Jewish Ethnicity as A National Interest of The State of Israel (Review of The Political Dimension)

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Abstract

This research discusses Jewish ethnicity which is in the national interest of the State of Israel. To analyze this phenomenon will be used a theory from Hans Kohn namely ethnic nationalism, in the context of this Jewish nationalism if we see that one of the formations of a Nation is ethnicity. Jews are an ethnicity that transforms into an understanding of nationality, in order to strengthen its political position and the emergence of identity politics, so Jews as a nation must build political power. Where political power is manifested by an entity of the State of Israel, therefore the State of Israel has an interest in establishing a Jewish identity within the framework of the State of Religion.

1. Introduction

The State of Israel was founded on an ideology called tziyonism and Jewish ethnicity. The term tziyonism is why it can be mentioned instead of using the term jewish nationalism, this is because where the seat of government is on the hill of Tziyon, in the city of Yerushalayim which was once the site of the first Temple and the second Temple. After that the basis of the founding of the State of Israel was the Jewish ethnicity of the State (Life Holy Lands Magazine, one place three faiths) (Sa'di 2019).

The logical consequence of jewish ethnicity being used as the basis for the State of Israel is certainly to make the State of Israel one hundred percent a jewish state (Jabareen and Bishara 2019). To establish Jewish ethnicity as a form of the State of Israel is already a line of state political policy (11th Alenia Declaration of the Establishment of the State of Israel) (Perković Paloš 2020). Even more so in the Israeli national anthem entitled 'Ha tikva' which means 'Hope'. Where in general the hope of the Jews to return the Land of Israel established a State, where the seat of government was on the Tziyon Hill of the city of Yerushalayim

We can draw a little conclusion that the State of Israel clearly strongly wants the identity of the martyrdom to be the essential basis of its State (Thies 2020), since this is already explicitly mentioned in the lyrics of the Israeli national anthem. It made the Jews yearn to return to Yerushalayim, and established a state entity called the State of Israel. In addition, in the declaration of the establishment of the State of Israel it is also explicitly explained that the State of Israel is an ethnic State in this case it is a Jewish State (Jamal and Kensicki 2020).

From this we can see that Israel identifies itself as an ethnic State, so the logical consequence is that the construction of a national character in this case the ethnic nation of Jews becomes a fundamental interest for the State of Israel (Jamal and Kensicki 2020). In addition, the State of Israel also has an interest in supporting Aliya is the process of making all Jews in the world to become citizens of Israel (Cecolin 2018), as part of realizing the ancient dream of 'Israeli Redemption'. The consequence of this Aliya project is the

need for spaces for Jewish citizens within the framework of the state of israeli nationality, so that the State of Israel also has an interest in expanding the territorial of its State.

In this case, it can be seen from the population growth in the State of Israel. The population was 9,364,000 at the 2021 census (Source: https://data.worldbank.org/indicator). The percentage of growth from 2019 to 2020 reached 1.60% if calculated, an increase of 136,158 people (Source: https://data.worldbank.org/indicator). The average population of the State of Israel has continued to increase. from the beginning of the establishment of the State of Israel. Whether we look at it in a period of one year or in a period of 10 years (Source: https://data.worldbank.org/indicator).

In the list above, it can be seen once a year or once every ten years, the population of the State of Israel is added. This is due to the large number of Jewish arrivals from everywhere to the State of Israel or what we know better as the Aliya process. With majorirats are jews, either jews ethnically only or jews ethnically and religiously. Israel is the only Jewish state in the world, which is the Nation Home for Jews scattered in different parts of the world, especially in Europe, America, Australia, Arab Countries and Africa. We can take the conclusion that the two fundamental interests for the State of Israel are to make and build a national character in this case. Another of the interests is the Aliya project, the repatriation of all ethnic Jews to the Land of Israel. Those two things form the basis for the interests of the State of Israel.

1. Ethno-Theory of Nationalism

Nationalism, or better known as a national ideology. Actually, this ideology is relatively young but this ideology is very significant in influencing international relations and the behavior of the state in international relations. In the view of nationalism, there are several differences regarding the theories of nationalism, one of which is the opinion of Benetrick Anderson who states that nationalism is only a concept of shadow or human imagination in forming a political community, represented by the State (Hans Kohn, 1967).

But there is also a rigid and primodial view of nationalism. This theory was put forward by Hans Kohn, a man who stated that nationalism was based on ethnicity. This theory is what sees the phenomenon of the development of nationalism based on primodial identity in the form of ethnicity. Conceptually ethnic is, a social unity that can be distinguished from other social units based on the roots of heredity and cultural identity of the language and even the religious identity or belief system of a particular ethnicity (Hans Kohn, 1967).

In other words, ethnicity that gives a human group that is bound to a primodial consciousness and identity as a binder of a community group (koentjaraningrat, 2007). With such an opinion it can be seen that ethnicity is determined by the existence of group consciousness with the recognition of the unity of culture, even religion and the origin of common ancestry. With the emergence of nationalism and society, certain identities are the basis for forming a State.

One of them is based on ethnicity, this phenomenon we can see when the development of nationalism in Europe which has an impact on the rise of a movement and understanding nationalism based on ethnic Jews, who are ethnicities that are considered immigrants in Europe and also have a unique special belief system. With the formation of ethnicity, it becomes an understanding of a nation that initially that ethnicity is a social unity that can distinguish unity based on the similarity of one's origins so that it can be classified in the status of a certain group based on social and cultural categories, turning into a political categorization.

The concept of identity, which is the foundation of the theory of ethno-nationalism, is not a new concept. Although identity is indeed closely related to the discussion of the nation state, although we can debate whether a state can be founded on the ideology of nationality or not, in reality the identity and identity of a State becomes very important. One of them is based on ethnicity. Although in conceptual identity can change and be unstable.

An identity can grow stronger and can generate a political consciousness of a particular group of people, this is what is referred to as identity politics. The identities used can be diverse, in the context of

understanding the ideology of Jewish nationalism and the national identity of Israel as a Nation State with the theory of ethno-nationalism, the strengthening of identity used is the understanding of ethnic identity.

This linkage of ethnic identities fuses other identities within a human group. Like gender and other identities, the formation of these different identity units is united by a common ethnic identity.

Then ethnic nationalism, which is understandably a transformation of ethnic identity that was once only a socio-cultural constituency, turns into a common political consciousness, even further wanting to have its own sovereignty represented by a national state. In a group of people will be able to maintain their lives when they live collectivistically. In this case, it is the strengthening of ethnic identity that can explain that a group of people will be able to maintain their lives, plus they have a sovereignty in the form of a State.

Those who still prioritize ethnicity or blood relations and even belief systems will also be able to be explained into three points. The first is that the leadership and organization of a group can be achieved because of a sense of belonging or togetherness within or the political community. Second, there are clear differences and mark one group with another because groups with specific ethnic and even religious identities have differences with other groups. Third, if the identity is not clearly visible such as using a specific ethnic identity, language, and even religion, it will weaken the political unity of a particular group, because identity is dynamic, therefore there must be a rigid concept in order to create a strong shared identity.

The views of nationalism are many and varied, Bennetric Anderson, who theoretically strongly contradicts Hans Kohn's theory, is refuted because a nation if only an imaginary conception will become extinct, because the means of unity are not powerful. Where Hans Kohn stated that the tool of uniting a human community is an ethnicity, blood ties, language, and even a special religion that distinguishes one nation from another, so that the understanding of a nation will not be extinct. In this case, Hans Kohn's theory of ethno-nationalism is in line with the formation or creation of a Jewish nation based on a special ethnic, linguistic, cultural, and religious identity that distinguishes one nation from another (Bugge 2021).

In this case Jews are an ethnicity that has a very strong identity in addition to Jews having a special culture and a special language (Aspinall 2020), this nation also has a special religion, in theology this particular religion is what created a Jewish nation. In addition, ethnic Jews have a special understanding of the land they want on the basis of their theology. In this case an establishment of ethnic identity from sociocultural identity to political identity has a consequence, namely establishing a State and its own sovereignty.

In this case it was the Jews who wanted the establishment of a special ethnic Jewish state with a special location and in the view of Zionism. Thus the transformation from an ethnic identity to a nation that desires political sovereignty occurs in the context of this understanding of Zionism. In addition, if mutuality or belonging of a group can be established due to a special blood, ethnic, linguistic, and even religious relationship. Can strengthen the existence of a group in various fields.

Election of leaders or solidarity boosters will become prevalent. The understanding or transformation from ethnicity to an understanding of nationalism or nationalism, this can also give rise to a concept called diaspora nationalism or also the existence of a nation without a state. Actually, in the context of Jewish nationalism, awareness of a nation has been established for a long time and this has to do with the theological basis of his belief, namely Judaism (Raz-Krakotzkin, Rouhana, and Shalhoub-Kevorkian 2021).

Where their consciousness as a nation has been ingrained and formed even though it has not been organized into a political movement. The realization of a political movement based on an ethno-ideology of nationalism in the Jewish context only developed when Herzel promoted the establishment of a state based on Jewish ethnicity. Then the process of relijiuization of this idea was initiated by Avraham Yitzhak Cohen, and injected a very strong understanding of Judaism theology and religious values in his nationalism (Lebel, Ben-Hador, and Ben-Shalom 2021).

This particular philosophy or outlook on life as well as this particular theology makes the Jewish nation a different nation in the diaspora, especially in Europe from other nations. In the understanding of Judaism and its relevance with Hans Kohn's theory of ethno-nationalism is that the Jewish nation has a unique special task that is only given by its people and not other nations.

In the theological view of Judaism, it is indeed what greatly influences the understanding of Jews as a nation because of its uniqueness. In the Jewish religion the nation is divided into two i.e. the Jews or

Bnai Yisrael or Jehudim and the goyim or nations. It was this concept that strengthened and strengthened the understanding of nationality in the Jewish nation. In addition, there is also a relationship between nationalism and tradition (Yu and Pirnazarov 2020).

The link between nationalism and tradition also occurs in the context of ethnic nationalism sharply formulated by Hans Kohn, and in the context of Jewish nationalism, this occurs sharply. In this case, the relationship between nationalism and the initial dissolution of nationalism stems from a cultural movement. The development of a liberal and rational conception of nationalism in accordance with John Lock's philosophy, was met with opposition by feudal aristocrats who put forward a plurality of cultures and traditions as markers of ethnic identity (Maris 2018).

It is actually interrelated between ethnic nationalists and traditional nationalists. Because in this case, the theory of ethnic nationalists has a strong relationship with the ancient traditions of a particular ethnicity. In this context of Jewish nationalism, the traditionally religious Jews have always maintained their ancient traditions and religiousness, this is the Jewish group that adheres to this much of Jewish nationalism

In the relationship between nationalism and tradition, based on a national entity will be seen to distinguish it from other nations, not by political understanding alone and not only by biological means, but by morals, ethics, and past values that must be applied. After that ethnic nationalism also has to do with biological nationalism. As science develops, especially biology, which studies human and human DNA, it can be categorized based on DNA and race. The term biological nationalism developed.

This biological nationalism is closely related to the Darwinist view. A figure named Arthur de Gobineau formulated systematically nationalism related to human biology and DNA. According to him, blood is the most important thing him, humans are not equal in terms of ability and creativity. Civilization cannot be equated therefore, the types of nations are different, some nations are backward and some are not. Indeed, what he said was not referring to the Jews.

But in the context of jewish nationalism also puts forward the spirit of biological nationalism as a descendant of Yacub whose theological foundation is the chosen nation. We can also see when a Chabab religious authority to determine a person's status as Jewish must go through a new DNA test conversion into Judaism. There is a strong connection between religious Zionism and the three elements of nationalism where religious Zionism has three elements of types of nationalism.
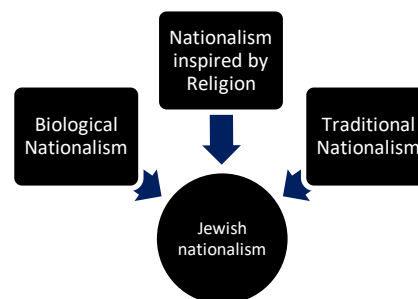

Figure 1. Three elements in Jewish Nationalism

So in the view of Jewish nationalism we are close to the ethno-nationalism theory is fitting. When we theorize the formation of a nation in the context of Jewish nationalism is an ethnic nationalism. Specifically, jewish nationalism meets nationalism inspired by religion, biological nationalism, and traditional nationalism.

2. Materials and Methods

The type of research that will be used in research to analyze the Influence of the Jewish Ethnicity of the State of Israel on the Interests of the Vatican City State in Maintaining the Universality of the Catholic Church in the State of Israel is qualitative. Qualitative research is generally directed according to the paradigm of the researcher. In the postpositivism (qualitative) paradigm, the view is that reality needs to be addressed as a fact, can be systematized, carries a feature, conception, and contains an associative relationship, and must be understood naturally, contextually, and holistically.

Qualitative research designs are not prepared a priori but are prepared in a flexible and open manner adapted to the real conditions in the field, with various problems that were not known before. Qualitative research is generally arranged in an outline and speculative form. This research design means that there is still room for change if what has been formulated in the research is not in accordance with field conditions. In addition, with the aim that qualitative research is more focused, researchers generally conduct preliminary studies before compiling their proposals, although this does not guarantee accuracy with what might be found in the research field.

In qualitative research, it is necessary to have the theoretical sensitivity of the researcher. Theoretical sensitivity refers to scientific quality for researchers. The quality in question is an awareness of the complexity of the meaning of data and its function for qualitative research. In qualitative research, the researcher focuses on an analytical perspective. Thus it can be avoided from formulating the meaning of something in its context which is based only on the views of the researcher himself. This type of qualitative. research is more inductive in nature whereas data processing in qualitative research emphasizes inductive rather than deductive analysis.

The data collected is not to support or reject research hypotheses that have been formulated as in quantitative research, but abstractions are arranged as specificities that have been collected and grouped through a careful and in-depth data collection process. The theory that will be found in qualitative research is obtained in the field of study based on data obtained separately with various collected and interrelated evidence. For the sake of research effectiveness and efficiency as well as to avoid mistakes in conducting research, data analysis methods from Matthew B. Miles and A. Micgael Hubberman will be used. In this method there are several stages to draw a conclusion in an in-depth study and research. In this case data reduction, data presentation, and drawing conclusions (Schünemann et al. 2019). This method is relevant for analyzing the problems to be studied research is more inductive in nature whereas data processing in qualitative research emphasizes inductive rather than deductive analysis.

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3. Results and Discussions

1. State of Israel as a Jewish State

In this case, the entity of the State of Israel has a major interest, one of which is to build the national character of Jews in the context of the framework of the nation state. Israel is the only Jewish state in the world, which is the Nation Home for Jews scattered in different parts of the world, especially in Europe, America, Australia, Arab Countries and Africa. Jews today are a semi-heterogeneous nation, this can be seen from their diverse races, national origins, cultures and languages. To put it together, the State of Israel declared Hebrew writing and Hebrew as National languages. And ethnic Jews as the identity of the state are either

azkenazi Jewish, Separdi, or Mizrahi. But the issue of religious identity, in this case judaism, is still being debated.

The character of the State of Israel was based on the rise of Jewish identity politics in the early 19th century, with the first immigration motivated by the ideology of ethnonationalism or Alia Rishona and the establishment of of the State of Israel which aimed to create a Jewish political identity manifested by a state. Thus the State of Israel is a state formed on the basis of the ideology of jewish nationalism this is also seen in one of the sentences in the text of the declaration of the establishment of the State of Israel in the 11th alenia ie.
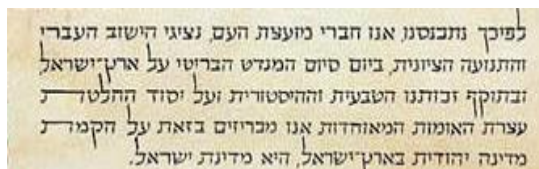
"Therefore we, members of the People's Council, representatives of the community

Jewish Land of Israel and the Tziyonist movement. Gathered here on the day of the end of the British Mandate over the Land of Israel. In accordance with natural and historical law, and based on the resolutions of the United Nations General Assembly. Hereby Proclaims the Establishment of a Jewish State in the Land of Israel, That is, the State of Israel" (declaration of the 11th State of Israel of Alenia")..

2. Review of the Political dimension

The State of Israel is the only Jewish state in the world. When viewed in the political dimension. Jewish ethnicity as a national interest of the State of Israel that is reviewed in the political dimension is in the context of the establishment of a Jewish state, as an effort to maintain the existence of the Jewish nation (Jamal and Kensicki 2020). The state is the most representative political force. The state is an organization within a territory that has the highest legitimate power and is obeyed by its people. Scholars who emphasize the state as the core of politics.

Because it concentrates its attention on state institutions and their formal forms. These definitions are traditional and rather narrow in scope, these designations are called institutional approaches. Or if we review in the context of the national interest of the State of Israel is, the institutionalization of Jewish ethnicity within the framework of statehood. Roger F. Soltau for example, in his book Introduction to Politics gives an overview of political science studying the state, the goals of the state and the state institutions that will carry out that goal. Relations between countries and their citizens, as well as the foreign policy of a country (Sheludiakova et al. 2021).

J. Barents in political science draws a conclusion that political science is a science that studies social life by being integrated in a country as a container. Political science studies the state and how it performs its duties and functions (Di Fabio and Rosen 2018). The state is a form of integration of political power. The state is the main organization that represents political power. The state is a tool of a society that has the power to regulate human relations in society and put in order the symptoms of power in society. Human beings live in cooperation and group in this context as well as Jews who are in groups based on their ethnic identity and nationality and also live in conflicting gyms that are antagonism in this context between Europeans, Jews, and Arabs who have an antagonism therefore in the political context the Jewish nation must establish a state institution that is different from those nations which is manifested into a country.

The state is an organization within the territory that can also legally impose its power on all other classes of power and can obtain the goals of that common life. The state sets the means and limits to which power can be used in common life, whether individual, class or by the state itself (Azarya 2019). In this context, the Jews, who live within the framework of a non-Jewish national state, certainly do not have a great political power, therefore the Jews must co-opt a state or create a state specifically for ethnic Jews.

Thus, it will be able to integrate the understanding of Jewish ethnic nationalism with the state and guide policy activities in order to preserve a traditional Jewish culture of common purpose. In this context, it can be said that the Jewish State has a function, namely:

a. Controlling and regulating the symptoms of power of a political nature

b. Organizing and integrating traditional Jewish cultural activities towards the achievement of the national goals of the Jewish nation of an ideological nature. i. e. The Redemption of Israel (Text of the 18th Alenia Declaration of the Establishment of the State of Israel)

Ethnic Jewish nationalism is an ideology that does not have a form of conclusion, therefore a country that makes Jewish nationalism its principle. In this case, this control is also carried out based on the legal system and with the intercession of the government, and a legal system is created by lawmakers, namely the kalu legislature in the State of Israel known as the Knesset (Israel Constitution, Basic Law: The Knesset). State power has the most powerful and orderly organization, therefore it is the regularity of these institutions and institutions that shape the state, becoming a real political manifestation of jewish nationalism.

While in the context of political institutions or the institutionalization of Jewish nationalism, it must take the form of a state within the framework of nationality (Decker 2022). Because the state is a manifestation of the sovereignty of a jewish nation. The sovereignty of a nation can only be manifested by a state, not by other institutions. This means that in the political context an idea of Jewish Nationalism must have a real institution in the form of statehood. In this context in a society that is homogeneous and there is a strong national consensus on common goals.

The state also as a tangible manifestation of political power has several elements. The three most basic elements are:

1. Wialayah, each country has a certain territory upfront of the earth and has certain boundaries. State power is within the territory. In the context of Jewish Nationalism is the Land of Israel inspired in the Tanakh i.e. the book of Joshua chapter 1 verse 4. The connection between the Land of Israel and the Jewish Nation is very clear, because the Land of Israel is the cradle of the Jewish Nation and has a connection with both spiritual, religious, and political identities (Text of the Declaration of the Establishment of the 1st State of Israel). Thus the establishment of the Jewish State is in the Land of Israel (Text of the 11th Declaration of the Establishment of the State of Israel alenia).

2. Inhabitants, every Country Has a resident. In this case the inhabitants of the State of Israel are Jews. State power actually reaches all the population in the country. Indeed, not all accusers of the State of Israel are Jewish. But in this case every country has a principle that it adheres to, the State of Israel is still the principle of Jewish Nationalism which is ethnicity. In the aspect of society and population is the whole between people.

Society is a system of laid out relations (Robert M. Maclver). Usually the members of society in a country are divided into two scales, small communities and large societies. The great society is in the context of statehood, this is where the function of the state is to organize the dispersed society into the same ideals, the ideals of the Jewish nation i.e. the redemption of Israel (18th Alenia Text of the Establishment of the State of Israel). But there were also small communities, namely communities within the Jewish nation itself, such as Azkenazi, Separdi, and Mizrachi. As a sub-ethnic community within the Jews they have their own characteristics. In addition there are Ultra-Orxthodox Jewish communities that they concentrate in certain areas of the State of Israel, such as in the city of Bnei Brak. the function of the State is to organize it.

3. Government, each State has an organizational institution that administers and implements decisions. The State of Israel saw the separation of three political functions, the executive led by the President and exercised by a Prime Minister (Israel Constitution, Basic Law: The State President). The legislature/lawmakers are controlled by the so-called Knesset which seats 120 (Israel Constitution, Basic Law: The Knesset). While the Judiciary is controlled by the Supreme Court based in the city of Yerushalayim. In addition, for Judicial affairs, religious matters are also taken care of by religious courts.

4. Sovereignty, each entity of the State has the same sovereignty as the other States. Because in international relations it is the state actors who become the highest actors. So that if the Jewish Nation has a special State of the Jewish nation, then automatically as a national entity its political position is equal to that of other nations in the World (Yakobson 2020).

Because within the State of Israel itself there are many groups of people but integrated in the same national identity. The State of Israel implements a multi-party system. Where the parties represent Jewish groups within the State of Israel. So the State of Israel adheres to a multi-party system, with a different party ideology. Although still the main foundation is zionism and jewish nationalism. Some of the parties in the State of Israel and their ideology in general include:

a. The Labour Party, an adherent of the idea of socialist zionism, was founded by David Ben Gurion, the first Israeli Prime Minister. The party was formed with the initiative of the Haganah group until now the Workers' Party is one of the major parties in the State of Israel.

b. Maretz-Yachad, an adherent of democratic socialist ideas, was formed from the merger of the Syacher organization and the Maretz party. Despite promoting socialism, the party is at odds with the Labour Party.

c. Likud, founded in 1973, is one of Israel's largest parties promoting secular-capitalist ideas that support revisionalist Zionism.

d. Kadima, one of Israel's former prime ministers, in 2005. Kadima's party declared itself a representative of the centre-right party of liberal Zionism. The current development is the blue and white party, yest atid.

e. Shas Shisha Sedarim, a Jewish faith-based extreme right-wing party, was founded in 1984. The Shas Party when interpreted raw means "Torah Keeper of the East". The party is composed of haredi and mizrahi.

f. Miflaga Datit Leumit (Mafdal), one of the religious nationalist parties. The party was founded in 1956, with a Jewish nationalist spirit with the concept of the "State of Greater Israel". The party is based on religious zionism from among the modern orthodox Judaism.

g. United Torah Judaism, a faith-based party. It was formed on the merger of three faith-based parties: Agudat Yisrael, Degel HaTorah, and Moria. The party made the teachings of the Torah the only foundation and primary source of reference in politics, government, and law, and rejected the concept of civil state government. The party is hared i and azhkenazi (Media Likendin, Israel Policy Forum).

In addition, it is like other countries. The State of Israel must have a purpose. The state can be viewed as an association of human beings who live and work together to pursue some common goals. In general, almost all States have a goal, which is to create security for their country and its people. But in the context of the State of Israel, it certainly has a specific purpose that distinguishes the State of Israel from other states.

As written in the text of the declaration of the establishment of the State of Israel in the 18th alenia, its purpose is the Redemption of Israel. The goal is related to an ideological relationship with culture, where the continuity of culture is related to a particular land. We can draw a little conclusion that the National objectives of the State of Israel are in substance more ideological and cultural. But that goal would not have been possible if it had not had a state entity to accommodate it.

This means that Israel's redemption is to rebuild an order of Jewish civilization, in which the State is the crucible of that civilization. In addition, the purpose of the State of Israel is to protect Jews who are monostates outside the state of Israel and to establish connections between Jewish communities around the World and the State of Israel as the only Jewish State in the World. It is also in the context of the Redemption of Israel, one of which is the process of repatriating Jewish communities around the World to the Land of Israel and becoming citizens of the State of Israel.

It became one of the indicators of the Redemption of Israel. In the context of foreign policy, the State of Israel certainly bases it on the basis of its domestic interests. Therefore, all foreign policy must certainly have an impact on domestic political life. Thus, all its foreign policies wherever possible provide great benefits for domestic life. Given the country's founding history, Israel feels its homeland security is also one of its international diplomatic functions.

In the process of Israel's foreign interest in countries be it the arab world or countries other than arabs is inseparable from the main objectives of Israeli foreign policy. The three main objectives of Israel's foreign policy: first, the main concern of Israel's foreign policy objectives is in foreign policy and security i.e. to enhance the security of the country. This policy has various components in achieving it. The second, is to form, preserve and develop peaceful relations with arab countries, the Middle East and Africa and not

only the adjoining neighboring countries but also in the arab world as a whole. Of course, this will strengthen the security of the State of Israel and will also liberate the State of Israel from regional geographical isolation and also be able to facilitate trade and other exchanges with its neighbors, and for the sake of strengthening the political position of the Jewish Nation. The third certainly relates to the Isral State's national goal of specifically protecting Jews who are a minority everywhere, and preserving the relationship between them and Israel as the sole Jewish State, this is also as a step towards advancing the process (Abu-Nimer 2022)

4. Conclusion

In this case, the State of Israel has a primary interest, namely to make the State of Israel a character of the Jewish State and a State with a Jewish identity. That Jewish identity is an important aspect in the context of the national resilience of the State of Israel. In this case it is very clear that the State of Israel is a Jewish State, from the text of the declaration of the establishment of the State of Israel in the 11th alenia in the last sentence it says'The establishment of the Jewish State in the Land of Israel, i.e. the State of Israel'. As for some dimensional reviews. In the context of national resilience there are five dimensions that we can look at to understand the national interests of a State. In the context of the State of Israel it is the Jewish ethnicity that is of primary interest of the State. Viewed in the political dimension of the State of Israel is indeed the Jewish State, the ethnic nationalism that underlies it is based on Hans Kohn's theory that nations are determined by ethnicity that distinguishes nations from one another.

Understand the political review of Jewish ethnicity as a national interest of the State of Israel. Indeed, there are interrelated aspects, which we see in the political aspects of the survival of a Nation and strengthening national identity in a more real and dense context must have an institution. In this case when we talk about the context of international relations is the highest institutional manifested by State actors. So the Jews must have a separate State entity. A State is not integrated with the Nations of Europe, the Nations of the Middle East, and the Nations of Africa, because if we look at it in the context of the belief systems and cultural systems of the Jews themselves, it is not thoroughly integrated with the Nations in the three regions, so it is necessary to establish a separate political institution manifested by a State.

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