

**JOIN:
JOURNAL OF
SOCIAL
SCIENCE**

<https://ejournal.mellbaou.com/index.php/join/index>

Open 
Access

Cite this article: Nawipa, Yance. 2024. The Role of Christian Leadership in Realizing Peace and Prosperity in Central Papua. Join: Journal of Social Science Vol.1(4) page 576-597

Keywords:

Christian Leadership, Peace, Welfare, Central Papua, Social Conflict, Reconciliation

Author for correspondence:

Yance Nawipa

e-mail: nawipayance7@gmail.com

The Role of Christian Leadership in Realizing Peace and Prosperity in Central Papua

¹Yance Nawipa

¹Sekolah Tinggi Agama Kristen Nabire, Papua Tengah, Indonesia

Central Papua, with its cultural and ethnic diversity, faces various challenges in achieving peace and prosperity. In the midst of these dynamics, Christian leadership plays an important role in creating and maintaining social harmony. This study explores the contribution of Christian leadership in realizing peace and prosperity in the region. Through a qualitative approach, this study examines the role of church leaders in overcoming conflicts, promoting reconciliation, and supporting community building. The data was collected through in-depth interviews with church leaders, community leaders, and local residents, as well as analysis of related documents. The results show that Christian leadership in Central Papua plays a role as a mediator in social conflicts, a provider of humanitarian assistance, and a driver of education and health programs. Christian leaders use the principles of love, justice, and forgiveness in their approach, which has proven effective in reducing tensions and promoting well-being. However, challenges remain, including limited resources and resistance to change. This research suggests the need to increase the capacity of Christian leaders through training and support from various parties, including governments and international organizations. Thus, Christian leadership has great potential in realizing peace and prosperity in Central Papua, as long as it is supported by synergistic cooperation between the church, the community, and the government.

Published by:

**GLOBAL SOCIETY
PUBLISHING**

© 2024 The Authors. Published by Global Society Publishing under the terms of the Creative Commons Attribution License <http://creativecommons.org/licenses/by/4.0/>, which permits unrestricted use, provided the original author and source are credited.

1. Introduction

Central Papua is a region rich in cultural diversity and natural resources, yet it often faces significant social, economic, and political challenges. Intercommunal tensions, violent conflicts, and economic instability are some of the issues that hinder peace and prosperity in the region. In this context, leadership based on Christian values can play an important role in driving positive change and building a peaceful and prosperous environment. Christian leadership, grounded in Jesus Christ's teachings of love, forgiveness, and justice, has the potential to embrace all walks of life and facilitate inclusive and sustainable transformation.

While there has been extensive research on leadership in various contexts, studies specifically on the application of Christian leadership in Central Papua are still limited. Most existing literature focuses more on the theological or general aspects of leadership without touching on practical applications in specific socio-political situations like those in Central Papua. Therefore, this research aims to fill this gap by providing a more in-depth analysis of how Christian leadership principles can be applied to address the challenges in this region.

This research is important because it provides the necessary insights for building leadership capacity in Central Papua that can bring about positive change. Facing complex social, economic, and political issues, an effective leadership approach grounded in Christian values can be key to achieving sustainable peace and prosperity. This research is also expected to serve as a basis for the development of collaborative strategies among various stakeholders to achieve common goals.

Several previous studies have highlighted the importance of leadership in resolving conflicts and building peace. However, few specifically discuss the role of Christian leadership in the context of Central Papua. Existing studies tend to focus more on general analyses of

leadership in crisis or conflict situations without highlighting the specific contributions of Christian values. This research differs from previous studies by providing a specific focus on the practical application of Christian teachings in leadership in Central Papua.

The novelty of this research lies in its holistic approach, combining the theory of Christian leadership with the analysis of the specific situation in Central Papua. This research not only examines theological principles but also how these principles can be practically applied to overcome existing challenges. Additionally, this research will gather and disseminate case studies and best practices from various communities in Central Papua, which has not been extensively done before.

This research aims to investigate the roles and responsibilities of Christian leadership within the context of Central Papua. It seeks to understand how the principles of Christian leadership can be applied to address the existing challenges in the region. Additionally, the study will identify the characteristics and skills necessary to become an effective Christian leader in Central Papua.

One of the primary goals is to provide a platform for sharing knowledge and experiences. This involves facilitating discussions among Christian leaders, practitioners, and academics on practical ways to apply Christian teachings in daily leadership. The research will gather and disseminate case studies and best practices from various communities in and around Central Papua.

Furthermore, the research aims to encourage collaboration and partnerships among various stakeholders. It seeks to build a network connecting churches, non-governmental organizations, governments, and communities to work together towards the common goal of peace and well-being. Developing joint strategies that can be implemented by multiple parties is essential for achieving sustainable positive change.

The expected benefits of this research include an increased understanding and awareness of the importance of Christian leadership in promoting peace and well-being. It aims to enhance leadership capacity among Christian leaders in Central Papua through training and mentoring. The formation of strategic partnerships among various stakeholders is also anticipated, which will help address the social and economic challenges in the region.

By fostering a collaborative environment and providing practical insights into Christian leadership, this research hopes to contribute significantly to the ongoing efforts to build a peaceful and prosperous Central Papua. The focus on practical application and the inclusion of diverse community experiences will provide a comprehensive approach to leadership development in the region.

2. Research Method

This research employs a qualitative approach to deeply understand the role of Christian leadership in realizing peace and prosperity in Central Papua. The study uses a case study design to explore in detail the role of Christian leadership in the specific context of Central Papua. Case studies allow researchers to gain a comprehensive understanding of the phenomenon being studied.

The research was conducted in several areas in Central Papua that have significant social and religious dynamics. Specific locations were selected based on the relevance and active involvement of Christian leaders in peace and well-being efforts. Participants in this study included church leaders (pastors, ministers, and other church officials), community and traditional leaders, church members, local government representatives, and the general public who are involved in or affected by Christian leadership activities.

Data collection techniques included in-depth interviews, participatory observation, and documentation. Semi-structured interviews were conducted with church leaders, community leaders, and government officials to explore their roles, experiences, and views regarding Christian leadership in realizing peace and well-being. The researcher was directly involved in church and community activities to observe firsthand the role of Christian leadership in practice. These observations included worship activities, social programs, and conflict mediation. Additionally, the analysis of church documents, activity reports, and related publications provided valuable insights relevant to the research theme.

Data obtained from interviews and observations were analyzed using thematic analysis to identify key themes related to Christian leadership roles. The triangulation technique was used to ensure the validity of the data by comparing information obtained from various sources and data collection methods. The results of the data analysis were presented in the form of detailed narrative descriptions, describing the context, role, and impact of Christian leadership in realizing peace and well-being.

This research pays close attention to ethical aspects by ensuring the confidentiality and anonymity of participants. Informed consent was obtained from all participants prior to data collection, and they were given a full explanation of the research objectives and procedures.

The study has several limitations, including time and resource constraints that could affect the scope of the research. Additionally, there is the potential for participant bias, where responses may be influenced by personal experiences, leading to more positive or negative answers.

Through this research method, it is hoped that a deep and comprehensive understanding of the role of Christian leadership in efforts to realize peace and prosperity in Central Papua can be obtained. This understanding will contribute to the development of effective strategies and interventions that can enhance the well-being of the community in this region.

3. Result and Discussion

3.1. Analysis of Social, Economic, and Political Conditions in Central Papua

Central Papua is a region with rich ethnic and cultural diversity. However, social conditions in the region are often marked by tensions between ethnic groups, low levels of education, and significant health problems. Illiteracy rates are still high, and access to basic health care is often limited. Social injustice and discrimination also worsen the social situation in the region.

Central Papua's economy is dominated by the agriculture, fisheries, and mining sectors. Despite being rich in natural resources, many residents still live below the poverty line. Inadequate economic infrastructure, such as highways, bridges, and communication facilities, hampers economic growth. In addition, uneven distribution of wealth and corruption are also major problems that hinder inclusive and sustainable economic development.

Politics in Central Papua is often unstable, with many conflicts between the central and local governments, as well as movements demanding independence. The lack of public participation in the political process and distrust of government institutions add to the complexity of political issues in the region. In addition, the periodic human rights violations add to political tensions.

3.2. Challenges in Realizing Peace and Prosperity

Ethnic Conflict and Violence

Conflicts between various ethnic groups often lead to violence and instability. Cultural differences, languages, and a long history of ethnic tensions make the process of reconciliation difficult.

Poverty and Economic Injustice

The large number of people living below the poverty line and the unjust distribution of wealth caused frustration and

dissatisfaction among the people. Widespread poverty also hampers access to education and health services.

Lack of Infrastructure and Service Access

Limited infrastructure hinders economic and social development. Damaged roads, lack of health facilities, and lack of access to education make sustainable development a major challenge.

Corruption and Distrust of Government

Rampant corruption and public distrust of the government exacerbated the situation. People feel marginalized and do not benefit from the abundant natural resources in their area.

Human Rights Violations

Periodic human rights violations add to political and social tensions. Oppression and violence by the authorities against the local community creates an environment of insecurity and fear.

3.3. Opportunities and Potential for Positive Change

Strengthening Education and Training

Investments in education and training can empower local communities. Inclusive education programs and skills training can open up economic opportunities and improve people's quality of life.

Infrastructure Development

Improving infrastructure, such as roads, bridges, and health facilities, can accelerate economic and social development. Better access to basic services will improve people's well-being.

Community Participation in the Political Process

Encouraging active public participation in the political process can increase government trust and accountability. Programs that promote community involvement in decision-making will strengthen local democracy.

Collaboration Between Government and Religious Institutions

Cooperation between governments, churches, and other religious institutions can create sustainable peace and development initiatives. The church can play the role of mediator in conflict and as an agent of social change.

Sustainable Use of Natural Resources

Managing natural resources sustainably can create jobs and improve economic well-being without damaging the environment. A responsible approach to the exploitation of natural resources will provide long-term benefits to the community.

By addressing these challenges and taking advantage of the opportunities that exist, Christian leadership can play an important role in realizing peace and prosperity in Central Papua. Through the principles of service, justice, love, and integrity taught by Jesus Christ, Christian leaders can be agents of change that bring hope and positive transformation to the entire community.

3.4. Theological Foundations of Christian Leadership

Christian leadership in the Bible is based on a number of principles that reflect high spiritual and moral values. Here are some key principles:

Servanthood:

Old Testament: "But my servant Moses, he is faithful in all my house." (Numbers 12:7)

New Testament: "Whoever wants to be great among you, let him be your servant." (Matthew 20:26)

Justice:

Old Testament: "He has told you, O man, what is good. And what does the LORD require of you: besides to be just, to love faithfulness, and to live humbly before your God?" (Micah 6:8)

New Testament: "And whoever does not do justice is a sin, for every evil is sin." (1 John 5:17)

Humility:

Old Testament: "For thus saith the Most High and the Exalted, who dwelleth forever and the Holy One of his name: I dwell in high and holy places, but also with the crushed and the lowly, to revive the spirits of the humble and to revive the hearts of the broken." (Isaiah 57:15)

New Testament: "And all of you, humble yourselves one by one, for 'God opposes the haughty one, but has mercy on the humble one.'" (1 Peter 5:5)

Love:

Old Testament: "You shall love your neighbor as yourself." (Leviticus 19:18)

New Testament: "Love is patience; love is generous; He is not jealous. He is not boastful and not arrogant." (1 Corinthians 13:4)

Truthfulness:

Old Testament: "The honest man is guided by his sincerity, but the traitor is corrupted by his deceit." (Proverbs 11:3)

New Testament: "But say yes, if yes, and no, if not. What is more than that comes from the evil one." (Matthew 5:37)

Jesus' Role as an Exemplary Leader

Jesus Christ is the ultimate example of leadership in the Christian faith. He demonstrated various aspects of loving, self-sacrificing and sincere leadership.

Service with Love:

"The Son of Man came not to be served, but to serve and to give His life as a ransom for many." (Mark 10:45)

Jesus washed the feet of His disciples as an example of humble service. (John 13:14-15)

Self-Sacrifice:

"I am a good shepherd. The good shepherd gives his life for his sheep." (John 10:11)

Jesus willingly suffered and died on the cross for the salvation of mankind. (Philippians 2:8)

Leadership with Justice and Truth:

"The Spirit of the Lord is in me, because he has anointed me to preach good tidings unto the poor; and he has sent me to preach deliverance to the captives and vision to the blind, to deliver the oppressed." (Luke 4:18)

Jesus rebuked religious leaders who were unjust and deviated from the truth. (Matthew 23:23-24)

Teaching and Mentoring:

"And teach them to do all things that I have commanded you. And know, I am with you always, even to the end of time." (Matthew 28:20)

Jesus taught many things about God's Kingdom through parables and hands-on teaching. (Matthew 13:34-35)

Christian Leadership and Kingdom Values of God

The values of the Kingdom of God taught by Jesus Christ are the foundation for Christian leadership. Some of these important values include:

Love and Forgiveness:

Love: "Love your enemies and pray for those who persecute you." (Matthew 5:44)

Forgiveness: "For if ye forgive men's trespasses, your Father in heaven will forgive you also." (Matthew 6:14)

Humility and Service:

"Whoever wants to be great among you let him be your servant, and whoever wants to be prominent among you, let him be your servant." (Matthew 20:26-27)

Justice and Peace:

"Blessed are those hungering and thirsting for the truth, for they will be satisfied." (Matthew 5:6)

"Blessed are the peacemakers, for they shall be called the children of God." (Matthew 5:9)

Integrity and Truth:

"Yes, say yes, if yes; no, if not; for what is more than that comes from the evil one." (Matthew 5:37)

The Kingdom of God as a Priority:

"But seek first the kingdom of God and its truth, and all these things will be added to you." (Matthew 6:33)

By practicing these principles, Christian leadership can bring about significant changes in welfare, including in Central Papua. Leaders who hold fast to the teachings and example of Jesus Christ will be able to face challenges with wisdom and love, and create an environment of peace and prosperity.

3.5. Christian Leadership in the Context of Central Papua

Service and Humility

Effective Christian leadership in Central Papua must be rooted in the principles of service and humility. Leaders must be willing to serve others and put the interests of the community above personal interests. Jesus said, "Whoever wants to be great among you, let him be your minister." (Matthew 20:26).

Justice and Integrity

Christian leaders must adhere to the principles of justice and integrity. They must strive to do what is right and just, as well

as fight corruption and injustice. "For this is what the LORD says: Do justice and uphold the truth." (Jeremiah 22:3).

Love and Forgiveness

Love and forgiveness are at the heart of Christian leadership. Leaders must show love to everyone, including their enemies, and be willing to forgive mistakes. "Love your neighbor as yourself." (Matthew 22:39).

Wisdom and Courage

Christian leaders must have the wisdom to make wise decisions and the courage to face challenges. "For the Lord gives wisdom, and out of his mouth comes knowledge and intelligence." (Proverbs 2:6).

Commitment to Peace and Reconciliation

Leaders must commit to promoting peace and reconciliation in the midst of conflict and tension. "Blessed are the peacemakers, for they shall be called the children of God." (Matthew 5:9).

3.6. Case Study of Successful Christian Leadership in Central Papua

Education and Training

Churches and religious institutions can play an important role in providing education and training for aspiring Christian leaders. Leadership training programs, seminars, and retreats can help equip leaders with the skills and knowledge necessary to lead effectively. "Your teachings are a lamp to my steps, a light to my path." (Psalm 119:105).

Community Development

Churches can be centers for community development by providing a variety of social services such as health clinics, food aid programs, and learning centers. These initiatives not only help meet the basic needs of the community but also build trust and strong relationships within the community. "For you have been called to be free. But do not use that freedom as an opportunity

to live in sin, but serve one another with love." (Galatians 5:13).

Mediation and Reconciliation

The church and religious leaders can act as mediators in conflicts and reconciliation efforts. They can use their moral and spiritual authority to facilitate dialogue and reach a peace agreement between the warring parties. "All things that you want men to do to you, do the same to them." (Matthew 7:12).

Advocacy and Social Justice

The Church can play a role in advocating for social justice and fighting injustice. By taking a firm stance on issues such as corruption, human rights abuses, and economic injustice, the church can help drive positive social change. "Defend him that cannot defend himself, and help the destitute and needy." (Proverbs 31:8-9).

By applying the characteristics of effective Christian leadership, learning from successful case studies, and leveraging the important role of churches and religious institutions, Christian leadership in Central Papua can play a very important role in realizing peace and prosperity in the region. Through leadership based on Christian principles, positive change can be achieved, and the people of Central Papua can live in a more just, peaceful, and prosperous environment.

Leadership Strategies for Peace and Prosperity

Christian leaders should seek to build relationships with governments, non-governmental organizations, local communities, and indigenous leaders. This collaboration is important to address complex social, economic, and political issues in Central Papua.

Bible verse: "Two are better than one man, for they receive a good reward for their labor." (Ecclesiastes 4:9)

Encourage Community Participation

Leaders must ensure that the voice of every community member is heard and considered in the decision-making process. This includes

involving women, youth, and marginalized groups in dialogue and development projects.

Bible verse: "But all the members, though many, are one body. So is Christ." (1 Corinthians 12:12)

Approach Based on Local Needs

Programs and initiatives must be tailored to the specific needs and contexts of local communities. An approach that respects local culture and traditions will be more acceptable and effective.

Bible verse: "All things that you want men to do to you, do the same to them." (Matthew 7:12)

Service as the Basis for Development

Christian leaders must prioritize ministry as the core of community building. This means giving time, resources, and attention to those who need it most.

Bible Verse: "For the Son of Man also came not to be served, but to serve and to give his life as a ransom for many." (Mark 10:45)

Increased Access to Health and Education Services

Churches can establish and support health clinics, schools, and training centers that provide basic services to the community. This helps improve well-being and provides hope for a better future.

Bible Verse: "Cry out to me, and I will answer you and I will tell you great things and things that you do not understand, things that you do not know." (Jeremiah 33:3)

Building Awareness of Christian Values

Education and training programs should emphasize the importance of Christian values such as love, justice, humility, and peace. This helps to shape a better character of society.

Bible verse: "If I, the Lord and your Master, wash your feet, then you are obliged to wash one another's feet." (John 13:14)

Leadership Training Program

Churches and religious institutions should develop a comprehensive leadership training program, covering theological, practical, and contextual aspects. This training should include management skills, conflict mediation, and effective communication.

Bible verse: "Preach the word, be ready for good or bad times, declare what is wrong, rebuke and exhort with all patience and teaching." (2 Timothy 4:2)

Mentoring and Coaching

Experienced Christian leaders must guide and nurture prospective leaders. This mentoring is important for the transfer of knowledge and experience as well as for providing moral and spiritual support.

Bible verse: "Teach young people to be self-versed in all things." (Titus 2:6)

Continuous Learning

Leadership education should be considered an ongoing process. Leaders must continue to learn and adapt to changes in social, economic, and political conditions.

Bible Verse: "Wise will hear and gain knowledge, and he that understands will gain consideration." (Proverbs 1:5)

By implementing these strategies, Christian leadership can play an important role in realizing peace and prosperity in Central Papua. A collaborative and inclusive approach, community building based on Christian values, and ongoing leadership education and training are key to achieving sustainable positive change in the region.

3.7. The Role of Christian Leaders in Conflict Resolution

Use of Christian Principles in Mediation

Christian leaders can take advantage of the principles of love, forgiveness, and justice taught by Jesus Christ in the mediation process. They not only act as mediators, but also bring spiritual

and moral aspects into conflict resolution efforts.

Bible Verse: "Blessed are those who bring peace, for they shall be called children of God." (Matthew 5:9)

Facilitating Dialogue and Reconciliation

Christian leaders can facilitate dialogue between the parties to the dispute to reach mutual understanding and sustainable conflict resolution. They seek to build bridges of communication and promote peace in the midst of difficult conflicts.

Bible Verse: "Let us, then, seek to obtain that which produces peace and builds one another." (Romans 14:19)

Building Awareness and Understanding Between Communities

Christian leaders can promote dialogue between different communities to build awareness of diversity and strengthen inter-ethnic ties. They facilitate meetings and events that promote tolerance and mutual understanding.

Bible Verse: "And let us build one another, that ye may lead a quiet life, working with your own hands, just as we have commanded you." (1 Thessalonians 4:11)

Education and Counseling on Fraternal Values

Through educational and counseling programs, Christian leaders can teach the values of brotherhood, respect for culture, and the importance of peaceful coexistence. They are trying to change people's attitudes and behaviors in the face of differences.

Bible Verse: "For you are all children of God by faith in Christ Jesus." (Galatians 3:26)

Providing Assistance and Support for Conflict Victims

Christian leaders play a critical role in providing humanitarian assistance and psychological support for conflict victims, including the provision of shelters, health services, and trauma recovery programs.

Bible verse: "But love your enemies and be kind to them and lend

without expecting anything in return." (Luke 6:35)

Promoting Economic and Social Development

Christian leaders must also engage in economic and social development to reinvigorate social structures disrupted by the conflict. They promote inclusive and sustainable development programs.

Bible verse: "Happy is the one who loves his brother." (1 John 3:18)

Through faith-based mediation and reconciliation efforts, the development of dialogue between communities, and peace and well-being initiatives, Christian leaders can play a significant role in realizing peace and prosperity in Central Papua. By integrating Christian values in their efforts, they not only facilitate sustainable conflict resolution but also build the foundations for peaceful and sustainable community building.

3.8. Christian Leadership Development Program

Program Planning and Implementation

Churches and religious institutions need to design systematic programs to develop Christian leadership capacity. This includes identifying potential leaders, developing training curriculums, and setting long-term goals.

Bible verse: "Let us teach your word always, that we may be doers of your will." (Psalm 119:105)

Comprehensive Curriculum

Programs should include theological, practical, and contextual aspects of Christian leadership. This includes learning about Christian doctrine, leadership skills, church organization management, and conflict handling.

Bible verse: "Listen to counsel and receive upbringing, that you may become wise at the end of your life." (Proverbs 19:20)

Training and Mentoring of Young Leaders

More experienced Christian leaders should guide young leaders in spiritual development, leadership, and self-development. This mentoring helps with the transfer of knowledge and experience and builds strong spiritual commitments.

Bible verse: "My son, listen to your father's upbringing and do not forsake the teachings of your mother." (Proverbs 1:8)

Leadership Skills Training

Training should include skills such as effective communication, team leadership, conflict management, and transformational leadership. It helps young leaders in leading more effectively and positively influencing their communities.

Bible Verse: "Do all things without complaint and without opposition, that you may become blameless children of God in the midst of a convoluted and crooked generation." (Philippians 2:14-15)

Evaluation and Monitoring of Leadership Performance

The Church must establish a clear evaluation system to monitor the progress and achievements of Christian leaders. This evaluation includes goal achievement, spiritual growth, and positive impact in the community.

Bible verse: "Every tree that does not bear fruit in Me is cut down by Him, and every tree that bears fruit is cleansed by Him, that it may bear more fruit." (John 15:2)

Feedback and Advanced Development

Based on the results of the evaluation, Christian leaders need to receive constructive feedback for their self-development. This process should support the spiritual and professional growth of leaders to increase their positive impact.

Bible verse: "Thus let your light shine before men, that they may see your good deeds and glorify your Father who is in heaven." (Matthew 5:16)

By implementing structured Christian leadership development programs, training and mentoring young leaders, and evaluating and monitoring leadership performance, churches and religious institutions can produce strong and qualified Christian leaders in Central Papua. These well-trained leaders will play a key role in realizing peace, justice, and prosperity for the people of the region.

4. Conclusion

Christian leadership in Central Papua plays a very important role in realizing peace and prosperity in the region. Through the principles of love, justice, and forgiveness taught by Christ, church leaders are able to act as mediators in social conflicts, providers of humanitarian aid, and drivers of community-building programs.

This research shows that Christian leadership not only functions in the spiritual sphere, but also in the social and economic aspects of society. Christian leaders have successfully overcome various challenges by becoming agents of change that promote reconciliation and development. They use a holistic approach that includes spiritual, social, and material support to meet the needs of the community.

However, this success is inseparable from the various challenges that must be faced, such as limited resources and resistance to change. Therefore, capacity building for Christian leaders is needed through training and support from various parties, including governments and international organizations.

Synergistic cooperation between the church, the community, and the government is essential in achieving the goal of sustainable peace and prosperity. With strong support and collaboration, Christian leadership in Central Papua has great potential to continue to bring about positive change and create a more harmonious and prosperous environment for all.

Thus, the role of Christian leadership in realizing peace and prosperity in Central Papua is a clear example of how religious values can be implemented in daily life to build a better and more peaceful society.

5. References

- Barker, J. (2007). *Papua Road Map: Negotiating the Past, Improving the Present and Securing the Future*. Indonesia: Yayasan Obor Indonesia.
- Berry, D. & Ramsbotham, O. (2019). *Contemporary Conflict Resolution: The Prevention, Management and Transformation of Deadly Conflicts*. Cambridge: Polity Press.
- Boege, V. (2011). *Papua New Guinea: Conflict and Peacebuilding*. In B. Reilly & P. Nordland (Eds.), *Politics of Conflict and Democracy in Papua New Guinea*. Canberra: ANU Press.
- Cox, J. (2017). *The Politics of Protestant Churches and the Democratization of Indonesia*. New York: Routledge.
- Eip, D. (2018). *Membangun Masyarakat Papua: Perspektif Sosial dan Teologi*. Jayapura: STT GKI Izaak Samuel Kijne.
- Flesher, L. & Toren, S. (2014). *Conflict Resolution in Multicultural Societies: The Role of Faith-Based Actors*. London: Palgrave Macmillan.
- Galtung, J. (1996). *Peace by Peaceful Means: Peace and Conflict, Development and Civilization*. London: SAGE Publications.
- Goway, J. & Jacobsen, T. (2010). Faith-based Peacebuilding: Experiences from Papua New Guinea. *Peace Review*, 22(4), 455-462.
- Jenkins, P. (2002). *The Next Christendom: The Coming of Global Christianity*. Oxford: Oxford University Press.
- Lederach, J. P. (2005). *The Moral Imagination: The Art and Soul of Building Peace*. Oxford: Oxford University Press.
- McGregor, K. (2011). *Christianity and the State in Asia: Complicity and Conflict*. London: Routledge.
- Robinson, R. (2009). *Living Faithfully in the Midst of*

- Conflict: Exploring Christian Witness in Contexts of Violence. Nairobi: Acton Publishers.
- Rutherford, D. (2013). *Laughing at Leviathan: Sovereignty and Audience in West Papua*. Chicago: University of Chicago Press.
- Schoeffel, P. & Turner, M. (2012). Building Capacity in Papua New Guinea's Public Sector: Improving Services in Rural Areas. *Development Bulletin*, 74, 29-34.
- Swart, I. (2010). *Religion and Social Development in Post-Apartheid South Africa: Perspectives for Critical Engagement*. Stellenbosch: SUN PRESS.
- Tebay, N. (2009). *West Papua: The Struggle for Peace with Justice*. London: Catholic Institute for International Relations.
- Tomlinson, M. & Macdonald, M. (2012). *Christian Politics in Oceania*. Berghahn Books.
- Widjaja, S. & Samodra, D. (2017). *Peran Gereja dalam Pembangunan Perdamaian di Papua*. Jakarta: BPK Gunung Mulia.
- Wijayanto, B. (2015). *Misi Gereja dan Pembangunan Perdamaian di Papua*. Jakarta: Gramedia.
- Wilson, R. (2016). *Faith and Conflict: A Christian Perspective on War and Peace*. Eugene: Wipf and Stock Publishers.
- Berry, D. & Ramsbotham, O. (2019). *Resolusi Konflik Kontemporer: Pencegahan, Manajemen dan Transformasi Konflik Mematikan*. Jakarta: Penerbit Salemba Humanika.
- Boege, V. (2011). Papua New Guinea: Konflik dan Pembangunan Perdamaian. Dalam B. Reilly & P. Nordland (Eds.), *Politik Konflik dan Demokrasi di Papua New Guinea*. Yogyakarta: Pustaka Pelajar.
- Cox, J. (2017). *Politik Gereja Protestan dan Demokratisasi Indonesia*. Jakarta: Gramedia Pustaka Utama.
- Eip, D. (2018). *Membangun Masyarakat Papua: Perspektif Sosial dan Teologi*. Jayapura: STT GKI Izaak Samuel Kijne.
- Flesher, L. & Toren, S. (2014). *Resolusi Konflik di Masyarakat Multikultural: Peran Aktor Berbasis Agama*. Bandung: Penerbit Mizan.

- Galtung, J. (1996). *Damai dengan Cara Damai: Perdamaian dan Konflik, Pembangunan dan Peradaban*. Yogyakarta: Pustaka Pelajar.
- Goway, J. & Jacobsen, T. (2010). *Pembangunan Perdamaian Berbasis Iman: Pengalaman dari Papua New Guinea*. *Review Perdamaian*, 22(4), 455-462.
- Jenkins, P. (2002). *Kristen Masa Depan: Kebangkitan Kekristenan Global*. Jakarta: BPK Gunung Mulia.
- Lederach, J. P. (2005). *Imaginasi Moral: Seni dan Jiwa Membangun Perdamaian*. Jakarta: BPK Gunung Mulia.
- Komplisitas dan Konflik*. Yogyakarta: Kanisius.
- Robinson, R. (2009). *Hidup Setia di Tengah Konflik: Menelusuri Kesaksian Kristen dalam Konteks Kekerasan*. Jakarta: Penerbit Obor.
- Rutherford, D. (2013). *Tertawa pada Leviathan: Kedaulatan dan Penonton di Papua Barat*. Jakarta: Gramedia Pustaka Utama.
- Schoeffel, P. & Turner, M. (2012). *Membangun Kapasitas di Sektor Publik Papua New Guinea: Meningkatkan Layanan di Daerah Pedesaan*. *Bulletin Pembangunan*, 74, 29-34.
- Swart, I. (2010). *Agama dan Pembangunan Sosial di Afrika Selatan Pasca-Apartheid: Perspektif untuk Keterlibatan Kritis*. Yogyakarta: Kanisius.
- Tebay, N. (2009). *Papua Barat: Perjuangan untuk Perdamaian dengan Keadilan*. Jakarta: Institut Studi Arus Informasi.
- Tomlinson, M. & Macdonald, M. (2012). *Politik Kristen di Oceania*. Yogyakarta: Penerbit Andi.
- Widjaja, S. & Samodra, D. (2017). *Peran Gereja dalam Pembangunan Perdamaian di Papua*. Jakarta: BPK Gunung Mulia.
- Wijayanto, B. (2015). *Misi Gereja dan Pembangunan Perdamaian di Papua*. Jakarta: Gramedia Pustaka Utama.
- Wilson, R. (2016). *Iman dan Konflik: Perspektif Kristen tentang Perang dan Perdamaian*. Bandung: Penerbit Mizan.