Kajian Islam Interdisipliner* 4, no. 2 (2019): 125–42, <https://doi.org/10.14421/jkii.v4i2.1102>.

¹³ Catherine Gallagher and Stephen Greenblatt, *Practicing New Historicism* (University of Chicago Press, 2000).

¹⁴ Ramadhany, Nurjaman, and Rosdiana, "Kajian New Historisme Pada Novel Anak Tanah Air Karya Ajip Rosidi Dan Implikasinya Pada Pembelajaran Bahasa Indonesia Di SMA."

¹⁵ Catherine Gallagher, *Marxisme and The New Historicism* (New York: New York University Press, 1999).

¹⁶ Peter Barry, *Beginning Theory: Pengantar Komprehensif Teori Sastra Dan Budaya*. (Yogyakarta: Jalasutra, 2010).

approach¹⁷. Furthermore, researchers reviewed in terms of the application of theory, there are various objects that can be analyzed using the new historicism approach. Some of them are new historicism in poetry¹⁸, new historicism in song¹⁹, new historicism in novels²⁰, dan new historicism in movies²¹.

Based on the preliminary study above, the theory of new historicism from Stephen Greenblatt's perspective can be used to analyze literary works such as poetry, and the poem Qasidatu al-Ardi has been done using a semiotic approach to understand the meaning of the structure through heuristics and hermeneutics²². This research focuses on the meaning of poetry through a historical approach or new historicism theory, where researchers will compare the text of literary works with facts contained in historical texts to gain an understanding of the historical and social context behind the literary works²³.

¹⁷ Ni'mah, "Mempertahankan Tanah Air Palestina Pada Puisi "Qasidatu AL-Ardi" Dalam Antologi Al-A'Malu Al-Kamilatu Karya Mahmud Darwisy Analisis Semiotik."

¹⁸ Nurhasanah, Yoyo, and Hamidin, "Independence in Ahmad Syauqi's Poetry 'Yā Ayyuhā As-Sāil Mā Al-Ḥurriyyah' (New Historism Analysis)."

¹⁹ Lestari and Yurisa, "The Construction of Resistance in Ibrahim Touqan's 'Mawtini' Song Lyrics: New Historicism Analysis."

²⁰ Mutia Alkhaerat, Andi Agussalim AJ, and Idawati Garim, "New Historicism Greenblatt Dalam Novel Kartini Karya Abidah El Khalieqy Dan Novel Buya Hamka Karya Ahmad Fuadi Dan Relevansinya Terhadap Pembelajaran Materi Apresiasi Novel Di SMA," *Jurnal Onoma: Pendidikan, Bahasa, Dan Sastra* 10, no. 3 (2024): 2605–15, <https://doi.org/10.30605/onoma.v10i3.3875>; Faika Burhan et al., "FAKTA SEJARAH PEMBERONTAKAN DI/TII DALAM NOVEL CALABAI KARYA PEPI AL-BAYQUNIE KAJIAN NEW HISTORICISM," *Journal Idea of History* 5, no. 2 (2023): 69–77, <https://doi.org/10.33772/history.v5i2.1872>; Imayah and Imron Amrullah, "Perjuangan Tokoh Nasional Pra Kemerdekaan Dalam Novel Biografi Indonesia (Kajian New Historicism)," *Metafora: Jurnal Pembelajaran Bahasa Dan Sastra* 11, no. 1 (2024): 135–41, <https://doi.org/10.30595/mtf.v11i1.21479>; Ingghar Ghupti Nadia Kusmaji, Setya Yuwana Sudikan, and Haris Supratno, "Wacana Sejarah Orde Baru Dalam Novel Pulang Dan Laut Bercerita Karya Leila S. Chudori: Teori Subjek Slavoj Žižek Dan New Historicism," *Jurnal Ilmiah Mandala Education* 9, no. 2 (2023): 1252–60, <https://doi.org/10.58258/jime.v9i2.5074>; Ramadhany, Nurjaman, and Rosdiana, "Kajian New Historisme Pada Novel Anak Tanah Air Karya Ajip Rosidi Dan Implikasinya Pada Pembelajaran Bahasa Indonesia Di SMA"; Ulum, Suyatno, and Ahmadi, "FENOMENA TEMBAKAU DALAM NOVEL GENDUK KARYA SUNDARI MARDJUKI (KAJIAN NEW HISTORICISM)."

²¹ Anisa Amalia, Fatimah Muhajir, and Eka Pratiwi Sudirman, "The Portrayals of Amistad Case in Amistad (1997) Film: A New Historicism Study," *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni, Dan Budaya* 7, no. 2 (2023): 649–66, <https://doi.org/10.30872/jbssb.v7i2.8302>; Rattania Dwi Hutami, Fatimah M., and Jonathan Irene Sartika Dewi Max, "The Mumbai Terrorist Attacks in Hotel Mumbai Film: A New Historicism Study," *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni, Dan Budaya* 7, no. 2 (2023): 459–70, <https://doi.org/10.30872/jbssb.v7i2.7588>; Bisma Fabio Santabudi, Paulus Heru Wibowo Kurniawan, and Frans Sahala Moses, "The Use of Religious Identity in the Narrative of 'Qorin' (2022): A Study of New Historicism," *Widya Winayata: Jurnal Pendidikan Sejarah* 12, no. 1 (2024): 28–37, <https://doi.org/10.23887/jjps.v12i1.70762>.

²² Ni'mah, "Mempertahankan Tanah Air Palestina Pada Puisi "Qasidatu AL-Ardi" Dalam Antologi Al-A'Malu Al-Kamilatu Karya Mahmud Darwisy Analisis Semiotik."

²³ Imayah and Amrullah, "Perjuangan Tokoh Nasional Pra Kemerdekaan Dalam Novel Biografi Indonesia (Kajian New Historicism)."

METHOD

This research is a type of qualitative research, because the data contained in it is in the form of text²⁴. The primary data source of this research is the poem “Qasidatu al-Ardi” by Mahmoud Darwish, and non-literary texts in the form of books entitled Encyclopedia of The Arab-Israeli Conflict; Land Day: The History, Struggle, and Monument; The Ethnic Cleansing of Palestine; and the Interactive Encyclopedia of the Palestine Question website.

The data collection technique used by researchers is by reading and writing. The researcher understands the literary text to be studied, then examines the dominant issues in the literary work. Then the researcher clarifies the issue with the non-literary text related to it. In the next stage, the researcher makes meaning from the historical and social context using historical facts in non-literary texts on the poetic work of Qasidatu al-Ardi.

The researcher analyzed the data using the new historicism approach. First, the researcher identified words and terms that have a direct relationship with the history and political context of Palestine in the poem. The researcher then conducted data reduction, namely making a summary of some of the words and terms obtained. The next step was to present the data by classifying the data according to the context. After being presented, the researcher made conclusions and verification to ensure that the data obtained was correct²⁵.

RESULT AND DISCUSSION

The poem “Qasidatu al-Ardi” by Mahmoud Darwish is contained in one of his poetry anthologies, namely al-A'malu al-Ula 2 published in 1977. This poem is taken from Mahmoud Darwish's poetry anthology in the form of a pdf file with the title al-A'malu al-Ula 2. The language used in this poem is fusha Arabic. In this poem there are 6 sections each ad section. The stanzas in the poem record the resistance and sacrifice, attachment to the homeland, longing for freedom, hope of the Palestinian people, loss, and alienation experienced by the Palestinian people. Broadly speaking, this poem reveals about the Land Day event that occurred on March 30, 1976.

²⁴ Abdul Fattah Nasution, *Metode Penelitian Kualitatif* (Bandung: CV. Harfa Creative, 2023).

²⁵ H Zuchri Abdussamad and M Si Sik, *Metode Penelitian Kualitatif* (Makassar: CV. Syakir Media Press, 2021).

The researcher identified 17 words and terms in the text of Qosidatul Ardl that are directly related to the history and political context of Palestine. These elements show how Darwish utilizes symbolism and historical reality to build a rich and contextual narrative. The following is the data of words, names and events in the poem text that relate to historical events.

Table 1. Words related to Palestinian historical events

Category	Words/Phrases	Explanation
Words and Terms	آذار (March)	An important month in Palestinian history, it is associated with the beginning of the intifada and resistance.
	الانتفاضة (Intifada)	Palestinian uprising against Israeli occupation.
	الجليل (Galilee)	Areas in northern Palestine, related to the hills and the Palestinian cause.
	القدس (Jerusalem)	The holy city symbolizes the Israeli-Palestinian struggle and conflict.
	الزيتونة (Olive Tree)	A symbol of Palestinian resilience and resistance.
Name of Person	الحجر (Stone)	A symbol of the resistance of the Palestinian people, especially the children in the intifada.
	خديجة (Khadijah)	The female figure in the poem symbolizes the motherland or the strong Palestinian women.
Event/Location	مدرسة ابتدائية (Elementary School)	Where five girls died, referring to the victims of violence against Palestinian children.
	دوالي الخليل (Hebron Vineyard)	The location in Hebron, famous for its vineyards, is often the center of conflict.
	يافا (Yafa)	A historic city in coastal Palestine, a symbol of refugees' longing for their homeland.
	عكا (Acre)	An old city in northern Palestine with a maritime history and struggle.
	صخرة القدس (Dome of the Rock, Jerusalem)	The Dome of the Rock, a symbol of Palestine's religion and struggle.
Series of Events	سنة الانتفاضة (Year of the Intifada)	Referring to major Palestinian uprisings, such as the First Intifada (1987).
	خمسة بنات (Five Girls)	The group of girls who died in the struggle, symbolizing the sacrifices of the Palestinian people.
	مرات خمس حروب (The Five Wars)	Five major wars since the establishment of Israel in 1948.
	الرصاص على القمر (Bullet on the Moon)	A symbolic image of violence destroying beauty.
	المغني الوحيد (The Lone Singer)	It symbolizes the voice of the Palestinian people struggling in isolation.

This article focuses on the meaning of the poem Qasidatu al-Ardi through a new historicism approach that looks at literary works from a non-literary perspective. Researchers took non-literary data from 3 sources, namely (1) the book Encyclopedia of The Arab-Israeli Conflict written by Spencer C. Tucker and Priscilla Roberts

published by Abc-Clio in 2008; (2) the book *Land Day: The History, Struggle, and Monument* written by Tal Ben Zvi and published by Mossawa Center in 2015; and (3) the Interactive Encyclopedia of the Palestine Question website written by Anne Paq in 2019. From the results of these readings, researchers found 3 meanings contained in the poem “Qasidatu al-Ardi”, namely the nationalism of the Palestinian people, genocide in the Palestinian territories, and the hopes of the Palestinian people.

1. Palestinian Nationalism

Nationalism is a form of Palestinian love for the homeland that they consider as an ancestral heritage, and has a sacred meaning in Palestinian Arab culture. Mahmoud Darwishy portrays the spirit of nationalism in the poem “Qasidatu al-Ardi” in several stanzas of his poem that tells the moment of Israeli invasion of Palestinian land in March 1976, and the description of the nationalism of the Palestinian people in defending their territory. The details are described by the researcher in the following 2 excerpts:

Data (1)

في شهر آذار، في سنة الانتفاضة، قالت لنا الأرض أسرارها الدموية

“In March, in the year of the Intifada, the land tells us its bloody secret”

The line of poetry in data (1) means that there was an event in March somewhere. Mahmoud Darwish who lived at that time describes an event that happened in his homeland in March and around the year of the poem's creation, 1977. This is evidenced by the words “في شهر آذار” and “أسرارها الدموية” which mean “in March” and “its bloody secrets”. Mahmoud Darwish describes the words “in March” in this line as referring to the time of the event. The words “his bloody secrets” refer to the bitter events that occurred at that time in the land of Palestine. In addition, Darwish uses the word “الأرض” which means the land as if it could speak. In this case, the word “land” is considered to know about all the sufferings, sacrifices, and struggles of the Palestinians who live on it. This is mentioned in the following quote:

“The incident was triggered by the Israeli government announcement on March 11, 1976, of plans to expropriate some 5,250 acres of land in Galilee. Reacting to the news, Arab militants called for a general strike on March 30. Rioting occurred the night before and on March 30. Land Day in 2006 saw demonstrations in the Israeli town of Lod, which is one-third Palestinian Arab, and Arab media in other

*countries included historical information about the dispossession of Palestinian lands and property."*²⁶.

The quoted paragraph above, taken from the Encyclopedia of the Arab-Israeli Conflict, is related to the line from Mahmoud Darwish's poem above. The quote describes the Land Day event on March 30, 1976. This event was a response to the Israeli government's announcement on March 11, 1976, of a plan to seize around 5,250 hectares of land in the Galilee. This announcement sparked the anger of the Arab-Palestinian community which led to massive demonstrations. These demonstrations still continue and are commemorated until the following years. Historically, Land Day has become one of the most important symbols of the Palestinian resistance movement, as it demonstrates the strength of the Palestinian people against Israel's attempts to control and seize Palestinian territory. It is a call to defend their land rights and national identity.

Data (2)

سنطردهم من إناء الزهور وحبل الغسيل
سنطردهم عن حجارة هذا الطريق الطويل
سنطردهم من هواء الجليل

"We'll chase them away from flower pots and clotheslines"

"We will drive them from the stones of this long road"

"We will drive them from the air of Galilee"

The stanza of poetry in data (2) explains that Mahmoud Darwish tries to describe the great nationalism of the Palestinian people in defending their land. This is shown by the word "سنطردهم" which means "we will drive them away". The poet includes the word in all three lines of this poem to emphasize the meaning. The word "we" in the translation "سنطردهم" refers to collectivity. In this case, it is as if the poet is struggling with others, and this poet is a contemporary Palestinian poet, so it can be said that the word "we" in this stanza refers to the Palestinian people. While the word "they" refers to the occupiers who deprive the Palestinian people of their rights. The poet tries to depict the courage, spirit, and unity of the Palestinian people in defending their usurped rights through the translation of the sentence "we will

²⁶ Spencer C. Tucker and Priscilla Roberts, *The Encyclopedia of the Arab-Israeli Conflict: A Political, Social, and Military History* (Santa Barbara, California: ABC-CLIO, 2008), <https://doi.org/10.5860/rusq.48n2.197>.

expel". This sentence shows an active and aggressive attitude which means not just resigned to the situation, but there is a desire to take action.

The phrase "من إناء الزهور وحبل الغسيل" in the first line which means "from flower pots and clotheslines" refers to daily life and activities. This shows that this line depicts a group's sense of loss and anger towards the "robbers" of their quiet and beautiful daily lives. Due to this deprivation, they try to maintain the peace and beauty of their lives by expelling the robbers. Through this line, Darwish emphasizes that dispossession is not only about seizing geographical territory, but also about seizing the right to a peaceful life. Furthermore, the second line "عن حجارة هذا الطريق الطويل" which means "from the stones of the long road" refers to the difficult and challenging journey in achieving freedom. Darwish expresses the strong spirit and determination of the Palestinian people in defending the right to every part of their homeland, despite the long road to freedom. Related to the previous line, in this last line, the phrase "من هواء الجليل" which means "from the air of Galilee". The use of the word "air" is interpreted as freedom. Freedom in this case is a life free from colonizers. The word "Galilee" refers to the historical region, making it an important symbol for Palestine. Through this line, Darwish emphasizes the desire of the Palestinian people to reclaim important territories that are part of the Palestinian identity.

*"Participants of the first meeting agreed to expand the struggle against land expropriation. Owners of lands targeted for expropriation were called upon to participate in a meeting at the New Grand Hotel in Nazareth. Over 120 people attended, including some of the landowners. Participants agreed to include the heads of Arab local authorities and to raise awareness among the Arab masses about the dangers of land expropriation and its negative effects on the Palestinian people. A public meeting was called for October 18, 1975 in Nazareth to bring the community together; Dr. Anis Krosh headed the meeting with thousands in attendance."*²⁷.

In the above paragraph excerpt taken from the book *Land Day: The History, Struggle and Monument* has a connection with the above stanza of Mahmoud Darwish's poem. Based on the quote above, it is said that at a meeting in Nazareth on October 18, 1975, the Palestinian people decided to expand their resistance efforts against land grabbing by the Israeli government. The Palestinians realized that there was a wider threat to their identity. They wanted to raise public awareness of the

²⁷ Tal Ben Zvi, *LAND DAY: The History, Struggle and Monument* (Israel: Mossawa Center, the Advocacy Center for Arab Citizens, 2015).

seriousness of the land grab. By organizing themselves with collective resistance to the Israeli land grab policy can emphasize the efforts of the Palestinian people in maintaining their identity. This form of resistance is carried out through several organized and official ways, such as forming a Land Defense Committee and the board is elected at the meeting. This shows the struggle and resistance of the Palestinian people in an effort to defend their land seized by Israel, which is related to the poem above.

2. Genocide in the Palestinian Territories

Genocide is an act of deliberately reducing the number of people motivated by certain ideologies or interests. The genocide experienced by Palestinians is in the form of expulsion and restrictions on the rights of Palestinians in their homeland. This is described in detail by the researcher in the following 2 quotes.

Data (3)

بلادي البعيدة عني.. قلبي!
بلادي القريبة مني.. كسجني!

"My land that is far from me... is like my heart!"

"My land that is close to me... is like my prison!"

Through data (3), Mahmoud Darwish reveals the condition of his homeland at that time. This condition is indicated by the words "البعيدة عني.. قلبي" which means "far from me, like my heart". The use of the word "far from me" shows a sense of loss and emotional attachment to his homeland which is likened to his heart. In a sense, the land is physically far away, but close to the heart. Darwish also reveals the condition of his homeland through the words "القريبة مني.. كسجني" which means "close to me, like my prison" which refers to the sense of land he lives in today, but is likened to a prison. This condition illustrates that the land within his reach does not bring comfort, but helplessness due to the presence of Israeli troops who restricted the free movement of the Palestinian people at that time.

"The northern district's governor in the Ministry of Interior, Yisrael Koenig, issued a document called by the government The Koenig Document -a draft memorandum on the handling of Israeli Arabs. The document was issued on 1/3/1976 as a proposal for Judaizing the Galilee, and provided political procedures regarding the treatment of the Arab minority in Israel. In this document, Koenig called for decreasing the number of Palestinians in the Galilee and Negev areas, in order to capture what was left of their farming lands and

*restrict them financially and socially. This was to take place by directing Jewish immigrants to settle in the Galilee and Negev areas."*²⁸.

The above stanza of Mahmoud Darwish's poem is closely related to the quoted paragraph above taken from the book *Land Day: The History, Struggle, and Monument*. In the quote above, it is said that the Governor of the Northern District, Yisrael Koenig, issued the Koenig document which is a draft memorandum on the handling of Arab citizens in Israel. The document was issued on March 1, 1976 as a proposal to Judaize the Galilee by increasing Jewish settlement in the northern region, and provide political procedures regarding the treatment of the Arab minority in Israel. The document stated that Koenig's call was to reduce the number of Palestinian residents in the Galilee and Negev and seize their land. In addition, Koenig also restricted Palestinians financially and socially by directing Jewish immigrants to settle in the Galilee and Negev.

This policy certainly affected the civil rights and freedoms of the Palestinians at that time in Galilee. Because of Koenig's document, Palestinians at that time had to face land confiscation, economic restraint, and various social restrictions that made them isolated in their own land.

3. The Hope of the Palestinian People

The hope of the Palestinian people is the desire to regain the freedom that has been taken away. The Palestinian people feel that they have been under colonization for years, losing their identity and dignity as Palestinian Arabs. In detail, it is described by the researcher in the following quote 4.

Data (4)

فيا أيها القابضون على طرف المستحيل
من البدء حتى الجليل
أعيدوا إليّ يديّ
أعيدوا إليّ الهويّة

"O you who grasp the edge of the impossible"
"From the beginning to Galilee"
"Return my hand to me"
"Return my identity to me"

²⁸ Zvi.Zvi.

In data (4), the phrase “O you who clutch the impossible end” in Mahmoud Darwish's poem is addressed to those (Palestinians) who struggle to maintain hope, even though it seems impossible. Through the lines in this stanza, Darwish describes the Palestinians as persistent fighters in defending their homeland from years of colonization. The next line emphasizes that the struggle of the Palestinian people is not a new thing, but has been going on for a long time and continues to this day. Their struggle involves various generations and regions, including Galilee. In the third and fourth lines of the above stanza “أعيدوا إليّ يديّ” and “أعيدوا إلي الهوية” refer to the call of Darwish who is part of the Palestinian people for the demand to regain freedom in life and land that has been taken away by the occupiers. In this case, Darwish shows his longing for his land and true freedom in his life. Darwish also called on them (the occupiers) to restore their identity and dignity as Palestinians.

"The origins of the uprising lay in the 1975 declaration by the Israeli Minister of Agriculture to expropriate approximately 21,500 dunams of Arab land, most of which were in the Galilee, specifically in Sakhnin, Arabeh, and Deir Hanna; the Triangle; and the Naqab. In response, Palestinian national figures were called to a meeting organized by the Communist Party to discuss the situation of the land and the Palestinian minority in Israel. The meeting concluded with the decision to oppose land expropriation at any cost, and protect what was left of the land which was the essence of the nation and the source of income for many Palestinians." ²⁹.

The quote above is taken from the book *Land Day: The History, Struggle, and Monument* is related to the poem above. It is said in the text excerpt above that one of the factors for the uprising on Land Day on March 30, 1976 stems from a declaration in 1975 by the Israeli Minister of Agriculture. They planned to seize about 21,500 dunams of Arab land in the Galilee. In response, Palestinian national leaders held a meeting to discuss the situation of land and Palestinian minorities in Israel coordinated by the Communist Party. The meeting resulted in a decision to oppose all forms of land grabbing by Israel and to defend the remnants of land that are considered as the core of Palestinian identity. In this case, land is not only considered as the core of identity, but also as a source of livelihood for the Palestinian people.

The quoted paragraph above shows that the Palestinian people strongly oppose all forms of land grabbing by Israel in the hope of independence and freedom. The Israeli government's response to the Palestinians' opposition to land grabbing is by trying to transfer the leadership of the people's struggle from the Palestinian people

²⁹ Zvi, *LAND DAY: The History, Struggle and Monument*.

to groups that have been elected, such as mayors and village heads. By transferring this leadership to these elected figures, Israel hopes that these forms of Palestinian resistance can be suppressed and controlled in such a way, so as not to jeopardize their interests in seizing and controlling Palestinian land.

The description above can be interpreted as the complexity of the meaning of Palestinian land for Palestinian Arabs which not only reflects historical ties, but also considered as their heritage. In this case, land is not just a physical area, but also a symbol of their identity and struggle. However, there is another perspective that says that this land is considered an uninhabited territory, as in the slogan "A Land Without a People for a People Without a Land". This slogan was formulated by Israel Zangwill at the end of the 19th century which was formed to carry out colonization by claiming the territory, ignoring the history and existence of the Palestinian people ³⁰. They consider that Palestinian Arabs never existed, as Golda Meir, former Israeli Prime Minister said in an interview with the Sunday Times in 1969, "There was no such thing as Palestinians, they never existed" ³¹. Meir's opinion strengthens the support for the land claim, so that Israel considers that the land is legitimate to be of interest to them.

Ethnic cleansing in Palestine is one of the military plans that have been systematically designed by Israel. This plan was made with the aim of expelling the Palestinian people from their land through various forms of human rights violations. This is as stated by Pappe in the book "The Ethnic Cleansing of Palestine" that this military plan includes massive intimidation, sieges, bombardment of villages and population centers, burning houses, forced evictions, destruction, and planting mines to prevent the return of refugees³². Thus, Israel seeks to expel the Palestinian people from the Palestinian territories and prevent them from returning to their land through various planned strategies.

³⁰ Edward W. Said, *The Question of Palestine* (New York: United States by Random House, Inc., New York, 1980).

³¹ Hania A.M. Nashef, "Challenging the Myth of 'a Land without a People': Mahmoud Darwish's Journal of an Ordinary Grief and In the Presence of Absence," *Journal of Commonwealth Literature* 53, no. 3 (2018): 394–411, <https://doi.org/10.1177/0021989416670203>.

³² Ilan Pappe, *THE ETHNIC CLEANSING OF PALESTINE* (England: Oneworld Publications, 2007).

CONCLUSION

Mahmoud Darwish is known as one of the contemporary Palestinian poets who contributed a lot to the development and progress of Arabic poetry. The poem "Qasidatu al-Ardi" is one of his poems that becomes a form of expression of strong resistance by emphasizing the nationalism of the Palestinian people. Based on research on the poem "Qasidatu al-Ardi" that has been carried out with the new historicism approach of Stephen Greenblatt's perspective, the following findings are produced. First, the creation of the poem "Qasidatu al-Ardi" is closely related to the historical background of Land Day in 1976 in Galilee, Palestine. Second, the researcher found 3 meanings contained in the poem "Qasidatu al-Ardi", namely the nationalism of the Palestinian people, genocide in the Palestinian territories, and the hopes of the Palestinian people.

The researcher realizes that the research presented still has shortcomings, namely in the use of non-literary text references which are only limited to 4 references, namely on the Interactive Encyclopedia of the Palestine Question website, the book Encyclopedia of the Arab-Israeli Conflict, the book The Ethnic Cleansing of Palestine, and the book Land Day: The History, Struggle, and Monument. So that future researchers should not limit the use of non-literary text references in the study of new historicism in order to achieve a deeper understanding.

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