Introduction

Literature not only reflects the reality, and it should ideally be able to build the society and also it should serve as teacher. And not only open shortage in the community. But it also might be the solution of problems faced by the society. (Luxemburg: 1989:23).

Egypt is one country in the middle east that have a social problem of poverty, in the year of 1952. Starting from problem families, communities, and interpersonal relationships. The problems doesn’t come about easily, however there are root causes that need to be examined. And literature is seen as a social indication. Its written in a certain period, directly related to the norm of that era. The author makes the creation as society as social actors and greet readers (Luxemburg: 1989:23).

This research uses theory of hermeneutic for expressing the various messages of the facts in literary texts, which tells the story of a social indication. In reflecting reality indication that occurs, the important concept with respect to understanding sometimes marginalized. The example of disclosure of meaning is the text of value expressed in him. Using hermeneutica in researching literature, we have resuscitated that the literary creations it never be separated from
the product of culture and reality. How that literature creations which also has a wealth of culture and traditions does not die as objects. But its life becomes the subject. Storytelling and dialogue with readers about the facts of self-awareness within the texts, which is the value of social indication (Hadi, 2008:105). It can be seen that the literary creation is not a static reality isolated, but it is the part of the tradition and the communication (Fokkema, 1998:29).

The problem in this research is poverty and conflicts in Egyptian society after the revolution in the year 1952. In Arabic novel by the chapter of Al lishu wa al kilab has Najib Mahfudz. The problem that arises are: 1) poverty of Egyptian society. Which includes the causes of poverty, the forms of poverty and the consequences of poverty. In this novel are founded various problems of poverty. The problems presented the experience of the social situation of authors who live and intersect with the events in the community. This discussion is a step in the understanding of the pre-literary interpretation methods using hermeneutic. Literary text placed as an object under study as well as the subject or otonomous central bearer of tradition. 2) Egyptian nation state shortly before and after the revolution in the year of 1952. It is intended to reveal the social conditions, society, and life in Egypt. This includes: the current social situation when the novel was created, indication, the affair that happened in Egypt shortly before and after the revolution in the year of 1952. This discussion is a step historical disclosures required as a symbolic reference codes. 3) the conflicts between the lower economic groups or disadvantaged people with high economic. This discussion is
a step application of theory of hermeneutics in the interpretation of the facts cointained in the text are adjusted with history reference.

To answer the question in this research, then it can be used a theoretical basis, are theory of hermeneutic as the blade analysis to dissect the literature creations and analyzing the research data in relation to poverty and conflicts in Egyptian society after the revolution in the year of 1952.

**Hans George Gadamer’s Hermeneutics**

Hermeneutics derived from the verb of Yunani Language is *hermeneuin*, the mean is interpret, while the noun is *hermeneia*, the mean is interpretation. (Palmer, 1969:14). Gadamer’s hermeneutics consists of assessing the dialogue. Whether it's between the past presented by the author in fact on the horizon along with contemporary literary works, namely the horizon reader or researcher (Eagleton, 2007:101).

There are four concepts to explain this: bildung, census communis, practical considerations, and tastes. Bildung is the accumulative mode of learning, including learning tradition of literature, aesthetics, culture, religion and thought. Bildung underlying their horizons for literature. Perhaps seem strange to a researcher, as a researcher living in an age and have different bildung. Bildung of the German language, the original words that berartikan bild picture or image in the mind of someone who is formed through a learning process of cultural tradition or she determines the views and thoughts of someone about something .. In Gadamer’s hermeneutics, bildung oriented build a wide and bright horizon. He is the result of an
encounter someone with the world and its various aspects. With bildung someone formed into himself completely through everything received and absorbed (Gadamer, 1975:9-10).

**Poverty Egyptian society in the Text Novel *al-Lish-shu wal-Kilāb***

Research related to poverty Egyptian society, made to the text novel *al-Lish-shu wal-Kilāb*. *Al-Lish-shu* is Arabic word which means a thief and a group of dogs (Yunus, 2010: 381). *Al-Lish-shu* is a word addressed to Said. He did not steal unless the person who assessed him as greedy and full of wealth in society. *Al-Kilāb* is a word addressed to groups of people, namely Alish, Rouf, and Nabuya who has a conflict contrary to Said. These communities doing bad things and hide behind the wealth they have. The contradiction between Said dealing with Rouf, Alish and Nabuya produce in order society damage caused by the act of their (Machfuzh, 1963: 100-121).

Charles Zastrow suggests two approaches to the problem of defining poverty, namely the approach of absolute and relative approaches. The absolute approach holds that the quantity of goods and services are most essential to the welfare of individuals and families. It shows that income families who do not have or do not reach the minimum amount regarded as poor. Relative approach, the essence is that someone is poor when its income is substantially less than the average income of the population. This emphasis on revenue imbalance. With a relative approach, poverty will persist as long as the income imbalances still exist (Kasim, 2006: 44-45).

Townsend added one more approach in addition to approach
absolute and relative approach, the basic needs approach. This approach contains two key elements. First, the income is not sufficient to meet the needs of food, shelter, clothing, and household items specified. Secondly, it is not enough also to meet some specific services, such as safe drinking water, sanitation, public transport, health and education services (Kasim, 2006: 46).

The causes of poverty can be divided into two groups; First, the poverty caused by natural factors, namely the environmental conditions of poor family background and disaster. Second, the poverty caused by the non-natural factors, namely the existence of errors of economic policy, the unstable political conditions (Kasim, 2006: 61).

Internal factors or factors derived from the individual poor people that can lead to poverty, among others:

1. Intellectual

Said after the father’s death, he became the caretaker replace his father’s work. In the age of the kid, he hanrus leaving his childhood working for money to support his family:

وَ هُوُ الَّذِى سَعَى فِيْنَ بَعْدِ إِلَى أنْ نَحْلَّ مَكَانَ أَبِيْكَ فِي خَدْمَةِ الْعَمَّارَةَ. أَوْ أَنْتَ وَ أَمْكَ فِي مَكَانَ أَبِيْكَ وَ هُوُ الأَصْدِقُ، فَتَضَيَّضَ بِمَسْئُولِيَّةِ فِي سِنِّ مُبْكَرَةٍ (مُحْفُوظَ، 1963: 89).

"He (Rouf) are trying so that you can replace the position of Said’s father who had died, or rather you and your mother, who replaced it. At that time, his responsibilities increased at an early age (Machfuzh, 1963: 89)."
2. Emotional and Temperamental.

Said depicted in the novel of the emotional nature, lazy, easy to give up and despair. When the conversation by Rouf at a dinner held by Rouf, Said clearly says:

"لَمْ أَنْتَقِنَ فِي حَيَاتِي إِلَّا جُرْفَةٌ وَاحِدَةٌ. أَتّرِجَعُ إِلَى
اللْصُّصِيَّة؟ هِيَ مُجْرِيَّةٌ جَدًّا (مَحْفُوظُ، 1963: 35).

"In my life, I do not want to pursue a job of any kind. I can only leaning to one field. Said said, gazing at his interlocutor with a sharply. What you back to being a thief, pickpocket? Tanya Rouf to Said. Ah, as you know the job is very risky and dangerous. Answers Said (Machfuzh, 1963: 35)."

3. Poor Spiritual

Najib Machfuzh depict Said Mahran who repeatedly cheat Nabuya when leaving Nabuya:

لا تَحَافِي، يُحِبُّ أَنْ أُكْلِمْكَ، أَنَا ذَاهِبٌ، سَأَجِدُ عَمَلًا أُوْفَر
رَنَحًا وَ أَنَا أُحِبُّكَ، لا تَنْسَيْنِي أَبْدًا (مَحْفُوظُ، 1963: 82).

"Dont be afraid! Now I have to tell you something. I will go from this village. I will find a job that can bring profits. I love you, do not you forget me forever" (Machfuzh, 1963: 82).


Vices that exist in Said Mahran make reckless attitude when taking steps to deal with the reality that is not what he
expected. Stealing or taking the property of another, has become his nature:

\[
\text{وَمَنْ نُعِدُّ إِلَى الْتَفْكِيرِ فِي ذَلِكَ؟}
\]

\[
\text{هَلْ يَسِهلُ عَليِّكَ تَغيِّيرُ صُنْعَتِكَ؟ (مُحَفُّوْظَ، 1963: 56)}
\]

"- You still think to pursue the profession long (steal)?
- Is it easy for you to change the ingrained nature? "(Machfuzh, 1963: 56).

5. Lack of Skills.

Said does not have the expertise to order him to work requested him to Rouf to be a journalist in newspapers owned by the company Rouf. The request was refused by Rouf, because Rouf quite understand personality Said that a lazy, dishonest and does not have expertise related to the world of work journalists:

\[
\text{يُسَعِدُنِىْ أَنْ أُعْمَلَ صحِيِّاً فِي جَرِيدَتِكَ، أَنَا مُتَقَفٌ وَ}
\]

\[
\text{تَلْمِيذُ قَلْبِكَ. قَرَأْتُ بَلاَّا مِنَ الْكِتَابِ بِإِرْشَادِكَ، وَطَلَّمَا}
\]

\[
\text{شَهِدَتِي بِالنَّجَابَةِ (مُحَفُّوْظَ، 1963: 35)}
\]

"I'm glad if it could work in your newspaper as a journalist. I am a person who is knowledgeable, and has long been a disciple. I've read a lot of books with supervision and guidance from you. And for that you also already know my intellect "(Machfuzh, 1963: 35)."

6. Do not Have Assets.

Said Mahran not have any valuable asset to him, he also did not have a vehicle, so as to murder and rob a man who used the services of prostitutes Nur as he borrowed his car in the cafe
Tarzan:

"I have come to coffeehouses Tarzan to get a gun, also approached the taxi drivers from our old friend, to borrow his car" (Machfuzh, 1963: 56).

External factors are factors that originate and are outside of the individual or the population of poor families that cause poverty, among others:

1. Lack of Formal Employment.

   Said expressed his desire to work at the newspaper office belonging Rouf, Rouf not accept the explanation of Said. He was so knowledgeable that recognition can not be accepted Said flatly:

2. Public Policy and State Fair Not Stable.

   In the novel, the author illustrates that there is a difference Najib received by the rights of poor communities and the environment of the school campus there rich community groups.
Illustrated that the road environment where the general public is to travel in the dark without light, while the campus is no learning activities in the evenings remain bright:

"In the famous university campus environments, full of bright without darkness where it can not go to school in it unless the majority of rich people. The streets at that time there is no lighting, while in the sky there's only moon the only illumination at night "(Machfuzh, 1963: 82).

**Consequences of Poverty**

Said left by his wife remarried with Alish best friend, and his son did not recognize that Said was his biological father:

"O Mr, how if you tested as I tested with my wife and son who betrayed the deniers?" (Machfuzh, 1963: 69).

In the novel illustrated that the group of people who are poor are not tells us they do not have the desire, they as well as other groups who have pleasure in something, in this section mentioned Said who desire to have a suit, he asked Nur and Nur meet the demand of Said he loved with steal:
Said stroked two arms Nur, was pitiful to see it in pain. The woman pointed toward the parcel on the couch and said softly:

Said poor can not afford to fight over Alish deeds and Nabuya and Rouf who have custody and care of their men, it has only one plan is to kill all three of them for him, success is when it managed to kill all three of them.

"Success is when Nabuya and Alish have been killed, and more important than it was to avenge the Rouf, and fled" (Machfuzh, 1963: 60).

**The State of Egyptian Society From 1950 until 1952 Revolution Post**

Beginning in 1950 Egypt had a very burdensome economic problems of people's lives, namely the high prices of various daily needs of consumption staples and other necessities such as electricity, schools and water thus resulting in higher public spending than the average income they get. Small home appliances industry experienced periods of lethargy, can not generate a lot of production. Many trading
businesses are experiencing bankruptcy. Difficult economic circumstances resulted in many people who move to the cities in search of work. The state of the teeming city and many hidden crimes occurred. Occurred in the administration of unnecessary spending of money from tax revenues. State takes decisions and innovations that can provide jobs for the residents and supporting the production process that benefits all elements of the country. The state of society is in trouble, immortalized dated February 12, 1950, by al-Ahram print media were issued written about various phenomena problems in Egyptian society at that time (Al-Bashari, 2002: 382).

The government can not do much with the incidence rising prices of goods on the market except by making an appeal on the radio or written on the print media. As for the other business of the government such as conducting unannounced inspections at markets, it is less effective because the prices will remain elevated when there are no checks (Al-Bashari, 2002: 406).

Various social ministry efforts to resolve the economic problems and the feasibility of community life, always foundered in the middle of the road without any results that can be enjoyed by the general public. Even some favorable policies such as landowners who have large land nor the owners of capital. (Al-Bashari, 2002: 407).

Attention centered on the notion of the state apparatus to restore security after the second world war. The first task that wants to be solved is how to expel British military from the land of the Nile. It requires the full power of the military and the support of civil society. Government in this period is also required to take care of the problems dividing the concentration between the state and domestic issues
related to social life. Britain considers Egypt an important point in monitoring the spread of the British military forces were still scattered in the Middle East after the Second World War (Al-Bashari, 2002: 409).

In 1951 the government issued several recommendations legislation that leads to the freedom of the press. That decision turned out to be resisted by the majority of parliament (Al-Bashari, 2002: 431).

Gaps and Conflicts Class in Egyptian Society

Najib Mahfouz when describing the location where Rouf villa stands, not in the slums and dark, but a river that became a symbol of national pride of Egypt:

"Said out of the stately home and immediately headed down the road on the banks of the Nile. He is like not believing that he saved " (Machfuzh, 1963: 44).

The place to stay is not worth inhabited by Ali al-Hanidi repeatedly described by Najib. In the section that tells after the assassination attempt to Alish, Said fled by car to the house of Ali al-Hanidi:

"He entered a room that has no roof, he
could see a row of cobwebs on the walls. Also stars manning the whole night (Machfuzh, 1963: 63).

Gaps in obtaining clothing depicted in the novel, very clearly. To get clothes, Said did not have enough money to buy it. When he asked Nur, he also did not have the money to buy Said suit. For love on Said Nur, he was willing to steal coats.

Said conditions that have to steal in order to get the proper clothing, contrary to the state of his little daughter who has been treated by Alish after marrying Nabuya, the little princess was dressed nice and clean:

وَتَبَدَّتْ فِي فُسْتَانَهُ أَبْيَضٌ أَنْتِقٌ وَشَبْشِبْ أَبْيَضٌ (مَحْفُوظٍ 1963: 14).

"He came out clad in white garments, clean, beautiful shiny. Her feet are barefoot white "(Machfuzh, 1963: 14). In the story which first met Said Rouf, he stared into the face Rouf full sign of prosperity:

وَأَخْيَرْتُ اسْتَتَقَرْ الْبَصَرَ عَلَى وَجْهِ الْأَسْتَقْلُ الْمَمْتَلَّى المُسْتَدَّبِيْنَ، ذَلِكَ الْوَجْهُ الَّذِي طَلَّلَ عَشْقَهُ وَحَفْظُهُ عَنْ ظَهْرِ قَلْبِ (مَحْفُوظٍ 1963: 30).

"Finally Said sight fixed on their round Rouf and unbiased. He had memorized the face of it, because in the past he often played with her. Long face he missed in his heart "(Machfuzh, 1963: 30).

After describing how the state body fat Alish and Rouf, Najib
described how state bodies Said:


"Said he followed along as she looked at him with shining eyes and a thin frame" (Machfuzh, 1963: 11).

In the novel al-Lish-shu wal-Kilab, Said poor do not have any power and strength he can rely on to solve the problem by Alish, except by violence, which killed Alish:

انَّالَحَارَ تَنتَظِرُ المُجْرِمِينَ. وَلَوْ أَضْطَرَّ إِلَى افْتِجَامِ الشَّقَّةِ. لَا بُدَّ أَنْ يَعْمَلَ وَأَنْ يَعْمَلُ فِى الْحَالِ. فَحَارَامٌ أَنْ يَتَنَفَّسَ عَلَيْشَ سَدْرَة يَوْمَها كَايْلًا (Machfuzh 1963: 60).

"Lead the heat from the gun has been waiting for those who are guilty perpetrators. Even if he could, he would destroy the building. Haram for Alish to live longer start tonight. He should not breathe the air for a full day "(Machfuzh, 1963: 60).

**Conclusion**

First, the majority of Egyptian society after the 1952 revolution living in material poverty. Material wealth is only mastered by a few groups of people only. Secondly, the material poverty experienced by the majority of Egyptian society, giving birth moral poverty at various
levels of society. Immorality spread in the community as a contagious disease that is difficult to stop. Third, the descriptions of contention between class poor and the rich are presented in the novel *al-Lish-shu wal-Kilāb*, a symbol of the opposition between socialists and capitalists. What is taught by Rouf told Said Mahran, in line with the principles held by the socialists. When a human being in a poor state and demoralized, then stealing, robbing, killing is permissible and does not constitute a crime, especially when targeted is the capitalists or the rich. About a time when someone becomes rich, then his judgment turned 180 degrees. At that time, steal rob and kill it was forbidden, against the law and big mistake. It happened to Rouf who used to teach must steal, steal now is a big mistake when he becomes rich. Changes in the way the vote was not due to a change in the process of class strata of the poor to the rich. The change was due to an attempt of self-protection, fear of the poor later making it a target.
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