

The Arena of Rivalry in Jenin City in Hilm al-Zaitoun Movie Based on Pierre Bourdieu's Perspective

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Abstract—This research aims to describe the arena of rivalry in Jenin City in the movie Hilm al-Zaytoun, to explain the habitus of Palestinian clans and Israeli clans, to elaborate Palestinian and Israeli Clan's Capital. This research is descriptive qualitative. The primary data source in this research is the Hilm al-Zaytoun movie. The data collection methods used in this research are watching, listening and note-taking techniques. The researchers used triangulation and expert discussion to test the validity of the data. Technic data analysis in this research is data reduction techniques, data presentation, and conclusion. The results show that the arena of rivalry can be formed because of the existence of interactions between clan. The clans obtain their habitus through social interaction or social praxis wherein the social praxis there is a dialectic between exterior internalization and interior externalization. Habitus and owned capital have a big influence on the existence of agents in an arena. Strong and good construction of habitus and capital have an impact on the strength of clans so that they have a great opportunity to become rulers in an arena.

Keywords— *Arena, Conflict, Capital, Habitus*

I. INTRODUCTION

The arena is a term that arises from [1] Bourdieu's thinking. Bourdieu means an entity in a community group in which betting takes place and struggles for something [2]. The arena is also referred to as a system of social positions that are structured internally in power relations. The arena has the autonomy, and the more complex a society is, the more arenas are contained within it. And of course, to be able to compete and survive in an arena, each group or agent must have habitus and capital at stake.

Habitus is specified by Bourdieu as a system of dispositions (attitudes, intentions, thoughts) that last a long time, can change, structures that are structured affect the constituent structure, namely as principles to get results without requiring awareness of the ultimate goal [3][4]. This habitus is obtained through a process of ongoing social praxis. This place of social praxis is later named after the arena.

While the Capital according to Bourdieu consists of economic, social, cultural and symbolic capital. Economic capital, which includes the means of production (machinery, land, labor), material (income and objects) and money (wealth), still plays a central role in the social sphere. Cultural capital includes all intellectual qualifications that can be produced through formal education or family inheritance. For example, certain knowledge and expertise from the results of

formal and informal education shown in the degree. Social capital refers to social networks owned by actors (individuals or groups) to other parties who have power. Whereas symbolic capital is all kinds of prestige, status, and authority [5].

Habitus, arena, and capital are the three terms raised by a French postmodernist philosopher named Pierre Bourdieu. Pierre Bourdieu is also a social activist who has concentrated his studies on social praxis [2]. The researchers used Pierre Bourdieu's theory as a theoretical analysis in analyzing the arena of rivalry between two camps between the Palestinian and Israeli clans contained in the movie Hilm Al-Zaytoun.

The Palestinian-Israeli conflict is the longest-running conflict in the Middle East region (with the exclusion of the Crusades) and much of the world's international attention [6]. Historical and Theological Claims are predicted to be the background of the conflict [7]. In the years 1948-1968, Israel was sufficiently existent and strong in Palestine and around the Middle East in general [1]. Various mass media load and publish quickly the conflicts that occur. The conflicts that spread and seize the attention of the world's eyes have an impact on the emergence of various literary works.

One product of this literary work is the Hilm al-Zaytoun movie. This animated movie produced by Osama Khalifa represents the Nakba event that occurred in 1948. The Nakba incident itself is an event of massive expulsion carried out by the Israeli camp against the Palestinian clan [8]. The movie sides with the Palestinian side. This illustrates the form of the Palestinian people's struggle to resist the oppression carried out by the Israeli camp. Osama Khalifa produced the movie to educate local children about Palestinian problems based on the perspectives of refugees.

The Hilm al-Zaytoun movie describes the conflict between two countries namely Palestine and Israel. Bourdieu has its own opinion about the country. He argues that the state is a basic element in his interpretation of the symbolic order of everyday life. Thus, the state becomes very important in Bourdieu's sociology, its application rests on the existence of the state, which stabilizes the social field and its symbolic actions which are objects of sociology [9]. Thus, this research departs from the researcher's interest in the phenomenon presented by the Hilm al-Zaytoun movie. In the phenomenon presented, there are conflicts between two parties, namely the Palestinian clan and Israel. Therefore, this research discusses the arena of rivalry in the city of Jenin in the movie Hilm al-

Zaytoun, the habitus of Palestinian and Israeli clans, capital of Palestinian and Israelclan[9].

II. METHOD

This research is descriptive qualitative research. According to Denzin and Lincoln, qualitative research methods are those that use natural settings, to interpret phenomena that occur and are carried out by involving various methods[10]. Whereas descriptive research is research that aims to systematically and accurately describe facts and characteristics regarding the population or about certain midwives [11].

The primary data source of this research comes from the Hilm al-Zaytoun movie and is supported by various literacy-related in the form of books, journals, and the internet as secondary data.

Based on the data sources above, researchers used data collection techniques in the form of watching, listening and noting. The researchers used the time triangulation and expert discussion as a validity test for data [12]. In analyzing data, researchers used analytical techniques based on Miles and Huberman[13]. After getting the data in the form of scenes and conversations between figures, the researchers discarded the data that had no connection with habitus, arena, and capital. The researchers presented data based on sub-themes. From this data, the researchers concluded.

III. RESULT AND DISCUSSION

A. Arena of rivalry in Jenin City

The arena of rivalry in the movie Hilm al-Zaytoun can arise due to the flow and characterization of the film. Hilm al-Zaytoun explains the big conflict between the Palestinian camp and the Israeli camp. The Palestinian faction has a mission of defending the territory while the Israeli stronghold wants to capture the Palestinian territories. There is a vocal figure highlighted in this movie is a child named Fares and his family consisting of a father, mother, and grandmother named Maryam, the Palestinian fighters consisting of Abu Zaytoun and its members. While from the Israeli camp there are two vocal figures namely Shamoul, (an Israeli army leader) and Yuri and his troops.

Indeed, the Israeli camp has carried out attacks since a long time ago. The Israeli army arrived and began to expel the Palestinian people. Maryam, who was still a child, witnessed the atrocities of the Israeli army. The researchers obtained this fact through Maryam's statement on Fares in the movie at 00:09:20

In that section, Maryam told Fares about the story of her childhood. Maryam as a child lived in Ain Karem. Maryam lived happily with her parents. At that time, Maryam was still free to play. One day, Maryam got a story from a teacher in the school that in their territory came criminals who aimed to seize their territory. Maryam told the story to her father. Maryam's father responded to the story calmly. Maryam's father promised that he would not leave Ain Karem no matter what. The data shows that Israel's attacks on the Palestinian people have been carried out a long time ago.

The seizure of the region continued until Maryam being old. One afternoon there was a riot around the community of Jenin city. The riot was centered on Abu Issa's house. This can

be found at: (00:15:20 - 00:18:22). The Israeli soldiers destroyed and searched the entire contents of Abu Issa's house. The Israeli army attacked and searched for Abu Issa's house because they wanted to know about Abu Zaytoun's whereabouts. They considered Abu Zaytoun a big threat. They beat and tortured Abu Issa in front of the residents. Residents who saw the incident helped Abu Issa by shouting and trying to block the army. After a while they searched for nothing, they hurried away from Abu Issa's house and all the people who gathered. Residents pelted them with stones.

The Israeli army had carried out more than one attack on Abu Issa. This was obtained by researchers in the movie section: (00:03:52 - 00:04:39). In that section, Umami Issa asked how Abu Issa was. Then Um Ibrahim answered "Fine, thank God. But his health is not as good since we lost the children. From the statement, the researchers concluded that their children Issa and Yousuf had been killed by Israeli soldiers. This conclusion was supported by the statement of Umami Issa when banning Israeli soldiers from destroying pictures of the two children of Abu Issa. The statement is in minutes 00:16:11 "What are you doing? Isn't it enough that you killed them? What do you want? Leave us alone! "

The Israeli army is still not quite satisfied with what was done. One day, Israeli soldiers entered the hospital in Jenin. The attack is at 00:27:46 - 00:31:20. There was a debate between Israeli soldiers and civilians. Palestinian soldiers attacked to find Palestinian defectors or fighters. They threatened and kidnapped one of the civilians named doctor Ibrahim.

Seeing the incident of the abduction of doctor Ibrahim by Israeli soldiers, Palestinian fighters began to devise a strategy to save doctor Ibrahim. At 00:31:22 Abu Zaytoun attacked Israeli forces by the guerrilla. Part of Abu Zaytoun's army hiding was cut down and some others advanced to save doctor Ibrahim. Abu Zaytoun was able to cripple Yuri and his entire army. So that doctor Ibrahim can survive. But from a distance, Israeli forces were still able to shoot parts of doctor Ibrahim's arm.

Losing from war does not make the Israeli forces just give up. They felt humiliated by the incident so they decided to look for doctor Ibrahim by going to the house of doctor Ibrahim.

The Israeli army also warned restrictions for Palestinians who want to visit and worship at the al-Aqsa mosque. This can be seen in parts 00:55:06 - 00:59:03. In this section, a group of Palestinians went to the Al Aqsa mosque. After a while, the Israeli army urged them to go home soon. If they do not immediately leave the location, the Israeli army will give them a sentence.

The peak of Israel's attack on the Palestinian people is at the end of the film. Israeli soldiers mobilized all their strength to destroy the city of Jenin. The attack was a counterattack for their defeat against Abu Zaytoun in the desert of Jenin. This is in part: 00:59:06: - 01:11:33. That night, Israeli forces blew up parts of Jenin, shooting blindly at buildings. Israeli war vehicles filled Jenin city. While the Palestinian forces don't just give up. They fought in a guerrilla way and slowly killed the Israeli forces. All adult men were mobilized to fight. While the mothers take care of their children and pray in their homes.

The success of Palestinian forces lied in their compactness and unity. Palestinian forces could defeat Israeli forces by shooting from afar and installing a time bomb on each Israeli war vehicle. The Israeli army became very weak and they decided to leave the city of Jenin. The Palestinians in the city of Jenin were finally able to feel a cheerful and free atmosphere. After the incident that night the residents began to help each other to improve the damaged environment. Children could play cheerfully on the streets of Jenin. Parents who fought on the battlefield returned to their homes and met with the family. So, the arena is a place for people to strategize and struggle to get the desired resources[14].

B. The Habitus of Clan Palestine and Israel

Habitus is the mental or cognitive structure used by actors to deal with social life[15]. In this section, the researchers discuss the habitus of Palestinian and Israeli clans.

1) Habitus Clan Palestine

To survive in the realm of competition, the Palestinian clan has four forms of habitus. That is:

2) Tells the History of the Young Generation

The first habitus formed by the Palestinian Clan is that they love to tell young people. This can be found in some scenes 00:12:27.

In this section, Maryam told her childhood. Maryam told her that at the beginning she learned that criminals had arrived in her city.

Palestinians love to tell history in the past to their successors. This can foster a fighting spirit to defend their territory. This is so that the younger generation knows the real conflicts that occur and afflict their territory.

3) Conduct Solidarity Action as a Form of Resistance

There is a solidarity action formed by Palestinians. This can be found in some scenes 00:15:33. In that section, there was an attack on Abu Issa's house. Seeing the incident, residents do not stay silent.

Every time an attack takes place, Palestinians take action in solidarity. This was done to strengthen each other when there were acts of violence or oppression carried out by Israeli soldiers. This action is in the form of moral support expressed through various forms. Palestinians defended Israeli roads, shouted at Israeli soldiers, debated Israeli soldiers and pelted Israeli soldiers with stones.

4) Organizing Self-Defense Education for the Young Generation

In the film, small children have been trained in martial arts since childhood. Evidence of the existence of a Palestinian clan forming this habitus lies in several scenes. One of them at 12:48:51. *The scene illustrates that the city of Jenin held a karate match between schools.*

The government provides martial arts skills to the younger generation. This becomes a provision for them in the face of attacks carried out by Israeli soldiers. The Palestinian community is very concerned about the martial aspects of its young generation.

5) Give Personal Attention and Support

One of the most prominent habitus is the Palestinian clan paying attention and personal support to fellow clan members.

The existence of the habitus is evidenced by the following scenes 00:48:10.

This scene shows Umm Issa who is giving support to Maryam. Maryam was very frightened and Um Issa came to give support.

One-night Israeli forces attacked the house of one Palestinian. after the attack, Palestinians support one another. This is one of the habitus they have. The habitus makes relations between citizens increasingly tight.

6) Habitus of the Israeli Clan

In a competitive arena, the Israeli clan forms and has several habitus. That are:

7) Giving Threat to Opponents

The Israeli clan very often spreads threat against its competitor. It is in scene 00:27:46.

In this scene, the Israeli clan attacked the Jenin city hospital. When Ibrahim tried to block them, Yuri said "Freeze! Another step and you are dead".

The Israeli clan threatens all Palestinians who dare to obstruct their plans. There are threatening words so it can be concluded that the Israeli clan has the habitus. Israeli forces threatened civilians with the word. They threatened to kill civilians in the event of resistance.

8) Destruction

The second habitus is the Israeli clan often commits acts of destruction. This can be found in scene 00:15:33. *In that scene, the Israeli soldiers destroyed and searched the entire contents of Abu Issa's house.*

Researchers found the Israeli Army attacking and searching Abu Issa's house because they wanted to find out where Abu Zaytoun was. They considered Abu Zaytoun a big threat. Israeli soldiers destroyed the entire contents of Abu Issa's house. There were acts of destruction such as slamming household appliances, burning furniture and beating goods belonging to Palestinians.

9) Acting Violence

The third habitus is that the Israeli clan often acts violently against opponents. This can be observed in scene 00:15:33. *In that scene, the Israeli clan attacked the house of Abu Issa.*

Israeli forces often committed acts of violence. They tortured one civilian in front of the general public. They torture by hitting and pushing. like hitting and so on. So that it can be concluded they have habitus to commit acts of violence against Palestinians.

C. Capital of Palestinian Clans and Israeli Clans

Capital is a must-have instrument for agents or clans that are in a competitive realm [13]. Capital becomes an entity at stake in it. In this section, the Researchers discuss the capital of the Palestinian and Israeli clans.

In the movie, Hilm al-Zaytoun researchers found several capital belongings to the Palestinian clan. The capital is divided into three types, namely economic capital, cultural capital, symbolic capital.

1) Economic Capital

2) Land

Capital can also be interpreted as an instrument at stake. In the movie, the Palestinian clan tried to defend the territory they had. They tried their best through the various capital they have. This land capital is also the most valuable thing for them. This was seen through the explanation expressed by Maryam in the scene 00.12.32 where Maryam (grandmother Fares) told her children and grandchildren about what really happened to them and they are now experiencing. At the time of 00.13.42, Maryam told us why their land was so expensive that it forced them to keep guarding it. Grandma Fares stated that besides theological claims there was one reason why the land was very expensive for them, namely the existence of olive plants that could only grow and develop on their land.

3) Residence

The existence of a residence is very important for residents who are facing conditions of war. The residence is a place to take refuge, keep daily necessities, clean up and much more. In the movie *Hilm al-Zaytoun*, Palestinians in the city of Jenin appeared to have their homes. The residence was used as a place of refuge and survival[4].

There is a place to live in one of the scenes 00:04:23. The scene illustrates that Palestinian groups still have a place to live. The existence of a residence is very important for them. Housing can be a very valuable asset. Seeing from the aspect of function, a place to live is useful as a place to take refuge and gather with family. Housing is also one of the capitals at stake in an arena of power. Therefore, all the people in the city of Jenin strongly protect the property they have from the invaders.

4) Armament

In competing in an arena of power through warfare, it would be very impossible for a camp to provide fierce resistance without weapons. This weaponry capital could be found in parts of the scene where there is an action of armaments. As in the scene 00.34.20 where there was a ceasefire between the two parties when the Palestinian clan retaliated and rescued Fares's father. While in another scene capital weaponry was found which can be seen at 01.03.33 where there was a big battle between the two sides. In this scene, we can see that the Palestinian clan is struggling to use the various weapons they have.

5) Public facilities

Public facilities were facilities and infrastructure provided by the government for the people to support daily life. Public facilities become an important element that must be owned by a group or region. In the movie *Hilm al-Zaytoun*, there were the most prominent public facilities, namely educational facilities such as schools and health such as hospitals.

Educational facilities were available in scene 00:46:42. In this scene, the Government held a karate competition between schools. While health facilities were in scene 00:27:18. In this scene doctor, Ibrahim performed a medical examination on Abu Issa.

6) Cultural Capital

Cultural or cultural capital was an overall intellectual qualification that can be produced through formal education or family inheritance, such as the ability to present themselves in public, ownership of cultural objects of high value, certain knowledge and expertise as a result of formal education or a family inheritance[5].

7) Human Resources

The Palestinian group had excellent human resources. Human resources can contribute to the victory of the war that occurred. The Palestinian group had two great figures who can have a big influence on victory. The two figures were Ibrahim and Abu Zaytoun. From here the Palestinian group has cultural capital.

Scene 00:27:20 described the figure of Ibrahim. Ibrahim was a doctor who serves in a hospital in the city of Jenin. He was kind, friendly, courageous and firm. This has become one of the cultural capitals owned by the Palestinian group. Whereas the scene 00:30:30 explains Abu Zaytoun. Abu Zaytoun was one of the important figures in the film. Abu Zaytoun had a great contribution to the victory of Palestine. He was tasked with regulating attacks and protecting residents in the city of Jenin. He was very clever in the field of martial arts and war. Such intelligence is a cultural capital that belongs to the Palestinian group.

8) Symbolic Capital

The researchers found some forms of symbolic capital owned by a Palestinian group in the movie *Hilm Al-Zaytoun*. The capital was in the form of prestige belonging to doctors Ibrahim and Abu Zaytoun. At the 00:34:30 scene, Israeli soldiers tried to find Abu Zaytoun. They considered Abu Zaytoun a threat to them. Whereas in the scene while at scene 00:34:20 there is Ibrahim who is arguing with the Israeli army. In the scene, the Israeli camp sought Abu Zaytoun at the hospital. Feeling inferior arguing they thought of kidnapping doctor Ibrahim. From this incident, the Israeli camp assumed that Ibrahim was a dangerous figure.

Researchers found some capitals belonging to the Israeli clan. The capital is divided into three types, namely economic capital, cultural capital, symbolic capital.

9) Economic Capital

In the movie *Hilm al-Zaytoun*, Israeli clans have some economic capital including:

10) Armament

In an arena of rivalry, weaponry is an important capital for winning. The Israeli clan had weapons at scene 00:34:20 they attack hospitals by carrying their weapons. In the 00:15:20 scene, they attacked the house of Abu Issa carrying complete weapons, and in almost all parts of the Israeli clan scene, they always carried guns.

11) Accommodation

On the other hand, they had weapons; they had a variety of complete vehicles ranging from land and sea vehicles. During the scene of the attack on Abu Issa's house, the scene of kidnapping doctor Ibrahim they always carried a car. And at the end of the battle scene, tanks and helicopters were belonging to the Israeli camp.

12) Cultural Capital

The Israeli clan has no less good human resources. They had a very professional army complete with weapons. Their army was an elite force that has explored military education. This is evidenced by their army uniforms. Professionalism is a cultural capital that they have.

13) Symbolic Capital

The Israeli clan had a figure that was very feared by the Palestinian clan. The character is named Shamoul. This is the

researchers got from scene 00:18:47. The scene occurred after the Israeli army attacked the house of Abu Issa. In the scene, Ibrahim said "The situation has gotten worse ever since Shamoul, the 'crocodile' shop over the military campaign. Shamoul is so hard-hearted." After hearing the statement, Maryam was immediately shocked and remembered the events in the past that Shamoul was a very cruel person. From the scene, it can be concluded that Shamoul was a feared figure.

IV. CONCLUSION

Based on the explanation above, the researchers found a form of competition between the two camps. Arena competition was created because of conflicts from two camps, namely Palestine and Israel. The two camps are fighting for capital and power. The Palestinians maintain and risk their capital. While the Israeli camp tried to seize and take power. To exist in an arena, the Palestinian clan has four kinds of habitus. The habitus is, the Palestinian camp often tells the history to the younger generation. The Palestinian camp educates the young generation to be good at martial arts. Third, the Palestinian stronghold took action as a form of resistance. Fourth, the Palestinian camp always gives personal support from one another. Whereas the Israeli Clan has three habitus namely spreading threats, committing destruction and committing acts of violence. Two camps together have economic capital, cultural capital and symbolic capital. The Palestinian clan has land, housing, weapons, and public facilities. They also have good human resources. While the Israeli camp has very complete weapons, very adequate accommodation and superior human resources.

In reviewing the conflicts between the two camps in an arena, Pierre Bourdieu highlighted the aspects of the entity at stake by the agents. Pierre Bourdieu's view is very compatible to describe the behavior and capital of agents. If a group has good habitus and capital, the greater the group the chance to win the arena.

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