

## The Existence of The Eits Chaim Jewish Community in Jakarta

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### ABSTRACT

*This study is titled The Existence of Eits Chaim Jewish Community in Jakarta. This research is motivated by the presence of Jews in Indonesia, which is long enough and is motivated by a lack of research sources that discuss the issue of the Jewish nation and their religion, Judaism. This research has a problem restriction that explains the existence of Jews in Jakarta and how the football of the Eits Chaim community. The basis of the theory used is the theory of multiculturalism. This research uses qualitative-case study methods. The location of this study is in the city of Jakarta. Based on the results of research that the Eits Chaim community is a community or organization that aims to accommodate people of Iraqi, Peruvian, and Dutch Jewish descent scattered throughout Indonesia and help those who want to convert to Judaism which is their ancestral religion. Eits Chaim did not spread Judaism because Judaism itself is a religion of descent, but if any non-Jews want to follow the teachings of Judaism, it is permissible.*

**Keywords:** Jew, Existence, Eits Chaim.

### Background

What do we say when we hear the word Jew? Surely we will think about Israel, the Zionists, the Holocaust. And antisemitic or even cursed nation from the view of some religions. However, although most of the majority Of Indonesian people who are Muslim have a very sentimental taste for Jews, the fact is that the Jewish nation was already in Indonesia long before Indonesia became independent, and also today, they still exist in the midst of Indonesian society.

The Jewish nation has spread to several regions in Indonesia, such as Jakarta, Bandung, Surabaya, Manado, Tondano, and several other cities in Indonesia. From here, they finally form communities that accommodate them to filter in connection with each other. As the author said at the beginning that the Jews in Indonesia already existed before Indonesia became independent, more precisely, they began to come when the Dutch colonized this

country. Precisely they came around 1767, they came by forming a society called Vrijmetselarij, a branch of England called Freemasonry. They established a loge (sitting room or building of Theosufi group) named de Ster in het Oosten, which means eastern star. This society aims to bring people and humanity to a higher degree of mind and life sciences in the loge. In addition to establishing a loge, they also established volksbibliotheek, which means people's library, this library is intended for intelligent children, especially Javanese. In addition to opening a people's library, they also provide scholarships for indigenous people named schoolfonds and studiefonds (Saidi, 1993).

After Indonesia achieved independence, the adherents of Judaism in Indonesia began to shrink because, at first, the majority of them were Europeans. Only a tiny percentage of them chose to remain in Indonesia and settle separately. One of them was in Surabaya, a standing synagogue for gathering and worship every shabat day or Saturday. The synagogue no longer exists. The synagogue building was torn down and used as a hotel today. In addition, many of them later converted to the majority religions. So they abandoned Jewish teachings and traditions. Over time their descendants searched for their identities and discovered that they were descended from Judaism, so they finally decided to re-adhere to and carry out Jewish traditions.

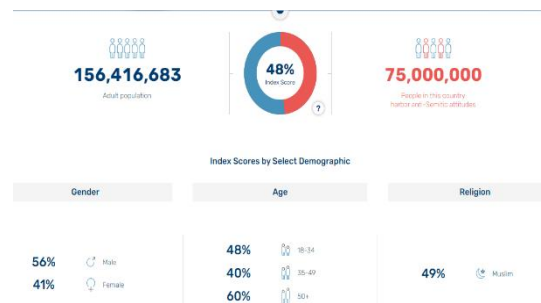
Indonesia is a country formed from the diversity of people living in it. We can find various cultures, ethnicities, and even religions. In the case of a state, religion has regulated it in the 1945 Constitution of the Republic of Indonesia Article 28E paragraphs (1) and (2) and Article 29 paragraph (2), that the state guarantees every Indonesian citizen has the right to embrace the religion they believe in. However, the state's religion currently has only 6, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, as stated in PNPS Law No.1 of 1965. Although the religion served by the state only has six religions, it does not mean that other religions and beliefs such as Judaism are prohibited in Indonesia. The state still gets recognition as long as they do not violate the applicable laws and regulations.

With the presence of Jews in Indonesia and creating a community that gathers them, Indonesia is increasingly asserted that it is multicultural. Although in the state's practice, there are still many who are accommodated by the state, and there are still many injustices obtained by minorities, especially by Jews in Indonesia. One of the injustices they get is the difficulty of getting marriage licenses from the state because their religion is not recorded in the population system in Indonesia. Often they use other religious processes or get married abroad to get their marriage licenses, and their marriage is considered valid in the eyes of state law.

In a multicultural society, the state belongs to all of them, and the fact that some of them are minorities should not affect their claim to the state. They should all enjoy their fair share of public support and resources. The customs and practices of different communities should be respected and accommodated (Parekh, 2008).

However, the reality is that in Indonesia, many of the minorities do not get their rights. It was, furthermore, compounded by the arrogance and intolerance of the majority group. This is due to misunderstandings in the community about minority groups, especially against Jewish groups.

**Figure 1**  
**Percentage of Misconceptions About Jews**



**Source: The ADL Global 100**

According to The ADL Global 100: an Index of Anti-Semitism in Indonesia, about 48% or 156 million people have more anti-semitism or hatred towards Jews. This percentage is greater than the world's anti-Semitic percentage, which hovers around 26%. About 67% of Indonesians hate Jews for their behavior. From this survey, we can see the magnitude of misunderstandings and hatred of Indonesians towards Jews.

From the problem of misunderstanding about Jews, there emerged several Jewish communities. In addition to gathering Jewish descendants in Indonesia, it aims to correct misconceptions about Jews in society. One of those communities is the Eits Chaim community, founded by Elisheva Dinar Wiriaatmadja Inscription. An Indonesian woman who has Jewish ancestry. This community has the goal to eradicate all forms of hoaxes or fake news about Jews from 3 fundamental aspects of Judaism, namely from the Jewish side (hoaxes caused because the Jewish book is randomized and translated carelessly), from the side of Jewish humanity (hoax about blood libel and hoax anti-Semitism), and the land of Israel (hoax circulating about the Middle East conflict). In addition, this community strives to provide all the needs for Jews visiting Jakarta. They have a basecamp in one of the apartments in Jakarta that they make as a place of worship, and there they also provide food according to Jewish teachings commonly called kosher.

The existence of the Jewish community in Jakarta further increases the diversity in Jakarta. However, whether the diversity of the community in DKI Jakarta can be categorized as a multiculturalism society or just a plural society. In his book, Bhikhu Parekh says that to be a multicultural society, a society consists of at least three diversity, which he refers to as cultural diversity. The three various fragments, namely, Subcultural Diversity, Diversity, Perspective and Diversity of Communal Diversity. In addition, another opinion comes from

J.S. Furnivall in his book entitled *Netherlands India a Study of Plural Economy*. He said that multicultural societies consist of two or more elements that coexist and are bound to join in a political unit. Furthermore, he said that if society consists of two or more elements and does not mingle with each other and does not join the political unit, then the society is categorized as a plural society.

Departing from the above explanation, this writing will focus on how the existence of the Eits Chaim community among the diverse people of DKI Jakarta. In this paper, the author seeks to present the facts related to the existence of Jews in Indonesia, especially Jews who are in Jakarta.

The expected benefit of this paper is that the public becomes aware of the existence of Jews in Jakarta so that the people of DKI Jakarta can be open and accept their presence as part of the DKI Jakarta community and Indonesian citizens. In addition, the author hopes that with this writing, minority groups such as Jews can be more noticed by the government, especially in fulfilling their rights.

## **Literature Review**

### **Concept of Multiculturalism**

In the study of culture, we need to know three terms besides multiculturalism, namely monoculturalism and plural society. To understand the concept of multiculturalism well, we must understand these three concepts.

#### **Multicultural**

Of course, we have often heard the word multiculturalism or multiculturalism. Multicultural comes from two syllables, namely multi, which means many or diverse, and culture, so multicultural is a diverse culture. Multiculturalism is a view or ideology that glorifies cultural diversity. Today, social movements are often referred to as multiculturalism.

Bhikhu Parekh argues in his book *Rethinking multiculturalism* that multiculturalism is not always about differences and identities themselves, but a collection of beliefs and practices practiced by one group of people to understand themselves and their world and organize their individual and collective lives. In contrast to differences from individual choices, culturally generated differences carry one benchmark of authority and are shaped and structured because they are attached to a system of historically inherited and shared meanings.

Furthermore, Bhikhu Parekh divides cultural diversity in modern society into 3 (three) forms, there are:

1. **Subcultural Diversity**

Although there is a broad general culture in society, some different beliefs, and practices concerning a particular area of life or pursue their own relatively different

ways of life. Examples are those who belong to gay groups, lesbians, those who follow unconventional lifestyles or family structures, and many more.

2. Diversity of Perspectives

Members of a society are highly critical of some of the central principles or values of the prevailing culture and seek to state them or be re-constructed along appropriate group lines. For example, feminists attack their long-ingrained patriarchal bias, religious society attacks secular orientation, and environmentalists attack anthropocentric and technocratic biases.

3. Communal diversity

Most modern societies also include some self-aware and more or less well-organized communities that run and live with their different belief and practice systems. They include newly arrived immigrants, a wide variety of long-established communities such as Jews, Gypsies, and Amish, various religious communities, and a cultural group that gathers territorially, such as indigenous Basques and Catalans Scots, Welshmen, and Quebeckers.

The term cultural and multicultural society is generally used to refer to one society that denotes these three diversities and other diversity or is only characterized by the third type of diversity.

### **Concepts of Identity Politics**

A multicultural society with various cultures in it often gives rise to identity politics as a characteristic and existence of each group or community. Identity politics or biopolitics bases itself on differences. According to Agnes Haller in Muhammad Habibi, identity politics is a concept and political movement whose focus is different as a significant political category. Cressoda Heyes defines identity politics as the marking of political activity in a broader sense and theorization of discovering the experiences of injustice experienced by members of certain social groups.

Identity politics has been defined and carried out with specific collective identities, such as gender, ethnicity, and nationality. Political identity consists of constitutive traits that make them different from other communities. It encompasses its territory playing a war similar to the body in personal identity, language, and formative historical experience, including those surrounding its traditions, deep-rooted tendencies, cherished and sought-after beliefs, values, and ideals (Bhikhu Parekh: 2008).

Identity politics will not be separated from the personal identity of that community members. According to Bhikhu Parekh in his book entitled *A New Politics of Identity*, personal identity is a source of strong emotions and guides actions such as pride, shame, and guilt. It is closely related to one's sense of self-esteem. He thinks that he is a member of a specific community, he should or should not do certain things, and a person's self-esteem increases or decreases when he does or does not do them. A person does what is right as an expression of that community. Such identity provides motives and is a source of moral energy.

It also provides a point of view for looking at one's past and building a meaningful narrative about one's life.

As social beings, humans are always involved in various relationships, being members of groups or organizations. Humans always identify themselves and are then identified by others. Many factors become a reference in identifying humans, such as skin color, gender, body shape, religion, and many others. Then some of these categories become very important and are used to distinguish each individual, this can happen for various reasons, including maintaining power. They are instilled with meaning, governed by norms, and connected in a certain way. Parekh refers to this type of identity as a social identity. Because humans are grouped by their categories and made submissive to various meanings and norms that correspond to their group. Furthermore, Parekh also explained that each society is a well-articulated identity system, each of them submits to certain norms and has specific responsibilities and rights. A person has to adjust to other social identities and internalize his social identity in his life (Bhikhu Parekh, 2008: 18).

From the various social identities that exist, then create a compound view, each identity complements each other's knowledge and corrects the limitations of others, and collectively they all create the possibility of a broader and more nuanced view of the world, this is called compound identity (Bhikhu Parekh, 2008: 24). With so many different social identities, they cannot be made or entered into one of the other identities. Because diversity has been closely related to human life for a long time, they claim that they stand alone and are different from others.

### **Concept of Postcolonial**

Postcolonial theory is a theory that developed rapidly in the 1980s. This theory examines the impact of colonialism. For example, the things that become studied in this theory are the old system or cultural elements brought by the colonial nation, which was then imitated and used by the former colonies as elements of the new culture addition this theory also examines the new colonial practices that have been different forms from the old form and this theory also examines how the oppression of the majority group over minority groups or marginalized groups . According to King in Martayana, this postcolonial theory presents a tool to analyze the reality of European colonialism, which later formed the relationship between the colonial state and the colonial state. Postcolonial describes the reconstruction process carried out by former colonies.

One of the postcolonial figures whose work is quite influential is a female thinker named Gayatri Chakravorty Spivak. In his work entitled *Can the subaltern speak?* Spivak tried to explain how small groups were attacked by the most prominent groups or had strong power. This small group by Spivak is called a subaltern. According to Spivak, this subaltern is present or deliberately presented in connection with differences. This distinction was deliberately made between this elite group and the subaltern group. Furthermore, according to Spivak, this situation of difference is deliberately maintained by the elite to create a power relationship

in the form of hegemony or dominance in all aspects of life, including the cultural aspect. In his journal, Spivak also mentioned how this marginalized subaltern group could show its existence like an elite group. The money strategy developed is self-consolidating otherness which is a consolidation that considers itself a disorder, or in other words, they do not want to be equalized.

## **Method**

In this study, the authors used the qualitative research method to describe the problem phenomenon being studied by using case study shorts. The location of this study was conducted in DKI Jakarta. The main focus of this paper is to explain the existence of Jews in DKI Jakarta, especially those who are members of the Eits Chaim community. To support all this, the author collects data with several techniques, namely by in-depth interviews with parties which are considered to know about this problem, in addition, the author uses documents as additional material to collect data, such as the use of books, journals, newspapers, articles uploaded by Eits Chaim and also internet sites that have links to this research. The data that has been obtained will be processed to be reduced, then the data is presented, and collected withdrawal and verification are carried out.

## **Result and Discussion**

### **History of Jews in Indonesia**

Jews in Indonesia have a long history. According to Yobbi Ensel in Zaenal Abidin, he said that the first Jews to enter Indonesian territory were Jews of Spanish and Portuguese descent who entered Talaud, Manado through ternate / Maluku, Timor, and Old Manado in 1514 AD. they entered the Talaud and Manado areas as part of Vasco da Gama's crew which was helping the Jews to escape from Spain and Portugal due to the inquisition. According to him, evidence corroborates this is the discovery of a skull that is very similar to the skull of a Jew when viewed from its shape. In addition, there is a use of fam names by the people of Sangihe Talaud who currently live in the city of Manado, such as Love into loope, Lumire, Willehima, Masone, and Sarah. Moreover, in the city of Manado, there is a synagogue on Garuda Street that was destroyed during the Japanese occupation.

The wave of Jewish arrivals to Indonesia continued when the Dutch began to enter Indonesian territory searching for spices. It is believed that 80% of the VOC was Jewish. Because the Jews are known to be very accomplished in terms of economics. In addition, in 1650, the Netherlands became a trading center in Europe, and Amsterdam became a financial center in Europe. Some historians believe this is related to the arrival of Jews to Eastern Europe, including to the Netherlands.

After the Dutch colonialism of Indonesia ended and was replaced by the Japanese occupation, most of the Jews in Indonesia decided to leave Indonesia. Only a small percentage

decided to stay in Indonesia. The Jews who decided to settle were then many who married the natives.

### **Existence of the Eits Chaim Community**

Eits Chaim is one of the Jewish communities in Indonesia, especially in DKI Jakarta. The community was founded in 2016 by a Jewish woman named Elisheva Wiriaatmadja. This community was established to shelter Jewish descendants in Indonesia. The Eits Chaim community is an orthodox Jewish community. What is meant by orthodox Jews are Jews who still carry out Jewish traditions that have existed since the early days of this nation or since the beginning of the Torah / Torah of Moses given to the Jews, and they always adhere to the teachings of the Torah or Torah. In running his community Eits Chaim was supervised by Rabbi Tovia Singer.

The official website of Eits Chaim Indonesia mentioned that the primary purpose of Eits Chaim is to eradicate all forms of hoaxes or fake news against Jews, from 3 fundamental aspects of Judaism, there are:

1. In terms of Judaism (hoaxes arising from the Jewish book being randomized and translated carelessly);
2. In terms of Jewish humanity (hoax about blood libel and other anti-semitism hoaxes));
3. From the land of Israel (hoaxes were circulating about the Middle East conflict).

In addition, the purpose of the establishment of Eits Chaim is to provide services to people of Iraqi, Peruvian, and Dutch Jewish descent in Indonesia who want to return to Judaism. However, in the process of dissipating the descendants of Jews in Indonesia to return to the teachings of their ancestors, many non-Jews were interested in Judaism. They then decided to follow this teaching of Judaism. However, the non-Jews who embraced Judaism for the nations cannot be Jews. The Jewish nation is a hereditary nation passed down by the mother to her child. These non-Jews were then called Bnei Noah or Children of Noah. This name is given because it is based on the teachings or beliefs of Noah, who believed in the One God, and this is also the same as the teachings of Judaism, which only believe that God is singular. To accommodate the people of Bnei Noah in Indonesia, Bnei Noah Indonesia was formed, which is still under the auspices of the Eits Chaim community. In addition to the difference in names, the Bnei Noah people also have different obligations in terms of religion with native Jews. If these original Jews adhered to the ten laws of Moses, but Bnei Noah's people held to Noah's seven laws, even though they used the same book and worshiped the same God. 7 Noah's law is the same as the ten laws of Moses. However, three laws are not required to be practiced by Bnei Noah, one of which is to perform the Sabbath. Jews are required to worship on the Sabbath and must not do 38 types of work, one of which is to blame the fire. However, Bnei Noah's people were not obliged (not even) to observe the Sabbath according to Jewish tradition and its rules.

The Eits Chaim community uses online and offline media to realize its goal. They use online media such as Facebook and Youtube they also often provide news related to Jews and



Israel on the official website Eits Chaim. Moreover, since some of them have already opened up their true identities as Jew and of Jewish descent, they do not hesitate if anyone else wants to invite them to talk about Judaism and Judaism. Just like Elisheva did on Monday, January 26, 2015. He was invited to be a speaker at the Advocacy for Freedom of Religion event in Indonesia organized by the Religious and Philosophical Studies Institution.

Each religion must have its way of worshipping God Almighty. According to Mr. Leo, who is the chairman of the Eits Chaim foundation, Judaism is our daily life, how humans connect with God is the way we do our daily activities. Because according to him, for 24 hours in 7 days, man is always connected with God and never disconnected. As long as there is still breathing in the human body, every action is worship or abomination towards Almighty God. Although every act is worship in Judaism, there is also a special prayer called tefillah. It is often referred to as prayer. However, the true meaning of tefillah is to exercise judgment or evaluation of oneself. It becomes a means for Judaism to evaluate or self-introspection about what it has done in its daily activities.

In Indonesia, we still often find polemics about religious minorities challenging to build houses of worship. However, this is not a big problem for Judaism in Jakarta. Because, in Judaism, the synagogue is not a place specifically made to worship God. Because the actual function of the synagogue is as a place to learn Torah. Only native Jewish people do tefillah in the synagogue, and it must be done with a minimum of 10 adult men. The rest of the religious celebrations are held at home. Therefore, the Eits Chaim community does not overthink building a synagogue in Jakarta because besides that, its primary function is not to worship, besides that, members of the Eits Chaim community are still few. If later in Jakarta will be built synagogue, then the synagogue will be more used for Torah learning.

There is a considerable sense of sentiment about Jews in Indonesia, making some of them close their real identity as Jews or adherents of Judaism. However, not all of them are closing their real identities, and some are openly exposing their true identities as Jews and Adherents of Judaism. One of them is Mr. Leo, he has openly opened his identity as a believer in Judaism. He also actively gives lessons about Torah on Bnei Noah Indonesia's Facebook and youtube accounts.

Mr. Leo said that as long as he opened his true identity as a believer in Jakarta, he had never been directly discriminated against or persecuted from the community around his home or in the neighborhood where he worked. However, when the beginnings of Eits Chaim were established around 2016 to 2017, he and other members of Eits Chaim often get negative comments on Eits Chaim's social media, even to the point of threatening comments. However, those negative comments are much less nowadays, even today, many positive comments and support from non-Jews to Eits Chaim.

Talking about Jews must come to our mind about the state of Israel and Zionism. The Eits Chaim community, as one of the forums for the association of Jews and Adherents of Judaism, strongly supports the establishment of the state of Israel and the existence of the Zionism

movement. The establishment of a state of Israel on Palestinian land today is not without reason. The choice of the land of Palestine was the establishment of the state of Israel because the Jewish empire once stood there. This is supported by various facts, one of which is the discovery of archaeological objects that show that the Jews once established a kingdom there under King David and King Solomon. The establishment of the state of Israel was also motivated by the fate of the Jewish people, who were always oppressed by the ruler they were in. The culmination of this oppression was the Holocaust. Therefore, they ended up forming a country to defend themselves.

Furthermore, according to Mr. Leo, there are many facts related to Israel and Zionists that irresponsible people twist. An example is a conflict between Palestine and Israel narrated as Islam and Judaism. However, the fact that this conflict occurs not because of religious conflicts, this conflict occurs due to territorial struggles. Because, in November 1947, the United Nations had decided that the Palestinian territories were divided into two parts, 1 part for Palestine and 1 part for Israel, this decision was taken at the time of the UN General Assembly. After this ruling on May 14, 1948, Israel proclaimed their independence. Irresponsible people often twist the problem of al Aqsa mosque. They often claimed that the Israelis would destroy the al Aqsa mosque to build their third temple. However, the temple they will build is not in the al Aqsa mosque but is on the ground that currently has a building called the golden dome or Dome of the Rock because that is where Solomon first built the first temple. Jordanian authorities fully hold the al-Aqsa mosque and Dome of the Rock compounds. Jews who wish to enter the compound must obtain permission from Jordanian authorities, and access is limited. At the same time, their Muslims can come and enter the al-Aqsa mosque compound without having to obtain permission.

In addition, Mr. Leo also said that every Palestinian Arab living in Israel has the same rights as the Jews there. The Israeli government does not distinguish them, even in elections in Israel, there are Arab Parties that participate in elections and have representatives in the Israeli Parliament.

Currently, Eits Chaim is cooperating with Bahtsul Masail Institution of Nahdlatul Ulama DKI Jakarta Regional Board (LBM PWNU DKI Jakarta). LBM PWNU DKI Jakarta is an autonomous body under the auspices of the Nahdlatul Ulama organization. The task of this LMB is to conduct discussions on issues that occur in local, national to international issues. The cooperation between Eits Chaim and PWNU DKI Jakarta began when LBM PWNU DKI Jakarta held an online discussion on Indonesia-Israel relations. The discussions were sparked by several Arab countries establishing diplomatic relations with Israel. One of the speakers of this discussion was Elisheva, the founder of Eits Chaim. In addition, this discussion also presented other sources such as Niruban Balachandran, Sapri Sale, Yokhanan Eliyahu, KH. Asnawi Ridwan, KH Taufik Damas Lc, and KH Mulawarman Hannase. This discussion was also attended by participants from 5 countries, namely Indonesia, the United States, Singapore, Israel, and Palestine.

This discussion continued because of the common goal between LBM PWNU DKI Jakarta and Eits Chaim. Because Indonesia wants to be a mediator of conflicts in the Middle East, especially the conflict between Palestinians and Israelis, LBM PWNU DKI Jakarta took the initiative to hold dialogues with the Israeli side. In order to balance the information. When we want to be a good mediator, we have to listen to information from both sides. In addition, this dialogue also occurs because NU has three principles that must be carried out by its members, namely brotherhood between Muslims, the brotherhood between children of the nation, and human fraternity. The discussion between Eits Chaim and LBM PWNU DKI Jakarta was named Weighing Abraham Accord, held every month through zoom meeting media, and broadcast live on Facebook from Eits Chaim's Facebook account. This discussion was attended by representatives from Eits Chaim and LBM PWNU DKI Jakarta and presented other speakers from Israel and Palestine, both Israeli citizens of Jewish descent and Israeli citizens of Arab descent, to tell how life was there. One of these discussions discussed the history of the conflict between Israel and the Arabs. This discussion concluded that the conflict between Israel and the Arabs was a territorial conflict, not a religion that underlies this conflict. The conflict occurred because the United Nations gave half of the Palestinian territories to the Jews and then established Israel's state. The Palestinian territories were chosen because there is historical evidence that Jews once settled there and established the kingdom there.

According to Mr. Leo, LBM PWNU DKI Jakarta is very supportive of the presence of Eits Chaim and also supports that Judaism in Indonesia can get attention and also service from the state like other religions, this was stated by the Chairman of LBM PWNU DKI Jakarta today, namely KH. Mukti Ali Qusyairi MA.

Although it has received positive appreciation, this does not necessarily make Judaism in Jakarta get recognition and entirely accepted by the people of DKI Jakarta. There are still people in Jakarta who refuse their presence. Mr. Leo said that currently, Judaism is not entirely accepted by the people of Jakarta, this is as he experienced because he received a subtle rejection from his Christian friends. This is not because his Christian friends are evil, but because of a teaching in Christianity that says the Jews and Judaism are out of time and God is no longer with them. Now is the time for Christians, and the Lord has been with Christians. Nevertheless, Mr. Leo and the other members of Eits Chaim never took issue with it because it is the right of every individual to believe what he thinks is right.

In addition, the challenge faced by Judaism in DKI Jakarta and throughout Indonesia is that they have not received service administratively by the state. For example, Jews in DKI Jakarta are tough to get a marriage license if they use a marriage procession according to Judaism because Judaism has not been recorded in the Indonesian population. Currently, if members of Eits Chaim want to have a wedding, then they are encouraged to perform marriages abroad, they are not encouraged to use the marriage procession from the teachings of other religions because, according to Mr. Leo, it is unethical.

Mr. Leo hopes that later Judaism will get attention and get service from the state. Because, according to him, members of the Eits Chaim community only want to be good citizens and law-abiding citizens by not violating or abandoning the teachings of the Torah.

## **Conclusion**

Based on what has been described in this paper, we can draw on some essential findings and conclusions from this study. First, Eits Chaim is an orthodox Jewish community that aims to gather and perform services for particular Jews of Iraqi, Dutch Peruvian Jewish descent. They use more social media such as Facebook and youtube in their activities. Judaism is not a shiar religion, they call on the teachings of their religion to the people of Jewish descent only. However, that does not mean people outside the Jews should not follow Judaism. They are allowed to follow Judaism without any compulsion at all. In the social life of members of Eits Chaim, there have been those who opened their true identities as adherents of Judaism. However, they still live peaceful life because they have never directly experienced discrimination or persecution. Discrimination and persecution experienced by Jews in DKI Jakarta only occur on social media. However, that only happened in 2016-2017, when Eits Chaim just stood up and began providing information about Jews and Israel. In addition, they also conducted interfaith cooperation with LBM PWNU DKI Jakarta to discuss the issue of the Middle East conflict, especially the Palestinian-Israeli conflict.

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