

FROM PALESTINE TO PALESTINE: THE JEWISH STRATEGY IN ESTABLISHING ISRAEL COUNTRY ON PALESTINE

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Abstract

This article focuses on how Jews realized Israel on Palestine land. In realizing the dream, Jews established their movement, namely Zionism, to take Palestine over Ottoman Turkey. To analyze it, historical analysis and approach by library research are needed in collecting the data. The study revealed that there were two strategies of Zionism. The first strategy is releasing Palestine from Ottoman Turkey authority. The second strategy is how to take over Palestine land, which was occupied by Palestinian Arabian. The first strategy consists of several ways: insinuating into Ottoman Turkey government and lobbying big countries such as Britain, France, and the USA. The second strategy started by controlling economics in Palestine. The Jewish people who lived in Palestine did it. They terrorized Palestinian people; hence they refueged and left their homeland. The third strategy is the war between Jews and Arabian which was won by the Jews. Therefore, Israel proclamation did not find any obstacles. However, the proclamation triggered a reaction from Arabian countries, so that it made never-ending conflicts. Eventually, the conflict becomes an international matter.

Keyword: Turkey, Zionism, Palestine, Israel.

1. Introduction

The history of the Jewish Nation which was formally a chain of Jewish history formally by the government of the State of Israel is based on the historical sequence that began from the prophet Ibrahim, until the year of the founding of the State of Israel in 1948. For the Jewish nation, the establishment of the State of Israel was theologically and historically valid, although some writers such as Paul Fundley, Roger Garoudly and Ishak Shahak underestimated it. For 4000 years, from the 20th century BC to the 20th century AD, the Jews finally re-found its civilization and identity as a nation that had

settled, moved around, and then settled by establishing the State of Israel in Palestine (Satrianingsih, 2015:173).

The establishment of the State of Israel began with the establishment of the World Zionist Organization in 1897 AD, as the main agenda of this organization was the establishment of a state for the Jewish people in the Land of Palestine. This strategic plan was initiated by top Zionist lobbyists (Chief Zionist Negotiator) and supported by Britain or British Zionists. Under his command (Muchsin, 2015:399), the Zionist desired to achieve its main agenda was the establishment of a Jewish State in Palestine. However, the problem agreed upon by the vision of this Zionist organization was that Palestine was not an empty area without inhabitants. Palestine had been under the rule of the Turkish Caliphate for decades, moreover, some other Jewish groups did not agree with the establishment of a state in Palestine. Knowing this reality, various strategies were carried out to achieve this vision, such as equating the vision of struggle, releasing the Palestinian territories from the Ottoman Empire, and setting the strategy to occupy Palestinian territory which was already inhabited by the Arabs and Jews have lived in Palestine for a long time. Problems that arise was how these strategies could be implemented; thus the establishment of the State of Israel in Palestine would be realized.

2. Who Are The Jews

Jews often identify themselves as "Children of Israel" or people who come from Israel. This tribe is historically the people who came from the land of Palestine which in the past was known as "Canaan". A further historical search, which is from about 4000 years ago (BC) shows that in fact the nation that is now known as the Jewish nation, originated from the Mesopotamia region which is now the territory of the kingdom of Saudi Arabia. At that time according to Jewish belief, they were ordered by God (Yahweh) to leave Mesopotamia, to Canaan, an area in the northern part that was "promised" to become Jewish-owned land after all this time they had suffered in "foreign" Mesopotamia (Setyawati, 1992:8).

Historically the Jews were actually the Smit people who were thought to originate from the Arabian deserts. Therefore, in fact, they still have close blood relations with nomadic groups which we call the Arabs. Around the third quarter of the 12th century BC, they left the Ur region to go to the hills in the west and Negeb. Some of

them later settled in Egypt. Under Moses, the Israelites then left Egypt around 1300 BC. They were still a simple, semi-nomad nation, a shepherd nation, not possessing certain skills as is commonly possessed by city residents, not knowing the aristocratic and aristocratic classes. However, they were already familiar with one God, namely Yahweh or Jehovah (McNallburn, 1958:98). A few centuries later, they invaded Canaan, an urban and sophisticated area. They did this because they were motivated by the prosperity of Canaan and the polytheistic religion of the Canaanites. In short, they stated they were ready to become religious pioneers as their historical task. Their kingdom reached its heyday in the 10th century BC under the rule of David and Solomon. Nevertheless, this kingdom was relatively nothing more than a small kingdom. The kingdom made progress in trade and established diplomatic relations with its neighbours under Solomon rule (Sumobroto, 1989:44).

Prosperity and unity did not last long. In 10th century BC, the northern tribes broke free and formed the kingdom of Israel (933-722 BC). The southern tribes, which controlled the holy city of Jerusalem, formed the kingdom of Judea (933-886 BC). The two competing kingdoms fought together and took part in the politics of balancing power in the Near East, which was eventually dominated by the competition of the great powers in Mesopotamia and Egypt. If the centres of power in the two valleys remained in balance, the Jewish people like Switzerland today would be independent. Assyrians, Babylonians, Persians all emerged and rose to achieve international supremacy. Palestine which was finally annexed by the great powers, in turn, was once the land of the Jewish Israelites. It was defeated by the Assyrians in 722 BC surrendered to Nebuchadnezzar II from Babylon in 580 BC. The Jews actually persisted in fighting against Jerusalem; thus Nebuchadnezzar regarded them as trouble makers or rebels. He destroyed the temple and the city, then deported ten thousand or even more Jews into the intellectual ranks and their elites to Babylon (Burns, 1954:99). The occurrence was known as the Babylonian disposal.

The Jews returned to Jerusalem when it was under Persian rule and in certain cases began to carry out the restoration of the city. Under Nihemiah in the 5th century BC, the walls were rebuilt. Jerusalem re-entered the period of material prosperity as a result of its involvement in growing international trade, wars and cultural advances under the Empire under the Empire Roman. Although the restored Jewish nation had

been politically independent of 142-63 AD, most of its period was no more than a client of a large imperial system such as Persia, Hellenism, Roman. Besides, the political triumph of King Solomon was never resurrected.

The Jews scattered everywhere, some even domiciled outside the Middle East during the Islamic empire, since the Muslim rulers launched their expansionary politics, and had territories outside the Arab lands. At that time the Muslim authorities implemented a sorting of the masses of non-Muslims in general. One of them was those who embrace and did not follow the religion of revelation. For atheistic and polytheistic people, the choice was clear enough to convert to Islam or die, whereas for Jews and Christians, the followers of the religious revelation who based their authentic thought on the revelation, on the third choice of the two choices above, convert to Islam, die or submit to Islamic law. Submission to submission means paying tribute and accepting Islamic supremacy. Death choices can be reduced to slavery. Those who are subject to submission would receive tolerance and protection from Muslim countries. The relationship is contained in Arabic terms *dhimma*. Who is included in the group is called a *dhimma* expert, which is a group that gets legal facts, or in short is called *dhimmi*. This term is also applied to Jews, Christians and people who are citizens of Muslim countries. Under *Dhimma* law they are allowed to practice their religion, maintain their house of worship, carry out their internal affairs, and recognize the superiority of Muslims and their power explicitly. Therefore the position of the Jews in the constitution of Medina was the position of weak groups who depend on strong groups for their protection, (Lewis, 1981:50) but overall *dhimmi* life did not experience difficulties even though in some areas it declined after about the 13th century.

The *dimma* experts in their later development were no longer impossible (especially for the Jews) to achieve high administrative positions, although this practised something extraordinary. Even the conservative theorist al Mawardi (died 1058) acknowledged that the executive *vizier* (*vizier altanfis*) might be *dhimmis*. At first, most of the doctors, including those treating the Caliph were Christians, and for centuries we have heard about Christian and Jewish doctors in various Islamic countries. On the other hand, there were some minor deficiencies. While a Muslim man might marry a woman from a protected minority, a *dhimmi* man could not marry a Muslim woman. Umar II was considered the first to enact laws which discriminated

against Christians and Jews, such as telling them to wear special clothes (Watt, 1990:49-50).

In addition, there were also many Christians and Jews who worked as intellectuals, especially during the caliphate of Baghdad during the reign of the caliph Al-Ma'mun. In 830 Ma'mun founded the famous "Science building" in Baghdad, a combination of libraries, academies and interpreter centres, which were, in fact, a very important educational institutions since the founding of the Alexandria Museum in the first part of 3rd century BC. Until then, very few translations were made. At the time of the caliph, Ma'mun was revived and carried out by Christians, Jews and people who recently converted to Islam (Hitti, 1970:118).

The Jews in Muslim's opinion had significant advantages compared to Christians. They were not suspected of being involved with Europeans who were hostile to Islam. This means that the Turks often trusted them and sent them on tasks that are politically and economically very sensitive to Christians. When Turkey had succeeded in conquering orthodox Greek Christian Cypriots and a small number of Italian Catholics, a warrant was found in the Ottoman archives at the time saying that the Turkish government wanted to send Jewish families to the newly conquered island. These were instructions instructing 500 families and 1000 prosperous Jewish families sent to Cyprus due to getting the benefit of the island. The aim was that the Ottomans wanted to create a productive element of industry and trade on the island but not by the Greeks, Italians or any Christians who sympathized with European Christians. The Ottomans relied on the Jews to deal with the West. Besides, they neither relied on the Greeks nor the Armenians. Such considerations have also led to the emergence of dense settlements in Solonika after being conquered by the Ottomans.

The placement of new residents was the policy of the Ottoman authorities with the aim of economically utilizing the strategic port and the placement of people who were politically trusted. During the 16th century, European Jews emerged in Ottoman rule in various offices. They could be found in the customs office because they had been known in the Mamluk Egypt region and its customs so as to master these skills well. They involved diplomatic activities in various ways, often at a high level. They also became merchants who travelled and worked under Ottoman protection. Evidence was found in the Spanish archives that secret Ottoman agents in European Christian

countries were handed over to Jewish agents (Lewis, 1981:95-96). Therefore, it appeared that in the environment of Islamic rulers from time to time, the Jewish people get good treatment. However, on the contrary, a lot of bitter things experienced by the Jews who came under European Christian rule. European Christian rulers only provided two alternatives for them: Christianity or death, especially in the *ghetto* and during the program in the German national party of socialism (Nazis). In Hitler's period about 6,000,000 Jews were killed. They were considered to contaminate the authenticity of pure German blood. Nevertheless, the reason actually was that the Jews was the ruler of the German economy. Therefore the German government (Hitler) accused the Jews as the culprit of destruction of the German economy. In fact the German economy was damaged by the defeat of Germany in World War I. After World War I, the Zionist movement arose which wanted to form a new Israeli (Jewish) State in Palestine, which became stronger. However, since the Palestinian territory was Ottoman territory, the struggle was directed to get Palestine from Ottoman rule.

3. Effort to Afford The Vision of Jewish

3.1 Struggle: Zionism

Zionism comes from the Hebrew word "zion" which means rock. The point refers to the stone building of Haykal Sulaiman which was found a rocky hill called Zion, located in the southwest of Al Quds (Jerusalem). Jerusalem occupied an important position in Judaism, because according to the Torah "the promised Messiah" would guide the Jews into the Promised Land, and the Messiah would rule from the top of the hill "Zion". "Zion" was later identified with the holy city of Jerusalem (Maulani, 2002:7). According to Maulani, Zionism, not only has a religious meaning but also has turned to the political meaning. It is a movement of returning diaspora (discarded) Jews to reunite as a nation with Palestine as the homeland of Jewish people, and Jerusalem as the capital city of their country (Satrianingsih, 2015:177).

The new term for Zionism is Zionist Movement which was popularized in 1895 in Vienna by Theodore Hertzl. The developments of the movement were as follows: first, it was declared informally in Russia called the Russian Jewish Movement. Second, organized activities centred in Romania. Third, the awakening period means the support of the Queen of England who gave the new name. Fourth, the recognition of Israel centred in the United States (Satrianingsih, 2015:177).

In reality, this ideology emerged into a "Jewish nationalism movement" in 19th century, as a reaction to the anti-Semitic racial movement. This movement was officially born at the time when the International Zionist Congress was held in 1897 in Basel, Switzerland. The main outcome of the congress was the appointment of Theodor Herzl as chairman of the International Zionist Organization whose main objective was to unite Jews throughout the world in order to create a country for them. This formalization made Zionism a kind of "national political movement" for Jewish people. Initially, this organization did not specifically mention that the country must be in Palestine. In fact, Herzl explicitly hinted that the country would be in an empty land (Garaudy, 1992).

The background of Zionism movement was due to their social, economic, political, cultural and religious rights being suppressed when they were forced to live in a diaspora (Satrianingsih, 2015:177). This condition raised the awareness of Jews living in various countries to end the suffering they experienced by returning to their ancestral land, that is Palestine. The bad treatment experienced by the Jews such as massacres, persecution, oppression and expulsion in Western Russia was one encouraging them to put out all efforts to change from the level of thought to movement. Therefore, Zionism developed in accordance with the conditions in its path (Satrianingsih, 2015:177).

Zionism is actually an extension of what has been done by Jewish people a long time ago. Zionism has historical roots, both ideologically and politically in Jewish political and religious movements. It had existed before the Makkabi movement (586-538 BC) whose main aim was to return to Zion and build Haikal Sulaiman. Other movements are Bar Kokhba movement (Arabic: *barku > khya*) (118-138 CE), which had encouraged the Jews and ordered them to gather in Palestine and establish the Jewish state there, the Moses Kretti movement which is almost the same as Bar Kokhba movement, the David Robin movement (1501-1532 AD), that is the insistence of the Jews to re-establish the kingdom of Israel in Palestine, and various other Jewish political movements during their living in diaspora in various countries and parts of the world (Almog, 2014:789). Movements emerged since that time. For example in 1648 the Jewish movement *Du nnamah* (Dimmi), in 1665 a movement led by Shabatai Zevi in Turkey was successfully extinguished by Sultan Mehmet IV because it was considered dangerous for the Ottoman Empire (Ash-Shallabi, 378). Although this

movement was extinguished by the sultan, the Zionist desire to return to Palestine remained alive in their memories. The term Zionist in political meaning was later coined by Nathan Bernbaum, and "Zionist International" was first established in New York on May 1, 1776, two months before the United States became independent and the Zionist International was declared in Philadelphia. After the establishment of the International Zionists, the name of the Zionist Jews began to be popular (Maulani, 2002:7).

After the French Revolution, the movement to return to Palestine became more widespread. Yahuda al-Kalai (1798-1878) was the first Jewish figure who wanted the establishment of a Jewish nation-state in Palestine. The idea was supported by Izvi Hirsch Kalischer (1795-1874) through his book "Derishat Zion" in 1826 containing the possibilities to establish a Jewish state in the Palestinian territories. After that, it was followed by the next book entitled "Roma und Jerusalem", containing thoughts and cooperation or conspiracy of the Zionists with the West-Christians in facing the Islamic Caliphate (Burdah, 2015:8). Entering the mid-19th century, there was a massive expulsion experienced by the Zionists in Europe occurring in Vienna, Germany, and Russia due to the emergence of an antisemitic ideology. It was an understanding of a prejudice or hostility towards the Zionists by acts of persecution (Zagrut, 2015:810).

This movement is like a movement that came like the French Revolution, American Revolution, and the Russian Revolution began with the work of intellectuals. The Haskala Zionists were revolutionary intellectuals who explored the issue of the existence of the Jewish State and outlined an idealistic blueprint for a new State. Then the motivators began working by flowing waves of European Jewish emigration to Palestine. They were in turn, followed by politicians who spread the new Gospel of Zionism among the Jews. After they established the State of Israel, the bureaucrats by following historical precedents took over the State (Dimont, 2018:522). Thus Zionism is actually a new name for old ideology (Dimont, 2018:522). The true meaning is "returning to Zion", ie return to Jerusalem. The idea of returning had seeped into the minds of Jews since their first days in the diaspora. The Jews indeed lost physical possession of Palestine, but they never gave up hope that one day they would re-establish their capital city in Zion. In one important respect, modern Zionism differs from ancient aspirations. Most Jews always thought that a messiah would lead them back to the Promised Land. The Zionists shifted this responsibility from the Messiah to

the Jewish people. After burdening themselves with this responsibility, the Zionists glanced again at "Zion", the future homeland of the Jewish nation throughout the world (Dimont, 2018:522). Zion is located in Palestine land.

The political movement was also followed by social movements. For example, in 1855, an educational institution for the Zionists in London, England was led by Rabbi Nathan Marcus Alder (1803-1890) and Sir Moses Montefiore (1784-1885). This education was established because of seeing the massive expulsion of Zionists that occurred in Europe so that they did not get their rights in education. At that time, in Western Europe, there was a dispute that occurred among the Zionists. Hence, the idea that could save the entire Zionist nation from destruction was through Jewish Nationalism. This means that by regenerating the idea of nationality, the majesty of the Jewish religion will get new strength and its prophetic spirit again (Hermawati, 2005:82-83). Jewish Zionist must maintain their unity and oneness. After Jewish nationalism was conceived, the Jewish Zionist again made a massive migration movement to the Ottoman Empire. They asked the sultan to give a residence permit and settle in Palestine. However, the sultan still refused the request. As a result, Jewish Zionists were furious at the Sultan's refusal at his request to return to Palestine; thus they stepped up their movements to make it easier for Jewish Zionists in the framework of their political movements. Jewish Zionist collaborated with an international Jewish network called Freemasonry to overthrow the sultan's power and arouse nationalism in the Ottoman Empire (Yahya, 2005:89).

David Ben Gurion, a figure who together with Theodore Herzl and Chaim Weizmann, becoming the initiators of the State of Israel, clearly explained the relationship between Zionism and expulsion. They stated that "Zionism is the removal of Jews; the removal of Arabs is much easier than other methods." An Israeli scholar Benjamin Beit Hallahmi stressed (Beit Hallahmi, 1993:7), "If the basic problem faced by Diaspora Jews is how to survive as a minority, then the basic problem of Zionism in Palestine is how to eliminate the original population and make the Jews as the majority." (Beit Hallahmi, 1993:23). In fact the number of Jews grew day by day until the First Zionist Conference was held in the city of Bazel, Switzerland in 1897. The Jewish population in Palestine had reached 28,122, around 61.9% of the city's population became 45,430 in 1897 (Junardi, 2005:21).

In 1905 Israel Zangwill, an organizer of Zionism in Britain and one of the leading Zionist propagandists who created the slogan “a homeland without people for people without a homeland”, acknowledged that Palestine was not a land without people. Actually, the land was inhabited by the Arabs, "We prepare ourselves, to drive away with the sword of the tribes (Arabs) as our ancestors did, or face large numbers of foreign residents, especially Mohammedans who for centuries used to humiliate us.” (Masalha, 1992:9). This comment was voiced when there were 645,000 Palestinian Muslims and Christians, while there were only 55,000 Jews, mostly non-Zionists or even anti-Zionists, who lived mainly in the Orthodox region of Jerusalem and other cities (Masalha, 1992:9).

Beyond the historical and religious attachment factors, in fact, in terms of economic interests, it seems that Palestine had an appeal that is greater than, such as Sinai, Uganda or other areas offered previously. With the existence of the Jordan River and Lake Tiberias in Eastern Palestine, it was possible to develop agricultural systems with good irrigation, water supply and power generation. In the west, there is an elongated beach which can be the door of trade to Europe. From an economic perspective, how strategic the area along the coast can be seen from the rapid development of cities such as Haifa and Tel Aviv (Jaffa). Coupled with the Gulf of Aqaba, trade access to Asia has become open (Setyawati, 1992:31).

4. Removal of Palestine From the Land

4.1 Power of Usman Turkey

The achievement of the same vision that the Jewish State was founded in Palestinian land has been agreed by most of the Jewish people, but to achieve this goal there are 2 things that become a barrier for them. First, at that time Palestine was under the rule of the Turkish Ottoman Empire. Secondly, that Palestine is not an empty land (territory), in that region, it has lived for centuries Arabs (Muslims), Jews and other nations. Therefore the problem that arose was how the Jews could liberate Palestine from Ottoman Turkey rule and expel the Arabs from Palestine. To release Palestinian Land from Ottoman Turkey rule was done by infiltration into the bureaucratic environment of the Ottoman empire and holding international lobbies.

Ottoman Turkey controlled Palestine for a long time since the region, and the Middle East had generally been under its rule for about three centuries. Palestine only

changed authority from Ottoman Turkey to British Imperialism in 1917 due to the defeat of Ottoman Turkey in the war. The change happened as if the Palestinians moved from Arab-Muslims to Jews after they declared Israel as an independent state on May 15th, 1948. Until the end of World War I, Palestine was still under Ottoman rule. Therefore, what the Jews did was devise a strategy to seize Palestine from the rule of the Ottoman Turks, by infiltration and utilizing a network to take over Palestine.

The path of infiltration was already open at the end of 1876. Sultan Abdul Hamid II trusted Midhat Pasha as his prime minister, yet Midhat Pasha together with Husein Auni Pasha tried to carry out a coup against Sultan Abdul Hamid II. Unfortunately, the action for the cathedral failed, even Midhat Pasha and Husein Auni Pasha were exiled to Ta'if (Ali, 1994:48). This resulted in Zionist movement in the Ottoman Government began to drift apart. The strategy carried out by the Zionists, after the arrest of Midhat Pasha, was to bring up an Arab figure named Jamaluddin Al-Afghani. He was raised to campaign for Pan-Islamism, which was the spirit of uniting Muslims from division, free Muslims from Western occupation, and break away from the rule of the Ottoman Empire (Azra, 2002:76). However, Jamaluddin Al-Afghani was arrested in Istanbul and jailed in Egypt. Failing in the figure of Jamaluddin Al-Afghani, the Zionists held a worldwide Jewish Congress in 1896 in Basel, Switzerland, led by Theodore Herzl. This congress produced an agreement that Palestine would be made as to the State of Israel. After the competition in 1901, Theodore Herzl left for Istanbul to meet Sultan Abdul Hamid II. Theodore Herzl was accompanied by Mahmud Pasha to meet with the sultan at Yildiz Palace. In his meeting with the sultan, he offered about 20 million Ottoman Lira to improve the country's economy, and another 20 million Ottoman Lira to build Palestine. Theodore Herzl promised to pay off all debts of the Ottoman Empire. For returning, Theodore Herzl asked the sultan to give Palestine to the Jews. However, Sultan Abdul Hamid II rejected the offer and request from Theodore Herzl (Herdiansyah, 2016:110).

Due to Theodore Herzl's failure in the lobbying process to get Palestine, the Zionists sought another way to get Palestine, that was by influencing opposition organizations against the sultan to stage a coup. The opposition organization meant here was the Young Turkish Movement spearheaded by Mustofa Kemal Ataturk. The coup was carried out, in contrast to the events of the previous coup. In 1908, the Zionists who

crept inside the Young Turkish Movement succeeded in carrying out an action and changing the system of government from an absolute monarchy to a constitutional monarchy. This event was known as the Young Turkish Revolution (Herdiansyah, 2016:123). Although the Zionists succeeded in carrying out the revolutionary movement, the Zionists and the Young Turkish Movement were unable to coup Sultan Abdul Hamid II of his power and were only able to narrow the sultan's space. Therefore the Zionists could carry out their movements freely. In the same year, Sultan Abdul Hamid II succeeded in realizing the Hijaz Railroad which was built from 1900 to 1908. This path was designed by the sultan to facilitate the pilgrimage of the Islamic community from Istanbul and also to facilitate the mobilization of military forces in resolving conflicts in the Hijaz region. For this success, Sultan Abdul Hamid II received praise from the community, related to the inauguration of railroad track. Meanwhile, the Zionists used the path to get to Palestine. Furthermore, the Zionists prepared a new plan by accompanying the Young Turkish Movement to coup Sultan Abdul Hamid II. The action was carried out in 1909, by urging Syaikhul Islam to summon Sultan Abdul Hamid II. Syaikhul Islam was a kind of institution that was responsible for religion and the caliph's companion in running the government in the Ottoman Empire (Lubis, 1992:11). Syaikhul Islam accepted the request of the Young Turkish Movement to immediately summon the sultan to the Yildiz Palace. Arriving at the Yildiz Palace, Syaikhul Islam read the fatwa related to a request from the Young Turkish Movement. After the fatwa was completely read, Sultan Abdul Hamid II was demoted from his position as sultan and exiled to the Beylabeyi Palace in Selonika, Greece. The sultan's position was replaced by his brother named Sultan Mehmet V (1909-1918). The next day, Sultan Mehmet V was appointed at the Topkapi Palace (Freely, 2012:367). In fact, Sultan Mehmet V was the leader appointed by Enver Pasha, because after the Young Turkish Revolution, elections were held and the Unity and Progress Committee won the election. Enver Pasha was General Chair of the Unity and Progress Committee and served as Prime Minister in the Ottoman Empire since winning the 1909 elections. The success of Zionists in government finally gave him the freedom to move European Jews to Palestine. After that, the Zionists had prepared an effort to acquire Palestine entirely. To achieve this goal, the Rothschild Family imagined that a great war was intended to eliminate the two great powers of the world; these were the Ottoman Empire and the

Russian Empire. By Jewish incitement, finally, Enver Pasha was influenced and decided that the Ottoman Empire would involve itself in World War I (1914-1918), by forming a coalition between the Ottoman Empire and Germany, since it was recognized that Germany had strong military power at the time (Matahari, 1922:5).

World War I was the moment eagerly awaited by the Zionists because the Zionists had calculated that two axes of the world would fight in fighting for power and the occupied territories. The plan had been carefully prepared by the Rothschild Family by lending money to the two axes as well as arranging which losing and winning parties (Coleman, 2013:16). The peak was in 1917, where Palestinians were arrested by British from the Ottoman Empire. Furthermore, the Zionists in Russia infiltrated in a radical group which then held a Bolsheviks Revolution to coup the Tsar Emperor Nicholas II from his position (Hoeda Manis, 2016:103). This scenario ran well according to plan. General Sir Edmund Allenby who succeeded in conquering Palestine then walked to the tomb of Saladin Al-Ayyubi. Right above the tomb of Saladin Al-Ayyubi, General Sir Edmund Allenby said that "The Crusade was over, O sultan, now we are back in control of Palestinian land after long being ruled by Muslims.". After that, General Sir Edmund Allenby left the tomb and toured around Baitul Maqdis (Kuncahyono, 2010:48). In early 1918, General Sir Edmund Allenby succeeded in conquering Istanbul. The capital of the Ottoman Empire was conquered by following a war strategy such as Muhammad Al-Fatih in conquering Constantinople by encircling Istanbul, both from land and sea (Matahari, 1922:7). Because of the defeat, Enver Pasha, Jemal Pasha, and Thalath Pasha left Istanbul for Paris. As a result, the Zionists then sought a figure from Turkey to save the Ottoman Empire from total destruction. In bringing up this figure, the Zionists had a goal to set the Ottoman people lost their faith in their sultan. This condition was a figure promoted by the Zionists to eradicate people's trust in sultan. Mustafa Kemal was the Commander of the Ottoman Empire War (Sabiq, 2003:57). In 1918, Sultan Mehmet V was succeeded by his brother, Sultan Mehmet VI (1918-1922). The existence of the new sultan did not make Mustafa Kemal submit and obey the Sultan's wishes. Seeing the condition of the government that was destroyed by World War I, Mustafa Kemal formed a new government and moved the centre of his government in Ankara. Ankara was chosen by Mustafa Kemal because at that time, the only remaining area in the Ottoman Empire was Anatolia. While Ankara's position at that time was very strategic,

which was in the middle of Anatolia, thus, it could save the government from European threats. A new government was formed in Ankara in order to release the Ottoman Empire from World War I. In practice; there was a dualism of government. Hence the public's views did not trust the country, presence of Sultan Mehmet VI in Istanbul, and Mustafa Kemal's government in Ankara (Rofi'i, 12).

5. Proclamation of Independence of the Jewish

5.1 State of Israel

The impact of the defeat of Ottoman Turks in the First World War was Palestine's releasing from Turkish rule. To take care of Palestine, the Allies who won World War I gave a mandate to Britain. On November 2nd, 1917, the British Foreign Minister, Lord Arthur James Balfour, sent a letter addressed to the leader of the British Jewish Community, Rothschild, to be forwarded to the Zionist Federation. The letter contained an agreement to occupy Palestinian land after holding a cabinet meeting on October, 31st 1917. The letter began the formation of Balfour declaration which was also approved by the British cabinet. The publication of the Balfour Declaration was a very auspicious moment for the Zionists and was a gateway for the Zionists to realize their dreams. After the declaration, on December 11th, 1917, many Jewish volunteers joined British forces. Under the leadership of General Alleby, they successfully entered the city of Jerusalem. The incident was a sign of the end of the Jewish exile (Abdurrahman, 2015:132).

After the Balfour Declaration (November 2nd, 1917), the Zionist movement began to encourage the migration of Jews to Palestine. In accordance with the decision of the 1st International Zionism Conference in Bazel in 1897, the movement of Palestinian land migration and control was carried out by means of a large-scale purchase of land from the Arabs to build Jewish settlements. Funds for the purchase of land owned by the Arabs were quite large, but it turned out that the interest of Jews to migrate to Palestine was very low. To force the Jews to migrate, the Zionists were forced to take a second action. These were to carry out the terror of the Jews themselves in Europe, to force them to migrate to Palestine. Besides, the Zionists also embargoed Arab-Palestinian settlements by closing the path supply of daily necessities and sometimes by means of intimidation. Therefore they fell into poverty and were forced to sell land or move to leave their hometowns. Moreover, the Zionist terrorist gangs such

as Haganah, Stern Gang, Banchnach, Irgun Levi L'ummi, and so on, continuously committed terror and slaughter of Palestinian Arabs to force them to leave their land and residence. The action has been occurring from 1920 until now. In addition, they build Jewish leadership in Palestine in the economic and political fields (Satrianingsih, 2015:182).

On the other hand, to carry out the mandate and the implementation of Balfour's promise, the British government in 1920 appointed Sir Herbert Samuel, a British Jew to be the first British High Commissioner in Palestine. Thus, Jews from various parts of the world began to move to Palestine. The number of those who moved increased every day. There were 7400 in 1923, it increased to 12,800 in 1924, and 23,800 in 1925. In 1922 the population of Palestine was 757,182. There were 590,890 Muslims and 83, 798 Jews. In 1936 the population increased to 1336,518 people (an increase of 78%). It consisted of 848,342 Muslims (increased by 44%) and 370,453 Jews (increased by 34%). This number always increased, bringing the number of Jews in 1947 to 600,000 (Ibrahimy, 1955:15). Jews who moved to Palestine were along with the dollar or giant capital of Jewish capitalists throughout the world. They purchased land as much as possible, established various companies, opened various mines and colonies. Therefore important economic and financial sectors were occupied, which was very dangerous for the Arabs. All happened because of British help.

This Jewish Zionist behaviour triggered the reaction of the Palestinian Arabs. From the beginning, the Arabs had opposed the existence of British rule in Palestine. The Arabs had suspected that Britain would only leave Palestine after Jews became the majority in the area. Its suspicion led to incidents or physical conflicts between Palestinian Arabs and Jews. When the Arab-Jewish conflict escalated, the British tried to break it down by limiting the number of Jewish immigrants to Palestine to only 12,000 people per year. This policy was realized in the "White Book", in 1936 or known as the White Paper. For the Jews, this restriction was seen as a betrayal by the Britain for not carrying out the Balfour declaration in favor of the Arabs. Therefore many hardline Jewish groups fought against British authorities. This group also killed Count Falk Bernadotte, an UN-appointed mediator to resolve the Palestinian issue (Setyawati, 1992:29).

This mission is known as the Peel Mission, on August 27th, 1936, tasked to investigate the causes of the upheaval and submit proposals to the British government on the Palestinian issue. This mission tried to approach the Arabs to stop the bloodshed, but it failed. The rebels did not want to lay down their weapons, yet finally, at the call of the Arabian kings to stop the bloodshed and fight for the ideals of independence peacefully, the Arabs were forced to lay down their weapons on October 13th, 1936. After conducting a review of several months in Palestine, the Peel Mission submitted his report to the British government. Peel Mission proposed to divide Palestine into three regions:

1. The northern seashore (very fertile lowlands) starting from Tel Aviv and the North Galilee region including the ports of Hufa and Akka was changed into a Jewish State;
2. Other regions which were not included in the aforementioned regions were merged with Jordan to unity with Arab State;
3. Holy shrines in Jerusalem, Bethlehem and Nazareth with a corridor to Jaffa, were areas directly under the British mandate. It was also proposed that the formation of Arab state and Jewish state must be bound by the British government with two separate agreements, with these agreements remaining under the British mandate (Ibrahimi, 1955:19).

On July, 7th 1936 the proposal of Peel Mission was submitted to the Committee of the Mandate of United Nations Organization. This committee also strengthened the proposal to place the Arab and Jewish states under the British mandate and to temporarily postpone the independence of these countries. However, the international situation at that time showed that a great catastrophe would befall the world, causing unrest in the world the British side. Britain apparently worried about losing friends if the Arabs could not yet be given something satisfaction about the resolution of the Palestinian problem.

To find a solution, the British government decided to hold a Round Table Conference in London, where Arabs and Jews would be invited separately. After that, a joint conference would be held between the three parties to reach a final agreement. Then on February 7th, 1939 a Round Table Conference was held between the British and Arab parties consisting of a delegation of Palestinian Arabs and representatives of the

independent Arab States such as Egypt, Saudi Arabia, Yemen, Iraq and Jordan. Nevertheless, until March 1939 this conference could not produce a decision, and the conference had to stop because at that time the world was on the verge of war. Finally, on May 17th, 1939 the British government issued a White Book whose conclusions were as follows:

1. It is clearly stated that the British government has no intention of establishing a Jewish state in Palestine, and will not join Palestine to any of the Arab countries;
2. The British government intends to establish in Palestine an independent government consisting of Arabs and Jews, with a government in which the interests of both parties can be guaranteed. This government will be established within ten years, on the basis of a binding agreement with Britain, where the interests of both parties can be guaranteed, both regarding strategy and trade;
3. There is permission for 100,000 Jews to move to Palestine within five years, between 1939 and 1944. After 1944, it was completely forbidden to transfer Jews to Palestine;
4. It is forbidden to sell land to Jews in densely populated lands, and some areas will be determined where residents are given permission to sell their land to Jews under government control. If the sale brings profits to both parties, areas which may be sold unconditionally to the Jews will be selected (Ibrahimi, 1955:19).

The release of White Paper caused a great reaction from both the Arabs and the Jews. The Arabs accepted with suspicion while the Jewish people did with angry feelings and opposed their loudest. It can even be said that the release of the White Paper led to the end of the period of collaboration between Jews and Britain. The British government finally decided to advance the Palestinian issue to the United Nations and as a realization on April 2nd, 1947 encouraged by American pressure and because of the urgency of the dispute, both by the Arabs and with the Jews, plus the security situation in Palestine which was getting worse and worse. The British government submitted a request to the Secretary-General of the United Nations to place the Palestinian issue in the ordinary meeting of the upcoming UN General Assembly. It was further requested that the general assembly took a recommendation based on article 10 of UN Charter on the later days of the Palestinian government and put forward a suggestion to call a special meeting of the UN general assembly to form a committee to study the matter and submit proposals for its resolution.

The UN finally intervened in resolving the Palestinian problem, but it did not result. Even since December 1947, there began a battle between the Arabs and the Jews. A shocking event took place on May 14th, 1948 before the last debate opened, and before the British mandate over Palestine ended. The Jewish National Council in Tel Aviv proclaimed the state of Israel with Chaim Weizman as Prime Minister and a few hours later the new state was in de facto acknowledged by President Truman on behalf of the American government and then followed by Uni Soviet. With the recognition of the two major countries, Israel had a strong position in the international world. There are 4 main points to be achieved by the International Zionist Organization; these are: (1) Establishing an independent Jewish State in "Eretz Israel" (Palestine), an area that has both historical and religious ties to Jews, (2) Realizing the majority of the Jewish population in Palestine, (3) Radically increasing the dignity of lower-class people or known as the "revolutionary constructivism of the Jewish Mosses (Ibrahimi, 1955:30).

6. Conclusion

Based on the description from the previous chapters, it can be said that in order to achieve its goal, that is establishing a State for the Jewish people there are several steps to be the strategy of Jewish people's struggle. The first is to gather Jews from around the world by forming an organization called the Zionist movement. It is able to unite the Jewish nation spread throughout the world. From this organization, an agreement was reached (equality of vision) regarding which region would be used to establish a State for the Jewish people. Actually, it was agreed that a State for the Jewish nation would be established on vacant land with no inhabitants, such as Uganda and so on. However, this offer was not approved by the Zionist majority since the areas had no religious or historical ties to the Jewish nation. Finally, the choice fell on Palestinian land, because besides the religious and historical ties of Palestine, the Jews believed that Palestine was a land promised by God. However, this choice caused problems because the de facto and de jure land of Palestine was under the authority of the Ottoman Turkey and already occupied by the Arabs. Therefore, the second strategy emerged, that is to liberate Palestinian land from the Ottoman Empire and to get land for Jewish settlements.

The second strategy was carried out by lobbying the Sultan of Turkey, but this lobby was unsuccessful. Consequently, the strategy was changed by way of infiltration

into the Ottoman Turkey bureaucracy in order to influence the decisions or policies of government leadership. The real success was that the Jews succeeded in influencing the Turkish government to become involved in World War I. It was the involvement of Turkey in World War I that ended Turkish rule over Palestine. Palestine's release from Turkish rule is a moment that opened the way for Jews to seize Palestine. Furthermore, this was a smooth path to move the Jewish nation to spread throughout the world.

Another strategy is still needed to get land for Jewish settlements. From the historical journey, to seize Palestinian land, the Jewish people used both peaceful and violent methods. The peaceful way was done by buying land owned by the Arabs for settlement, while violence was carried out with terror by secret Jewish organizations. The Arabs were afraid; hence they did not feel at home and then left their land. On the other hand, the Zionists continued to encourage the Jews to move to Palestine and terrorized Jews who are reluctant to migrate. As a result, less than 50 years, the number of Jews in Palestine got an ideal number to establish a State.

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