

CROSSING THE BOUNDARIES OF IDENTITY: A CONTEXTUAL HERMENEUTICS OF JOHN 4:7-15 IN THE CONTEXT OF MIGRATION THEOLOGY IN INDONESIA

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Abstract

This paper focuses on a contextual hermeneutical analysis of John 4:7–15 in relation to the theology of migration in Indonesia. Migration as a social phenomenon is a complex reality caused by various factors, such as economics, natural disasters, and developments in transportation and information technology that enable large-scale human mobility. In the Indonesian context, this phenomenon has been going on for a long time and continues to have significant social, cultural, and theological impacts. Through a contextual hermeneutical approach, this study seeks to explore the theological meaning of the conversation between Jesus and the Samaritan woman as a model for understanding contemporary theology of migration. The text of John 4:7–15 is understood as an event that transcends social, cultural, and identity boundaries. Jesus' dialogue with the Samaritan woman demonstrates an effort to break down discriminatory barriers between different groups and affirms the universal nature of love and salvation offered by Christ. In the context of the theology of migration in Indonesia, this passage reflects the values of hospitality and inclusivity that form the basis for forming a community open to differences. Hospitality is understood not only as an attitude of welcoming the presence of strangers, but also as a reflection of God's love that erases the boundaries between "us" and "them." Meanwhile, inclusivity emphasizes the importance of social and spiritual integration that values diversity as part of unity in Christ. This study demonstrates that the church in Indonesia needs to emulate Jesus' attitude in building relationships across identities and fostering solidarity with migrants who often experience discrimination. Through contextual hermeneutics, the text of John 4:7-15 is read not only as a historical narrative but also as a theological call to present God's love amidst the realities of modern migration. This study confirms that a biblically based theology of migration can offer a new paradigm that encourages the church to become a space of hospitality and reconciliation for all people regardless of social, ethnic, or cultural background.

Keywords: *Theology, Migration, Identity, Christian Hospitality*

I. Introduction

Migration as a phenomenon is a reality that occurs in modern society today. Due to several factors such as the effort to find a better life (especially in the context of finding employment), natural disasters, and others, it has become the reason why many people have moved from their original residence. The many variations of these factors also explain why migration is a complex phenomenon, so that a contextual approach is essential to understanding it. Due to the current development of transportation and information technology, more and more people are becoming part of the migration phenomenon itself and becoming immigrants. Increasingly affordable transportation access and increasingly accessible information have made it easier for many people to move, where access to transportation to get to a new location and searching for the information needed to get to know it can both be significantly facilitated.¹

The migration phenomenon itself is nothing new. Since the 1970s, there has been a growing number of people moving from various regions in Indonesia to Jakarta. This migration is known to have been driven by the massive development in Jakarta from the 1960s to the 1990s, which makes many people try to find work and "try their luck"

¹Yulia R. Fitriana, et al., *Migration and Agrarian Unrest* (Yogyakarta: Pustaka Ilmu, 2021), 5.

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in the capital.²However, there is also another form of immigration caused by natural disasters. One example is the 2004 Aceh tsunami. This natural disaster claimed approximately 170,000 lives, with approximately 500,000 people displaced and forced to migrate elsewhere.³The impacts of this mass migration are undoubtedly still felt today. Therefore, this paper argues that while migration is not new, it remains relevant and impactful today. Therefore, the phenomenon of migration in Indonesia is the focus of the research conducted in this paper. In this study, the migration phenomenon in Indonesia is viewed from a theological perspective and exploration. The significant scale of human displacement, as seen in immigration, naturally increases interactions between people with diverse identities. Encounters between people with diverse backgrounds are certainly a challenge in themselves, namely the effort to maintain compassion and equality among fellow human beings despite differences in background. However, fundamentally, migration is a broad space for encounters between humans and their fellow human beings, which can also be viewed and studied theologically.⁴As a research limitation, this paper examines the phenomenon of migration in Indonesia as understood theologically based on the New Testament text of John 4:7-26. This is done through a contextual interpretation of the text, which is then directly confronted with the context of migration theology.

It should be noted that there have been previous studies that have explored the phenomenon of migration in Indonesia through theological exploration. Numerous previous studies have addressed the struggles faced by migrants in Indonesia. However, none of these studies have examined the phenomenon of migration in Indonesia using a biblical textual or biblical-contextual approach.⁵Therefore, this paper offers a novelty through its exploration of the theology of migration in the Indonesian context, based on the text of John 4:7-26. The research in this paper also aims to delve deeper into the theological meaning of the text of John 4:7-26, understood contextually. Namely, according to the context of the migration phenomenon occurring in Indonesia, which is then understood within a theology of migration. This is done by tracing and interpreting the text contextually without losing its original meaning, to obtain an offer of thoughts on the phenomenon of migration occurring in Indonesia. This paper also aims to be able to find the contextual implications of the text of John 4:7-26 for the contemporary church in Indonesia in responding to the phenomenon of migration that occurs. The text is also seen as a text that is still relevant in the current context.

Furthermore, regarding the text to be studied, there are some things that need to be explained beforehand regarding the text of John 4:7-26. Namely, the text of John 4:7-26 as a whole is in one large section within the pericope of John 4:1-42 in John chapter 4. The text begins with the background (John 4:1-3), further explanation of the setting (John 4:4-6), Jesus' conversation with the Samaritan woman (John 4:7-26), the disciples rejoining Jesus (John 4:27-38), and then the conversion of the Samaritans (John 4:39-42). All of this together tells the story of Jesus' ministry in Samaria.⁶This paper only uses John 4:7-26 as the research boundary because it contains the essence of Jesus' conversation with the Samaritan woman, which becomes the contextual discussion of this paper, connecting it to the theology of migration in Indonesia. Thus, we can obtain a contextual biblical basis from John 4:7-26 regarding the phenomenon of migration in Indonesia and a theological understanding of it. This paper also hypothesizes that John 4:7-26 is a relevant and appropriate text to discuss the context of migration in Indonesia in the realm of theological discussions, especially theology within a contextual hermeneutic approach.

II. Research Methods

The research method used in this paper is a qualitative approach with literature study and contextual hermeneutic analysis. This approach emphasizes an in-depth study of the biblical text, particularly John 4:7-26, by reading the text within its historical, social, and theological context. The first step is carried out through textual analysis to understand the narrative structure, historical context, and theological meaning of Jesus' interaction with the Samaritan woman. The second step is a contextual hermeneutic analysis, namely interpreting the theological

²Riwanto Tirtosudarmo, *Searching for Indonesia 1: Post-Suharto Political Demography* (Jakarta: National Research and Innovation Agency (BRIN), 2021), 81-82.

³Ibrohim Abdul Halima, and Muhammad Hanri. "The Impact of Social Participation on Population Migration Decisions in Disaster Areas." *Journal of Economic Policy* 16, no. 2 (2021): 8.

⁴Dietrich Werner, "Faith, Immigration, and Mission." *Great Commission Journal* 8, no. 2 (2012): 255.

⁵Research that has been conducted on the theology of migration in Indonesia, are as follows: Christian F. Wibisono, "Theology of Migration: Subject of Theological Encounter for Migrants in Indonesia" *Divinitas: Journal of Philosophy and Contextual Theology* 1, no. 1 (2023): 1-8. Yohanes Hans Monteiro, et al., "Memoria Passionis in the Eucharistic Celebration as a Basis for Developing a Theology of Migration." *DUNAMIS: Journal of Theology and Christian Education* 9 (2025): 857-876. William Wahyu Sembiring, "Moving and Staying: A Theological Understanding of the Migration of Victims of the Mount Sinabung Eruption Disaster." *Muria: Papua Journal of Contextual Theology* 4, no. 2 (2023): 116-124.

⁶Johannes Beutler, *A Commentary on the Gospel of John* (Grand Rapids, Michigan: Eerdmans Publishing, 2017), 109-110.

message of the text in light of the socio-cultural context of contemporary Indonesia, especially regarding issues of migration, inclusivity, and cross-identity encounters.

The data used are sourced from theological literature, biblical interpretations, academic journals, and relevant migration theology books. The researcher employed a descriptive-reflective analysis method, aiming to explore the theological meaning contained in the texts and interpret their implications for the practice of migration theology in Indonesia.

III. Discussion

Contextual Hermeneutics of John 4:7-15 and Its Relevance for Migration Theology

The text of John 4:7-9 opens with Jesus' request to a Samaritan woman to give him something to drink. This request can be directly linked to the long journey Jesus undertook with his disciples. The first verse of the text reveals that Jesus addressed his request to a Samaritan woman drawing water from a well in the area of Shechem. At that time, Jesus was not walking with his disciples, as they had gone out of town to buy food (John 4:8). In verse nine, the woman rebuffs Jesus' request by emphasizing her identity as a Samaritan and his Jewish background. In this verse, the author of the Gospel of John also clarifies that Samaritans at that time did not interact or associate with Jews, and vice versa. The phrase from this text, namely "οὐ γὰρ συνχρῶνται" (ou gar synchrontai) which literally means "having no association" shows that the Jews and Samaritans had no contact or communication with each other at all.⁷

Verse nine of this text is the main focus. Namely, the Samaritan woman emphasizes that there are significant differences between Jews and Samaritans. While these differences may not necessarily escalate into conflict or war, they nonetheless serve as a divide between people, even those with different identities and backgrounds. These differences also demonstrate clear discrimination between the two ethnic groups. In the smaller context between Jesus and the Samaritan woman, the discrimination that occurred between the two groups can be seen as a sample or representative.⁸ However, it can be seen that Jesus' request in this text is an attempt to transcend existing social boundaries. Jesus does not view the Samaritan woman as inferior, different, or someone who must be separated from Him. On the contrary, Jesus treats her as an equal, and even trusts her to give Him a drink when He is thirsty. The term δοῦν, meaning "give," also indicates that this is the first time Jesus has made this request.⁹

Implicitly, of course, the woman refused Jesus' request. However, it was she who set the boundaries between herself and Jesus, not Him, and Jesus himself had no objection whatsoever to receiving water from the Samaritan woman. From this text and in particular in its emphasis on verse nine it is immediately clear that Jesus did not agree with these imposed restrictions.¹⁰ Jesus' decision becomes even more significant when we learn more about the differences that arose between the Samaritans and the Jews. This is because the disassociation between Jews and Samaritans was closely linked to discrimination. Jews refused to share with Samaritans, and vice versa. The Jews even considered all Samaritans unclean and refused to share anything with them. Therefore, in the context of the time, Jesus' request to the Samaritan woman was not only strange but also contrary to prevailing social norms. The Samaritans, stigmatized as "unclean," were completely ineffective in the face of Jesus, who treated the Samaritan woman as an equal.¹¹

For contextual comparison, PN Rule's writing examines the dialogue in this text, which he also compares to the phenomenon of Apartheid that occurred in South Africa. Namely, from 1948-1994, the South African state as a whole carried out segregation between its white (Caucasian) and black (Negroid or African) populations. Black people were separated from white people in all aspects of life (education, health, employment, etc.) and treated as second-class citizens. This is also demonstrated by the discrimination that took place between Jews and Samaritans, where the Samaritan woman showed that her people and the Jews did not mix, associate, or interact with each other at all. According to Rule, the dialogue written between Jesus and the Samaritan woman has shown something very important in the context of diverse human identities in the midst of modern times. Namely, Jesus did not separate

⁷S. Larosa, "The Samaritan Woman Who Believed: An Exposition of John 4:1-42" Mawar Saron: Journal of Christian Education and the Church 3, no. 1 (2020), 79-81.

⁸Beutler, A Commentary on the Gospel of John, 116.

⁹Nugraha Vienshe & Corry F. Bella, "Serving like the Samaritan Woman: Rereading John 4:1-30 as a Construction of Women's Involvement in Ministry" Jurnal Teruna Bhakti 5, no. 1 (2022): 17.

¹⁰Vienshe & Bella, "Serving like the Samaritan Woman: Rereading John 4:1-30 as a Construction of Women's Involvement in Ministry," 18.

¹¹Jonathan Bourgel, "John 4:4-42: Defining A Modus Vivendi Between Jews and the Samaritans" Journal of Theological Studies 69, no. 1 (2018), 10.

himself from others around him. He faced, approached, and spoke to everyone who was near Him without imposing any artificial separation.¹²

In response to the Samaritan woman's response, Jesus made His request a second time. Jesus was willing to engage in dialogue with the woman and ask for her help, and this was certainly contrary to the social norms and customs prevailing at the time. Even just by speaking, Jesus was already contradicting the prevailing status quo. Jesus in this case transcended the Jewish-Samaritan divide, and this was proven by His actions and words. In verse 10, it is emphasized that Jesus holds eternal life and is even able to give it to humans. He describes His position as the water of life, which anyone who drinks it will never thirst. This is because the water is the water of life that is a gift from God. The interesting information here is that Jesus essentially offered the water of life to the Samaritan. This shows the universal nature of His salvation (given to all nations), and not only given specifically to the Jews.¹³

Furthermore, in verses 11 to 13, It appears that the Samaritan woman did not fully understand what Jesus was saying. This had happened before, even to a Rabbi like Nicodemus (John 3:4). The Samaritan woman seemed to respect Jesus by calling him Kurie, which means Lord. However, her response seemed to cast doubt on Jesus. The woman then asked whether Jesus' "greatness" surpassed Jacob's and was above him in authority (v. 12). Jesus answered this by saying that He is the water of life. Those who only drink ordinary water will thirst again, but those who drink the water of life will never thirst. This water of life is often described as a water that continues to flow without stopping, so that those who drink it never feel thirsty. Jesus did not say all this explicitly to the Samaritan woman, as seen in the account written by the author of the Gospel of John. However, the essence of this text in the present context is about the water of eternal life that will always renew itself. Unlike the water from the well given by Jacob, the water of life given by Jesus will always provide life and will never run out or cause thirst. The emphasis here is on Jesus as the source of eternal life.¹⁴

In verse 14, Jesus explicitly states the authority He possesses. He states that anyone who receives the water of life from Him, regardless of their background, will never thirst again. This statement carries two important implications. a very important aspect in this text. The first aspect is the universal emphasis in Jesus' statement about the water of life from Him. The term "whosoever," namely ὅς (hos), effectively indicates that anyone has the right to receive this water of life. The second aspect is the divine aspect conveyed by Jesus. Jesus in this case stated that He is the one who has the power and authority to provide this water of life. Whoever receives it will never thirst again. Herman N. Ridderbos in his book states that this statement fully demonstrates the dimension of salvation brought by Jesus. Just as the water of life will never give thirst, salvation will also be given only once without the need for repeated efforts through human actions. However, it is very unfortunate that the Samaritan woman did not grasp and understand what Jesus said (v. 15).¹⁵

As we know from verse 15, the Samaritan woman took Jesus' words literally. She directly asked Jesus to give her the living water. Jesus' answer is then conveyed in verses 16-18. The narrative in this text develops and changes quite drastically when Jesus asks the woman's husband to come to her. In verse 17, he answers that the woman has no husband. Jesus affirms this statement and says that it is correct that the woman does not have a husband. However, a rather surprising answer comes when Jesus says that the woman actually had five husbands and the one she is currently with is not her husband. Jesus' statement clearly demonstrates that He knew the woman's past, even though He had never explicitly known or even met her. Most interpreters believe that Jesus' response here was primarily intended to convict the woman of her sins. He did not intend to belittle her, as He was speaking to her alone. He was also willing to speak with her despite knowing the Samaritan woman's past.¹⁶

Then in verse 19, it is stated that the Samaritan woman thought or even expected that Jesus was a prophet because of the knowledge He possessed. This statement can certainly be said to be unique for a Samaritan who was basically a foreigner to the Jews. Unlike the Jews who centered their worship in Jerusalem which was an urban area, the Samaritans were in an area closer to the interior and their worship was carried out in the mountains (v. 20). It should be noted that the author of the Gospel of John here did not intend at all to call Jesus a prophet because that would contradict the content itself which shows Jesus' divinity (John 1:1, 20:28, cf. 3:4). From the statement given

¹²PN Rule, "Jesus Talks to the Samaritan Woman: A Dialogic Analysis" *Acta Theologica* 44, no. 2 (2024): 255-256.

¹³Andri Vincent Sinaga, "Spiral Shepherding: Interpreting Jesus' Encounter with the Samaritan Woman (John 4: 1-42) in the Postmodern Era." *Fidei: Journal of Systematic and Practical Theology* 7, no. 1 (2024): 124-125.

¹⁴Herman N. Ridderbos, *The Gospel of John: A Theological Interpretation* (Surabaya: Momentum Publishers, 2012), 167.

¹⁵Herman N. Ridderbos, *The Gospel of John: A Theological Interpretation*, 169.

¹⁶M. Sonang Aritionang, S., Fransina Wattimena, and Gernaida Krisna R. Pakpahan. "Women's Spirituality in Dialogue: A Theological Analysis of Jesus' Encounter with the Samaritan Woman in John 4: 1-42." *Matheo: Journal of Theology/Ministry* 11, no. 1 (2021): 59-60.

by the Samaritan woman, it is actually clear why the Jews isolated themselves from them. One of the factors was certainly due to the drastic difference in worship.¹⁷

Jesus then stops discussing the woman's personal life and instead gives His reaction to her response. In this case, Jesus conveys a more communal message, meaning that He is speaking to the woman's nation as a whole, not just to herself (v. 20). In this case, Jesus says that it is true that salvation has been held by the Israelites who have received salvation from God. However, a universal salvation will come where believers will no longer worship only in Jerusalem, but where they are and to the God they know (vv. 21-23). Basically, a new era will come where believers will worship God in spirit and truth as He has willed. The salvation that was originally only given to a certain and selected nation will now be given to the whole world, where all believers will come together to worship the God they know. The delivery of the eschatological message conveyed by Jesus in this verse not only brings hope, but also the values of salvation itself which have now been given universally. It could also be said that Jesus' words in this text are foreshadowing which will be a "prediction" of the sacrifices he will make later for human salvation (cf. John 3:16).¹⁸

In this text, the Samaritan woman asks about what she already knows and has heard about the Jewish teachings, namely the awaited Messiah. Previously, through the mention of the prophet to Jesus, the Samaritan woman seems familiar with the teachings of Judaism, even though, as previously explained, Samaritans and Jews had no interaction at all. This verse also does not explain what kind of Messiah or what expectations the woman had, except that she knew the Messiah as "Christ," which means "anointed one" (vv. 23-25). In comparison, there were other expectations that saw the Messiah as someone who would bring Israel from Roman occupation, and not the suffering Messiah that God had manifested through Jesus Christ. Without hesitation, Jesus then revealed to the Samaritan woman that He was the promised and awaited Christ and Messiah. Not everyone could accept this truth, of course. Even to the Jews, the truth conveyed by Jesus was often rejected by those who did not want to accept it. This can be clearly seen in John 8:37-47 when Jesus wanted to reveal the truth to them, but He was rejected by the people. However, Jesus revealed it to the Samaritan woman.¹⁹

The text conveyed here certainly contains an implicit message that, when explored further and then contextualized, is still relevant to the case of believers today. This text states that Jesus did not confine himself to his own identity. He also did not treat others differently simply because they had a different identity from him. Victor H. Matthews, in his writing, explains that the dialogue between Jesus and the Samaritan woman serves very well to reveal how identity should not be used as a limitation. Instead, the diversity of human identities should be used as a good opportunity to share that diversity itself. Even though Jesus also knew the Samaritan woman's past, He did not distance Himself from her. As Matthews writes, it is not impossible that Jesus could have received social stigma from this action, because he was speaking to a Samaritan. However, Jesus shows that identity and the past are irrelevant when a person is willing to believe and repent.²⁰

Theology of Migration

Based on the explanations previously written, this study observes that there are two dimensions of the text of John 4:7-26 that can be directly applied to the context of migration theology in Indonesia. The first dimension is hospitality, inspired by Jesus' actions toward the Samaritan woman. Namely, how divine hospitality can inspire the actions of believers today to be friendlier and more welcoming to others, including those who are migrants. The second dimension is inclusivity, namely the integration of people with different identities into a strong and unified community, yet fundamentally diverse. The goal is that good societal integration can be formed through different identities but in harmony and with the same goals. The explanation of both is as follows.

Hospitality and Inclusivity as the Foundation of Migration Theology from the Perspective of the Gospel of John Hospitality

Today, hospitality, or friendliness, and a friendly attitude are often forgotten. This is not solely due to the feuds and conflicts in Indonesia (especially those involving religion), but rather to the erosion of communal culture,

¹⁷Aritonang, Wattimena, and Pakpahan. "Women's Spirituality in Dialogue: A Theological Analysis of Jesus' Encounter with the Samaritan Woman in John 4: 1-42." 61-62.

¹⁸Nofida Fitria Lassa, "Portraits of Women in the Ancient World and in the Gospel of John." DUNAMIS: Journal of Theology and Christian Education 9, no. 2 (2025): 789-800.

¹⁹Beutler, A Commentary on the Gospel of John, 120-121.

²⁰Victor H. Matthews, "Conversation and identity: Jesus and the Samaritan woman." Biblical Theology Bulletin 40, no. 4 (2010): 220-221.

replaced by individualism. As a result, more and more people are focused solely on their own interests without considering the impact and harm on others. Hospitality has become increasingly rare with today's increasingly individualistic society, and this applies no less to believers.²¹ In the context of migration in Indonesia, discrimination and hostility are common. Migrants in Indonesia face discrimination and mistreatment for many reasons. They are often perceived as foreigners unfamiliar with the nuances of life and traditions in their host country. The differences among migrants, whether cultural, religious, or otherwise, exacerbate this discrimination. Migrants in Indonesia, who migrate from rural to urban areas, often face unwelcome labeling. They are labeled as "kampung" (village-dwelling) and are considered difficult to assimilate into urban life. They are perceived as "country bumpkins" and treated negatively.²² Such an attitude must of course be replaced with an attitude of hospitality. Directly inspired by the actions of Jesus narrated in John 4:7-26, migrant theology in the Indonesian context can receive valuable examples of hospitality. Top of Form That is, a state in which an open and loving attitude toward others, especially those from different backgrounds and cultures, becomes the foundation for building an inclusive and understanding society. This hospitality is not merely about providing shelter or food, but also reflects the presence of God who loves and accepts all people unconditionally, as exemplified by Jesus through His encounter with the Samaritan woman at the water source. Thus, migrant theology in Indonesia can inspire communities to cultivate attitudes of empathy, solidarity, and harmonious cooperation, building bridges of understanding amidst the diversity and challenges faced by migrants. Such understanding is crucial in the complexity of migrant theology in Indonesia. A concrete example can be seen in people who migrate due to the impact of natural disasters. It is crucial for all believers to show hospitality to them.²³

Inclusivity

In addition to hospitality, inclusivity also needs to be applied in the context of migrant theology in Indonesia, inspired by John 4:7-26. In His actions, Jesus provided a direct example of how to treat others from different cultural and religious backgrounds. He dialogued with the Samaritan woman without demeaning her in front of others, and His words also demonstrated His unconditional love. This example teaches that openness and acceptance of differences are key to building a harmonious and loving society. Through Jesus' actions, believers and the church today are taught that there are no boundaries in showing love and care to all people, regardless of their background. Therefore, migrant theology must be able to integrate this spirit of inclusivity into everyday life. Church inclusivity is important not merely so that everyone can be accepted into the church. Rather, it is so that everyone, including migrants, can be introduced to Jesus Christ. This introduction to Christ is, of course, essential to be done with a foundation of love, and not by coercion.²⁴

Based on John 4:7-26, the church can be inclusive of migrants in Indonesian migrant theology by emulating Jesus' attitude, regardless of cultural and religious background, and demonstrating real love and acceptance for all. In the story, Jesus does not discriminate based on social status, origin, or religious background, but rather offers living water that refreshes the soul and opens the heart to all who come to Him. The church today can follow this example by opening itself up, treating migrants with respect and love, and creating a safe and welcoming environment for them to worship, learn, and grow. Through these inclusive actions and attitudes, the church is able to demonstrate the love of Christ that unites people from various backgrounds into one harmonious and understanding community of faith. In this way, the church is not only a place of worship, but also a witness to God's love and justice in the context of Indonesia's increasingly dynamic and diverse society.²⁵

Jesus' encounter with the Samaritan woman in John 4:7-26 provides a relevant theological basis for understanding the phenomenon of migration in Indonesia contextually. Through a contextual hermeneutic approach, this study confirms that Jesus' actions that transcend social, cultural, and religious boundaries present two main dimensions of migration theology: hospitality (divine friendliness) and inclusivity (acceptance of diversity). These two dimensions serve as guidelines for the church and believers today to emulate Christ's love in developing an open, empathetic, and accepting attitude toward migrants who often experience discrimination and alienation. Thus, the

²¹Mariana Febriana, "Hospitality: A Forgotten Virtue Amidst the Rise of Hostility in the Name of Religion" *Sola Gratia: Journal of Biblical Theology and Practice* 6, no. 1 (2018): 64-65.

²²Wibisono, "Theology of Migration: The Subject of Theological Encounter for Migrants in Indonesia" 6.

²³Sembiring, "Moving and Staying: A Theological Understanding of the Migration of Victims of the Mount Sinabung Eruption Disaster." 121-123.

²⁴Marianus Ronaldo Tiba, et al., "Traces of Humanity in the Church's Dialogue with Migrants and Refugees in the Diocese of Maumere." *Journal of Evangelical Theology and Religious Education* 3, no. 2 (2025): 67-68.

²⁵Benedictus Denar, and Jean Loustar Jewadut. "The Church's response to the issue of the feminization of migration from a public theology perspective." *Journal of Alternative Intercultural Scientific Discourse* 12, no. 1 (2023): 16-17.

research hypothesis is proven that John 4:7–26 provides a strong theological foundation for the development of migration theology in Indonesia, which encourages the church to become a community that practices love, justice, and brotherhood without identity boundaries.

IV. Conclusion

A contextual hermeneutic approach opens up space for reading the biblical text not merely as a historical narrative, but as a living theological discourse relevant to today's challenges. Jesus, in his dialogue with the Samaritan woman, transcends the various boundaries that have traditionally separated groups: ethnic, social, gender, and even religious. This encounter symbolizes resistance to the exclusivism and discrimination that often occur in human life. By asking for water from a Samaritan woman, Jesus demonstrates the courage to reject an oppressive social system and demonstrates God's love that transcends identity barriers. Through this action, Jesus presents a theology that emphasizes equality and acceptance across boundaries.

In the context of migration in Indonesia, John 4:7-15 provides a theological foundation for the church to become a loving and welcoming space for encounter with everyone. Migration, whether due to economic factors, natural disasters, or social change, creates new dynamics in society: clashes of identities, cultural clashes, and potential conflict. However, just as Jesus initiated dialogue with the foreign woman, the church is called to build bridges, not walls, between “natives” and “immigrants.” Jesus' actions serve as a model for cross-identity ministry rooted in God's universal love.

The concepts of Christian hospitality (holy hospitality) and inclusivity are at the heart of reflection on the theology of migration. Hospitality here goes beyond simply welcoming the stranger, but also recognizing their dignity as equal creations of God. The Church is called to imitate Jesus by making itself a home for the excluded—whether migrants, minorities, or those marginalized by the social system. Inclusivity, on the other hand, affirms that God's salvation and love are universal. Christ offers “living water” not only to Jews but to all nations, a symbol of the Gospel's openness to all humanity.

Thus, the contextual hermeneutics of John 4:7-15 provides a new paradigm for migration theology in Indonesia. The church is not merely present as a spiritual institution; it must also be an agent of social transformation that actively builds solidarity between identities. This interpretation of the text emphasizes that true faith does not stop at religious confession but is manifested in social relations that restore human dignity.

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