



Imagining liberation: a prophetic literary analysis in Atef Abu Saif's diary "don't look left: a diary of genocide"

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ARTICLE INFO

Article history:

Received: November 30th, 2024

Revised: January 14th, 2025

Accepted: February 26th, 2025

Keywords:

Liberation

Oppression

Prophetic Literary Analysis

Israel- Palestine

Conflict of interest:

None

Funding information:

None

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ABSTRACT

This article examines the quest for liberation by Palestinians amidst Israel's assault on the Gaza Strip from October 2023 to December 2023, as documented in Atef Abu Saif's diary, "Don't Look Left: A Diary of Genocide." The diary showed that Palestine experiences kinds of oppression during Israel's attack. The method used is the descriptive analysis with the theory of Kuntowijoyo's prophetic analysis. There are two kinds of liberation proposed by Kuntowijoyo: external liberation and internal liberation. However, the finding revealed that the Palestinians were only struggling for external liberation. The external liberation that is depicted in Atef's diary is the liberation efforts of Palestinians from some oppressions executed by Israel, such as political oppression, cultural oppression, and economic oppression. The prophetic analysis powerfully indicates the interconnected between religion and social issues. The examination of Atef's diary also illustrates that the socioeconomic issues confronting Palestine now are intricately linked to the essence of prophecy, asserting that all individuals possess the inherent right to liberation from any form of oppression, irrespective of race, religion, or nationality. Moreover, the Atef's diary illustrates the reality of Palestinian existence under Israeli aggression

and offers further insight into war literature grounded on life writing.



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How to cite (APA Style):

Dwi Andriani, Z. Z. (2025). Imagining Liberation; a Prophetic Literary Analysis in Atef Abu Saif's Diary "Don't Look Left: A Diary of Genocide". *JOALL (Journal of Applied Linguistics and Literature)*, 10(1), 201-217. <https://doi.org/10.33369/joall.v10i1.37456>

INTRODUCTION

The dispute between Israel and Palestine has persisted for years, originating from Israel's takeover of Palestine in 1948 exactly, which is often referred to as the establishment of Israel State by David Ben-Gurion, head of the Jewish Agency (Nijim, 2023). The establishment of the Israel State was then followed by the invasion of Arab countries by Israel, which resulted in the partition of land between Israel and Palestine based on UN partition land. For Palestinians, 1948 is remembered as Nakba, in which an estimated 700.000 Palestinians were expelled from their home and became refugee (Sa'di and Abu-Lughod 2007) the conflict between Palestine and Israel is still ongoing until now. The most recent battle between Israel and Palestine commenced on October 7, 2023. The conflict has intensified the concerns of geopolitics and humanity, particularly with the Palestinian people who have been displaced from their homes (Peteet, 2005).

In January 2022, the United Nations Relief and Works Agency for Palestine Refugees (UNRWA) reported that registered Palestinian refugees reached over 5.9 million, with around 2.5 million residing in the West Bank and Gaza Strip. Refugee International, the independent international organization that handles refugees, released a report that during the Palestine and Israel conflict between October 2023 and 2024, there had been hunger intensified, which led to starvation and malnutrition among Palestine (Jeremy Konyndyk and Jesse Marks 2024). Meanwhile, WHO released the report on the Health aspect between 7 October 2023 and March 2024. There were 417 attacks on healthcare in the Gaza Strip, and there were 412 attacks in the West Bank, which disrupted healthcare services. WHO also reported that the conflict between Palestine and Israel also caused deteriorate to extremely poor nutrition, shelter, clean water, and sanitation (Adhanom 2024)

The status of the Israel-Palestine conflict is continuously updated and has evolved into a global concern. The global community has taken several actions in responding to the Israel-Palestine conflict. The first is efforts from a legal perspective through the International Court of Justice which is being pursued by South Africa. The Court found Israel responsible for racial segregation and apartheid against the Palestinians and laid out a long list of abuses and violations of international law by Israeli authorities. It found that

Israel's occupation is illegal, and set out clear standards for Israel to provide reparations to Palestinians (Human Rights Watch 2024). Another global concern toward the Palestine-Israel conflict is the BDS movement, which has resonated in several countries. BDS movement has impacted to influence some factors especially in economical aspect, several companies suspected of being affiliated with Israel experienced losses and decreased their incomes. (Hitchcock 2023)

The Palestinian and Israeli conflict, which has been going on for decades, has been recorded by many writers in the form of life writing or novels such as Susan Abulhawa's *The Blue Between Sky* (Abulhawa 2015), Radwa Ashour's *The Woman from Tantoura* (‘Āshūr and Heikkinen 2014), Atef Abu Saif's *The Drone Eats with Me* (Sayf et al. 2015), and Atef's latest diary, *Don't Look Left: A Diary of Genocide* (Saif and Hedges 2024), which is based on his experience living under Israel's attack between October and December 2023. The conflict endured by the Palestinian people encompasses not just aerial bombardments and missile attacks but also a struggle for narratives. Life writing, encompassing both journal and novel, has influenced the representation of marginalized and subaltern voices within Palestinian culture (Gready, 2008). As it said by Edward Said Palestinians have long struggled against a world that has denied them "the permission to narrate" their story and viewed them as a people who should not be trusted "to be heard from directly" (Said 1984). Moreover, life writing encapsulates personal experiences and examines the influence of relationships with family, peers, religious and political movements, and intellectual discourses (Culley & Styler, 2011). Although life writing appears subjective, it serves as a testament to specific events that can draw a broad audience, particularly in the context of the Palestine-Israel conflict. (Brown, 2022) asserted that Atef's life writing "The Drone Eats with Me" serves as both a firsthand account of violence and a humanitarian intervention, as it chronicles Israel's military onslaught against Gaza in 2014. Atef, as a Palestinian novelist, composes his life writing in contrast to the dominant narrative shaped by British imperial sponsorship and its supporters, which advocate for the establishment of the state of Israel.

Atef Abu Saif's "Don't Look Left," translated into Indonesian as "A Diary of Genocide," is a life writing that chronologically documents the Israeli assault on Gaza in 2023. Atef documented daily from the initial Israeli assault on 7 October until 30 December 2023, with each day revealing further tragic news of destroyed homes and the deaths of relatives and colleagues. The diary chronicled Atef's daily existence against Israel's relentless attacks, both day and night. Atef's diary illustrated the genuine battle for liberation among Palestinians under Israeli oppression, including the quest for sustenance, shelter, maintaining battery power, and staying informed amidst fluctuating

internet connectivity. As stated by Kuntowijoyo (2019), there are two kinds of liberation: internal and external. The external liberation is related to colonialism and aggression of the superpower country, the feeble country. Kuntowijoyo said that external liberation was just happening in Palestine (2019), while internal liberation is the struggle of the country to keep up with the internal problems inside the country politically and socially

The occupation of Palestine by Israel has evolved into a protracted war and an international concern. The ongoing offensive by Israel on the Gaza Strip, initiated on October 7, 2023, has heightened global support with Palestine. Numerous countries, especially those in the West, conducted substantial demonstrations to denounce Israel's actions. Nonetheless, these initiatives have failed to yield results, as Israel's escalating violent assaults on Palestine severely target civilians, hospitals, schools, and refugee camps. According to the Ministry of Health (MoH) in Gaza, between 7 October 2023 and 24 December 2024, at least 45,338 Palestinians were killed, and 107,764 were injured. There were 1589 Israelis reported killed and 389 Israeli soldiers killed in Gaza (Ministry of Health Palestine 2024). The reports of fatalities from Gaza represent not merely statistics but also encompass family members, acquaintances, and neighbors, each with their memories.

However, Palestine also had the initiative to achieve liberation through some ways, which are commonly referred to as Intifada. The Intifada was a massive Palestinian insurrection against Israeli occupation in the West Bank and Gaza Strip. The first intifada occurred from 1987 to 1993, and the second intifada transpired from 2000 to 2005. The Intifada is the Palestinian movement characterized by widespread protests, civil disobedience, and violent confrontations. This movement garnered international attention and prompted an assessment of peace strategies by both Israeli and Palestinian leaders (Khalidi, 1997). The most recent Palestinian movement, which is also gaining global traction, is Boycott, Divestment, and Sanctions (BDS). This movement was established about 2005 as a global campaign to exert pressure on Israel through non-violent methods. The principal activities of BDS include boycotting Israeli goods and services, divesting from entities that endorse Israeli policies, and imposing sanctions on the Israeli state (Barghouti, 2021). This movement is confirmed to have an economic impact on Israel. The significant aspect is that it heightened global awareness of Palestinian causes and fostered solidarity.

Despite endeavors to secure Palestinian autonomy through military, economic, and diplomatic channels, these initiatives have regrettably failed to provide any resolutions to the Palestinian predicament, particularly in halting Israel's aggression towards Palestine to date. The status of Palestine is diminished; according to Jamil Hilal (Hilal, 2015), Palestine is negated as history, geography, and as a populace. Historically, Palestine is considered a

territory devoid of inhabitants (Nashef, 2018). Geographically, Israel is annexing an increasing number of territories, resulting in individuals vacating their homes and becoming refugees. Mahmoud Darwish contends that Palestinians are not only exiled from their homeland but also from global awareness (Abdel-Malek, 2016). Moreover, the global perception of Palestine is predominantly shaped by news depicting conflict and mortality, often without a clear understanding of its geographical location, as it has been effectively expunged off the world map.

Moreover, literature serves to express emotions and convey divine revelation, highlight social injustice, and provide moral encouragement (Rockwell, 2023). As stated by Abrams (1971), literature serves as a reflection of society, establishing a connection to societal reality. The evolution of literature parallels the historical and cultural progression of society. In addition to reflecting societal conditions, literary works serve a spiritual purpose by integrating humanitarian concerns and religious practices (Rifai, 2009). Prophetic literature is characterized by its moral or truthful message intended to enhance public consciousness and promote social justice (Kuntowijoyo, 2019). Prophetic literature arises from understanding sacred texts through the lens of prophecy, integrating both social and transcendental aspects (Efendi, 2012).

The founder of prophetic literature is Kuntowijoyo (2019), who says that types of literature are divided into two, namely pure literature and "worship" literature. Pure literature expresses appreciation for existing social realities, while worship literature is an appreciation or expression of religious values contained in literary works. Kuntowijoyo also added that the Prophet Muhammad had undertaken the spiritual journey of Isra' Mi'raj, which is the highest peak of the Sufistic journey. However, he still returned to earth to continue carrying out his prophetic duties, namely improving human morals so that the theme of prophetic literature refers to the balance between divine and human consciousness.

Some literary analysis was conducted previously using prophetic analysis, as it was written by Wedia & Septia (2023) which analyzed the novel *Berselimut Surban Cinta* from the perspective of transcendentalism. The analysis resulted in the conclusion in the conclusion that the transcendentalism depicted in the novel was in the form of hope for God, the creator, and it was applied in all aspects of life. Another prophetic analysis was conducted by Kusnita (2020), which analyzed the short story of *Robohnya Surau Kami* from the perspective of humanism, liberation, and transcendentalism. Furthermore, a similar analysis was also written by Efendi (2012), which described the prophetic reality in the *Ketika Cinta Bertasbih* novel. The different point of this article from the previous research was that it

took the object of the Palestine writer's diary to be analyzed using prophetic analysis and focused only on the aspect of liberation.

Atef's diary recorded the struggle to find liberation among Palestinians during Israel's strike in 2023. An interpretation of Atef's diary from a prophetic perspective is essential, as it offers an alternate portrayal of the quest for freedom in Palestine via the lens of the diary. This article examines the quest for liberation among Palestinians amidst Israel's assault on the Gaza Strip from October to December 2023, as documented in Atef's journal, "Don't Look Left: A Diary of Genocide," utilizing Kuntowijoyo's prophetic interpretation. The liberation was framed by identifying the forms of oppression faced by Palestine.

METHODS

This research uses qualitative research. The qualitative method is a research procedure that produces descriptive data in the form of written or oral words of the people and behaviors observed (Bogdan & Biklen, 1997). I used a prophetic literary analysis by Kuntowijoyo to find out the imagined liberation among the Gazan people during wartime in 2023, as narrated by Atef in his diary.

Kuntowijoyo integrates prophetic literature, which merges religious and social realities, into three ethical principles: humanization, freedom, and transcendence (2019). Humanization seeks to restore individuals to their intrinsic humanity, addressing the prevailing state of dehumanization (Efendi, 2012). Concurrently, liberation constitutes a movement motivated by the liberation ideology that emerged in Latin America throughout the 1950s and 1960s, characterized by profound social inequality, political oppression, and economic exploitation (Gutiérrez, 2023). Liberation was influenced by liberation theology, which underscores the significance of faith in confronting and rectifying social, economic, and political injustices (Escobar, 2003). In prophetic literature, liberation is categorized into two types: internal liberation and external liberation. External liberation refers to endeavors to free individuals or nations from the constraints and subjugation imposed by foreign entities, including colonialism, aggression from more powerful nations towards less powerful ones, and capitalism. Internal liberation refers to the endeavor to free oneself from issues and oppression present inside a nation's internal framework, including initiatives to eliminate corruption, economic disparity, and gender injustice (Kusnita, 2020). The final concept is transcendental ethics, which refers to a divine consciousness that motivates individuals to adhere to a virtuous moral course.

The main data in this research are the quotations and sentences taken from Atef's diary, *Don't Look Left – a diary of Genocide* (Saif & Hedges, 2024). I began collecting data by reading the diary completely and then paying

attention to the diary's words, sentences, and discourses that are related to kinds of oppression. The findings of the data are in the form of quotations and sentences in the diary, and then I put a mark in the sticky note following each topic. The collected data is then classified into kinds of oppression, such as political oppression, cultural oppression, and economic oppression. After having completed the data, I begin to analyze by using the descriptive qualitative technique; the data collected is identified one by one and then interpreted descriptively based on Kuntowijoyo's ethics of prophetic literature. To sharpen my analysis, I also updated the situation and conditions of the Palestinian and Israeli conflict through online news channels, updated reports via the official website of the United Nations aid agency, and updated the publication of a scientific article that discusses the recent Palestine-Israel conflict. I then combined the descriptions of the latest news and reports to see the description of the conditions described by Atef in his diary.

FINDINGS

Atef Abu Saif, the author of the diary, is a Palestinian author. He was born in Jabalia refugee camp in the Gaza Strip. Abu Saif is a writer of a number of novels and short story collections. His collection of books has been translated into various languages, one of them in Indonesian. Abu Saif's 2019 novel *Running in Place* was the first novel from Gaza to be translated into Hebrew and published in Israel. In 2014, Abu Saif also recorded the Gaza-Israel conflict into his diary under the title *The Drone Eats with Me: Diaries from a City Under Fire*.

At the start of Israel's 2023 War on Gaza, Saif was visiting Gaza for an International Heritage Day event accompanied by his son, Yasser. The date marked on October 7, 2023; at Saturday morning was the first day of war. Saif wrote each day of war from the first day of war until Saturday, 30th December. On the last day of writing, it was the 85th day of the war when Saif left for Egypt from Rafah after spending the first days of the war in the Gaza Strip and then moved to the southern part of Palestine. *The Diary of Atef Abu Saif* was first published in Great Britain in English by Comma Press and was translated in 13 different languages. The first edition of *Diary* was published in March 2024 and had a foreword by Pulitzer Prize-winning journalist Chris Hedges.

Political Oppression

As stated in the foreword of the diary, which was written by Chris Hedges, writing in wartime as acts of resistance and acts of faith. The diary becomes the firsthand experience of wartime, especially in terms of telling the facts of daily life in wartime. *The Liberation*, based on Kuntowijoyo (2019), is an effort to free oneself from oppression, both external and internal. In this

article, the focus will be on external liberation, as, in fact, Palestine has still struggled in confronting Israel's occupation of their land. In the Israeli and Palestinian conflict, it can be defined as colonialism. Since it refers to the historical and ongoing process of domination, control, and settlement by external powers over the Palestinian territories and people... As it was stated by Atef, since the event of Nakba in 1948, Palestine has not gotten freedom over their own land. Palestinian people should leave their homes and become refugees. Now, the Palestinian territories leave the Gaza Strip and the West Bank. As time goes on, more and more Palestinian territories are being annexed by Israel. During the Israeli occupation, they not only carried out physical attacks on buildings but also carried out oppression in various forms, one of which was political oppression. One of the forms of political oppression carried out against Palestine is military oppression, which is recorded in Atef's diary.

The Israeli Army's instinct seems to be to kill as many as they can. The death toll's not important; what's important is that Gaza dies. To them, we are just numbers, and when you're turned into numbers, it doesn't matter if it's ten or ten thousand. (p53)

In his diary, Saif documented incessant military assaults conducted by Israel. During the initial days of the assault, Atef chose to remain in the Gaza Strip with his kid, disregarding his wife's counsel to evacuate while the Rafah border to Cairo remained accessible. Atef resides alternately between the Press House in Gaza and several relatives' residences. At the onset of the Israeli assault, several Gaza inhabitants remained in their homes that had not yet succumbed, while others resided at UNRWA schools, specifically institutions established by the UN for humanitarian purposes.

It's like we are all being played in one big PlayStation game, Alaa says. "We're the characters, and they' – he means the Israeli army – ' are the players. We move when they make us move. We die when they let us die. They control us. We're not human beings; we're characters in a game'. (p133)

Saif said in his diary that Gaza residents have lived from one war to another since their birth. Gazans live between war breaks and live from one place to another. In terms of military strength, Palestine and Israel have unequal strength, so this condition is not war but colonialism of Israel over Palestine. Every time Israeli drones go around spying on Israeli-populated areas, then missiles are directed every time by Israeli soldiers toward Palestinian territory, and there is no counterattack from the Palestinian side.

As Saif said, Gazans are only considered numbers, not living creatures. To date, 40,000 people have died as a result of continuous Israeli attacks.

Israel has sophisticated military weapons technology, which is always used when attacking Palestine. Gaza also represents a laboratory where Israel tests new technologies of control, which are then replicated elsewhere (Li, 2006), which was then agreed upon by Weizman (2012), who said that Gaza is the world's largest laboratory for airborne assassination. Atef depicted in his diary that the Israeli military strike on Gaza was like a PlayStation game in that the Israeli army enjoyed the battle of attacking whatever they wanted throughout the Gaza area. The military oppression not only destroyed buildings and the city of Gaza but also left a humanitarian tragedy for Gazans, who today still have difficulty meeting their basic needs such as housing, food, and water. As narrated by Atef, he even does not remember the last day having taken a bath or even washed his face because finding clear water is very difficult in camp. Many people gathered in one place in camp and had a long queue to get water or food. The condition is even getting worse since the international aid has not been distributed very well, and some of it has been blockaded in the Rafah border by the Israeli military.

I forgot to wash my face each morning. I don't remember the last time I brushed my teeth. Ten days might pass without me taking a shower (P246).

Atef spent more than a month living in a tent with thousands of other Gazans in the southern part of Gaza. The southern part of Gaza experienced the destruction of housing, schools, mosques, and public facilities so that, on advice from Israel via leaflets dropped from helicopters, Gaza residents moved to the southern part of Gaza, namely the Khan Younis and Rafah areas. Those who lost their homes then set up tents throughout the southern part of Gaza. With more and more refugees coming from the north, conditions in the south are becoming increasingly sad because queues are everywhere, queues to get food, fuel, or water.

Cultural Oppression

As mentioned in the previous section, the Israeli army is not doing military forces only but also into any kind of aspect; one of them is cultural oppression. The cultural oppression that is experienced by Gazans is the prohibition on reading certain books or literary works that could raise Palestinian awareness and endanger the Israeli occupation of Gaza.

During the Israeli occupation of Gaza, I used to hide certain things in case we were ever raided. I kept copies of Ghassan Kanafani hidden between my folded clothes in the cupboard, as well as other key texts

about Palestinian history, like Salah Khalaf's *A Palestinian without Identity* (p. 190).

As Atef told in his diary, he hid a book by Ghassan Kanafani when Israel invaded his house. Ghassan Kanafani is a prominent Palestinian writer, journalist, and political activist. He is widely known for his literary works that depict the struggles of the Palestinian people, as well as his role in the Palestinian resistance movement (Wadi, 2020). Kanafani's literary works are well known as resistance literature, which tells a lot about the journey of loss of homeland, especially after the Nakba event in 1948. Kanafani's work, which was read by Atef when he was young, shows that his work is a continuation of the liberation narrative from the previous generation to the younger. So, it is considered dangerous by Israel.

Furthermore, another cultural oppression faced by Palestine is attacks on culturally based buildings carried out by Israeli troops throughout the conflict in 2023.

My own ministry has delivered a report on the many historic places that have been targeted, including over 140 buildings in the old city, some of which are a thousand years old (p. 218).

Atef has served as Culture Minister for the Palestine Authority since 2019. Because of his role as minister, he moved to Ramallah with his family. In his diary, he mentioned some cultural buildings's destruction during Israel's strike in 2023, such as some buildings in the old city and some school and university buildings. The destruction of cultural sites in Gaza by Israel indicates some points, such as demolishing Palestinian identity and symbolic destruction, since cultural sites hold symbolic value and represent the history, traditions, and resilience of a community. The destruction and striking cultural site-building can demoralize the population, ignoring the Palestinian sense of their heritage. Moreover, Atef also narrated in his diary the losing moment of study among Palestinian children during the conflict. The children are displaced from their homes, and following their parents, they keep moving from one place to another to secure their lives. Their schools are closed or even destroyed by Israeli bombs. The UNRWA schools became refugee camps for hundreds of people. They are losing the moment for learning and being replaced by the moment of experiencing war. Each of the Gazan people has experienced war; they stored memories about war and instilled them as part of their identity. In his diary, Atef said that Israel's strike in 2023 was longer than the previous one, even the destruction impact at the Gaza Strip. Children who miss learning moments at school must spend days in refugee camps; they still play, and some still try to learn despite the limited facilities.

So far, Hani has burned 200 books. "My kids need bread," he explains. "What use are books if I let them die of hunger? ". Then he smiled (p. 190).

The narrative centered on Atef's acquaintance, the author of several books. Atef encountered Hani when relocating to the southern region of Gaza. Hani, who has amassed hundreds of books in his home, should burn some of his collection for cooking purposes. During the battle, essential everyday necessities such as water and food are seldom available. They must endure a lengthy queue for several hours to obtain a slice of bread. To sustain themselves, some residents of Gaza are substituting gas with firewood for cooking or boiling water. However, procuring firewood was occasionally challenging, prompting Hani to utilize his collection of books as fuel to bake bread for his family. The incineration of books is a form of cultural persecution endured by the people of Gaza during wartime. Books represent the intellectual property of their readers; via reading, the transmission of knowledge persists. Conversely, existence amidst warfare is arduous; individuals must endure despite several constraints, striving to nourish their families, therefore resorting to the incineration of literature becomes one of the few remaining alternatives.

There are two perspectives about book burning as a kind of cultural oppression during the war. The first is exemplified by Atef, who incinerated Ghassan Kanafani's book when the army invaded his residence, as he sought to safeguard himself from capture by the Israeli forces. Ghassan Kanafani's work is deemed perilous and incites revolutionary fervor among Palestinians. Conversely, Hani incinerated hundreds of books as fuel to ensure his family's survival amid the assault of the Israeli army. These two instances illustrate that the consequences of war extend beyond the physical devastation of structures to encompass the obliteration of cultural elements, so reinforcing Israel's dominance in cultural hegemony over Palestine.

Economical Oppression

The Gazan people are also enduring economic oppression. During the conflict, the city's system was not functional. Israel's attacks on all aspects of Gaza's life negatively impacted the region's economic stability. Research carried out pre-blockade found that young Palestinians in Gaza experienced life in the refugee camps as difficult and unbearable due to poverty, unemployment, difficult living conditions, and their total dependency on United Nations donations (Hammad & Tribe, 2020). The uncertainty of what their future would be like created stress.

The Israeli Defense Minister said at the start of the war that Israel was going to set Gaza back 50 years. From the start, it was clear that the aim

was to destroy everything and kill as many Palestinians as possible (p219).

Atef remarked that the extensive devastation in Gaza following the Israeli bombardment regressed the city by 50 years. The city's ruin was also affecting many unemployed individuals. Most of Gaza's population resides in refugee camps, and the Israeli strikes in 2023 have undoubtedly affected their economic circumstances. Individuals are unable to work effectively, lack cash, and must, yet, strive to sustain their families in refugee camps. Atef's family and friends in Gaza did likewise. They can endure and establish habits amid life's uncertainties.

Israeli occupation often portrays life in Gaza as a "big prison" (Hammad & Tribe, 2020). Economically, Gaza cannot develop like other cities in the world. The Gaza Strip is subject to an economic embargo and an Israeli military blockade, which has resulted in widespread and severe poverty and unemployment (Amnesty International, 2016). Under normal conditions, the Gazan people expressed concern about the scarcity of job opportunities and the instability of the economy. This is due to their limited mobility and Gaza's lack of economic independence.

Before launching into a lengthy complaint about the merchant raising the price of cooking oil. Previously, a three-liter container cost 14 shekels. Now it's 27. They are profiting off the situation,' he said (p. 187).

Another economic hardship during wartime was increased prices of essential commodities such as gasoline and cooking oil. In addition to being challenging to locate, specific individuals intentionally accumulate products to create scarcity, hence driving up prices. Atef recounted that during his time in a refugee camp in Khan Younis, individuals formed a wait for petrol that extended one kilometer. The refugees expressed dissatisfaction with the rise in cooking oil prices relative to standard conditions. War is economically destructive to citizens, who must endure uncertainty, lack income due to unemployment, and incur losses from escalating costs of essential goods.

DISCUSSION

Based on the analysis of Atef's diary depicted the external liberation of Palestine. external liberation is defined as the struggle for freedom from external oppression. They are struggling to release three forms of Israel's oppression in Palestine: military oppression, cultural oppression, and economic oppression. The prophetic ethic tightly intertwined itself with the liberation from oppression. Within the Islamic tradition, Kuntowijoyo's

prophetic analysis stems from the revelation and teaching of monotheism by Prophet Muhammad, which liberates. As stated in the Quran, Surah Al-Hujurat, verse 13, all humans have equal status, differentiated only by their piety. This verse underscores the close relationship between prophetic ethics and the Prophet's teachings, underscoring the right of all individuals to be free from oppression, irrespective of their race, religion, or nationality. Meanwhile, Wedia and Septia (2023) add that prophetic literature is a genre that contains moral messages or truths aimed at raising societal awareness and upholding social justice.

Meanwhile, based on the findings of the analysis of Atef's diary, internal liberation was absent. Because Atef's diary only depicts the struggle against Israeli occupation in Palestinians' daily life of war. the struggle of Palestinians to survive during war, such as looking for clean water, living in tents in the middle of winter, difficulty finding gas, difficulty calling an ambulance, and limited access to cellphone signals, are part of the consequences of war, precisely because of Israel's strike for months. So, this condition does not include internal liberation, but this is the impact of external liberation against Israel. however, the depiction of internal liberation was found in the analysis of Negeri Daging's poem, in the forms of social injustice and gender injustice (Krismonsari and Widowati 2020). It shows that different works could depict different interpretations based on the context, especially related to the prophetic analysis.

Additionally, the discussion of Atef's diary is interconnected with Palestinian literary works that predominantly address themes of resistance, trauma, remembrance, and the struggle against injustice. These topics also relate to the context of prophetic writing, defined by Kuntowijoyo (2019) as a genre that addresses social realities and conducts critiques in a civilized manner. This definition is crucial in understanding the subjects explored by Palestinian authors. For example, Ghassan Kanafani articulates the voice of his homeland through his works (Nashef, 2022), while Susan Abulhawa's *The Blue Between Sky and Water* tackles the often-silenced subject of rape within the narrative of the Nakba (Nashef, 2022). Furthermore, Halya Alyan's *Salt Houses* (Alyan, 2017) narrates the Palestinian experience of resistance and resilience across generations. Together, these texts create a discourse rich in testimonies and human rights narratives against the backdrop of the Palestine-Israel conflict (Zahoor & Aamir, 2024). As stated by Edward Said, while Israelis reinvent their tradition by often misrepresenting the Palestinians' history, it becomes urgent for Palestinians to reconstruct their history to legitimize the right of return (Krismonsari and Widowati 2020)

CONCLUSION

The ongoing conflict between Palestine and Israel, which commenced on October 7th, 2023, has resulted in significant oppression of the Palestinian people, particularly Gazans. This article delves into the struggle for liberation among the Palestinian people, as recounted by Atef Abu Saif in his diary and through the lens of prophetic literary analysis by Kuntowijoyo. Kuntowijoyo's formula for liberation involves internal and external liberation; however, this analysis revealed that Palestine is only experiencing external liberation in the form of military, cultural, and economic oppression. Palestine is currently experiencing external liberation, which is a direct result of the Israeli occupation. The external liberation causes internal problems, such as displacements, building destruction, and difficulty finding basic needs such as gas, water, and food. The political oppression manifests as Israeli military actions in Gaza, characterized by the deployment of advanced weaponry, resulting in extensive destruction and civilian casualties throughout the city. Cultural oppression manifests through the prohibition of specific literature by Israeli soldiers, which may heighten awareness and nationalism among Palestinians, with the demolition of cultural edifices in the Gaza region. The ultimate economic hardship faced by Gaza inhabitants during the war was the escalating prices of essential commodities, including cooking oil.

This research utilized a diary as the research object and recommends that future scholars examine different literary forms, such as novels and poetry, to investigate the Palestinian environment and ensure that the Palestinian situation reaches a broader audience beyond national boundaries. Engaging with literary works set in a Palestinian environment offers a more comprehensive narrative alternative to the accounts presented by journalists. It also advocates for the inclusion of literary works with a Palestinian setting in curricula to enhance students' comprehension of the Israeli-Palestinian conflict through literature. The Palestinian-Israeli conflict transcends a mere dispute between two nations; it embodies a broader humanitarian consciousness that must persist in order to foster global peace.

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