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The Description Of National Commitment Value Among Students of STAKPN Sentani Papua

Arie Rissing Natalia^{1)*}, Yacob Godlif Malatuny²⁾, Mesri Kartika³⁾

^{1)*} *Sekolah Tinggi Agama Kristen Protestan Negeri Sentani,*
nataliaarie07@gmail.com

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For more information, please contact nataliaarie07@gmail.com

Abstract

Papua is one of Indonesia's regions prone to disintegration because some organizations continue to speak of distrust of the central government. Those organizations are called OPM (Free Papua Movement). This study aims to assess the internalization of the values of national commitment through the subject of Christian Education in Compound Society at STAKPN Sentani Papua students. The results of this research can contribute to the government's making policies for peace and integration in Papua. The research includes descriptive quantitative research. Data was collected by questionnaire and analyzed by crosstabs analysis. The results of the study found that the internalization of Christian Education in Compound Society to the value of the commitment to the unity of the Republic of Indonesia was obtained significantly, but for the commitment to love the homeland, willing to sacrifice, maintain the Republic of Indonesia and the unity of the Republic of Indonesia was not significant. The results of this study recommend that students continue to value the commitment to the unity of the Republic of Indonesia because, after all, Papua remains an inseparable part of the Republic of Indonesia. Overall, we found that STAKPN Sentani students, through the subject of Christian Education in a compound society, can have an excellent national commitment value.

Keywords: *Love for the homeland; Fostering Unity; Willing to sacrifice; cultural knowledge*

INTRODUCTION

National commitment, an essential element within educational institutions, shapes the values and civic engagement of future generations (Anggoro KR et al., 2023; Buaq & Lorensius, 2022; Fazis & Marwan, 2022; Oktaviano & Budiono, 2021). Within this context, educational settings serve as crucial platforms for instilling a profound allegiance to one's country and nurturing active participation in its growth. This commitment transcends mere patriotism, aiming to imbue students with a sense of responsibility, empathy, and dedication to contributing positively to the nation's welfare. However, national commitment is very difficult to develop today, especially in Papua.

The enigmatic land of Papua embodies a mosaic of narratives, each thread woven into its vibrant cultural tapestry. Yet, beneath its breath-taking natural beauty lies a landscape marked by intricate complexities and simmering tensions. At the heart of these complexities lies a longstanding conflict between tribes (Pugu & Buiney, 2022), friction that often erupts into localized disputes over resources, land, and identity (Taum, 2015). These intertribal conflicts, deeply rooted in historical legacies and territorial claims, perpetuate a cycle of tension and occasional violence, casting shadows over Papua's quest for stability and unity.

Compounding this strife is the enduring discord between the government and advocates of an independent Papua. For decades, voices within Papua have fervently called for self-determination, seeking autonomy and dissociation from Indonesia's rule (Fiona & Kusniati, 2020; Halmin, 2016; Honan, 2021; Nurbaiti, 2020). The pursuit of independence is fuelled by a profound sense of historical injustices, cultural marginalization, and aspirations for self-governance. This quest, however, faces resistance from the Indonesian government, deeply

entrenched in the ideology of national unity, which perceives Papua as an integral part of Indonesia.

Amidst these conflicting narratives, there exists a philosophical current advocating for Papua's autonomy. This philosophical stance challenges the overarching concept of Indonesian nationalism, emphasizing the intrinsic right of the Papuan people to chart their destiny. It hinges on principles of self-sovereignty, cultural preservation, and the belief that Papua's distinct identity and aspirations warrant an independent political existence. Therefore, it also penetrated the beliefs of Papuan students (admin, 2022a, 2022b).

The authors believe that the belief of Papua needs to be a distinct place outside Indonesia, which has a disadvantage for the Papuan people (Hasibuan, 2022) and makes student hard to bring positive change to the environment. Students as agents of change mean that students can provide positive change wherever they are. As stated by Istiqomaharani, as an Agent of Change students must fight for change, change towards improvement in the social sphere. Also, a professional person whose job is to help the community in making changes in all fields Wibowo, (2006). Students acting as social control means that students have a role as holders of social control in society, government, nation, and state (Jannah & Sulianti, 2021). In carrying out social control, students must always make the noble ideals and values of the nation as patrons. Students as an iron stock which means that one day they can become a tough generation, and have noble abilities and morals, the next generation in the future (Cahyono, 2019). This means that students are assets for regeneration preparation. Students as moral force or what is commonly called exemplary, means that students must always show a good example because they are observed by all community layers.

So from the explanation of the 4 roles of students above, it can be concluded that students have a great responsibility to themselves, the environment of their society is even the nation and the state. They are responsible for making positive changes in society, solving social problems, and being exemplary figures. They must continue to improve, develop, and prepare for the tasks of change in the present and the future. Similarly, in building religious moderation, students have an important role. Students must be able to give their thoughts and change the diverse views of society on religious moderation so that in the end the community can respect and respect each other in diversity (Khasairi et al., 2022). In religious moderation, there are 9 values, but in this study, the author used the value of national commitment to be internalized by students of Sentani State Protestant Christian College (STAKPN Sentani) Papua.

Sentani Papua Protestant Christian College (STAKPN Sentani) is one of the universities under the scope of the Ministry of Religion of the Republic of Indonesia. It has approximately 80% of students who come from the central mountains of Papua. This area is still part of underdeveloped and even isolated areas within the territory of the Republic of Indonesia because it is very difficult to reach by land transportation. This makes it easy for people to be influenced by anti-government and state understandings. Students from these areas also experienced national disintegration.

Students should be able to apply their role specifically in religious moderation, but STAKPN Sentani students have not been able to carry out this role. It is necessary to explore

the value of national commitment to students to counteract anti-government understandings. [Ananda, \(2019\)](#) explained 5 things as a form of attitude in realizing national commitment, namely: love for the homeland, fostering unity, willingness to sacrifice, enriching cultural knowledge in maintaining the Republic of Indonesia and always implementing the behavior of maintaining the unity of the Republic of Indonesia. The excavation of nationality from students is carried out through the study of Christian Religious Education courses in diverse societies, namely through faith independence and openness ([Tafona'o, 2016](#)).

The purpose of this writing is for STAKPN Sentani students to have a high national commitment to an integrated Indonesia. So the results of this research can be a contribution to the government to make policies for a peaceful and integrated land of Papua.

METHOD

This research uses a descriptive Quantitative research approach. Quoting [Arikunto \(2010\)](#) in his book *Research Procedures a Practical Approach*, Erick explained that descriptive research is not intended to test certain hypotheses, but only describes what it is about a variable and quantitative research, many are required to use numbers, starting from the collection of data interpretation of the data, as well as the appearance of the results ([Darmalaksana, 2020](#)). So it can be concluded that descriptive quantitative research is a research method using numbers and then the numbers are spelled out or described as they are.

The variables in this study are variable Y, namely the value of national commitment consisting of love for the homeland, fostering unity, being willing to sacrifice, enriching cultural knowledge in maintaining the Republic of Indonesia and always implementing the behavior of maintaining the unity of the Republic of Indonesia. Variable X is Christian Education in a Compound Society consisting of faith independence and openness.

Data collection was carried out by distributing questionnaires to respondents who are students majoring in Christian Education at STAKPN Sentani, who have received Christian Education learning in Compound Society from the central mountains of Papua. The total subject of this research was 60 students.

The researcher then made a questionnaire statement for the respondent to answer. The questionnaire contains questions about 17 questions of national commitment consisting of 3 questions about love for the homeland, 3 questions about fostering unity, 3 questions about sacrifice willingness, 3 questions about enriching cultural knowledge in defending the Republic of Indonesia, and 3 questions about always apply the behavior of maintaining the unity of the Republic of Indonesia. Also, 6 Christian Education in Compound Society questions consisting of 3 questions of faith independence and 3 questions of openness. The questionnaire assessment uses a Likert Scale consisting of five answers, namely Strongly Agree (SA), Agree (A), Neutral (N), Disagree (D), and Strongly Disagree (SD).

Then, the existing data is processed frequently to see the characteristics of the respondents, age, gender, and so on. Then, to see the influence of Christian Education internalization in a plural society, it is connected with the value of student national commitment processed using *cross-tabulation analysis* and presented data in the form of tables and descriptions.

RESULT AND DISCUSSION

National Commitment in the educational institution

National commitment in the scope of educational institutions is a promise or agreement made by a country to improve the quality of education for all citizens. This commitment is usually formulated in laws, regulations, or other official documents. National commitments within the scope of educational institutions can include various things, including:

- Improving access to and equity in education. This commitment aims to ensure that all citizens, regardless of socioeconomic background, have equal access to quality education (Sukmayadi & Yahya, 2020). It involves teaching the nation's history, values, and democratic principles, fostering a deep sense of belonging and civic responsibility (Suwarni & Atasoge, 2021; Suyani, 2021; Yatimah et al., 2023). By imparting knowledge about cultural diversity and shared national identity, schools celebrate differences while fostering unity among diverse communities. This approach not only promotes respect for various cultural backgrounds but also fosters a shared vision of a cohesive society where every individual feels included and valued.
- Improving the quality of education. This commitment aims to ensure that the education provided in educational institutions can produce competent and competitive graduates (Handayani, 2020; Sukmayadi & Yahya, 2020; Yatun et al., 2021). Nurturing national commitment nurtures the development of future leaders. It encourages qualities of leadership that prioritize the nation's welfare, motivating students to engage actively in addressing societal challenges. By promoting active civic engagement, educational institutions instill a sense of duty to contribute positively to society, encouraging students to participate in community service, social activism, and volunteer work. This not only equips them with academic prowess but also cultivates ethical and moral responsibility toward the betterment of their country.
- Increased relevance of education. This commitment aims to ensure that the education provided in educational institutions is in line with the needs and challenges faced by society (Chatterton & Goddard, 2000; Indrayani et al., 2023). The integration of national commitment within educational institutions goes beyond fostering patriotism; it aims to shape morally upright, empathetic, and socially responsible citizens. By creating an environment that encourages critical thinking, inclusivity, and a deep understanding of national values, educational institutions play a vital role in shaping individuals committed not only to their success but also to the collective progress and welfare of their nation.

National commitment within the scope of educational institutions is important to ensure that education can play its role as an agent of social change and development. Quality education can help people to improve their quality of life, reduce poverty, and realize the ideals of the nation.

National Commitment in the Bible

From the very beginning, God establishes a special connection with particular nations. He chooses Abraham and his descendants to become a "great nation" (Genesis 12:2),

entrusted with spreading His blessing and upholding His covenant ([Genesis 18:19](#)). This divine election isn't based on arbitrary favoritism, but on a purpose-driven mission to embody God's character and principles in the world.

National commitment begins with obedience to God's laws. The Ten Commandments revealed to Moses on Mount Sinai, provide a moral compass for both individuals and nations. They guide righteous governance, promote justice and social order, and serve as a constant reminder of God's sovereignty over all ([Deuteronomy 4:8](#)). Disobedience, as exemplified by the Israelites' rebellion and subsequent exile, leads to suffering and disunity ([Jeremiah 5:12-19](#)).

True national commitment extends beyond mere obedience to encompass the well-being of citizens. God commands leaders to care for the vulnerable, protect the marginalized, and provide for the needy ([Deuteronomy 10:18](#)). He calls for just laws, fair treatment, and a commitment to social justice ([Exodus 23:6-7](#)). Leaders who fail in this responsibility face divine judgment ([Amos 5:24](#)).

National commitment also demands an outward perspective. God desires nations to be instruments of His justice and righteousness in the world ([Isaiah 56:1](#)). This can involve defending the oppressed from injustice ([Psalm 82:3-4](#)), engaging in peaceful diplomacy ([Proverbs 20:18](#)), and contributing to the global good ([Genesis 12:3](#)).

While the Bible celebrates national identity and cultural heritage ([Psalm 87:1-6](#)), it cautions against excessive nationalism that breeds arrogance and isolationism. God's ultimate desire is for all nations to dwell together in harmony and justice ([Micah 4:1-5](#)). True national commitment seeks not to dominate others but to contribute to a world that reflects God's love, compassion, and righteousness.

The Bible offers several examples of nations exemplifying these principles. King Josiah's religious reforms in Judah ([2 Kings 22-23](#)) and Esther's courageous intervention to save the Jews from Persian persecution ([Esther 7-8](#)) demonstrate the potential for national leadership to align with God's purposes.

In today's complex world, the principles of national commitment outlined in the Bible remain relevant. They call upon nations to:

- Uphold God's moral laws as the foundation for governance.
- Prioritize the well-being of all citizens, regardless of background or status.
- Seek justice and righteousness within their borders and beyond.
- Engage with other nations in pursuit of peace and global flourishing.

By embracing these principles, nations can move beyond narrow self-interest and build a world that reflects God's vision for justice, compassion, and unity.

The Obedience to God and Nation

The tension between obedience to God and loyalty to the nation has resonated throughout history, leaving its mark on the pages of Scripture and shaping the lives of countless believers. While passages like Romans 13:1 unequivocally declare, "Let everyone be subject to the governing authorities, for there is no authority except that which God has established," the Bible also presents a compelling counterpoint—stories of courageous dissent,

where prophets confronted unjust rulers and individuals defied oppressive regimes. Navigating this apparent contradiction demands a nuanced approach, one that recognizes both the legitimacy of governing powers and the ultimate obligation to God's law.

The concept of God as the ultimate source of authority underpins the call for submission to governing authorities. Humans, created in God's image and entrusted with the responsibility of governing ([Genesis 1:28](#)), establish earthly authorities to maintain order and facilitate justice ([Supena, 2021](#)). Governments, therefore, can be seen as instruments of God's will, upholding values like peace, order, and justice ([Proverbs 29:2](#)). Submission to such authorities acknowledges their role in upholding these God-given principles.

However, this obedience is not without limits. The Bible paints a stark picture of situations where loyalty to God transcends earthly allegiance. Prophets like Amos ([Amos 5:21-24](#)) and Jeremiah ([Jeremiah 1:17-19](#)) fearlessly confronted societal injustices and corrupt leadership, even facing persecution for their dissent. Jesus, while advocating for submission to Roman law ([Matthew 22:21](#)), challenged religious authorities and their interpretations of God's will ([Mark 11:15-19](#)). These examples illustrate that true obedience to God may require questioning or even resisting earthly authorities when their actions contradict divine law.

The key, then, lies in discerning when obedience becomes a violation of God's principles. Blindly following the state, even if it aligns with nationalistic sentiments, can lead to the oppression of vulnerable groups and the suppression of dissenting voices ([Psalm 94:6](#)). True loyalty to the nation cannot supersede our ultimate responsibility to God's law, which demands compassion for the marginalized, justice for the oppressed, and the pursuit of righteousness ([Micah 6:8](#)).

Therefore, the spirit of genuine nationalism should not isolate us from a universal moral compass rooted in God's law. Our love for our country must be accompanied by a commitment to upholding these principles, both within our borders and beyond them. This commitment compels us to speak out against injustice, advocate for the vulnerable, and actively work towards a nation that reflects God's values of love, mercy, and righteousness ([Isaiah 56:1](#)).

In conclusion, navigating the complexities of obedience, loyalty, and the Divine in a nation requires a delicate dance. We must recognize the legitimacy of governing authorities while acknowledging the potential for their actions to contradict God's law. Our love for our nation should be coupled with a fervent commitment to upholding God's law and seeking justice for all ([Zebua & Gani, 2023](#)). By discerning this balance, we can fulfill our dual roles as responsible citizens and faithful servants of the Divine, echoing the words of the Psalmist, "Let justice roll down like waters, and righteousness like an ever-flowing stream" ([Amos 5:24](#)).

RESULT

1. Overview of Christian Education Internalization in Compound Society and The Value of National Commitment
 - a. The Value of Commitment to Love the Homeland

Table 1. The Value of Commitment to Love the Homeland

The Value of Love for the Motherland	N	(%)
Less	27	45,0
Good	33	55,0

From the table above, it is known that respondents who have less or good Homeland Love values are not so different in number, namely as many as 27 (45.0%) students who have less Love for the Homeland value and 33 (55.0%) students who have good Homeland Love values.

b. The Value of Commitment to Fostering Unity

Table 2. The Value of Commitment to Fostering Unity

Fostering Unity	N	(%)
Less	3	5,0
Good	57	95,0

From the table, it is shown that the percentage of students who have a good commitment to fostering unity is more than those who have less commitment to fostering unity, namely 57 students with a percentage of 95.0%.

c. The Value of Self-Sacrifice Commitment

Table 3. The Value of Self-Sacrifice Commitment

Willing to Sacrifice	N	(%)
Less	17	28,3
Good	43	71,7

From the table above, it is obtained an illustration that the value of commitment to sacrifice students is quite good, there are 43 students (71.7%). Compared to the value of self-sacrifice commitment which is less than 17 people (28.3 %).

d. The Value of Commitment to Maintain the Republic of Indonesia

Table 4. The Value of Commitment to Maintain the Republic of Indonesia

Defending the Republic of Indonesia	N	(%)
Less	14	23,3
Good	46	76,7

From the table above, it is shown that the value of commitment to maintaining a fairly good student Republic of Indonesia is 46 students (76.7%).

e. The Value of Unitary Commitment of the Republic of Indonesia

Table 5. The Value of Self-Sacrifice Commitment

Willing to Sacrifice	N	(%)
Less	4	6,7
Good	56	93,3

From the table above, it is obtained that the value of commitment to sacrifice students is quite good, there are 56 students (93.3%).

2. The Effect of Christian Education Internalization in Compound Society and the Value of National Commitment

Table 6. Internalization of Christian Education in Compound Society and the Value of National Commitment

Variable	Christian Education Compound Less		Christian Education Compound Good		<i>p</i> - <i>value</i>
	n	%	n	(%)	
	Love of the Homeland				
Less	3	5,0	24	40,0	0,085
Good	0	0,0	33	55,0	
Fostering Unity					
Less	1	1,7	2	3,3	0,145
Good	2	3,3	55	91,7	
Willing to Sacrifice					0,191
Less	2	3,3	1	1,7	
Good	15	25,0	42	70,0	
Defending the Republic of Indonesia					
Less	2	3,3	1	1,7	0,133
Good	12	20,0	45	75	
Unity of the Republic of Indonesia					0,010
Less	2	3,3	1	1,7	
	2	3,3	55	91,7	

From Table 6. The internalization of Christian Education in Compound Society and the Value of National Commitment of students above shows that the Internalization of

Christian Education in Compound Society has a significant effect on the value of the commitment of the Student Republic of Indonesia ($p=0.010$). However, it was obtained to have an insignificant effect on the value of national commitment to Love the Homeland ($p=0.085$), Fostering Unity ($p=0.145$), Willing to Sacrifice ($p=0.191$), and Defending the Republic of Indonesia ($p=0.133$).

As for the results of the study, it was found that the internalization of Christian Education in Compound Societies to the value of the commitment to the unity of the Republic of Indonesia was obtained significantly. This is in accordance with the researcher's hypothesis, that the internalization process carried out will have a positive effect on students in adopting the values of national commitment to the unity of the Republic of Indonesia in their daily lives.

The results of the study showed that the Christian Education theory of pluralistic societies significantly increased the national commitment of students in the variable of commitment to the unity of the Republic of Indonesia (NKRI). Other variables, namely love of the homeland, fostering unity, willingness to sacrifice, and defending the NKRI were not significant. This is because the variable of commitment to the unity of the NKRI is easily formed in the daily lives of students. The Papua region, especially in Jayapura Regency, is a very pluralistic region, where people from various regions of Indonesia can easily be found. As a result, the community, especially the students of STAKPN Sentani, have naturally, easily, and without further effort built a united life together through their daily lives, which is only a form of commitment. However, the other four variables are associated with more effort or certain sacrifices that must be made. As a result, the average Papuan student from the central mountains of Papua is still finding it difficult to apply these commitments in the form of action or has not yet been able to demonstrate the ability to apply efforts to foster unity, love of the homeland, willingness to sacrifice and defend the homeland.

Basically, the results showed a greater number was obtained in the number of students who had the internalization of Christian Education in a good Compound Society and a good commitment to national values as well. And in students who have the internalization of Christian Education in Compound Society less with the value of national commitment, less shows a smaller number of students. However, it is not significant to see from Table 6 that there are quite a lot of students who have the internalization of Christian Education in the Compound Society but have a good national commitment value.

The thing that may affect the non-specific value of national commitment to love the homeland, fostering unity, being willing to sacrifice, and maintaining the Republic of Indonesia in students is because the student is a student who has left his village or area since childhood and has been hanging out a lot with people who come from other regions.

Meanwhile, the values of the national commitment of students who are respondents are more or less still very influenced by the environment, most of which still want to liberate the Papua region, so this is a role that can more or less interfere with the results of existing research.

RECOMMENDATIONS ON RESEARCH AND DEVELOPMENT

This research is expected to be a source of reference for researchers. This research can be developed by conducting research at different loci. Researchers hope that this scientific work can make a major contribution to the advancement of science in Indonesia.

CONCLUSION

This research helps us to be able to see Papua as a unit of the Republic of Indonesia. Where development does not only touch existing infrastructure but must touch human development in Papua. Because human is a creation that has specificity. Humans need to be built to use their minds and determine what to do to continue to develop themselves (Natalia, 2023). Christian education in a pluralistic society is taught to Papuan students so that they understand the diversity that God created and wills so that His creations can complement each other for a better life. Researchers hope that this research can also be used as reference material for future researchers to see developments that have occurred in Papua, both in infrastructure and in terms of human resources. It is hoped that the results of this research can contribute to the government making policies for peace and integration in Papua.

The conclusion that can be drawn from the results and discussion is that STAKPN Sentani students through Christian Education in a compound society can have a good national commitment value. Despite the prevalence of negative perceptions of the Papua situation and concerns about a large number of Papuan students, the students at STAKPN Sentani demonstrate a significant national commitment. Some students already have a good national commitment because they have been associated with people of different ethnicities, nations, and religions. STAKPN Sentani students through Christian Education in compound society can see the diversity that Indonesia has as a gift from God so that it can be accepted and maintained for peace living together. This also shows the importance of Christian Religious Education, especially in its relevance to increasing national commitment. Christian Religious Education not only develops religious knowledge but also plays a significant role in increasing students' commitment to their country.

BIODATA



Arie Rissing Natalia. Graduated from S1 Theology and S2 Christian Religious Education at STT Jaffray Makassar. She is a lecturer at Sekolah Tinggi Agama Kristen Protestan Negeri (STAKPN) Sentani. Areas of expertise are Christian Philosophy and Christian Religious Education. Through her writings, she hopes to contribute to the development of science in Indonesia.

Arie Rissing Natalia, S.Th., M.Pd.K

Surel: nataliaarie07@gmail.com



Yacob Godlif Malatuny is a lecturer at Sekolah Tinggi Agama Kristen Protestan Negeri (STAKPN) Sentani. Some of his studies and research results are published in the Journal of Science and Humanities, Journal of Pedagogics and Educational Dynamics, Proceedings of the International Seminar of the Department of Civic Education, University of Education Indonesia, Proceedings of the National Seminar of the History Education Study

Program, Pattimura University.

Yacob Godlif Malatuny, M. Pd

Surel: yacobgodlifmalatuny@stakpnsentani.ac.id



Mesri Kartika, graduated from S1 and S2 from Hasanuddin University Makassar and currently works as a lecturer at the Public Health Study Program of Cendrawasih University Jayapura. His scientific competence is in Nutrition and Public Health.

Mesri Kartika, S. Gz., M. Kes

Surel : mesrikartika@gmail.com

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