

RELIGI

JURNAL STUDI AGAMA-AGAMA

RELIGIOUS MODERATION AT THE USHULUDDIN ISLAMIC BOARDING SCHOOL IN KALIANDA, SOUTH LAMPUNG: A THEOLOGICAL STUDY

Pasya Alkhairi, Ahmad Muttaqin, Nesia Mu'asyara, Idrus Ruslan

THE PROBLEM OF EVIL IN ISLAMIC AND CATHOLIC PHILOSOPHY OF GOD: AN ANALYSIS OF THE TRIADIC STRUCTURE OF THE EVIL PROBLEM

Hasna Safarina Rasyidah, Robby Habiba Abror, Munawar Ahmad

HARMONY BUILDING BETWEEN MUSLIM AND CATHOLIC COMMUNITIES IN PASURUAN VILLAGE, SOUTH LAMPUNG

Muhammad Fauzi Muslim, Suhandi, Willia Novi Aryani, Muslimin

ISLAMOPHOBIA AFTER THE QUR'AN BURNING IN SCANDINAVIA: THE ROLE OF INTERFAITH DIALOGUE

Muhammad Fadhil Wathani, M. Ikrani Idris

THE FAMILY'S EFFORTS AS A PLACE TO NURTURE THE SEEDS OF THE CALL TO SERVICE LIFE ACCORDING TO THE FAMILIARIS CONSORTIO DOCUMENT NO. 53 AT THE HOLY CROSS STATION OF PASAR V ST. JOHN PAUL II NAMOPECAWIR

Laita Lasmaida Tumanggor, M. Maribot Simanjuntak

NUWO JEJAMO LAMPUNG COMMUNITY EFFORTS IN PROMOTING RELIGIOUS TOLERANCE IN BANDAR LAMPUNG CITY

Fitri Nadila, Ahmad Muttaqin, Isti Arini

TRANSTEXTUAL ANALYSIS OF FAMILY OBLIGATIONS IN THE QUR'AN AND THE BIBLE: ANALYSIS ON QS AT-TAHIRM (66:6) AND 1 TIMOTHY 5:8

Ro'is Mas'udi

MULTICULTURALISM ON CONFUCIANISM PERSPECTIVE

Liem Ciang Santoso, Fajar Arianto, Martadi

HARMONY OF CULTURE, RELIGION, AND ENVIRONMENT: AN ANALYSIS OF THE ONE SURO RITUAL IN KEMIRI HAMLET IN THE PERSPECTIVE OF BUDDHIST ECOTHEOLOGY

Rosalina Desi Paramita, Mujiyanto, Situ Asih

MOSES LEADERSHIP MODEL ON EXODUS 18:13-27 AND ITS IMPLICATIONS FOR PASTORAL LEADERSHIP OF PARISH PRIEST AT SAINT PETER AND PAUL PARISH PARONGIL

Tosari Manurung, M. Maribot Simanjuntak

PALEMAHAN AND BALINESE HINDU ECOLOGICAL THEOLOGY: RELIGIOUS PRACTICES OF VILLAGE CREDIT INSTITUTIONS AS A FACTOR IN ENVIRONMENTAL SUSTAINABILITY

I Nyoman Bontot, Ahmad Subagyo, Martino Wibowo, Anas Iswanto Anwar

THE ACCULTURATION OF SUFISM AND JAVA CULTURE IN THE AL-KHIDMAH DZIKIR SUROAN AND BANYU MANAQIB LOCAL TRADITIONS

Farihatul Mufidah Ali Rohman, Tasmuji

THE PEOPLE OF EMBONG KALIASIN VILLAGE VIEWS ON THE CHANGE IN THE FUNCTION OF THE BEIT HASHEM SYNAGOGUE SITE IN SURABAYA

Rahmat Fajri, Achmad Fajrul Alim

GENDER JUSTICE CONSTRUCTION IN AMINA WADUD'S THOUGHT: A CRITICAL EPISTEMOLOGICAL PERSPECTIVE

Lenni Marlina Br Purba, Ryandi

THE ZERO MIND PROCESS FROM THE PERSPECTIVE OF TAKHALLI: A CONCEPTUAL STUDY OF THE SOUL-PURIFICATION PROCESS IN ARY GINANJAR'S ESQ

Eka Vindana Dulasta, Gbozi

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DAFTAR ISI

RELIGIOUS MODERATION AT THE USHULUDDIN ISLAMIC BOARDING SCHOOL IN KALIANDA, SOUTH LAMPUNG: A THEOLOGICAL STUDY	315
---	------------

Pasya Alkhairi, Ahmad Muttaqin, Nesia Mu'asyara, Idrus Ruslan

THE PROBLEM OF EVIL IN ISLAMIC AND CATHOLIC PHILOSOPHY OF GOD: AN ANALYSIS OF THE TRIADIC STRUCTURE OF THE EVIL PROBLEM	345
--	------------

Hasna Safarina Rasyidah, Robby Habiba Abror, Munawar Ahmad

HARMONY BUILDING BETWEEN MUSLIM AND CATHOLIC COMMUNITIES IN PASURUAN VILLAGE, SOUTH LAMPUNG	365
--	------------

Muhammad Fauzi Muslim, Suhandi, Willia Novi Aryani, Muslimin

ISLAMOPHOBIA AFTER THE QUR'AN BURNING IN SCANDINAVIA: THE ROLE OF INTERFAITH DIALOGUE	385
--	------------

Muhammad Fadhil Wathani, M. Ikram Idris

THE FAMILY'S EFFORTS AS A PLACE TO NURTURE THE SEEDS OF THE CALL TO SERVICE LIFE ACCORDING TO THE FAMILIARIS CONSORTIO DOCUMENT NO. 53 AT THE HOLY CROSS STATION OF PASAR V ST. JOHN PAUL II NAMOPECAWIR.....	407
--	------------

Laita Lasmaida Tumanggor, M. Marihot Simanjuntak

NUWO JEJAMO LAMPUNG COMMUNITY EFFORTS IN PROMOTING RELIGIOUS TOLERANCE IN BANDAR LAMPUNG CITY.....	421
---	------------

Fitri Nadila, Ahmad Muttaqin, Isti Arini

TRANSTEXTUAL ANALYSIS OF FAMILY OBLIGATIONS IN THE QUR’AN AND THE BIBLE: ANALYSIS ON QS AT-TAHRIM (66:6) AND 1 TIMOTHY 5:8	445
<i>Ro’is Mas’udi</i>	
MULTICULTURALISM ON CONFUCIANISM PERSPECTIVE	467
<i>Liem Ciang Santoso, Fajar Arianto, Martadi</i>	
HARMONY OF CULTURE, RELIGION, AND ENVIRONMENT: AN ANALYSIS OF THE ONE SURO RITUAL IN KEMIRI HAMLET IN THE PERSPECTIVE OF BUDDHIST ECOTHEOLOGY.....	485
<i>Rosalina Desi Paramita, Mujiyanto, Situ Asih</i>	
MOSES LEADERSHIP MODEL ON EXODUS 18:13-27 AND ITS IMPLICATIONS FOR PASTORAL LEADERSHIP OF PARISH PRIEST AT SAINT PETER AND PAUL PARISH PARONGIL	507
<i>Tiosari Manurung, M. Marihot Simanjuntak</i>	
PALEMAHAN AND BALINESE HINDU ECOLOGICAL THEOLOGY: RELIGIOUS PRACTICES OF VILLAGE CREDIT INSTITUTIONS AS A FACTOR IN ENVIRONMENTAL SUSTAINABILITY.....	521
<i>I Nyoman Bontot, Ahmad Subagyo, Martino Wibowo, Anas Iswanto Anwar</i>	
THE ACCULTURATION OF SUFISM AND JAVA CULTURE IN THE AL-KHIDMAH DZIKIR SUROAN AND BANYU MANAQIB LOCAL TRADITIONS.....	543
<i>Farihatul Mufidah Ali Rohman, Tasmuji</i>	
THE PEOPLE OF EMBONG KALIASIN VILLAGE VIEWS ON THE CHANGE IN THE FUNCTION OF THE BEIT HASHEM SYNAGOGUE SITE IN SURABAYA	563
<i>Rahmat Fajri, Achmad Fajrul Alim</i>	
GENDER JUSTICE CONSTRUCTION IN AMINA WADUD’S THOUGHT: A CRITICAL EPISTEMOLOGICAL PERSPECTIVE	589
<i>Lenni Marlina Br Purba, Ryandi</i>	

**THE ZERO MIND PROCESS FROM THE PERSPECTIVE OF *TAKHALLI*:
A CONCEPTUAL STUDY OF THE SOUL-PURIFICATION PROCESS IN
ARY GINANJAR’S ESQ.....609**
Eka Vindana Dulasta, Ghozi

**RECLAIMING BASOTHO INDIGENOUS RELIGION (BIR): TOWARDS
DECOLONISED AND TRANSFORMATIVE CITIZENSHIP EDUCATION
IN LESOTHO SECONDARY SCHOOLS.....629**
Rasebate Isaac Mokotso

THE PEOPLE OF EMBONG KALIASIN VILLAGE VIEWS ON THE CHANGE IN THE FUNCTION OF THE BEIT HASHEM SYNAGOGUE SITE IN SURABAYA

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Abstract

This research raises an important issue about the location of the Beit Hashem synagogue in Surabaya as tangible evidence of the historical progress of the Jewish community in Indonesia. This research is qualitative in the form of field research using Max Weber's social action theory with a focus on the study of instrumental rational actions, value-oriented rational actions, affective actions and traditional actions. This approach is taken to avoid the development of negative feelings from the residents of Embong Kaliasin village towards the Jewish community and to prevent negative impacts on the cultural heritage of the Beit Hashem synagogue Surabaya. In that context, the research presents a different perspective on how to maintain harmony between historical, religious and multicultural values in the face of increasing social challenges. With a rich and long history of the synagogue, the building is one of the most valuable multicultural heritage in Surabaya. Ironically, this building is the target of anti-historical, anti-professional and anti-Semitic movements led by irresponsible parties. This phenomenon implies that historical and multicultural aspects must be addressed more seriously so as not to be eroded by groups that undermine cultural diversity. The results of analysis and observation show that the opinions of residents of Embong Kaliasin Village about the manifestation of anti-Semitism at the Beit Hashem synagogue site in Surabaya tend to be neutral. Even in order to change the function of synagogue places of worship, the majority of residents still recognize the validity of the applicable law.

Keywords: Beit Hashem Synagogue, Jewish community Surabaya, conversion

Abstrak

Penelitian ini mengangkat isu penting tentang lokasi sinagoge Beit Hashem di Surabaya sebagai bukti nyata kemajuan sejarah komunitas Yahudi di Indonesia. Penelitian ini bersifat kualitatif dalam bentuk penelitian lapangan (*field research*) menggunakan teori tindakan sosial Max Weber dengan fokus kajian tindakan rasional instrumental, tindakan rasional berorientasi nilai, tindakan afektif dan tindakan tradisional. Pendekatan ini diambil untuk menghindari berkembangnya

perasaan negatif dari pandangan warga kelurahan Embong Kaliasin terhadap komunitas Yahudi dan untuk mencegah dampak negatif terhadap warisan budaya sinagoge Beit Hashem Surabaya. Dalam konteks itu, penelitian menyajikan perspektif yang berbeda tentang bagaimana menjaga keharmonisan antara nilai sejarah, agama dan multikultural dalam menghadapi tantangan sosial yang semakin meningkat. Dengan sejarah sinagoge yang kaya dan panjang, bangunan tersebut merupakan suatu warisan multikultural paling berharga di Surabaya. Ironisnya bangunan ini menjadi sasaran gerakan anti sejarah, anti profesional dan anti semit yang dipimpin oleh pihak yang tidak bertanggung jawab. Fenomena ini menyiratkan bahwa aspek kesejarahan dan multikultural harus disikapi lebih serius agar tidak tergerus oleh kelompok-kelompok yang merusak keragaman budaya. Hasil analisis dan observasi menunjukkan bahwa pendapat warga Kelurahan Embong Kaliasin tentang manifestasi anti semitisme di situs sinagoge Beit Hashem di Surabaya cenderung netral. Bahkan dalam rangka mengubah fungsi tempat ibadah sinagoge, mayoritas warga masih mengakui keabsahan hukum yang berlaku.

Kata kunci: Sinagoge Beit Hashem, komunitas Yahudi Surabaya, alih fungsi

INTRODUCTION

Talking about Judaism in Indonesia, in people's minds, there must be thoughts about the Zionist movement in Israel. In fact, Jews and Israeli Zionists are two different things. Ignorance of both causes observers to misunderstand. Indonesia has a variety of ethnicities, cultures, and religions. In Indonesia, there are six recognized religions: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Also keep in mind that just because religions are still not recognized in Indonesia does not mean that they do not exist, such as Judaism, Zoroastrianism, Shintoism, Taoism and other local religions that exist.¹

According to Bazzari, Zionism is a political movement based on Zionist thought drawn from Torah and Talmudic beliefs as well as a life associated with Jewish thought that has ties to Judaism, religious and class relations. It has a special meaning, which is the belief in the importance of establishing a Jewish community for self-government in Palestine and fulfilling the Jewish aspiration to return to the holy land of *Al Muqaddas*.² Meanwhile, the concept of Judaism itself is one of the absolute monotheistic religions whose monotheistic doctrine places belief in one God in the first place. The word Judaism itself is associated with the name of the 12th son of the Prophet Jacob, with the 4th son named Judah.³ Judaism is a doctrine or belief that is embraced by the majority of the nation of Israel and its descendants. By being brought by the Prophet Moses (AS) in his time with a people called the Children of Israel. With the holy book called the Torah.

¹ Center for Religious Harmony (PKUB), 'Set of Regulations on State Services for Diverse Lives', (Jakarta: PKUB, 2015), 36. In Thesis, Ilawati, 'The Existence of the Ancestral Jewish Community in Jakarta: A Study on the UIJC Community (The United Indonesian Jewish Community)', *S1 Thesis, Faculty of Ushuluddin UIN Syarif Hidayatullah*, (2018), 1.

² Syamsudhuha Saleh, 'Jews in Cross-History', *UIN Alauddin Makassar*, (Gowa, 2016), 89-90.

³ Rifai Shodiq Fathoni, 'Judaism', *wawasansejarah.com* (2017), n. accessed 7 November 2022, <https://wawasansejarah.com/agama-Yahudi/>.

In Jacob Saphir's book, the Jewish community emerged and developed in 1861, there was the existence of Jews who came to various cities in Indonesia such as Batavia, Surabaya and Semarang but at that time Saphir did not find any trace of the development of the Jewish community. Because at that time Jews married other Jews, Dutch citizens and also locals.⁴ When it comes to the Jewish community in Surabaya, it is often referred to as the "Israelitische Gemeente Soerabaia", which was founded in the 19th century when the city of Surabaya was an ideal place for Jewish immigrants. The Jewish community in Surabaya was able to live a normal life under Dutch colonial rule. Members of this community are direct descendants of Jewish immigrants from the state of Iraq. And this community is still thick with Jews, even most of its name is taken from the Hebrew language.⁵

The synagogue itself is a special place of worship for group worship that is routinely performed by Jews. Worship is usually performed at a certain time and has rules and regulations set by the imam and rabbi. The Jewish community in Surabaya has a synagogue or place of worship for its citizens located on Kayoon street No. 4-5 as Beit Hashem. Built on land owned by Eigendom Verponding by Joseph Ezra Izaak Nassiem in 1948 and later the synagogue was managed by the Sayers family.⁶

The synagogue on Kayoon street No. 4-5, is registered as a cultural heritage building with the status of "Suspected Cultural Heritage Building" in accordance with the Decree of the Surabaya City Culture and Tourism Office No. 646/1654/436.6.14/2009 dated April 16, 2009.⁷ As a cultural heritage site of the Dutch colonial government, it should be considered as a valuable tourist property of the city of Surabaya and a cultural heritage building. Culturally, synagogues have a legal umbrella that must be protected and maintained, even though their function is only as a cultural heritage building.

However, the antisemitism movement that opposed Israel's attack on Palestine in 2009 boycotted the synagogue on Kayoon street of Surabaya. This mass action was carried out jointly by the East Java Muslim Organization (FPI) under the coordination of the East Java Indonesian Ulema Council (MUI). The group's declaration of interest in sealing the synagogue has been an issue that has not been discussed since. So there is very little documentation and information that can be known about this case. Following

⁴ Jeffrey Hadler, 'Translation of antisemitism: Jews, The Chinese, and Violence in Colonial And post-Colonial Indonesia', *Indonesia and The Malay World*, Vol. 32, (2004), 295-297. In Thesis, Tigor Anugrah Harahap, 'Tracing the Jewish Community in Indonesia', *S1 Thesis, Faculty of Cultural Sciences, University of Indonesia*, (2013).

⁵ Ilawati, 'The Existence of the Ancestral Jewish Community in Jakarta: A Study on the UIJC Community (The United Indonesian Jewish Community)', 47.

⁶ Ilawati, 'The Existence of the Ancestral Jewish Community in Jakarta: A Study on the UIJC Community (The United Indonesian Jewish Community)', 47.

⁷ Febby Risti Widjayanto, 'Modern Antisemitism in the Demolition of Synagogues: The Political Psychology of Multiculturalism', *Journal of Young Politics of Political Science*, Vol. 3, No. 2, (2014), 2.

this action, the government closed the synagogue building which was finally demolished in 2013.

In 2013, this became the culmination of various historical controversies over the synagogue's building. In the end, where this cultural heritage building was demolished for several reasons that have not been detailed and the insistence of various mass organizations encouraged the Surabaya City government to do this. Since the ownership of this land is fully held by the Surabaya City Government, control over all land rights decisions for the synagogue site is in the hands of the Surabaya City government. The synagogue building has not been maintained for a long time, so in 2015 a hotel construction project was built. According to the information obtained, the Surabaya City Government finally sold the land to an investor named PT. Dafam Hotel Management (DHM) and September 2018 inaugurated a 4-star Grand Dafam hotel on the land.⁸

From that context, the author is interested in finding a place of worship for a synagogue that in its history has experienced many controversies ranging from its construction to its collapse. The history of synagogue construction is not only interesting, but the history and development of the Jewish community, especially in Surabaya, is also interesting to study further. Historically, controversy and law enforcement, there has been research on this synagogue site, but no one has done research on the socio-religious aspects that occur around the Jewish synagogue site. Starting from the author's curiosity about the reaction of stakeholders such as the residents of Embong Kaliasin Village, Embong Kaliasin village officials, cultural heritage activists, Surabaya Jewish relatives, the Surabaya City Government and religious or traditional leaders of Embong Kaliasin Village, the author discusses various models of social attitudes in relation to the Jewish community in Surabaya and more specifically in terms of the cultural heritage of the synagogue.

Based on this background, the following problems can be formulated: First, how did the polemic of the Beit Hashem Surabaya Synagogue site occur and the process of handling it and the development of the Jewish community in Surabaya? Second, what is the socio-religious view of the people of Embong Kaliasin Village towards the polemic over the conversion of the Beit Hashem Surabaya Synagogue site and the development of the Jewish community in Surabaya?

There are several studies that have been researched before and have a continuation with this researched research. These researchs includes:

⁸ Witanto, 'Surabaya Synagogue Turns into a 17-Story Hotel', *ngopibareng.id* (2018), n. accessed 10 November 2022, <https://www.ngopibareng.id/read/sinagoge-surabaya-berubah-jadi-hotel-berlantai-17-494263>.

First, it was written by Ilawati of the Religious Studies Program, Faculty of Ushuluddin UIN Syarif Hidayatullah Jakarta in 2018 with the title *The Existence of Descended Jewish Communities in Jakarta: A Study on the UIJC Community (The United Indonesian Jewish Community)*.⁹ This thesis more or less discusses the development of the Jewish community, especially in Jakarta from time to time. This research also discusses the history of the existence of the Jewish community in the archipelago where the history of Jews in the archipelago is inseparable from the hands of Europeans who at that time were expeditions to the archipelago. This research focuses more on research that leads to examining the existence of the descendants of the Jewish community in Indonesia, especially in Jakarta by discussing in more detail the history, life experiences, and social conditions of the past and present.

Second, the journal written by Iming Imungkasari Devi Suko Putri majoring in Department of Law Faculty of Social Sciences of the State University Surabaya with the title *Process of Handling the Destruction of Cultural Heritage in the City of Surabaya (Case Study of the Destruction of the Beit Hashem Synagogue Building)*.¹⁰ This research discusses the extent of a legal process that applies to the cultural heritage of the Beit Hashem Synagogue in Surabaya. This research discusses in more depth a legal process that occurred in the synagogue's cultural heritage building. The author's research differs more in the direction in which the socio-religious response by parties related to the synagogue site polemic by looking at the legal process of actions that seem slow and slow to be processed.

Third, the Journal written by Febby Risti Widjayanto, Faculty of Social and Political Sciences, Airlangga University Surabaya in 2014 with the title *Modern Antisemitism in the Demolition of the Surabaya Synagogue: Political Psychology of Multiculturalism*.¹¹ The research discusses the dynamics of the process of demolishing the synagogue site from the perspective of political psychology with the development of antisemitism in the surrounding community against the Jewish community. This research focuses more on finding solutions from the perspective of political psychology to antisemitism. The author's research differs more about the socio-religious response of the people of Embong Kaliasin Village to the polemic that occurred at the Beit Hashem Synagogue website in Surabaya.

⁹ Ilawati, 'The Existence of the Ancestral Jewish Community in Jakarta: A Study on the UIJC Community (The United Indonesian Jewish Community)'.

¹⁰ Devi Suko Putri, 'The Process of Handling the Destruction of Cultural Heritage in the City of Surabaya (Case Study of the Destruction of the Beit Hashem Synagogue Building)', *Journal of Law, Faculty of Social Sciences, State University of Surabaya*, (2015).

¹¹ Febby Risti Widjayanto, 'Modern Antisemitism in the Dismantling of Synagogues: The Political Psychology of Multiculturalism'.

Fourth, a journal written by Leonard Chrysostomos Epafras of Gadjah Mada University Yogyakarta in 2012 with the title *Historical Reality and Dynamics of Indonesian Jewish Identity*.¹² This study discusses a historical reality and the dynamics of the life of the Jewish community in the archipelago. This research focuses more on the history of culture, social, and discrimination issues in the archipelago. The difference in the author's research is more about the socio-religious response of the people of Embong Kaliasin Village in the synagogue environment regarding the dynamics of the development of the Jewish community in Surabaya.

Fifth, a journal written by Naomi Aprilia Br Sitepu, Intan Ayu Lestari, Setia Enjelina Sirait, and Nismawati majoring in Sociology Education, State University of Manado in 2021 with the title *Solidarity of Judaism of the Shaar Hashamayim Tondano Synagogue in Community Life*.¹³ This research discusses the history and social life of the minority Jewish community in Manado at that time. This research focuses more on the discussion of the social life of the Manado Jewish community to the existing majority community. The author's research differences explain in more detail the social life of the Jewish community in Surabaya based on the existing history.

The approach method used in this study is the Sociological approach. With a sociological approach, researchers can more easily understand a state of society by being equipped with an overview of social symptoms that occur in society. Using a sociological approach also helps researchers to determine more deeply a historical value that exists at the research site.

History and Development of Jews in the Archipelago

During the Jewish exile in Spain, Spanish Jews spread to many parts of the world. Jews first came to the archipelago through trade routes to Sumatra and Java as traders and not as a community.¹⁴ The Jews who arrived in the archipelago came from the Arabian Peninsula and then from India as traders, before Europeans arrived in the archipelago. Jews from Europe began to arrive in Indonesia during the Portuguese voyage to the Islands. Jews from Europe were Jews expelled from Spain.

The Jews who migrated to the archipelago can be divided into several parts of the community, namely Ashkenazi, Sephardi and Mizrahi or Eastern Jews. Ashkenazi

¹² Leonard Chrysostomos Epafras, 'The Historical Reality and Dynamics of Archipelago Jewish Identity', *Journal of Religious Studies, Gadjah University Mada*, (2012).

¹³ Naomi Aprilia Br Sitepu (et al), 'Solidarity of Judaism of the Shaar Hashamayim Tondano Synagogue in Community Life', *Indonesian Journal of Social Sciences, Manado State University*, (2021).

¹⁴ Ilawati, 'The Existence of the Ancestral Jewish Community in Jakarta: A Study on the UIJC Community (The United Indonesian Jewish Community)', *S1 Thesis, Faculty of Ushuluddin UIN Syarif Hidayatullah*, (2018), 29-30.

Jews became the precursor to the emergence of a Jewish identity that was felt in the Jewish community of the archipelago and then promoted Zionism in the archipelago by publishing a complete bulletin, all in Dutch, called *Eret Israel*. Ashkenazi Jews are Jews by their genealogy, i.e. Jews who lived in the Rhineland Valley and around France before the Crusades in the 11th to 13th centuries AD, then spread to Slavic regions such as Poland, Hungary, and Russia.¹⁵ Ashkenazi Jews are often referred to as a Jewish community along with European racial groups.

Sephardi Jews who belong to the *Vreemde Oosterlingen* group and live in the Dutch East Indies (archipelago) have only come and settled in the land of the South Asian diaspora, namely the Islands, especially the people of Iberian plains or Spain and Portugal. Sephardi Jews in structure and facial appearance tend to resemble Middle Easterners. While Mizrahi Jews are Jewish names that originate from Yemen, Baghdad and other countries. The existence of the Jewish community in the archipelago is difficult to detect. Determining with certainty the total number of Jews tends to be difficult. And also among the factors that make it difficult to determine the number of Jews in the Dutch East Indies are the heterosexual marriages that are common to Jews in the Dutch East Indies, and the lack of identity perception in the Jewish community which tends to be closed and denies Jewish identity.¹⁶

During the independence period, especially when Indonesia became independent in 1945, many Jews living in Batavia were outspoken and open under the leadership of President Soekarno. In 1949, President Soekarno made a choice for foreign nationals still living in Indonesia to become Indonesian citizens, including the Jewish community. Later, Jewish rights were equated with the official religion of the time. Through a decree of the Minister of Agriculture in 1961 that the government recognized "Israel" as the official religion in Indonesia, a number of Jewish families were officially given Indonesian Identity Cards (KTP) written in the religion column as "Jewish".¹⁷

In this modern era, Judaism is popular again in Indonesia because of the news of the development of the Jewish community in Manado, marked by the establishment of a synagogue in 2009. This synagogue was well protected and maintained by the Jews. community under the direction of a rabbi named Yaakuv Baruch. Manado's Jewish community has experienced interracial marriage, increasing from 55% in 1944 to about 90% to 99% in 2004. The couple raised the child with a local religious upbringing,

¹⁵ Moch Ali, "Tracing the Language and Origin of Jewish Emigration in Indonesia: A Study of the Hebrew Manuscript 'Berkhot Syemayim'", *General Seminar Paper: Nusantara Manuscript Society*, (2000), 5, in Wardani Dwi Jayanti Thesis, 'History of Jewish communities in Indonesia in 1926-1957', *Thesis of History Studies of the Faculty of Cultural Sciences, UNS*, (2019), 20-21.

¹⁶ Wardani Dwi Jayanti, 'The History of the Jewish Community in Indonesia in 1926-1957', 23.

¹⁷ Ilawati, "The Existence of the Ancestral Jewish Community in Jakarta: A Study of the UIJC Community (The United Indonesian Jewish Community)", 34-35.

but far from the usual family culture. Their children are only from Indonesian culture. And after independence, more and more Jewish communities developed, such as the Jewish Community of Surabaya, IJC (Indonesian Jewish Community), UIJC (United Indonesian Jewish Community) and the Manado Jewish Community.

According to Rabbi Yaakov Baruch, the high priest of the Shaar Hashamayim Tondano Synagogue, the Jewish community in Indonesia has existed since the birth of the Indonesian state, more precisely since the Dutch colonial period, Jews living in Indonesia are also part of Indonesian society. During the Dutch colonial period, there was an Indonesian hero of Jewish blood named Charles Mussry, who during the colonial period took part in the struggle against the colonial nation at that time. Currently, Jews scattered in various corners of Indonesia have Jewish communities in Indonesia, such as places to celebrate Jewish holidays, circumcision, marriage and other Jewish affairs.¹⁸

History and Development of Surabaya's Jewish Community

During the Dutch colonial period, many Eurasian Jews from Surabaya and Batavia migrated to California, where they settled in Los Angeles. This community continues to contribute to the journal *De Indo* and maintain the identity of Indonesian Jews. Sephardi Jews in Singapore currently still support the existence of two synagogues and one of the growing Jewish communities in the archipelago today. David Marshall was the first chairman to lead the Jewish community in 1986. The number of Jews in Indonesia was small at that time and within a few years, the leaders of the Jewish communities in Jakarta and Surabaya left Indonesia for the United States.¹⁹

Indonesian Jews re-emerged in the international media after community revival efforts in the early 1990s through the efforts of Australia's Luba Vitch movement. In the fall of 1990, two Lubavitch entered a synagogue in Surabaya and, armed with kosher food, Torah and teaching materials, gathered the remnants of the Indo-Jewish community for the festival of Sukkoth (harvest festival). It was only in the 1990s that Jewish expatriates in Jakarta were interested in playing an active role in raising funds to build a wall around Jewish cemeteries in Surabaya (Kembang Kuning). However, the synagogue manager hopes that the normalization of Israeli-Indonesian relations under the leadership of President KH. Abdurrahman Wahid will bring an increase in the Israeli tourism industry and it is hoped that a guesthouse can be built for Jews on the island of Madura. And on July 31, 1923 in Surabaya, a Jewish community called *Israelitische*

¹⁸ Ilawati, "The Existence of the Ancestral Jewish Community in Jakarta: A Study of the UIJC Community (The United Indonesian Jewish Community)", 46-47.

¹⁹ Jeffrey Hadler, "Translation of antisemitism: Jews, The Chinese, and Violence in Colonial And post-Colonial Indonesia", *Indonesia and The Malay World*, Vol. 32, (2004), 293.

Gemeente Soerabaia was established which was founded by Izak Ellias Binome Ehronreis Rechte Grunfled and Emma Mizrahie.

Israelitische Gemeente Soerabaia is the only Jewish community that exists and thrives in the city of Surabaya. In this community there are many influential figures in history such as Izzak Ellias and Emma Mizrahie, the Mussry Family (Jacob Mussry, Charles Mussry, Grace Mussry, David Mussry), the Dwek Family (Gabriel Dwek, Rachel Dwek, Eli Dwek, Esther Dwek, Shaul Dwek, Danny Dwek). The Mussry family is a well-known Jewish family in Indonesia, one of which is David Mussry. David Mussry was born in Surabaya on August 30, 1930 at his mother's residence in Wihelmina Laan, now a Garuda Airlines dormitory but JS Mussry's name is still engraved on the pole. David is of Sephardi Jewish descent, but he himself is considered an Iraqi Jew or Mizrahi Jew and was known as "Baghdadi" in colonial times. David lived in Jakarta and worked in a travel agency and internet café at the time. And now David lives in Southern California, where many other Indonesian Sephardi Jews live.²⁰ As a child, David Mussry and his family lived in Surabaya until adulthood. David is one of the most influential figures in the Jewish community in Surabaya. At that time, David also served as the chairman of the Jewish community in Surabaya, along with his brother, Charles Mussry. Unlike his brother Charles Mussry who still lives in Surabaya, David moved to Jakarta and lived in Jakarta because his job forced him to live in Jakarta. Due to the distance restrictions that made it difficult for David to meet all the needs of the Jewish community in Surabaya, David entrusted full management to Charles. However, after settling in Jakarta, David still regularly visits the Jewish community in Surabaya, especially the Beit Hashem Synagogue in Surabaya.

In 1949, the Jewish community in Surabaya (Israelitische Gemeente Soerabaia) bought land and built a house on Kayoon Street, after which the building was converted into a house of worship (synagogue) and a meeting house as well as a place of worship for other Jewish communities in Surabaya. Its name is Beit Hashem Synagogue and is the only synagogue in Indonesia before the Jewish community in Manado developed and established the Shaar Hashamayim Tondano Manado Synagogue. In 1951, the Dwek family bought a house on Jalan Kapuas near Jl. Kota Darmo Surabaya and lived there and lived in harmony with the people who lived there.

²⁰ Jeffrey Hadler, 'Translation of antisemitism: Jews, The Chinese, and Violence in Colonial And post-Colonial Indonesia', 303.



Figure 1: Sinagogue Beit Hashem

Figure 2: Synagogue after being demolished (Grand Dafam Hotel)

With the development of the State of Israel and the victory in Sinai in 1956, the Jews of Surabaya gradually left Indonesia because of a very contrasting life, where the majority of Indonesia's population was Muslim. During the sensitive period of state propaganda, in which the state of Israel was inseparable from the Jews. Jews experience a lot of antisemitism, including vandalism that interferes with their daily activities. Finally, it was left Charles Mussry who chose to settle in Surabaya and continue to lead the Jewish community of Surabaya after being left by other members. And while his younger brother, David Mussry, after antisemitism and vandalism against Jews in Indonesia, moved with a Jewish family to settle in Jakarta, then continued on to California in the southern United States, where many communities emigrated from Indonesia. And many Jews had previously settled there. However, after the exodus of many Jews, the ties between communities around the world and Jewish families and communities in Indonesia have never been broken. Jewish immigrants still regularly come to Indonesia to visit relatives who still live in Indonesia, and sometimes also visit the graves of their loved ones, including the Surabaya Jewish Cemetery (Kembang Kuning).

Talking about the important figures of the November 10 battle, of course Bung Tomo's name will be immediately mentioned. But in fact, not only Bung Tomo participated in this battle, there were many other figures who also participated in the same struggle. One of them is a prominent figure in the Jewish community in Surabaya, namely Charles Mussry. Surely most of the Indonesian people, especially the people of Surabaya, do not know this character. Because the story never made it into the history books, it could be due to a lack of information or it could be related to Charles Mussry's characterization as a Jew.²¹

Charles Mussry was one of the richest people in Surabaya at that time. Charles is a successful businessman and a respected businessman. Charles also lived in the city center,

²¹ Nikmatus Solikha, 'Charles Mussry, the November 10 war fighter who turned out to be a Jew', *boombastis.com* (2016), n. retrieved 12 March 2023, <https://www.boombastis.com/charles-mussry/84685>.

namely on Jalan Simpang which has now been renamed Jalan Pemuda. Charles not only lived in the residence, but also ran a business. The land was also used as a car repair shop for Charles to run his business. But in the 1960s, the building was sold. Charles Mussry was known to live well throughout his life. Charles liked to give his money to his cause. Charles also provided food for soldiers on the battlefield and smuggled weapons. Few people may know, but Mussry is also actively involved in various charitable activities.

Almost nothing else recalls the image of Charles Mussry as a fighter for his country's independence. His home and studio disappeared after 40 years. The Simpang Hospital attached to the building of the former Mussry house no longer exists and has been replaced by the Plaza Surabaya mall which is adjacent to the submarine museum. This legacy is what makes Mussry even more immersed in his memory. Charles Mussry was found dead at the age of 52 due to somewhat mysterious causes. The family suspected his death was considered unusual. Mussry's youngest son (Leitiza Mussry) believes that his father died of poisoning, until now the exact cause is unknown. This is known from a book written by a Polish Jew who was assisted by his father. Charles Mussry was finally buried at the Kembang Kuning Cemetery in Surabaya.²²

Finding traces of Charles Mussry, who was of direct Jewish descent, was not easy. The media that collected Mussry's data admitted that Surabaya's Jewish descendants often hide their identities. However, there are still relatives who know about it. Including Mussry, who is known to be very close to President Soekarno. One of Mussry's nephews confirmed his uncle's struggle during the November 10 battle in Surabaya. Perhaps the existence of Charles Mussry can make people think that not everything who has a Jewish identity is negative. Even the character Charles Mussry was included in the ranks of heroes who fought in the battle of November 10.

The Tragedy of the Beit Hashem Synagogue Worship Site Surabaya

The Jewish community in Surabaya known as "Israelitische Gemeente Soerabaia" has a special building for worship and a community meeting place, namely the Beit Hashem Synagogue. Established in 1949, it is located on Kayoon street no. 4-5. It was founded by Joseph Ezra Izzak Nassiem and located on land owned by Eigondem Verponding, later maintained by the Sayers family (Rivka Sayers).²³ The synagogue, also known as Kasinah, is the name of a place of worship for the Jews. In Hebrew it means to gather or gather and in Greek it can be understood as the purpose of learning together. It can be concluded that a synagogue is not really a specific place or building, but rather a

²² Nikmatu Solikha, 'Charles Mussry, the November 10 fighter who turned out to be a Jew'.

²³ Ilawati, 'The Existence of the Ancestral Jewish Community in Jakarta: A Study on the UIJC Community (The United Indonesian Jewish Community)', 47.

community or group. The synagogue, along with the Rabbinic Judaism movement, has played an important role in the development of Judaism to date, especially after the temple was originally a center of worship for the Jews, Israel was destroyed in 70 AD. In addition, synagogues are also said to greatly influence the worship patterns of Christians and Muslims through the use of churches and mosques.²⁴

Jewish tradition holds that the synagogue originated in its establishment in Israel after the reformation of Josiah, when the high altar and sacrificial place of pagan religious traditions were destroyed. According to Morgensterns, temples throughout Israel continued to be used as places of religious gathering on the Sabbath and during Jewish holidays. And during Josiah's reform, a place besides the temple was built for the people to worship. Meanwhile, according to R. W. Moss, the view was put forward that the synagogue existed before the exile in the 6th century BC. What was originally a synagogue was a place for schools and local governments before becoming a center of worship during exile.²⁵

The function of the synagogue, first of all, religious education in the form of reading and interpretation of the Torah is the main function of the house of worship. The second is worship, services are held in the synagogue on the Sabbath and other holidays, the synagogue also serves as a place of prayer during Thai Jewish prayers, and with the qibla towards Jerusalem. The third is a meeting or gathering, which is a place where people gather to discuss social, political and religious issues and can also be used as a place of judgment. Inside the synagogue there were several administrators, the first of whom was Arkon, the chief synagogue officer appointed as the head, whose main task was to regulate the order of the church and to form groups in the synagogue there, as well as to supervise the continuity of worship. Second, Khazan is an official responsible for subordinate duties for general oversight duties, including performing administrative duties and taking care of synagogue buildings, such as furniture, church records, and books. Worship in the synagogue has elements of shema, prayer, the reading of the Torah and the Book of the Prophets, and the reading of prayers.²⁶

Speaking of which, the Beit Hashem Surabaya Synagogue cannot be separated from the Jewish community of Surabaya. Thus, all forms of activities related to social, religious, political and educational activities of the Jewish community in Surabaya have indirectly made the Beit Hashem Synagogue a place to participate in these activities. Like most synagogues around the world, the Beit Hashem Synagogue also functions according to its original function. There are also individuals or communities involved and administrators of synagogues, including Rivka Sayers who lives and manages the

²⁴ Science Center, 'Synagogue', *p2k.unikris.com* (2020), n. accessed 20 February 2023, https://p2k.unikris.ac.id/en1/2-3073-2962/Sinagoge_43092_p2k-unikris.html.

²⁵ Science Center, 'Synagogue'.

²⁶ Science Center, 'Synagogue'.

Beit Hashem Synagogue, the synagogue and Jewish community in Surabaya have little contact with Jews outside Indonesia. Synagogues were in dire need of books, especially synagogues at that time without Torah, Jewish cultural documents such as no Passover wine.

The case of the demolition of the Beit Hashem Synagogue Surabaya whose physical existence is one of the symbols of Surabaya's history and culture and its existence has also been designated as a cultural heritage building in the city of Surabaya. The Beit Hashem Synagogue, a Jewish place of worship located on Jalan Kayoon Surabaya, not only has religious and cultural value but also national historical value. According to the history of this building has ancient architecture, it is not known exactly what year this building was built. However, it is almost certain that the building was built during the Dutch colonial rule and according to Hannah Sayers, the building originally belonged to the Dutch and was later bought by the Jewish community in Surabaya which was used as a place of worship or a synagogue. But unfortunately, the building is now flattened and all that is seen in front are tall buildings and 5-star hotels.²⁷

Based on the Decree of the Surabaya City Government, the Beit Hashem Synagogue has been registered with the Culture and Tourism Office as a cultural heritage building with number 646/1654/436.6.14/2009. The registration is the last step for the Beit Hashem Synagogue to be recognized and then designated as a cultural heritage building based on the decree of the mayor of Surabaya. However, it is very unfortunate that before the Beit Hashem Synagogue was recognized as a cultural heritage, the building could then be used as a Class C cultural heritage building, which is a cultural heritage building that has nothing to do with the struggle for independence, it turned out that the building was actually destroyed by the private sector.²⁸ According to a 2013 report by Jawa Pos entitled "Cultural Heritage Commission C Will Call Disbudpar" stated that regarding the demolition of the Beit Hahem Synagogue, Commission D of the Surabaya DPRD held a meeting at the Surabaya City Culture and Tourism Office. The subpoena seeks to explain the damage done to the Beit Hashem Synagogue as cultural heritage. Even related to the incident, Commission C of the Surabaya DPRD also assessed that the damage to the cultural heritage building was a fatal negligence of the Surabaya City Culture and Tourism Office.²⁹

Chairman of Commission C of the Surabaya DPRD Baktiono said that his party reviewed the location of the destroyed synagogue. The result was really disappointing, the cultural heritage building that is one of the symbols of the city of Surabaya was

²⁷ Arya W Wirayuda, 'The City and the Traces of Civilizational Activities', (Surabaya: Airlangga University Press, 2020), 89.

²⁸ Arya W Wirayuda, 'Cities and Traces of Civilizational Activities', 90.

²⁹ Arya W Wirayuda, 'Cities and Traces of Civilization Activities', 88.

demolished, the rest of the buildings were left alone. According to him, the performance of the Disbudpar is unprofessional and poor. His party demanded an explanation for the demolition of the cultural heritage building. Baktiono said that Surabaya has now lost a very valuable cultural heritage building. Freddy's opinion, even though the land has become private property and no longer belongs to the Jewish community, is not entirely correct, because before the privately owned synagogue was demolished, it turned out that the synagogue was still used as a place of residence and prayer by Jewish families in Surabaya, especially during the religious celebration of Hag haPesach. In fact, when there is a Jewish family from the US who visits Surabaya, the Jewish family often wants to hold a Bar Mitzvah/Bet Mitzvah for their children at a synagogue in Surabaya at the same time. Therefore, the existence of a synagogue cannot be said to be a passively active synagogue as explained by Freddy.³⁰

On December 7, 2009, the climax of the synagogue conflict arose due to incitement resulting in a bad view of Jewish-Israel, the masses of Muslims carried out mass marches to oppress, eliminate Jewish and Israeli attributes, and targeted the Beit Hashem Surabaya Synagogue by flying the Palestinian flag on the flagpole in the synagogue yard. At that time, the Surabaya Police silenced the demonstration, but did not stop the raising of the Palestinian flag. The action at that time was not only directed to the synagogue building, but even the masses gathered at the Mc Donald Delta Plaza Surabaya outlet who appealed to all passers-by and visiting not to eat fast food. As a result of the influence of bad emotions and prejudice against Jews and Israel, the Beit Hashem Surabaya Synagogue was temporarily sealed by the Surabaya Police for a certain period of time.

Indeed, at that time the religious and political issue concerning Israel-Palestine was at the peak of a very high sensitivity and a lack of a deep understanding of the issue, leading to premature conclusions from one point of view. And the peak of sentiment towards Jewish attributes was on January 7, 2009 the Indonesian Ulema Council of East Java declared Jews as enemies and demanded the permanent closure of the Beit Hashem Synagogue.³¹ If you think about the history of the Jewish community in Surabaya, this community has nothing to do with the Israeli-Palestinian conflict. Most of the members of the community are descendants of Separdhi and Mizrahi Jews who migrated from their native Iraq. And came to the islands with the Dutch colonial army for business purposes and most of the people also settled and married native women. Collectively, this community is considered by the Jews of the world to be a Jewish community that still holds fast to pure teachings. This community, in addition to religious activities, has

³⁰ Arya W Wirayuda, 'Cities and Traces of Civilization Activities', 91.

³¹ Yuli, 'East Java Ulema Council Asks Synagogues in Surabaya to Close', *Surabaya.tribunnews.com*(2009), n.accessed 5 February 2023, <https://surabaya.tribunnews.com/2009/01/07/majelis-ulama-jatim-minta-sinagoge-in-Surabaya-Closed>.

very minimal activities, on average this community continues the traditions carried out by its predecessors such as business and politics.

Once the synagogue is sealed, for the next few months, activity inside and outside the synagogue will not be visible, in anticipation of future public outrage. While waiting for the decision of the police and city authorities, the synagogue's nurse, Rivka Sayers, continues to fight for the right of the Beit Hashem Synagogue to be able to operate normally again without interference from any department. Several efforts made by the Beit Hashem Synagogue followed the process of certification of the status of cultural heritage buildings to the Surabaya City Government managed by the Culture and Tourism Office to ensure the condition of the building from a legal and perspective, as well as provide clear information about the protection of the synagogue building. In addition, the synagogue, in particular the synagogue's nurses, saved the assets of the Beit Hashem Synagogue Library and moved them to the Yeshiva Institute, citing scientific security until the state of the synagogue found a bright spot.

After several years of doing everything possible to clarify the synagogue's never-ending defense, especially the Sayers family, the synagogue's chief nurse aka "Samash", Joseph Sayers was furious that the rights he was fighting for did not live up to expectations. Eventually, the rights to the land for the synagogue building were sold to a private party, as the attractive offer and strategic location of the synagogue attracted many private investors. And after the land was sold to private investors, in 2013 the private sector demolished the Beit Hashem Synagogue building, causing a lot of controversy from various parties. The news spread to the family of the Surabaya Jewish community, especially the Mussry family. It is known that family members in the community do not know any information about the case of the sale of land use rights by private parties. It turns out that a few years ago, only the Sayers and Mussry families were included in the list of members of the Israeltche Gemeente Soerabaia fellowship, where the Mussry family is legally responsible for managing the community. Meanwhile, the Sayers family was assigned as caretakers or caretakers of the Beit Hashem Synagogue.

Such issues create conflict among community members. Some members of Surabaya's Jewish community have reported to the police about embezzlement by synagogue guards who guard the neighborhood and place. David Abraham said the issue began with the appointment of Joseph Sayers as Samash in 1991. However, in 2011, Joseph Sayers filed a lawsuit against three other Jews, Izak Elias, Emmas Mizrahnies and Nazloomian, even though the three defendants had died. In the lawsuit, Joseph and his family were the only remaining members including the Mussry family. In May 2011, the Surabaya District Court tried Joseph and ruled with Amar "in the absence of the defendant". The synagogue land was actually purchased by the Jewish community in Surabaya in 1949 and Joseph was only a custodian. David said Joseph had abused it by transferring land and

buildings to third parties. The synagogue, the only Jewish place of worship in Surabaya, was finally demolished by a third party in 2013. The dispute over the synagogue's land resulted in the name of the head of the Surabaya II Land Office, the mayor of Surabaya at that time and the head of the Department of Culture, Sports and Tourism.³² On April 6, 2016, the Surabaya District Court ruled that the suspect Joseph Elias Sayers won in court. And in 2015, construction projects began at the site, and in 2018 a star-studded hotel building was inaugurated on the site of the synagogue.

Reaction of Residents Around Embong Kaliasin Village

According to Mr. M. Kasiran as a figure who was raised by the community, said:

“Almost all residents around this street, especially those who live around here, know that it is a Jewish building, but residents also rarely interact with the residents there. Because the guards of the place are especially rarely seen. I don't know the details of why there was a demonstration on Jalan Kayoon, but at that time all the neighbors went out and saw a lot of people demonstrating in front of the synagogue and around the Delta Plaza Mall. And at that time the police also helped to bring order to the actions of anarchists, residents also did not dare to interfere for fear that the problem would get longer in the future.”³³

According to Mrs. Yuliana, the village public relations staff, said:

“To my knowledge, all the residents here know that it is a synagogue building, but I rarely see the social activities carried out by the synagogue guards. Regarding the demonstration case that occurred at the synagogue at that time, I was still in the early days of serving as a village official here, so I was also less involved in the case. But I heard directly from the residents who live there that they all feel insecure and choose not to interfere and continue their daily activities, even though they carry out their activities with a sense of vigilance.”³⁴

³² Ali, 'Surabaya Jews end up to the police', *hukumonline.com* (2014), n. retrieved 5 February 2023, <https://www.hukumonline.com/berita/a/sengketa-synagogue-Jews-surabaya-ends-to-police-lt530c793e934e0#!>.

³³ Interview Results with Mr. M. Kasiran, as a Community Leader of Embong Kaliasin Village on February 21, 2023.

³⁴ The results of an interview with Mrs. Yuliana Kartika, Public Relations Staff of Embong Kaliasin Village on February 20, 2023.

According to Mrs. Faridah as the local RW mother, said:

“If I knew it was a building there was a synagogue, but the synagogue people rarely had activities with the residents, let alone participated in events with residents, and never did. Yes, almost all residents know that the building is a synagogue and is still inhabited, but not all residents know that the synagogue used to be used and there are still activities in it as per the routine of the people. If the demonstration that occurred at that time I was very upset with the people who caused trouble in this neighborhood, because almost all residents were disturbed by the demonstration, I don’t know what they were demonstrating but the residents did not just stay silent and report it to the police, yes finally we left everything to the police who handled it. Yes, I as an RW here also try to maintain the comfort of the residents so that people do not arbitrarily carry out demonstrations that harm many residents.”³⁵

Based on the above interview, the people of Embong Kaliasin felt the impact of the tragedy of the anti-Semitism demonstration carried out by Islamic organizations against the actions of the Israeli Zionism movement to the Palestinian state carried out around the courtyard of the Beit Hashem Synagogue in Surabaya. And according to a reporter who covered the demonstration at that time, the mass action from a combination of all Islamic organizations (FPI East Java) which at that time was still coordinated under the auspices of (MUI East Java) gathered and acted in front of the synagogue yard with anarchic actions, such as entering the synagogue yard without permission and removing all Jewish attributes of the synagogue. This failed to be prevented by the police who arrived late at the location to secure the demonstration that ended in anarchy. After the synagogue was closed, many local residents felt disadvantaged, especially street vendors and traders on Jalan Kayoon Food Center, because the synagogue is an icon or historical building that is often visited by people with different purposes. Usually, people after visiting the synagogue will stop to rest and buy food and drink from street vendors. Not only did business owners feel disadvantaged after the tragedy, residents who live around the synagogue also felt uncomfortable doing business, so many residents chose to move, some even rented and sold their houses.

The impact of the tragedy of the anti-Semitism movement has taken its toll on victims, especially around the Beit Hashem Synagogue. As a result, reactions emerged from some of the informants the researchers interviewed. First, Mr. Kasiran gave a fairly neutral and normal response, perhaps even saying that he also felt affected by the impact

³⁵ The results of an interview with Mrs. Yuliana Kartika, Public Relations Staff of Embong Kaliasin Village on February 20, 2023.

but decided not to get involved. Second, Mrs. Yuliana gave a reaction that identified as a citizen who did not know about the controversy but only knew the outside content of the problem. Third, Mrs. Faridah gave a reaction that tried to be neutral but offered a solution so that the local residents would not be further disturbed by the controversy.

Reaction of the Surabaya City Government

The tragedy of the collapse of the Beit Hashem Synagogue in Surabaya is a special concern of the Surabaya DPRD Government and the City of Surabaya. According to C DPRD, the chairman of commission C of the Surabaya DPRD said that the destruction of the Synagogue cultural heritage building was a form of negligence by the Surabaya City Culture and Tourism Office which had very serious consequences. The performance of the Dispuabar is very unprofessional and poor.⁴ The tragedy of the collapse of the Beit Hashem Synagogue in Surabaya is of special concern to the Government, the Surabaya DPRD and the City of Surabaya. There is a building that should be recognized by the city government as a cultural heritage building, but in fact it was demolished without anyone stopping it. This is an apolitical and ahistorical policy implemented by the Surabaya City Government, namely the Surabaya Culture and Tourism Office.³⁶ The tragedy of the collapse of the Beit Hashem Synagogue in Surabaya is a special concern for the Government, the Surabaya DPRD and the City of Surabaya. There is a building that should be recognized by the city government as a cultural heritage building, but in fact it was demolished without anyone stopping it. This is an apolitical and ahistorical policy implemented by the Surabaya City Government, namely the Surabaya Culture and Tourism Office.

Based on a regulation letter from the Surabaya City Government, the Beit Hashem Synagogue has been registered with the Culture and Tourism Office as a cultural heritage building with the number 646/1654/436.6.14/2009.³⁷ However, the city government's reluctance to immediately make the synagogue a potential cultural heritage building. Although there has been no official decision from the Surabaya City government, the Beit Hashem Synagogue also deserves special attention and treatment as a cultural heritage building. The destruction of the synagogue building shows the government's weak policy in protecting cultural heritage buildings in the city of Surabaya. This is the reality of apolitical policies and ahistorical actions illustrated by the Surabaya Culture and Tourism Office and the Surabaya City Government when considering the issue of cultural wealth related to the urban symbolism of multiculturalism in Surabaya. And

³⁶ Arya W Wirayuda, 'The City and the Traces of Civilizational Activities', (Surabaya: Airlangga University Press, 2020), 89.

³⁷ Arya W Wirayuda, 'The City and the Traces of Civilizational Activities', (Surabaya: Airlangga University Press, 2020), 90.

even the question of the legality of private ownership of synagogue land should not be legally questioned.

With the polemic expressed above, it caused several reactions from the Surabaya City government. From the presentation that has been discussed above, it resulted in a reaction from the Surabaya City DPRD who expressed annoyance and disappointment with the performance of the Surabaya City Disbudpar. In his policy, he took care of the problems of the synagogue which seemed apolitical and ahistorical.

Surabaya's Jewish Community's Reaction to the Polemic of the Beit Hashem Surabaya Site

When talking about the evolution of the Beit Hashem Synagogue case, it is very complicated, starting from the case of the FPI mass organization protest in East Java in the synagogue yard, the case of the management of the construction of the Beit Hashem Synagogue into a cultural heritage building, to the case of the land dispute over the land of the Beit Hashem Synagogue. Much will be discussed here about the land dispute in the synagogue from the perspective of the Jewish community family in Surabaya. Some Jewish minority congregations in Indonesia are aware of synagogue demolitions and land disputes. Eventually, the news spread in international forums and some Jews in Surabaya accused the synagogue guards who guarded the grounds and synagogues of embezzlement.

According to the Surabaya synagogue's legal counsel David Abraham, the case began with the appointment of Joseph Sayers as Samash, or commonly called the administrator and person in charge of the synagogue's land and buildings. Joseph Sayers and his family are the only remaining members of the association "Israelitsche Gemeente Soerabaia" in Surabaya. But in fact there are still other members, including David's client. David then filed a lawsuit with the Surabaya District Court for admitting that members of the Surabaya Jewish community lived with him and his family ran the synagogue. David found that Joseph's affidavit violated Article 263 of the Criminal Code and Article 266 of the Criminal Code, which are threatened with a maximum sentence of 6 and 7 years in prison, respectively. In May 2011, the Surabaya District Court upheld Joseph's trial and decided whether to convict or not to present the defendant.³⁸

The legal right to the synagogue grounds belonged to the Jewish community of Surabaya, which was purchased on land belonging to Eigondem Verponding, a Dutch colonial nobleman at the time. Previously, the synagogue in Surabaya had a very close

³⁸ Ali, "Surabaya Jews end up to the police", *hukumonline.com* (2014), n. accessed February 5, 2023, <https://www.hukumonline.com/berita/a/sengketa-synagogue-Jews-surabaya-ends-to-police-lt530c793e934e0#!>.

relationship with the Dutch government, so they were very helpful in the construction of the synagogue building. Based on the Surabaya District Court's ruling, Joseph Sayers abused it by deciding to transfer the land and synagogue building to a third party who was a private investor. David hopes that those involved in the destruction of the synagogue will be acted upon immediately. Joseph Sayers was not silent about David and his client. In late 2013, Joseph reported David to the National Police Headquarters for forging documents. David has been reported for forging proof of Indonesian citizenship, identity card (KTP), as well as PERADI membership card or license to liaise.³⁹

In October 2015, a hearing on a land dispute for the synagogue building began. The trial to render a verdict lasted a very long time of about 6 months and the trial ended in April 2016 and the victory belonged to Joseph Sayers. And a few months later, after the end of the land dispute at the synagogue, a construction project belonging to private investors began work on the star-studded hotel building.⁴⁰ After all the synagogue affairs were completed, the Sayers family finally chose to leave the city of Surabaya. It is unclear since the disappearance of the synagogue, where the Sayers family is now in charge and custodian, that it is possible that the Sayers family has left Indonesia, as Sayers is not an Indonesian citizen.

Meanwhile, the family of the Surabaya Jewish community, especially the founder of the Surabaya Jewish community, David Mussry, passed away on July 3, 2022 last year in Jakarta and was buried in the United States.⁴¹ David Mussry, who is the youngest brother of the Indonesian Jewish leader, is also one of the heroes of the November 10 war, namely Charles Mussry. At this point, David reacts with disappointment because the Beit Hashem Synagogue in Surabaya is the only real proof that the Jewish community in Surabaya really exists and coexists with the community. And the synagogue is the newest property of the Jewish community in Surabaya, proof that Jews can also coexist in Indonesia, especially in the city of Surabaya. Furthermore, from a relative of the Jewish community in Surabaya, David Mussry did not give an answer regarding the case of anti-Semitism demonstrations against the Beit Hashem Synagogue site in 2013 at this time. And also at that time, relatives were abroad and it was difficult to find information from the Jewish community in Surabaya. Although Surabaya's Jewish relatives have long since left the city of Surabaya, for the residents of the Beit Hashem Synagogue, it has its own historical value and memories. Families in the community are doing all they can, but the synagogue buildings and land are not spared either.

³⁹ Ali, "Surabaya Jews end up with the police".

⁴⁰ Legal and Cooperation Section, "Trial Data Case Number: 785/PDT. G/2015/PN. SBY", *esidang.surabaya.go.id* (2016), n. retrieved March 24 2023, <https://esidang.surabaya.go.id/esidang.v2/index.php?view=read&id=1643>.

⁴¹ Faisal Assegaf, "The Oldest Jew in Indonesia Dies", *albalad.co* (2022), n. accessed on May 23, 2023, <https://albalad.co/kabar/2022A12271/orang-Yahudi-tertua-di-indonesia-wafat/>.

Analysis of the motives and objectives of informants to find out the actions that emerged from the polemic of the Beit Hashem Synagogue Surabaya, and several classifications of reactions that emerged from informants using Max Weber's theory of social action. So here it explains how the motives and goals of the informants affected by the polemic of the Beit Hashem Surabaya Synagogue site through their frame of mind. In addition, from this analysis, you can see how the behavior of others affects individuals. The first informant who was present with several representatives of the community of Embong Kaliasin Village were Mr. Kasiran as a religious leader, Mrs. Yuliana as the village public relations staff and Mrs. Faridah as the head of the local RW, both informants came from the Surabaya City Government, the three informants came from relatives of the Jewish community in Surabaya along with nurses from the Beit Hashem Synagogue.

First, affective action according to this theory is the taking place of an action or behavior determined by the emotional state of the informant. Based on the actions that emerged from the representatives of the residents of Embong Kaliasin were part of the values of the affective action aspect with the reaction that emerged from Mr. Kasiran who gave the reason for the reaction in the form of fear, then Mrs. Faridah also gave the reason for the reaction in the form of annoyance, to the occurrence of antisemitism demonstrations that occurred at the synagogue. As the case of the demonstration, the root of the problem was the polemic of the Beit Hashem Synagogue site to have an impact on the change in the function of the synagogue building.

Second, value-oriented actions with this theoretical motive can be found out that the polemics that occur are also inseparable from good and religious thoughts. Based on the actions carried out by anti-Semitic demonstrators, it was carried out based on religious thoughts, but such actions had a very large impact on reactions. Meanwhile, based on Freddy's narration, he provides actions based on values from the perspective of the synagogue. It can be said that value-based thinking has a great impact and has a true perspective of the value of each individual.

Third, traditional actions, according to this theory, the formation of an action is due to a habit that is rooted from generation to generation and is preserved from generation to generation. Based on the actions that emerged from the Surabaya City government, it is an action that violates the values of traditional actions in Max Weber's theory by unilaterally taking ahistorical and apolitical actions against the implementation of decisions regarding the status of the Beit Hashem Synagogue building as a cultural heritage building. The reaction results of the informant's actions are not directly proportional to the study of traditional theory, just as synagogues that are attached to such a long Jewish religious tradition do not make an aspect that must be preserved.

Fourth, the act of instrumental rationality with this theoretical motive, the researcher can know that the polemic that occurs cannot be separated from conscious thinking that the informant has the capacity to act or not. Based on the actions that emerged from the representatives of the residents of Embong Kaliasin, actually the residents had the capacity to save the assets of the Beit Hashem Surabaya Synagogue from the anti-Semitism demonstration, but the reality of the rational action of the residents chose to be reluctant to intervene to avoid the bigger problem. Meanwhile, based on the actions that emerged from the family of the Surabaya Jewish community, they are still trying to find their rational capacity in fighting for the law of building ownership so that there is no transfer of the function of the synagogue. However, the community family is reluctant to take action related to the root of the synagogue polemic problem, thus giving rise to the capacity of rationality to avoid the risk of higher sentiment towards Jews.

It can be concluded that the above analysis as a whole illustrates how Max Weber's theories about social action can be applied to the case of polemics surrounding the building of the Beit Hashem Synagogue in Surabaya. From the views of these informants, the researcher knows how the polemic of the Beit Hashem Synagogue occurred, starting from historical, social, political and legal perspectives. So that currently the reality that exists on the site of the Beit Hashem Synagogue is only history that speaks.

CONCLUSION

In the study on "The Views of the Embong Kaliasin Village Community on the Change of Function of the Beit Hashem Surabaya Synagogue Site", the author concludes, as follows:

First, the site of the Beit Hashem Synagogue Surabaya is clear evidence of the historical development of the Jewish community in Indonesia. With such a long history, the synagogue site is one of the most valuable historical assets of multiculturalism in Surabaya. But in reality, the synagogue became one of the victims of the anti-historical, anti-Semitic movement led by irresponsible people.

Second, based on the presentation of the observation results, it can be concluded that the residents of Embong Kaliasin Village towards the manifestation of antisemitism that occurred at the Beit Hashem Synagogue site in Surabaya tend to be neutral. Even if in the text there is a change in the function of the synagogue's religious site, it confirms the legitimacy of the law. To avoid sentimentality towards the Jews, at the risk of imposing cultural heritage.

The need for research on Jewish communities in Indonesia to show that Indonesian society has actually proven that it can coexist with different religions and beliefs.

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