

# Developing Papuan State Civil Apparatus Competencies and Love for the Republic of Indonesia

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**Abstract:-** Various development policies have been implemented for 61 years in Papua, but until now the welfare of the Papuan people has been far from expectations. This can be seen from the 2023 Papua Human Development Index which is in the medium category. Apart from development problems there is also the problem of political instability. The government continues to take a security and welfare approach but has not made progress in Papua. It is suspected that one of the causes of this failure is that the duties, functions, and roles of the Papuan SCA have not been optimal. Therefore, it is necessary to develop the competency of Papuan SCA through managerial training, namely, Training on PCS, SLT, ALT and NLT-Level II. Papuan SCAs have taken part in the training based on the national curriculum, but it turns out there are still thoughts of propaganda for an independent Papua. This has a negative impact on future development, so the development of SCA competencies with the national curriculum needs to be reviewed; Has the managerial training curriculum fostered Papuan SCA's love for the Republic of Indonesia and is there a managerial training model that can foster love for the Republic of Indonesia? The objectives of this KTI are Describes the love of Papuan SCAs for the Republic of Indonesia based on the implementation of the national curriculum and describes a managerial training model that can foster Papuan SCAs' love for the Republic of Indonesia. The method used is descriptive qualitative. The results of the research show that the national managerial training curriculum has fostered a love of Papuan SCA. It is realized that Papua has local wisdom, historical background and socio-cultural characteristics as well as development facts that are far from expectations, so the national curriculum needs to be integrated with Papuan local content, namely; Based on the local wisdom, history and socio-cultural values of the Papuan people, the managerial training curriculum in Papua is integrated into a "Papuan style" local wisdom curriculum in order to foster Papuan civil servants' love for the Republic of Indonesia.

**Keywords:-** *National Curriculum, Local Content, Papuan Style Curriculum, Love for the Republic of Indonesia)*

## I. INTRODUCTION

Located on the easternmost side of the country, Papua joined the Republic of Indonesia (NKRI) on May 1, 1963. The aim was to bring welfare and advancement to Papua, as per the Indonesia 1945 Constitution's Preamble [1].

However, 61 years later, Papua still struggles with autonomy and welfare issues.

In the last 6 years, The Human Development Index (HDI) in Papua has shown a fluctuating trend. The Papua Province remains in the medium category. Starting at 60.06% in 2018, then the HDI had slightly increased to 60.62% in 2021 and reached 63.01% in 2023 [2]. Despite these gains, the HDI of Papua province is still lowest, and it is even lower than West Papua's HDI, which reached 67.47% in 2023. These statistics indicate significant issues in relation to education, health, and the economy of Papua.

Besides the significant issues highlighted above, Papua also faces political instability due to the frequent propagation of the Free Papua movement. The Indonesian Institute of Sciences identifies four main conflict sources in Papua: development failures, marginalization and discrimination against indigenous Papuans, a history of political violence, and contradictory understandings of integration history between Papua and Jakarta [3].

To address these issues, the government employs security and welfare approaches, including military operations and Special Autonomy laws. The Special Autonomy law was first implemented through Law No. 21 of 2001 and continued with Law No. 2 of 2021. However, these different approaches throughout the years, have not bring significant prosperity to the Papuan people.

The low competence among the State Civil Apparatus (SCA) in Papua also becomes the key issue of development failures in Papua. The Papuan SCA has a very low index of their professionalism as it ranges from 17,18 – 27,21 [4]. The SCA Law Number 20 of 2023 regulates the rights and opportunities of every SCA to develop competence through training [5]. SCA Papua has participated in various training organized by the Papua Province Apparatus Resources Development Agency, including Structural Leadership Training and Managerial Training. However, the technical and socio-cultural training attended by SCA Papua is still tailored to the needs of each organizational unit and has not been integrated into the Papua Province Apparatus Resources Development Agency.

Managerial training and Structural Leadership Training include Basic Training for Prospective Civil Servants (PCS), Supervisory Leadership Training (SLT), Administrator Leadership Training (ALT), and National Leadership Training (NLT) Level II. The implementation of this training

is guided by the national curriculum published by the State Administration Institute of the Republic of Indonesia (LAN RI), with the aim of increasing SCA's love for the Republic of Indonesia and providing the best service to the community.

Although Papuan SCAs have attended various trainings to embed their love for the Republic of Indonesia, the influence, and thoughts of the "Free Papua" propaganda are still visible during the trainings. Demonstrations proclaiming "Free Papua" are also still taking place, with alleged involvement and support from several Papuan SCAs. This is because the past historical background, socio-cultural characteristics of the Papuan people, and the local wisdom values that are different from other regions in Indonesia.

This condition has the potential to cause divisions among the Papuan people and Indonesia. Continued, the love of Papuan SCA for the Republic of Indonesia may be influenced, which ultimately has a negative impact on development in Papua in the future. All of this shows that Papuan SCA has not been able to become a uniting unit for the nation in fostering love for the Republic of Indonesia.

Therefore, the training curriculum implemented in Papua needs to be reviewed to foster SCA's love for the Republic of Indonesia. Hopefully, the effective SCA competency development can be a catalyst for accelerated development and increase the role of SCA as a unifier of the nation.

Based on this description, the scientific paper entitled "Developing Papuan SCA Competencies and Love for the Republic of Indonesia" aims to explore and offer solutions for developing SCA competencies in Papua in order to realize love for the Republic of Indonesia and accelerate development in the region. Specifically, this study aims to develop Papuan SCA competencies through a nationally integrated and Papua-specific curriculum at Basic Training for PCS, SLT, ALT, and NLT Level II, as well as a teaching guide to increase the role of Specialized Government Trainer in internalizing Papuan SCA competencies through an integrated curriculum.

## II. METHOD

Social influence research principles that cannot be explained and measured using a quantitative approach should use a qualitative approach because this approach allows researchers as a key instrument to investigate, discover, describe, and explain the quality or advantages of the social influence being studied [6]. The research method with a qualitative approach is a series of activities that aim to obtain reasonable data and prioritize the principle of benefit. This research used primary and secondary data as the main sources of information. Furthermore, to ensure the validity and reliability of the research results, the data analysis was carried out using the triangulation theory.

During this quantitative research, the subjects are called the informants. These informants are namely people who provide information related to the data required by the researcher. The informants were divided into key informants, main informants and supporting informants. The key informants provided in-depth knowledge regarding the issues, main informants possessed technical and detailed knowledge about the research problem, and lastly, the supporting informants gave additional information based on their interactions and knowledge with the key informants, formally or informally. This research included 33 informants in total, as shown in table 1.

This research aims to obtain a clear and complete picture and information, hence the chosen locations to conduct this research were Papua Province (Papua Province, Jayapura Regency, Keerom Regency, Yapen Islands Regency), South Papua Province (Merauke Regency), Central Papua Province (Mimika Regency), Papua Mountain Province (Jayawijaya Regency, Tolikara Regency), and Southwest Papua Province (Sorong City and South Sorong Regency). The research took place from January 5 to March 7, 2024, with a Focus Group Discussion (FGD) divided into three groups of 15 informants each on February 13, 2024. To perfect the research results, a research results seminar was held on April 24, 2024, all of which took place in Hall of the Papua Province Apparatus Resources Development Agency in Kotaraja Jayapura City, Papua.

The type of data used in this research is qualitative and quantitative data. Qualitative data is descriptive data that focuses on the interpretation and understanding of the object under study, including interview transcripts, field notes, and documents related to this research. Quantitative data is numerical data that provides information about socio-economic conditions that support research, such as HDI data for Papua and West Papua Provinces and National HDI (Indonesia).

The data sources used in this study were primary and secondary data. The primary data comes from individuals or people involved in providing information, whilst secondary data comes from other parties or external sources [7]. The primary data in this scientific study research were obtained by conducting direct interviews or sending news via social media WhatsApp and email as well as Focus Group Discussions (FGD). The secondary data sourced from articles, journals, textbooks, or other related references with this research topic.

Throughout this research, the data collection technique utilized was Combined Data Collection Techniques or Triangulation. Data triangulation is a technique of checking data from various sources in various ways and at various times [8]. This data collection techniques includes documentation, archives, observation results and interviews from various subjects with different points of view. This research also uses data collection techniques by conducting Focus Group Discussion (FGD) to reveal the meaning of a group based on the results of discussions that focused on the development of Papuan SCA and Love for the Republic of

Indonesia. Other technique used was literature review, which focused on the activities of collecting, reading, recording, and managing research materials.

This research used a descriptive method with a qualitative approach to analyze data. The qualitative approach aims to describe and analyze social phenomena, events, activities, attitudes, beliefs, perceptions and thoughts of individuals and groups [9]. In this approach, the use of detailed descriptions to discover principles and explanations which then lead to conclusions. The qualitative approach is inductive, allowing problems to emerge from the data and is

open to interpretation. Data were collected through careful observation, including in-depth descriptions in detailed context, as well as the results of structured interviews and document analysis.

Thus, qualitative descriptive research is a method used to elaborate social phenomena based on data obtained from informants. The results of this research are presented comprehensively and in detail according to existing real conditions, making it possible to obtain a deep understanding of the various aspects studied in a complex social context.

Table 1 Research Subjects

Research Subjects					
Key Informant	Total (person)	Main Informant	Total (person)	Supporting Informant	Total (person)
Basic Training for PCS Alumni	6	Specialized Government Trainer	6	Academy	5
SLT Alumni	5			Papuan Figures	4
ALT Alumni	4				
NLT-Level II Alumni	3				
<b>Total</b>	<b>18</b>		<b>6</b>		<b>9</b>

Source: Research Archive 2024

### III. RESULTS & ANALYSIS

#### A. National Curriculum for Basic Training for Prospective Civil Servants (PCS) and the Love of Papuan SCA for NKRI

Based on the results of interviews and observations with the key informants, namely: 6 (six) alumni of for Prospective Civil Servants (PCS); the main informants namely: 6 (six) Specialized Government Trainer and supporting informants namely: 5 (five) academics and 4 (four) Papuan figures as well as the results of the Focus Group Discussion, the informants stated that in fact the national curriculum for Basic Training for prospective civil servants has fostered and even created love for the unitary state of the Republic of Indonesia. This can be seen from the statements of the informants that by following Basic Training for which is guided by the national curriculum (in accordance with the Decree of the Head of the State Administration Agency Number: 14/K.1/PDP.07/2022) [10], Papuan SCA felt their character was better shaped due to the way they were equipped with previously unknown knowledge, namely: SCA basic values with AHKLAK which is an acronym for 7 (seven) training subjects on agenda 2 (two) SCA Basic

Values, namely: Service Oriented, Accountable, Harmonious, Competent, Loyal, and Anti-Corruption and Collaborative. Additionally, the informants stated that the sense of patriotism for NKRI had been embedded since kindergarten to higher education. Therefore, by participating in Basic Training for PCS, they were reminded of the national curriculum, namely the values of AHKLAK, specifically in the Loyal training subject, whose values are based on Pancasila, the nation's ideology, philosophy, outlook on life, but also unifying the nation. Thus, the National Basic Training for PCS curriculum, especially the Loyal training subject, has reinforced this awareness which ultimately strengthening each Papuan SCA's love for NKRI through their duties, functions, and roles in their respective work units.

Furthermore, from in-depth interviews, the informants also mentioned that Papua has local wisdom, historical background, and specific Socio-Cultural Characteristics which differ from other Provinces in Indonesia. Regardless of being a part of Indonesia for 61 years, Papua' development progress is still far from expectations when compared to other provinces in Indonesia. Although the development in

Papua falls short of expectations compare to other places in the country, it is time to build Papua based on local wisdom values, the history of Papua and socio-cultural characteristics of Papuans. All of these are important in strengthening the sense of love or patriotism for the Republic of Indonesia.

Local wisdom itself is the worldview of the indigenous Papuan people regarding the natural environment where they live, encompassing the local culture wealth which contains life wisdom and accommodates life policies and wisdom. This view of life has been around for tens or even hundreds of years.

This local wisdom encompasses values such as historical values, customs, religion, mutual cooperation, art and economic values which become a forum for forming the identity of Papuans, namely something that exists within native Papuans which includes character, nature, character and personality. In other words, everything about native Papuans. Identity is defined as the characteristics, image or condition of a person or an object, and can also mean identity, the essence of the soul, spirit and spirituality [11]. Some people even argue that identity is a manifestation of a person's life ideology.

Thus, the implementation of Basic Training for civil service candidates, which is pre-service training, can be conducted in an integrated manner to build moral integrity, honesty, enthusiasm, motivation of nationalism and patriotism, and to develop superior and responsible personality. This approach also aims to strengthen professionalism and competence in their respective fields for SCA in Papua to foster and realize love for NKRI by incorporating values of local wisdom, Papua's history, and the socio-cultural characteristics of Papuan into the curriculum. As a result, the Basic Training for PCS in Papua will have a unique curriculum with a "Papuan style," which ultimately will further strengthens and emphasizes the identity of Indigenous Papuans as SCA who will contribute to national life. This will ensure that their love for this nation is genuine and will become a bridge to drive the development in Papua within the Republic of Indonesia towards prosperity.

#### *B. National Curriculum for Supervisor Leadership Training (SLT) and the Love of Papuan SCA for NKRI*

From the results of interviews and observations of key informants, namely: 5 (five) alumni of the Supervisor Leadership Training (SLT); the main informants namely; 6 (six) Specialized Government Trainer and supporting informants namely; 5 (five) academicians and 4 (four) Papuan Figures and the results of the Focus Group Discussion, the informants stated that the National Curriculum (in accordance with the Decree of the Head of the State Administration Agency Number: 1/K.1/PDP.07/2023 concerning the Training Curriculum Structural Leadership) [12]; In general, has fostered a love for NKRI. However, in certain conditions, not all Papuan SCA have developed a love or a sense of nationalism towards NKRI. This is due to the different perspective or national insights of Papuan SCA, influenced by underlying reasons

that lead to statements such as "we are not part of NKRI". The reasons in question need to correct the history of Papua.

Straightening out the history of Papua is a crucial thing for every Papuan SCA, both indigenous Papuans and non-indigenous, because until today, there has been no correction of Papua's history. Consequently, numerous indigenous Papuans, especially Papuan SCA, still feel that they are not part of the NKRI. All of this is happening because up to now conflicts in Papua are still occurring. There are five root problems in Papua: pro- and anti-integration history, political status, and political identity of Papua; Political violence and human rights violations; Papuan development failure; Inconsistencies in The Special Autonomy policies; and the effectiveness of security threat mitigation strategies [13]. Therefore, the government must be able to straighten out the history of Papua.

By straightening out the history, it is hoped that every Papuan SCA will be able to have a correct national perspective or insight in managing national life based on the national's identity and awareness of the national system rooted in Pancasila, the 1945 Constitution, NKRI, and Bhinneka Tunggal Ika to solve the problem faced by the nation, and specifically in Papua. This is to achieve a safe, prosperous, and highly competitive Papuan society.

From in-depth interviews, the informants also stated that although the national curriculum structure used in the implementation of SLT is good, it remains macro-level and which applies generally across Indonesia. Therefore, it would be better for SCA in Papua if the national SLT curriculum is collaborated with local Papua content, namely: Local Wisdom Values, Papuan History and Socio-Cultural Characteristics of Papuans. This is essential because Papua distinctive and special characteristics that differentiate it from other regions in Indonesia.

Papua Province is the easternmost province in the Republic of Indonesia and is an area that is relatively less developed compared to other regions in Indonesia. Papua is rich in natural resources but also has hundreds of ethnicities with diverse cultures, traditions, and varying topography. Broadly speaking, the population of Papua can be divided into three major groups, namely; Residents of coastal areas; Residents of inland areas; Residents of highland areas. Indigenous Papuans are people who come from the Melanesian descent, which consists of 250 native tribes, each with its own distinct language [14]. Therefore, it is deemed necessary to integrate the national SLT curriculum with Papuan's local content into a "Papuan style" curriculum. With a high sense of trust, SLT participants who are Supervisory Officials, will be able to effectively use their position and authority to guide their subordinates in achieving their organizational goals starting from planning, implementation, monitoring and evaluation as well as reporting to support development in Papua towards prosperity and progress within Indonesia. This reflects the dedication of Papuan SCA to the Republic of Indonesia.

### *C. National Curriculum for Administrator Leadership Training (ALT) and the Love of Papuan SCA for NKRI*

From the interviews and observations with key informants, including 4 (four) alumni of the Administrator Leadership Training (ALT), 6 (six) main informants (Specialized Government Trainer), 5 (five) supporting informants (Academics) and 4 (four) Papuan Figures, and the results of the Focus Group Discussion, it turns out that the National Curriculum (in accordance with the Decree of the Head of the State Administration Agency Number: 1/K.1/PDP.07/2023 concerning the Training Curriculum Structural Leadership) [12]; has indeed fostered love of NKRI. However, it cannot be denied that sometimes, Papuan SCA feel distant because there are still other Indonesians who have not fully accepted Indigenous Papua as part of the Republic of Indonesia. Similarly, many Indigenous Papua themselves, due to certain conditions, do not always feel to be a part of NKRI. Another factor is the diversity of sociocultural characteristics in Indonesia, especially for Papuans with their distinct characteristics, historical background, and local wisdom values which are different from other regions in Indonesia.

Every nation in the world has a different national foundation. Indonesia has Pancasila which is the foundation of the nation, ideology, philosophy, way of life and unifying the nation. All behaviours must align with the values inherent in Pancasila. SCA must actively foster a strong national spirit of nationalism in society, and to have awareness and dedication as guardians of the nation's greatness and strive for peaceful conditions throughout the archipelago. However, it is undeniable that Indonesia, despite its diversity in culture, religion, natural resources and environment, needs to serve as the basis or mirror in developing every region in Indonesia. Therefore, the training curriculum in Papua needs to consider the background of indigenous Papuans (Socio-Cultural Characteristics of Papuans), geography, demography and natural resources of Papua in building Papuan SCA's love for the Republic of Indonesia.

Administrator Leadership is an SCA who holds an administrative position, and who can influence others, responsible for leading the implementation of all public activities but also government administration and development, and has a positive impact on its performance. This is a form of love for the Republic of Indonesia. Meanwhile, looking at the Socio-Cultural Characteristics of Papuans, there are 4 (four); Papuan Leadership Systems (Local Politics) which influence the community in Papua. Firstly, the leadership system of an authoritative man (Big Man), secondly, the system of leadership by *Ondoafi* chiefs, then the system of kingship, and lastly, the Mixed Leadership System [15]. The main substance of the leadership system is rooted in cultural substances such as knowledge systems, worldviews, belief system, perception, cultural ethos and values in society.

Therefore, it is very important for the curriculum of leadership training in Papua to incorporate these leadership types alongside other local material, such as, values of local wisdom and Papuan history. This will provide a collaboration

in leadership structure training with a "Papuan Style" which will positively impacts building unity among the nation's children in development in Papua, so that in the future Papua will be more prosperous in the Republic of Indonesia and this is a form of the love of Papuan SCA to the Republic of Indonesia through the duties, functions and roles of SCA in their work units.

### *D. National Curriculum for National Leadership Training (NLT) Level II and the Love of Papuan SCA for NKRI*

Based on the results of interviews and observations with the key informants, namely: 3 (three) alumni of Level II National Leadership Training (NLT LEVEL II); the main informants namely, 6 (six) Specialized Government Trainer and supporting informants namely, 5 (five) Academics and 4 (four) Papuan Figures as well as the results of Focus Group Discussions. The informants stated that the National Curriculum (in accordance with the Decree of the Head of the State Administration Agency Number: 1/K.1/PDP.07/2023 concerning the Structural Leadership Training Curriculum) [12]; In fact, it has had a positive impact on Papuan SCA and their love for NKRI. The feeling of love or nationalism is inherent in the soul and body of every child of the nation, including Papuan SCA. However, the reality is that the love of Papuan SCA for NKRI under certain conditions begins to fade and erode. One of the conditions in question is racial differences, which often causes conflicts in Papua, and this illustrates the dimming of love for NKRI.

Papua belongs to the Melanesian Race and is located in the Eastern Region of Indonesia, so the indigenous Papuans often times feel different from their Austronesian race brothers and sisters in other regions of Indonesia. The 250 local languages reflect to the existence of the 250 Papua tribes, is one of the unique aspects of Papua [14]. This diversity has marked Papua's 61 years of presence and unity with the Republic of Indonesia, specifically fostering the love of Indigenous Papua, particularly Papuan SCA, for NKRI. In addition to racial differences, there are other conditions that create conflicts in the Land of Papua, including the socio-cultural aspects of Papuans, the history of Papua, and specific local wisdom values compared to other regions in Indonesia.

From these in-depth interviews, it is known that understanding the Papuans is key to developing the Land of Papua within the Republic of Indonesia. Therefore, every Papuan SCA in the in Papua needs to truly understand the Socio-Cultural Characteristics of Papuans, which include the following characteristics: Social Structure (formats of social unity); Ethnic and Linguistic Diversity; Papuan leadership (political) system; Land ownership rights system; Papuan people and the natural environment (ecological zones) four ecological zones; and Traditional conservation systems. By thoroughly understanding the socio-cultural aspects, both Papuan and non-Papuan SCA based in Papua will be able to grasp the strengths and challenges of the socio-cultural context in Papua society. Consequently, the development planning in Papua starts from policies, goals and targets to development programs and activities, can be carried out appropriately, aiming to create a progressive and prosperous

Papuan society. That is where the love of Papuan SCA for the Republic of Indonesia is manifested.

*E. Training Models for Basic Training for PCS, SLT, ALT, and NLT LEVEL II and the Love of Papuan SCA for NKRI*

Based on the interviews with 33 informants consisting of 18 key informants, 6 (six) main informants and 9 (nine) supporting informants, and the results of FGDs regarding the Training Models for PCS, SLT, ALT and NLT -LEVEL II and Papuan SCA's love for the Republic of Indonesia; The informants stated that the training model should integrate the national curriculum and the local curriculum, "Papuan Style". In fact, the National Curriculum with a "Papuan style" training model needs to be integrated with local content so that ultimately Papuan SCAs feel comfortable in carrying out their duties, functions, and roles. Comfort is a condition where Papuan SCA feel appreciated, feel safe but also happy and have no burden on their minds. If the Papuan SCA has this sense of comfort then every program and activity carried out based on their duties, functions, and roles in solving problems in Papua will be performed to obtain maximum results. Therefore, the training model needs to be designed in an integrated manner with local Papuan specifics which will ultimately be enjoyable for the training participants.

The National Curriculum is a national set of training courses provided by an institution, in this case the State Administration Institute, which contains the learning design that will be given to training participants within a training period. While the training model is part of instructional design, which is a part of the process of creating instructional materials for different training needs. Therefore, the Training Model with an integrated "Papuan Style" Curriculum is a set of plans and learning arrangements in Basic Training for PCS, SLT, ALT and NLT Level II in Papua.

This model collaborates the national curriculum with Papuan contextual material consisting of: Local Wisdom Values, Papuan History, and the Socio-Cultural Characteristics of Papuans which consists of several characteristics. These characteristics include the Social Structure or formats of social unity, Ethnic and Linguistic Diversity, Leadership (political) system of the Papuan people, Land Ownership Rights System, Papuan and the Natural Environment (Ecological Zones) and Traditional Conservation Systems [14].

From in-depth interviews, a training model that integrates the national curriculum and local curriculum, "Papuan Style", is obtained as follows:

➤ *Basic Training for Model for PCS and Papuan SCA's Love for the NKRI*

The "Papuan Style" Basic Training Model for PCS is as follows: In the introductory material, policy lectures on human resources development and the values of SCA need to be integrated with material on the Characteristics of Papuans from a Socio-Cultural Perspective.

Furthermore, in the first agenda on National Insight and National Defence values, History of Papua is added as a sub-topic according to the level of prospective civil servants. In addition, to support the fundamental values of SCA on the second agenda a training course on the Values of Local Wisdom of Papua is necessary.

The third agenda is to collaborate material on the Socio-Cultural Characteristics of Papuans into SCA Management and Smart SCA training courses according to the needs of prospective civil servant levels. The fourth agenda on Habituation, needs to design and implement SCA Fundamental Values that are incorporated with Papuan Local Wisdom values to resolve strategic issues in the organizational unit.

The technical competency curriculum in the field of task can be added to the PCS Training Course (basic training) with local Papuan content according to the needs of the PCS training level.

By integrating the national curriculum with local Papuan curriculum, the "Papua Style" will hopefully form the character and professionalism of Papuan SCA in executing their jobs. This will lead to their love and patriotism for NKRI to be realized.

➤ *Supervisor Leadership Training (SLT) model and the Love of Papuan SCA for NKRI*

The "Papua Style" Supervisory Leadership Training (SLT) model is as follows: In the introductory material, the lecture on Strategic Issues and Public Service Leadership and the lecture on Ethics and Integrity of Pancasila Leadership. One of the lectures can be supplemented with contextual Papua material (Papuan Ethnography or Socio-Cultural Characteristics of Papuans).

Then, on the first agenda of Pancasila leadership and National Defense, the Papua History sub-material was added according to the level of supervisory leadership. On the second agenda, Service Leadership, it is necessary to add material on Papuan local wisdom values and the socio-cultural characteristics of Papuans according to needs at the supervisory leader level. In the third agenda, The Performance Management Agenda can add material on the socio-cultural characteristics of the Papuan people according to needs at the supervisory leader level.

The fourth agenda, Service Leadership Actualization which includes Field Studies on Public Service and Public Service Quality Change Actions, should be collaborated in a Papuan context. Then, the Implementation of Public Service Quality Change Actions should have a positive impact on the organizational unit, which leads to improved public service. This then reflects the love of Papua SCA to the country of Indonesia.

In this supervisory leadership training, there are still two groups of training subjects in the curriculum structure: the Basic Training for subjects group with the group of strengthening mindsets and the Digital Government (E-

Government) group. These two training courses also need to be collaborated with the Papuan context according to their level. Meanwhile, the selected training group can include the Papuan context by also looking at the level of supervisory leadership. When these two groups of training subjects can be implemented by supervisory leaders, it is hoped that Papuan SCA can improve the quality of their services and this is a form of love for Papuan SCA.

➤ *Administrator Leadership Training (ALT) model and the Love of Papuan SCA for NKRI*

The "Papua Style" Administrator Leadership Training (ALT) model is as follows: In the introductory material; a lecture on either Strategic Issues and Organizational Performance Leadership or National Insights on Pancasila leadership, can be chosen, and should be supplemented with material on the contextual content of Papua (Socio-Cultural Characteristics of Papuans). In the first agenda on Pancasila and Nationalism leadership, a sub-topic on the Papua's History should be added according to the administrator's leadership level. In the second agenda, namely, Performance Leadership, material on the Papuan local wisdom values and the socio-cultural characteristics of Papuans should be added according to needs at the level of performance leaders. In the fourth agenda, on the Actualization of Performance Leadership, The Organizational Performance Field Study and Organizational Performance Change Actions need to be collaborated in a Papuan context. The implementation of Organizational Performance Change Actions should have a positive impact on the organizational unit, leading to improved organizational performance that reflect the love of Papuan SCA to NKRI.

Similar with the SLT model training, in ALT there are two groups of training courses in the curriculum structure: Basic Training for course group with a focus on strengthening mindset and Digital Government (E-Government) group. These two training courses should also be contextualized with the Papuan context according to their levels. Meanwhile, the elective training course group can incorporate contextual Papua elements, by also looking at the level of administrative leadership. When these two groups of training subjects can be implemented by administrator leaders, it is expected that SCA Papua can improve the quality of organizational performance, which reflects their love for NKRI.

➤ *National Leadership Training (NLT) Level II model and the Love of Papuan SCA for NKRI*

The Level II National Leadership Training (NLT) Model "Papuan Style" is as follows: For the introductory material, a lecture on either Current Issues and Strategic Leadership or Strategic issues in Leadership Integrity can be chosen and should be supplemented with Papuan contextual content material (History, Ethnography of Papua, or Socio-Cultural Characteristics of Papuans), according to the needs of the strategic leadership level.

Next, in first agenda of self-management in the Integrity of Leadership training course, the sub-topic on Local Wisdom Values is added according to the Strategic leadership level.

In the second and third agenda, namely, Strategic Leadership, materials on the socio-cultural characteristics of Papuans should be added as needed. In the fourth agenda on the Actualization of Strategic Leadership, namely, the activities of National Leadership Visits, Policy Briefs and Change Projects need to be contextualized with Papua. This contextualization will have a positive impact on the organizational units.

At NLT Level II, there are also two groups of training courses in the curriculum structure: the Basic Training for courses group focusing on strengthening mindset and the Digital Government (E-Government) group. These two training courses also need to be collaborated with the Papuan context according to their level. Meanwhile, the elective training course group can include the Papuan context by considering the needs at the strategic leadership levels. When the "Papua style" Training Model can be implemented at NLT Level II, it is hoped that Papuan SCA can improve the quality of their organizational performance, reflecting the love of Papuan SCA to NKRI.

Training is part of education which describes a process in the development of competencies for SCA Papua. Although Papua has been a part of Indonesia for 61 years, yet it is still far from expectations, lacking independence and prosperity. Thus, SCA Papua needs to be given appropriate reinforcement through an integrated Curriculum Model, "Papua Style" training model. This approach can develop their competencies, boosting their confidence and enabling them to perform their functions, duties, and roles effectively. In doing so, SCA Papua will demonstrate their love for NKRI in their work units.

#### IV. CONCLUSIONS

The national curriculum for Basic Training (Basic Training for PCS), in general, has fostered and even realized a sense of love among Papuan SCA for Indonesia. However, it is recognized that Papua has a specific historical and socio-cultural background, and the progress of development is still far from expectations. Thus, it is necessary to integrate or collaborate the National Basic Training for PCS curriculum with local Papuan content, such as Papuan Local Wisdom, History, and Socio-Cultural Values. In this way, the Basic Training for PCS curriculum in Papua will be enriched with an integrated "Papuan style" curriculum to foster and realize the love of Papuan SCA for the Republic of Indonesia.

The National Curriculum for Supervisory Leadership Training (SLT) has generally fostered a love for Indonesia, although in certain situations or conditions, Papuan SCA sometimes do not feel like part of Indonesia due to their different perspectives. This is caused by the historical background and socio-cultural characteristics, which are different from other regions in Indonesia. Thus, it is

necessary to make a breakthrough in the SLT curriculum in Papua through a national curriculum that is integrated with local Papuan material, namely, The values of local wisdom, history, and socio-cultural characteristics of Papuans. This will become the "Papua Style" SLT curriculum to foster and realize the love of Papuan SCA for the Republic of Indonesia.

The National Curriculum for Supervisory Leadership Training (ALT) has indeed fostered a love for NKRI. However, the reality is that some Indonesians still do not fully accept Indigenous Papuan as part of Indonesia, and likewise, Indigenous Papua often do not feel like a part of the NKRI. Therefore, to build togetherness and create a sense of nationalism in Papua, it is necessary to integrate the national curriculum with local content, namely, Local Wisdom Values, History and Socio-Cultural Characteristics of the Papuan People. In this way, ALT participants in Papua receive reinforcement in developing the Land of Papua with the "Papua Style" curriculum, aiming to achieve an independent and prosperous Papua within the Republic of Indonesia.

The NLT-LEVEL II national curriculum has had a positive impact on Papuan SCA and their love for the Republic of Indonesia. Yet, looking at Papua's Development Conditions and Past History as well as its Socio-Cultural Characteristics, the NLT Level II curriculum needs to be integrated with local content: Papuan Local Wisdom Values, History and Socio-Cultural Characteristics of the Papuan People. In this way, even though NLT-LEVEL II is a national leadership training for high-level managerial officials who are responsible managing, motivating and supporting the development of SCA employees, and using resources to make decisions according to their position level to achieve organizational goals, it can be achieved through the unique collaboration that will color the national "Papuan Style" curriculum, fostering the love of Papuan SCA for the Republic of Indonesia.

The Training Model: BASIC TRAINING FOR PCS, SLT, ALT and NLT-Level II for SCA in Papua are Training Models that integrate the national curriculum and local curriculum, including Local wisdom values, history, and Socio-Cultural Characteristics of Papuans. This creates a Competency Development Training Model within Local Wisdom called "Papuan Style"; which can provide strong reinforcement and high self-confidence for training participants to grow and realize the love of Papuan SCA for the Republic of Indonesia.

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