

Research Article

Reimaging Solidarity Feminist of Jesus in the Gospel of John 4:1-42 as Implications of Church Solidarity toward Women

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Abstract.

One major concern of the freedom movement is the issue of feminism. Feminism movements exist to attack all acts of injustice toward women. Therefore, feminism is an effort or movement for women who demand emancipation, equality, and justice between the rights of men and women. This study describes the concept of Jesus' feminist social solidarity in the Gospel of John 4:1–45 as a reflection of the church in applying feminist solidarity in various contexts. Therefore, the reflection of Jesus' feminist solidarity is the basis for the church to maintain a balance between men and women, especially in service. The study utilizes the sociology hermeneutics and feminist hermeneutics approaches, both of which were carried out in an analytical descriptive manner. Sociological hermeneutics was used in the text of John 4:1–42 to analyze the sociological character of each of the characters in the text.¹ Apart from that, feminist hermeneutics was applied to the text John 4:1–42 to reinterpret it in the light of the feminist movement to produce feminist solidarity centered on the feminist perspective of Jesus. The findings of the study show that: (1) Jesus' outreach has destroyed the separator and lifted the degree of strata of Samaritan women's society; (2) the kindness of Jesus is evidence of outreach to marginalized (women) groups; and (3) the feminist perspective of Jesus is empowering namely having become a Samaritan woman as a tool for Jesus to reach out.

Keywords: solidarity, feminism, Gospel, Jesus, movement

1. INTRODUCTION

The freedom movement has developed in terms of theology, especially in the era of the third world region. However, it is different in the classical world which is more of a theoretical movement. [1]. The orientation of the freedom movement is due to poverty, suffering, lack of food, the suppression of feminism, and injustice to human rights. The Freedom movement exists as an attempt to analyze and explain the reasons behind all forms of oppression and injustice. One of the concerns of the freedom movement is the issue of feminism. Feminism movements exist to attack all injustices against acts of injustice feminism. Therefore, issues feminism is an effort or movement about women who demand emancipation, equality, and justice between the rights of men

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Published: 15 August 2024

Publishing services provided by
Knowledge E

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Selection and Peer-review under the responsibility of the 6th SoRes Conference Committee.

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and women. [2]. The term feminism *women in* a sense that women and other uses are used about issues of gender equality or the women's rights movement. [3]. Presence Movement freedom for trying to restore concepts of feminism to the real one. Interpreter The Bible tries describe redefine equality and the defense of human rights. The issue of feminism in the context of a developing society's social structure, the existence of women is in a position of inferiority. [4]. The same is true in the context of society patriarchy always raises acts of dehumanization which position women as a second class, and a life orientation of inferiority. Françoise d'Eaubonne (1974) attempts to explain that this society (patriarchy) especially in the white West created a male-centered culture and imposed concepts of social hierarchy and duality. [5]. The concept of hierarchical society and social duality exists in contrast between men and women. The emphasis is on male superiority and weakening non-male, namely female inferiority. [5].

Social inequality, especially the issue of gender bias as emphasized by Jo Littler, is the issue of feminism, where women are not positioned (gender essentialism) with men. According to him, it is urgent to reflect on feminist solidarity again. Re-express solidarity with others, namely respecting differences without colonizing these differences. [6]. This research aims to explore the meaning of feminist solidarity in feminist theory and practice itself. What is the meaning of feminist solidarity, what form does it take, and how can it be reproduced? To answer that question, different understandings of solidarity in feminist theory are drawn or sketched to highlight or criticize its conceptual and political potential and to question why it continues to be a touchstone for many theorists and activists. Explores some of the manifestations of feminist solidarity with a special focus on women's strikes and women's marches in the United Kingdom and the United States. Then in the end, how can we facilitate the proliferation of feminist solidarity in the future? [6]. (1) *In line with Marta Rawłuszko* in her research with the title producing *feminist solidarities in Practice* to provide empirical insights on rebuilding feminist solidarity in the local context, especially in Poland. According to her, feminist solidarity will survive and grow if the feminist movement exists to challenge various forms of alliances such as alliances of money, expertise, and traditional systems of power.[7]. Other observers of the feminist movement like (2) *Renata Motta* in her research topics *Feminist Solidarities and Coalitional Identity The Popular Feminism of the Marcha das Margaridas* [8]. seeks to elaborate mass mobilization in Brazil led by women's organizations in rural unions or alliances of non-governmental social movements including partners transnational like world *march women*. This movement emphasizes the role of feminist solidarity and leadership in the concept of mass feminism. The political subject of this mass feminist

movement about the Latin American tradition of popular feminism was the emergence of the Latin American gender struggle against neoliberal reforms and dictatorships in the 1980s. [8] Popular feminism was also raised by a researcher namely (3) Janet M. Conway and Nathalie Lebon with a research topic namely popular *feminism(s) reconsidered popular, racialized, and decolonial subjectivities in contention*". This study aims to describe the problem of popular feminism as a form of gender awareness and contemporary agency about the emergence of the poor, working class, and racial in Latin America. The attention and orientation of this research is the politics of feminism, the construction of feminist intersectional praxis about gender, race, economic justice, and related to social justice relations. The focus of the research is marginalized women. The existence of this research is a form of collective struggle for material, cultural, and psychological survival against racist violence, land grabbing, environmental destruction, and a deprivation economy. [9].

In this study, researchers conducted an exploration of biblical texts specifically the Gospel of John 4:1-45. The purpose of this research is to bring out or re-illustrate the concept of Jesus' feminist solidarity in the text of the Gospel of John 4: 1- 45. The purpose and objectives of Jesus' feminist solidarity are implied in church life. To achieve this, the researcher will carry out a detailed analysis descriptive to understand and bring up the meaning of this narrative text. The researcher approaches the text from a feminist social and hermeneutic perspective by involving all elements, namely context, culture, history, and the literature built into the text to achieve its meaning. With all the existing approaches, the text will be analyzed to redefine the concepts of freedom feminism or solidarity from the perspective of Jesus.

2. METHOD

The method used in the study is the approach Sociological Hermeneutics and Feminist Hermeneutics. Both of these approaches will be carried out regularly as descriptive-analytic. hermeneutics sociological to the social context of the text of John 4:1-41 for analyzing the sociological character of each of the characters in the text. [1]. Besides that one feminist hermeneutics of the text John 4:1-41 to re-describes this text in light of the movement feminist [1]. for produce centered feminist solidarity Feminist in the perspective of Jesus. The second Approach namely sociological hermeneutics and hermeneutics feminists are dialogued in descriptive-analytical. Next, feminist exegetical studies in this context are likely to follow a broad pattern that starts with assuming,

identifying, and uncovering concepts of patriarchal bias especially in the text of John 4:1-45 where traditional interpretations are used which are still oriented to exclude women. This study researcher wants to try to reclaim the text for women by applying a feminist lens to find alternative interpretations that benefit women. These two stages are generally referred to as the hermeneutics of suspicion respectively. The basis for the former is the assumption, born of women's experiences of marginalization, invisibility, and oppression, that male authorship ascribed to Scripture necessarily reflects a limited understanding of women and their concerns, and therefore an inevitable bias against them. Therefore, feminist interpreters approach the text with caution.[10]. Consistent with the expansion of feminist methodology is the corresponding expansion of the exegetical lens from a moderately exclusive focus on women to a truly inclusive and balanced focus on women and men.[10].

3. RESULT AND DISCUSSION

3.1. Jesus and the Samaritan Woman

The Gospel of John chapter 4:1-45 presents an encounter and conversation between Jesus and a Samaritan woman. This Samaritan woman is part of a nation that is subject to inherited social prejudices because of their existence, and their origins. Moreover, this case placed her in a low status because of her existence as a woman. [11]. This encounter and conversation occurred when Jesus crossed the city of Samaria on his way to Galilee from Judea to be precise at Sychar (4:4), which is close to Jacob's well. Here Jesus stopped because He was very tired from the long journey. This shows the humanity of Jesus that He experienced fatigue, thirst, pain, and hunger. [13]. Jesus sat right at Jacob's Well at about noon. It was this afternoon a Samaritan woman came to draw water. According to Bryant, if calculated according to Jewish tradition, it is around noon when most people are resting from their activities or work due to high heat. [14]. During this afternoon the natural time for resting the sun is at its peak (approximately six o'clock) [15]. where the heat was high, then a Samaritan woman came (4:7). The existence of this woman is seen in two glasses namely first, background as a Samaritan (4:9). In Jewish Tradition that a Jew cannot associate with a Samaritan (hate). [16]. The prejudice at that time prohibited conversations between Jews and Samaritans. [12]. This happened because historically the Samaritans were not truly Israelites. After all, they were a mixed race (2 Kings 17:24-41).

Jesus' encounter with the Samaritan women at Jacob's well is culturally shameful. This is based on the historical context of the two cultures. Historically, Jews and Samaritans have been essentially estranged from or separated from each other. Their historical separation and hatred is related to the Samaritans who are descended from two groups namely; the Israelites who remained in the Northern Kingdom of Israel after the Assyrian captivity in 722 BC, and the two foreign invaders from Babylonia and Media who Assyrian conquerors brought to Samaria as residents. 2 Kings 17:23-31 confirms this historical fact, including that the new settlers brought their pagan gods with them. The impact of this reality was that religious syncretism occurred among them, in which almost all the inhabitants of Samaria worshiped their gods and at the same time worshiped the living and true God (2 Kings 17:32-33). In addition, divisions were further exacerbated where the remaining Israelis in the region intermarried with foreigners (mixed marriages), resulting in what Jews consider to be ritual and ethnic impurity. Over time, the belief system and worship of the Samaritans continued to experience changes through continuous changes in ritualistic and theological concepts and practices when compared to Judaism. [17].

For the Samaritans be despised as an apostate religion that has mixed the purity of worship of Israel with idolatry and the worship of pagan gods. [18]. For Samaritans They rejected the books of the Old Testament except the Pentateuch. They also opposed the construction of the Holy Place in Jerusalem (Nehemiah 19:1-2) and built a temple on Mount Gerizim (Deuteronomy 12). [19]. Under Jewish law, Jews avoid social contact with any Samaritan let alone a woman in public. [14]. This also applies that a Jewish man cannot talk to a woman anywhere in front of the public. This concept of enmity between Samaritans and Jews is then interpreted in the context that it will have an impact on ritual contamination. Therefore, all Samaritan daughters were menstruating that is to say that they were constantly in a state of uncleanness ceremonial. [20]. In that context, it came as a shock to this Samaritan woman that a Jew asked her for water. This woman recognized Jesus perhaps by his dress and speech.[14] It was unusual for (Samaria) women How perhaps a Jew asks for water and involves consumption equipment (the Samaritan context). Jews are very careful in using Samaritan utensils. [21]. The use of the utensil in question is the expression of a vessel for eating and drinking. Here Jesus breaks through a social taboo in the Jewish community. Impurity in the Jewish context has been destroyed by Jesus. In another context, Jesus healed the unclean concept of the leper (Matthew 8:3). Therefore, in this conversation with the Samaritan woman, Jesus sanctified the unclean in the Jewish context, even taboo things in the social context of

the Jewish community had changed. [20]. According to Fredrickson, Jesus' request of the Samaritan woman disarmed him. He does not characterize a wall of separation or defense between himself with this girl. Here the reader is brought to the nuance that there is an abyss separator deep between the Jews and the Samaritans and Jesus has bridged the abyss. Jesus has destroyed the gap and the dividing wall between a sinful woman and even all Samaritans. [23]. Jesus had cut off the suspicion as well enmity for centuries between the Jews and the Samaritans. Jesus built a new concept that orients the loving attention of a person to confess and serve as well as touch other people who are in trouble, lonely, and need someone else. [23]. Second, her background as a woman is unusual in the eyes of society (isolated). Draft Ostracized is seen in the context of its appearance when fetching water during the day. this time shows that he avoided interacting with others because of his profession (4:16-18). According to Carson, his presence was related to feelings of public shame which contributed to his isolation. [20]. This woman's self-exclusion is evident from her immoral act that she is a person who lives in immoral (immoral) 4: 18. The woman's arrival during the day to draw water shows that she has lived a marginalized or compartmentalized life or led a dishonorable life. Therefore, causing her not to be accompanied by a husband. [24].

This woman's alienation has taken her by surprise at Jesus' hospitality to her as a Jew. Now he is changed in his encounter with Jesus. Now he found his food. Her status has been elevated as a marginalized woman.

3.2. Theological Implication Solidarity Feminist Jesus

The Gospel of John 4:1-45 states that Jesus placed a socially marginalized woman in the right position. Eating and drinking with someone as Jesus is suggesting here i.e. interaction with the Samaritan woman identifies or is in solidarity with that person. [11]. Jesus raised the social status of the Samaritan woman. In the general context of almost all the rules in the Bible, raises the concept of men who play the main role in DNA domination in society. They are the main actors, while women are present as a complement to stories or stories that support men's stories. [25]. Jesus' encounter with the Samaritan woman had a divine purpose. Jesus' interaction with the Samaritan woman in Sychar shows the power of hospitality. [17]. The statement of the woman coming (ἄρχεται) drawing water (4:7b) indicates that she came to Jesus. It states that Jesus will provide water (πηγή) flowing into eternal life (4:14d). The context (πηγή) throughout the narration (dialogue) of Jesus and the Samaritan woman has a symbolic

and theological meaning that the presence of Jesus has a divine purpose that will give life. This divine intention must be seen in chapter 4:34 that Jesus was present to do God's will and was all of Jesus' activities. Because the important point is the divine purpose and plan, Jesus met the Woman of Samaria and brought a message to the woman. The woman's discipleship had made her an instrument in the hands of Jesus. He plays a role in leadership very well as person Woman [10]. Gospel of John 4:28, 39 that the Samaritan woman stated something testimony about Jesus. Many believers (Samaritans) heard the testimony Woman Samaritan. Now he is an instrument in the hands of Jesus. He has testified, wisely, gladly for the salvation he has received. The Samaritan woman did a good job of preaching. Although socially very lowly, he did not preach Christ in vain. [24]. Jesus in the encounter with the Samaritan woman brings the start of a journey of faith and extends to others [10]. Reading the text of John 4:1-45 always emphasizes the concept of the Samaritan woman's immorality. Now deep conversation Jesus this concept is different. In this conversation, Jesus' focus is not on this woman's sexually focused concept. Jesus also did not curse this woman. Jesus did not take any critical action about the whole existence of women. Jesus recognized the faith of this woman so this conversation was always directed to water and wells. [25]. Behind the water and well conversation Jesus wants to convey divine intent. The Samaritan woman has experienced a change. He has changed his self-concept. This woman has shattered position social status and self that has been shackled to him. The statements in verses 19-20 are proof that as a Samaritan woman, of course, she is very familiar with the concept of her people's worship. But now he has found a true worship concept. The reaching and restoring solidarity of Jesus is expressed to the Woman.

The unusual encounter between the Samaritan woman and Jesus highlights Jesus' determination to bring salvation and life transformation to everyone, including the marginalized. Jesus crossed ethnic and gender boundaries here in a culturally-laden manner demonstrating the leadership of the Gospel through the means of his hospitality and solidarity. Diane J. Chandler, "Hospitality in Gospel Leadership: Jesus and the Samaritan Woman, 4." [17]. Therefore, the narrative of John 4:4-42 in conversation with contemporary culture about building relational relationships and trans-ethnic fostered through hospitality communication. Jesus and the woman offer each other hospitality. The woman was asked to give him a drink at her request and Jesus offered her living water (John 4:10). Through their meeting, Jesus and the Samaritan woman, show how meeting each other without judgment can lead to transformation. This concept exemplifies that racial reconciliation is both possible and necessary for the Gospel to

be applicable to all races, ethnicities, and cultures, with Jesus as the example (Matthew 28:18-20). [17].

Jesus did not judge the woman, but Jesus expressed the divine purpose of giving living water (eternal life) to the Samaritan woman. The shift of this woman's attitude from not believing to believing in the words of Jesus. Natar, 119.

3.3. Solidarity Feminist of the Church towards Women

Feminist solidarity is important for gender equity, sexuality, and all forms of discrimination Woman. Feminist solidarity is something a way of life embedded in tradition and a cultural movement that rejects women's socio-economic inequality and power (male superiority) in the context of a patriarchal society.[26] This concept seeks to unite women, among other things, by refusing to accept the ongoing prevalence of sexism and misogyny. Feminist solidarity is necessary implicated against all forms of exploitation of women's labour, emotions, and bodies; physical and financial violence against women; entrenched inequality of employment opportunities and gender pay differentials.[26] Avoid all forms of discrimination hence the need for shared responsibility. Solidarity Feminist exists as a form of responsibility with it. Positioning women as images of God, there is no gender bias in the community context anywhere. Thus, feminist solidarity is a form of organizing, that imagines shared responsibility for the lives of others, works with care and intimacy, and towards the social transformations made possible through democracy.[26]

Various Discrimination against women occurs in various places. The sound (exclamation) of women's moaning occurred everywhere. That voice (cry) is for life, a cry for freedom. Fundiswa A. Kobo wrote an article womanist exposition of Pseudo-spirituality and the Cry of an Oppressed African Woman Which he thought assumes the concept of woman within the framework of women, which aims to reveal the relationship of racism, complaints we are, and sexism in freedom the spirituality of an African woman, and her whole being. Continued Fundiswa A. Kobo that this woman's call, coupled with prayer, faith, and thus spirituality cannot be separated from patriarchy and the oppression of women, which has been justified and perpetuated by the complex interplay of Christian teachings, culturally integrated practices, and uses Bible. [27]. This concept highlights all forms of justification for a patriarchal society.

Feminist Solidarity Jesus has shown in the Gospel of John 4:1-45. Jesus disapproved of the concept of restricting women. There is no separator between men and women.

Jesus is present changing the concepts of form discrimination against women. Jesus uplifted the Samaritan woman who was marginalized because of her status, circumstances, and work. Jesus has reached out woman Samaria who is in the divine plan and an instrument in the divine plan. The Church exists to reach out and restore all forms of practice discrimination against women. The church exists to declare gender justice. The church is here to oppose all social injustice, gender bias, and patriarchal concepts (superiority man). The church exists to build democratic communities, not build community squares, class, and racism. Church solidarity is shown to the marginalized, marginalized, and rejected because of situation (status). Church solidarity is shown in the form of empowering (empowerment) women just like Jesus did the empowerment of Woman of Samaria.

4. CONCLUSION

The Gospel of John 4:1-45 tells the story of the meeting of Jesus and the Samaritan woman at Jacob's well. The encounter was a pertinent unusual woman because Jesus was a Jew who met a non-Jewish woman (Samaritans). Historically the encounter of different cultures is not permitted. There is a deep cultural divide between the Jews and the Samaritans. The difference in the concept of worship makes the separation even sharper. But Jesus changed the concept of all that separation. Now Jesus bridge separator That. Jesus reaches out to the woman. An outreach concept is a form of Jesus' feminist solidarity. Jesus reached out to the marginalized and those who were denied status because of their circumstances (his work). Jesus spoke out against all forms of discrimination against women. Jesus' feminist solidarity action must have implications in the life of the church. The church must be present to voice opposition to all forms of discrimination Woman. The church must carry out its duties and functions. The church must reach marginalized people. This research literature still has a lot of deficiencies and limitations. Therefore the authors are aware of the limitations of this research, so the next researcher can be examined for further research.

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