

**THE ROLE OF CHRISTIAN LEADERSHIP IN REALIZING PEACE AND PROSPERITY IN CENTRAL PAPUA**

**Yance Nawipa<sup>1</sup>**

<sup>1</sup>Sekolah Tinggi Agama Kristen Nabire, Indonesia

[nawipayance7@gmail.com](mailto:nawipayance7@gmail.com)

---

**ABSTRACT;** *Central Papua, with its cultural and ethnic diversity, faces various challenges in achieving peace and prosperity. Amidst 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 research examines the role of church leaders in resolving conflict, promoting reconciliation, and supporting community development. Data was collected through in-depth interviews with church leaders, community figures and local residents, as well as analysis of related documents. The research results show that Christian leadership in Central Papua plays a role as a mediator in social conflicts, a provider of humanitarian aid, and a driver of education and health programs. Christian leaders use principles of love, justice, and forgiveness in their approach, which have 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 the government 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, community and government.*

**Keywords:** *Christian Leadership, Peace, Welfare, Central Papua, Social Conflict, Reconciliation.*

**ABSTRAK;** Papua Tengah, dengan keberagaman budaya dan etnisnya, menghadapi berbagai tantangan dalam mencapai perdamaian dan kesejahteraan. Di tengah dinamika ini, kepemimpinan Kristen memainkan peran penting dalam menciptakan dan memelihara harmoni sosial. Studi ini mengeksplorasi kontribusi kepemimpinan Kristen dalam mewujudkan perdamaian dan kesejahteraan di wilayah ini. Melalui pendekatan kualitatif, penelitian ini mengkaji peran pemimpin gereja dalam mengatasi konflik, mempromosikan rekonsiliasi, dan mendukung pembangunan komunitas. Data dikumpulkan melalui wawancara mendalam dengan pemimpin gereja, tokoh masyarakat, dan warga setempat, serta analisis dokumen terkait. Hasil penelitian menunjukkan bahwa kepemimpinan Kristen di Papua Tengah berperan sebagai mediator dalam konflik sosial, penyedia bantuan kemanusiaan, dan penggerak program

pendidikan dan kesehatan. Pemimpin Kristen menggunakan prinsip kasih, keadilan, dan pengampunan dalam pendekatan mereka, yang terbukti efektif dalam mengurangi ketegangan dan mempromosikan kesejahteraan. Namun, tantangan tetap ada, termasuk keterbatasan sumber daya dan resistensi terhadap perubahan. Penelitian ini menyarankan perlunya peningkatan kapasitas pemimpin Kristen melalui pelatihan dan dukungan dari berbagai pihak, termasuk pemerintah dan organisasi internasional. Dengan demikian, kepemimpinan Kristen memiliki potensi besar dalam mewujudkan perdamaian dan kesejahteraan di Papua Tengah, asalkan didukung oleh kerjasama yang sinergis antara gereja, masyarakat, dan pemerintah.

**Kata Kunci:** Kepemimpinan Kristen, Perdamaian, Kesejahteraan, Papua Tengah, Konflik Sosial, Rekonsiliasi.

## INTRODUCTION

Central Papua is a region rich in cultural diversity and natural resources, but often faces significant social, economic and political challenges. Inter-community tensions, violent conflict, and economic instability are some of the problems hindering peace and prosperity in the region. In this context, leadership based on Christian values can play an important role in encouraging positive change and building an environment of peace and prosperity. Christian leadership, grounded in Jesus Christ's teachings of love, forgiveness, and justice, has the potential to embrace all levels of society and facilitate inclusive and sustainable transformation.

### Objectives and benefits

This research aims to:

1. Investigate the roles and responsibilities of Christian leadership in the context of Central Papua.
  - Understand how Christian leadership principles can be applied to overcome the challenges that exist in Central Papua.
  - Identify the characteristics and skills necessary to be an effective Christian leader in this region.
2. Provide a platform for sharing knowledge and experience.

- Facilitate discussions between Christian leaders, practitioners, and academics about practical ways to apply Christian teachings in everyday leadership.
  - Collect and disseminate case studies and best practices from various communities in Central Papua and surrounding areas.
3. Encourage collaboration and partnerships between various stakeholders.
- Building networks between churches, non-governmental organizations, government and society to work together to achieve common goals, namely peace and prosperity.
  - Develop a joint strategy that can be implemented by various parties to achieve sustainable positive change.

Expected benefits include:

- Increased understanding and awareness of the importance of Christian leadership in promoting peace and prosperity.
- Increasing leadership capacity among Christian leaders in Central Papua through training and mentoring.
- Establishment of strategic partnerships between various stakeholders to address social and economic challenges in the region.

## Scope of Discussion

This seminar will cover various topics relevant to the role of Christian leadership in realizing peace and prosperity in Central Papua. Some of the main scope of discussion includes:

1. Theological Basis of Christian Leadership:
  - Research the leadership principles taught in the Bible.
  - Study of the leadership of Jesus Christ and its application in a modern context.
2. Analyze Challenges and Opportunities:
  - Study of social, economic and political conditions in Central Papua.
  - Identify the main challenges faced in efforts to realize peace and prosperity.
3. Leadership Strategy and Approach:
  - A practical approach to applying Christian values in leadership.

- Methods for building inclusive and collaborative communities.
- 4. Role of Churches and Religious Institutions:
  - Contribution of churches and religious institutions in encouraging peace-oriented leadership.
  - Case studies of successful initiatives and programs.
- 5. Leadership Capacity Development:
  - Training programs and activities to increase the capacity of Christian leaders.
  - Training and mentoring for young leaders and prospective leaders.
- 6. Conflict Resolution and Reconciliation:
  - Faith-based mediation and reconciliation strategies.
  - Development of dialogue between communities to create a harmonious environment.

With this broad scope, it is hoped that this seminar will provide in-depth and practical insights for participants in their efforts to promote peace and prosperity in Central Papua through effective Christian leadership.

## METODE PENELITIAN

This research uses a qualitative approach to understand in depth the role of Christian leadership in realizing peace and prosperity in Central Papua. The following are the steps and methods used in this research:

### 1. Research Design

This research 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 under study.

### 2. Research Location

The research was conducted in several areas in Central Papua which have significant social and religious dynamics. Specific locations were selected based on the relevance and active involvement of Christian leaders in peace and prosperity efforts

### 3. Research Participants

Participants in this research consisted of:

- Church leaders (pastors, pastors, and other congregation leaders)
- Community figures and traditional leaders
- Members of the church congregation
- Local government representatives
- The general public involved in or impacted by Christian leadership activities

#### **4. Data Collection Techniques**

- a. In-depth Interviews: 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 prosperity.
- b. Participatory Observation: Researchers are directly involved in church and community activities to directly observe the role of Christian leadership in practice. This observation includes worship activities, social programs, and conflict mediation.
- c. Documentation: Analysis of church documents, activity reports, and related publications relevant to the research theme.

#### **5. Data analysis technique**

- a. Thematic Analysis: Data obtained from interviews and observations were analyzed using thematic analysis to identify the main themes that emerged related to the role of Christian leadership.
- b. Triangulation: Triangulation techniques are used to ensure the validity of data by comparing information obtained from various sources and data collection methods.
- c. Narrative Description: The results of data analysis are presented in the form of a detailed narrative description, describing the context, role and impact of Christian leadership in realizing peace and prosperity.

#### **6. Research Ethics**

This research pays attention to ethical aspects by ensuring the confidentiality and anonymity of participants. Informed consent was obtained from all participants before data collection, and they were given a complete explanation of the study aims and procedures.

## **7. Research Limitations**

This research has several limitations, including:

- Time and resource limitations that may affect the scope of the research.
- Potential bias from participants who may provide more positive or negative answers depending on their personal experiences.

With this research method, it is hoped that a deep and comprehensive understanding can be obtained regarding the role of Christian leadership in efforts to achieve peace and prosperity in Central Papua.

## **RESULTS AND DISCUSSION**

### **Challenges and Opportunities in Central Papua**

#### **1. Analysis of Social, Economic and Political Conditions in Central Papua**

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

**Economic Conditions:** Central Papua's economy is dominated by the agricultural, fishing and mining sectors. Even though it is rich in natural resources, many residents still live below the poverty line. Inadequate economic infrastructure, such as roads, bridges, and communications facilities, hinders economic growth. Apart from that, unequal distribution of wealth and corruption are also major problems that hinder inclusive and sustainable economic development.

**Political Conditions:** Politics in Central Papua are often unstable, with many conflicts between the central government and regional governments, as well as movements demanding independence. Lack of public participation in the political process and distrust of government institutions add to the complexity of political problems in this region. In addition, human rights violations that occur periodically add to political tensions.

#### **2. Challenges in Realizing Peace and Prosperity**

##### **a. Ethnic Conflict and Violence:**

1. Conflicts between various ethnic groups often result in violence and instability. Cultural, linguistic differences and a long history of ethnic tensions make the reconciliation process difficult.
- b. Poverty and Economic Injustice:
  2. The large number of people living below the poverty line and the unfair distribution of wealth give rise to frustration and dissatisfaction among society. Widespread poverty also hinders access to education and health services.
- c. Lack of Infrastructure and Access to Services:
  3. 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.
- d. Corruption and Distrust of Government:
  4. Rampant corruption and public distrust of the government exacerbate the situation. Communities feel marginalized and do not benefit from the abundant natural resources in their area.
- e. Human Rights Violations:
  5. Human rights violations that occur periodically add to political and social tensions. The authorities' repression and violence against local communities created an unsafe and fearful environment.
2. Opportunities and Potential for Positive Change
  - a. Strengthening Education and Training:
    6. 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.
  - b. Infrastructure Development:
    7. Improving infrastructure, such as roads, bridges and health facilities, can accelerate economic and social development. Better access to basic services will improve people's welfare.
  - c. Community Participation in the Political Process:

8. 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.
- d. Collaboration Between Government and Religious Institutions:
  9. Collaboration between governments, churches and other religious institutions can create sustainable peace and development initiatives. The church can act as a mediator in conflict and as an agent of social change.
- e. Sustainable Use of Natural Resources:
  10. Managing natural resources sustainably can create jobs and increase economic prosperity without damaging the environment. A responsible approach to the exploitation of natural resources will provide long-term benefits for society.

By addressing these challenges and taking advantage of existing opportunities, Christian leadership can play an important role in achieving peace and prosperity in Central Papua. Through the principles of service, justice, love, and integrity taught by Jesus Christ, Christian leaders can become agents of change who bring hope and positive transformation to all of society.

### **Theological Foundations of Christian Leadership**

#### **1. Principles of Christian Leadership in the Bible**

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

- a. Service (Servanthood):
  11. Old Testament: "But my servant Moses, he is the faithful one in all my house." (Numbers 12:7)
  12. New Testament: "Whoever wishes to become great among you, let him be your servant." (Matthew 20:26)
- b. Justice:
  13. Old Testament: "He has told you, O man, what is good. And what does the LORD require of you: but to do justice, to love faithfulness, and to walk humbly before your God?" (Micah 6:8)



14. New Testament: "And whoever does not do justice has sinned, for all evil is sin."  
(1 John 5:17)

c. Humility:

15. Old Testament: "For thus says the Most High and the Most Glorious, who abides forever and the Most Holy is His name: I sit in the high and holy place, but also with the contrite and the humble, to revive the spirit of the the humble and to revive the broken hearts of the broken." (Isaiah 57:15)

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

d. Love (Love):

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

18. New Testament: "Love is patient; love is kind; it is not jealous. It does not boast nor is it haughty." (1 Corinthians 13:4)

e. Truthfulness:

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

20. New Testament: "But say yes, if yes, and no, if no. Anything more than that comes from the evil one." (Matthew 5:37)

## **2. Jesus' Role as an Exemplary Leader**

Jesus Christ is the ultimate example of leadership in the Christian faith. He demonstrated various aspects of leadership that were full of love, sacrifice, and sincerity.

a. Service with Love:

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

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

b. Self-Sacrifice:

23. "I am the good shepherd. The good shepherd lays down his life for his sheep."  
(John 10:11)

24. Jesus was willing to suffer and die on the cross for the salvation of mankind.  
(Philippians 2:8)

c. Leadership with Justice and Truth:

25. "The Spirit of the Lord is upon Me, because He has anointed Me to preach good news to the poor; and He has sent Me to preach liberty to the captives and sight to the blind, to set the people free." oppressed people." (Luke 4:18)

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

d. Teaching and Guidance:

27. "And teach them to do everything I have commanded you. And know, I am with you always until the end of the age." (Matthew 28:20)

28. Jesus taught many things about the Kingdom of God through parables and direct teaching. (Matthew 13:34-35)

**3. Christian Leadership and the Values of the Kingdom of God**

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

a. Love and Forgiveness:

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

30. Forgiveness: "For if you forgive people their trespasses, your heavenly Father will forgive you also." (Matthew 6:14)

b. Humility and Service:

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

c. Justice and Peace:

32. "Blessed are those who hunger and thirst after righteousness, for they will be filled." (Matthew 5:6)

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

d. Integrity and Truth:

34. "Yes, say yes, if yes; no, otherwise; for anything more than that comes from the evil one." (Matthew 5:37)

e. Kingdom of God as Priority:

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

By putting these principles into practice, Christian leadership can bring about significant changes in prosperity, including in Central Papua. Leaders who adhere firmly 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.

## **Christian Leadership in the Context of Central Papua**

### **1. Characteristics of Effective Christian Leadership**

a. Service and Humility:

36. 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 become great among you, let him be your servant." (Matthew 20:26).

b. Fairness and Integrity:

37. Christian leaders must adhere to the principles of justice and integrity. They must strive to do what is right and just, and fight corruption and injustice. "For thus says the LORD: Do justice and establish righteousness." (Jeremiah 22:3).

c. Love and Forgiveness:

38. 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).

d. Wisdom and Courage:

39. Christian leaders must have the wisdom to make wise decisions and the courage to face challenges. "For God gives wisdom, from His mouth come knowledge and understanding." (Proverbs 2:6).

e. Commitment to Peace and Reconciliation:

40. Leaders must be committed to promoting peace and reconciliation amidst conflict and tension. "Blessed are the peacemakers, for they will be called the children of God." (Matthew 5:9).

**2. Case Study of Successful Christian Leadership in Central Papua**

41. Missionaries from various church denominations  
42. Indigenous church pioneers in Papua  
43. Education par printis  
44. Community leaders

**3. The Role of Churches and Religious Institutions in Encouraging Christian Leadership**

a. Education and Training:

45. 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 for my steps, a light for my path." (Psalm 119:105).

b. Community Development:

46. Churches can be centers of community development by providing a variety of social services such as health clinics, food assistance programs, and learning centers. These initiatives not only help meet people's basic needs 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 for a life of sin, but serve one another out of love." (Galatians 5:13).

c. Mediation and Reconciliation:

47. Churches 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 peaceful agreements between conflicting parties. "Whatever you wish that people would do to you, do likewise to them." (Matthew 7:12).

d. Advocacy and Social Justice:

48. The church can play a role in advocating for social justice and fighting injustice. By taking a strong stance on issues such as corruption, human rights violations, and economic injustice, the church can help foster positive social change. "Defend those who cannot defend themselves, and help those who are poor and needy." (Proverbs 31:8-9).

By applying the characteristics of effective Christian leadership, learning from successful case studies, and utilizing 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 Strategy for Peace and Prosperity**

#### **1. Collaborative and Inclusive Approach**

##### **a. Building Alliances with Various Parties:**

49. Christian leaders should seek to build relationships with governments, non-governmental organizations, local communities, and traditional leaders. This collaboration is important to overcome complex social, economic and political problems in Central Papua.
50. Bible verse: "Two people are better than one, for they receive a good reward for their labor." (Ecclesiastes 4:9)

##### **b. Encourage Community Participation:**

51. Leaders must ensure that the voices of every community member are heard and considered in the decision-making process. This includes involving women, youth, and marginalized groups in dialogue and development projects.
52. Bible Verse: "But all the members, although many, constitute one body. Likewise Christ." (1 Corinthians 12:12)

##### **c. Approach Based on Local Needs:**

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

54. Bible Verse: "Everything you wish that people would do to you, do likewise to them." (Matthew 7:12)

## **2. Community Development Based on Christian Values**

### **a. Service as a Basis for Development:**

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

56. 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)

### **b. Improved Access to Health and Education Services:**

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

58. Bible Verse: "Call on Me, and I will answer you and will tell you great and incomprehensible things, that is, things you do not know." (Jeremiah 33:3)

### **c. Build Awareness of Christian Values:**

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

60. Bible Verse: "If I, your Lord and Teacher, have washed your feet, then you also must wash one another's feet." (John 13:14)

## **3. Christian Leadership Education and Training**

### **a. Leadership Training Program:**

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

62. Bible Verse: "Preach the word, be ready for good or bad times, state what is wrong, rebuke and advise with all patience and teaching." (2 Timothy 4:2)
- b. Mentoring and Coaching:
  63. Experienced Christian leaders must guide and develop potential leaders. Mentoring is important for the transfer of knowledge and experience as well as for providing moral and spiritual support.
  64. Bible Verse: "Teach the young to be self-controlled in all things." (Titus 2:6)
- c. Continuous Learning:
  65. Leadership education should be considered a continuous process. Leaders must continue to learn and adapt to changing social, economic and political conditions.
  66. Bible Verse: "The wise will hear and increase knowledge, and those who understand will gain material for 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 education and leadership training are key to achieving sustainable positive change in the region.

### **The Role of Christian Leaders in Conflict Resolution**

1. Faith-Based Mediation and Reconciliation
  - a. Use of Christian Principles in Mediation:
    - Christian leaders can utilize 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 to conflict resolution efforts.
    - Bible verse: "Blessed are the peacemakers, for they will be called the children of God." (Matthew 5:9)
  - b. Facilitate Dialogue and Reconciliation:
    - Christian leaders can facilitate dialogue between disputing parties to achieve mutual understanding and sustainable conflict resolution. They seek to build communication bridges and promote peace amidst difficult conflicts.

- Bible Verse: "So let us strive for that which produces peace and mutual edification of one another." (Romans 14:19)

## **2. Development of Inter-Community Dialogue**

### **a. Building Awareness and Understanding Between Communities:**

- Christian leaders can promote dialogue between different communities to build awareness of diversity and strengthen inter-ethnic relations. They facilitate meetings and events that promote tolerance and mutual understanding.
- Bible verse: "And let us build each other up, so that you lead a quiet life, working with your own hands as we commanded you." (1 Thessalonians 4:11)

### **b. Education and Counseling on Fraternal Values:**

- Through education and outreach programs, Christian leaders can teach the values of brotherhood, respect for culture, and the importance of peaceful coexistence. They seek to change people's attitudes and behavior in dealing with differences.
- Bible verse: "For you are all children of God through faith in Christ Jesus." (Galatians 3:26)

## **3. Peace and Prosperity Initiative**

### **a. Providing Assistance and Support for Conflict Victims:**

- Christian leaders play an important role in providing humanitarian assistance and psychological support to victims of conflict, including the provision of shelter, health services, and trauma recovery programs.
- Bible Verse: "But love your enemies and do good to them and lend without expecting anything in return." (Luke 6:35)

### **b. Encourage Economic and Social Development:**

- Christian leaders must also engage in economic and social development to re-strengthen social structures disrupted by conflict. They promote inclusive and sustainable development programs.
- Bible Verse: "Blessed is the man who loves his brother." (1 John 3:18)

Through faith-based mediation and reconciliation efforts, developing dialogue between communities, and peace and prosperity initiatives, Christian leaders can play a



significant role in realizing peace and prosperity in Central Papua. By integrating Christian values into their efforts, they not only facilitate sustainable conflict resolution but also build the foundation for peaceful and sustainable community development.

## **Developing Christian Leadership Capacity**

### **1. Christian Leadership Development Program**

#### **a. 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 curricula, and setting long-term goals.
- Bible Verse: "Make us always teach Your Word, so that we may be people who do Your will." (Psalm 119:105)

#### **b. Comprehensive Curriculum:**

- Programs should cover the theological, practical, and contextual aspects of Christian leadership. This includes learning about Christian doctrine, leadership skills, church organizational management, and conflict handling.
- Bible verse: "Hear advice and receive instruction, so that you will be wise at the end of your life." (Proverbs 19:20)

### **2. Training and Mentoring Young Leaders**

#### **a. Mentoring by Experienced Leaders:**

- More experienced Christian leaders should guide younger leaders in spiritual development, leadership, and self-development. This mentoring helps transfer knowledge and experience and builds a strong spiritual commitment.
- Bible verse: "My son, listen to your father's teachings and do not abandon your mother's teachings." (Proverbs 1:8)

#### **b. Leadership Skills Training:**

- Training should include skills such as effective communication, team leadership, conflict management, and transformational leadership. This helps young leaders lead more effectively and have a positive influence in their communities.

- Bible Verse: "Do everything without complaining and without conflict, so that you may be children of God blameless in the midst of a complicated and stubborn generation." (Philippians 2:14-15)

### **3. Evaluation and Monitoring of Leadership Performance**

#### **a. Measuring Progress and Achievement:**

- 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, He cuts down, and every tree that does bear fruit, He cleanses, that it may bear more fruit." (John 15:2)

#### **b. Feedback and Continued Development:**

- Based on the evaluation results, Christian leaders need to receive constructive feedback for their personal development. This process should support leaders' spiritual and professional growth to increase their positive impact.
- Bible Verse: "So let your light shine before men, that they may see your good deeds and glorify your Father in heaven." (Matthew 5:16)

By implementing a structured Christian leadership development program, training and mentoring young leaders, as well as 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 bringing peace, justice and prosperity to the people of the region.

## **CONCLUSION**

Christian leadership in Central Papua plays a very important role in realizing peace and prosperity in this 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 mobilizers of community development 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 who promote reconciliation and

development. They use a holistic approach that includes spiritual, social and material support to meet community needs.

However, this success cannot be separated from various challenges that must be faced, such as limited resources and resistance to change. Therefore, it is necessary to increase the capacity of Christian leaders through training and support from various parties, including the government and international organizations.

Synergistic cooperation between the church, society and government is very important 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 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 everyday life to build a better and more peaceful society.

#### **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.
- McGregor, K.** (2011). *Kekristenan dan Negara di Asia: 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.