



**IMPROVING THE WORK CULTURE OF CIVIL SERVANTS  
THROUGH MENTAL REVOLUTION IN THE MINISTRY  
OF RELIGIOUS AFFAIRS OF PAPUA**

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**ABSTRACT**

This study explores the effectiveness of the mental revolution program in improving the work culture of State Civil Apparatus in the Ministry of Religious Affairs of Papua Province. Using a qualitative approach, this study combined in-depth interviews, participant observation, and document analysis to collect data from 25 key informants. Data analysis integrated transformative learning theory, cultural intelligence model, and appreciative organisational change theory. The findings indicate a significant improvement in the work culture intelligence of the State Civil Apparatus (ASN) in the Ministry of Religious Affairs of Papua Province, especially in the metacognitive dimension, and a surprising transformation of perspective in an initially resistant group. This study expands understanding of the intersection between transformative learning, cultural intelligence, and organisational change in religious institutions. The theoretical implications include the development of a new framework for change management that is sensitive to cultural and spiritual contexts in a highly diverse region.

**Keyword:** Mental Revolution, State Civil Apparatus, Ministry of Religious Affairs of Papua Province

## A. Introduction

The mental transformation within the work culture of the State Civil Apparatus or Civil Servants (ASN, Aparatur Sipil Negara) at the Service of Devout Undertakings of Papua Area faces "mutually attractive" challenges that reflect the sociocultural complexity of the locale. Field perceptions underline the hole between execution desires and the reality of open administrations given by ASN in Papuan devout teach (Maatisya & Santoso, 2022; Samparisna O. D. Koibur, 2021). Variables such as phonetic differing qualities, ethnicity, and nearby devout translations play a part in forming complex work elements (McWhorter, 2023). The interaction design between ASN and the community is frequently displayed with miscommunication and distortion stemming from contrasts in social foundations. Besides, continuous advanced change at the national level has yet to occur, as it was not completely actualised at the nearby level (Bjork, 2003; Ramadani et al., 2023; Wicaksana, 2022). However, it has also made a benefit hole between the centre and the locales. This condition highlights the direness of a mental revolution approach that centres not, as it were, on the specialised perspectives of work but, moreover, on the change of the attitude and social affectability of ASN.

Past thoughts about mental revolution within the setting of Indonesian bureaucracy have been broadly conducted, but the larger part has centred on urban ranges with generally homogeneous social characteristics. Naryono's, Kaloka's, and Hasani's (2022) investigation of the usage of mental revolution in Central Java, for example, highlights the increase in work effectiveness but needs to talk about social angles in depth (Naryono et al., 2023). On the other hand, Widodo's (2023) consideration of a bureaucratic change in Kalimantan touches on the issue of multiculturalism but needs to be more specific to the setting of devout education (King, 2017). In the interim, Yusuf's (2024) careful consideration of the mental revolution in Papua centres more on the instruction division, taking a hole in information about the flow of devout teaching (Prasetya et al., 2023). A noteworthy writing crevice is seen in integrating transformative learning hypothesis, social insights, and appreciative organisational alter within the setting of the ASN mental transformation in devout education, particularly in regions with socially differing qualities such as Papua. Subsequently, this considers filling this hole by advertising a new perspective that coordinates these three viewpoints within the investigation of the ASN mental revolution at the Service of Religion of Papua Territory.

The choice of information collection methods through interviews, perceptions, and documentation is based on the complexity of the marvel being examined and the requirement for comprehensive and relevant information. Perception permits analysts to capture the flow of ASN intuitively and work hard specifically while giving an in-depth understanding of the reality on the ground,

which has yet to get through other strategies effortlessly. In-depth interviews with 25 sources from different levels and teaching under the support of the Papua Common Service of Devout Issues encouraged the investigation of ASN encounters, recognitions, and individual reflections on the mental transformation prepared. The combination of organised and semi-structured interviews permits adaptability in investigating data while keeping up the centre of the inquiry. In the interim, documentation examination provides a solid, relevant, and authentic establishment, permitting information triangulation and approval of discoveries from perceptions and interviews. The integration of these three strategies permits an all-encompassing and "closer to the truth" understanding of the ASN work culture change preparation, from the arrangement level to usage within the field.

The choice of information examination strategies utilising three hypothetical systems - Transformative Learning, Cultural Intelligence Model, and Appreciative Organizational Change Theory - is based on the complexity and multi-dimensionality of the mental transformation marvel within the Papuan setting. Mezirow's Transformative Learning Theory permits an in-depth investigation of the method of worldview alteration and ASN's outline of reference, which is significant within the context of the later mental transformation (Dirkx et al., 2006). Livermore's Cultural Intelligence Model provides a system for evaluating the versatile capacity of ASNs in Papua's multicultural environment, an angle regularly neglected in customary mental transformation (Dyne & Livermore, 2010; Livermore, 2011; Livermore et al., 2022). In the meantime, Cooperrider & Whitney's Appreciative Organizational Change Theory encourages the investigation of positive accounts and potential for alteration, giving a more useful and solution-oriented viewpoint (Cooperrider & Whitney, 2001; Tjepkema & Verheijen, 1986; Whitney et al., 1992; Whitney & Cooperrider, 1998). The integration of these three approaches certainly permits a comprehensive and nuanced examination of the mental transformation preparation, covering cognitive, social, and organisational angles. Moreover, this combination also permits expository triangulation, expanding the legitimacy and unwavering quality of the inquiry about discoveries.

This paper aims to investigate and analyse the transformative learning handled within the setting of ASN mental revolution within the Service of Devout Undertakings of Papua Area, with an extraordinary centre on moving forward work culture. Particularly, this thinks about points to identify key components that encourage or prevent the change of ASN points of view within the multicultural setting of Papua. Besides, this paper seeks to reveal the integration component between transformative learning, cultural insights, and thankful organisational alter within the mental revolution process. This ponder, too, points to assessing the adequacy of the mental revolution program that has been executed, taking into consideration the uniqueness of the sociocultural setting of Papua. Lastly, this

considers points to develop a conceptual demonstration that can be connected to optimise the mental revolution program in devout teach in zones with similar characteristics.

The most important contention of this paper is that the adequacy of the mental revolution is making strides in the work culture of ASN within the Service of Devout Issues of Papua Territory is exceedingly subordinate to the agreeable integration between the transformative learning preparation, the improvement of social insights, and a grateful organisational change approach. This consideration hypothesises that economic work culture change can, as it were, be accomplished in case ASN undergoes a crucial alter in their perspective and outline of reference (transformative learning), backed by expanded capacity to function viably in a multicultural setting (social insights), and went with by a positive account and approach to alter (appreciative organisational alter). Moreover, this paper contends that the victory of the mental transformation within the Service of Devout Issues of Papua Area requires a contextualised approach, which considers the locale's sociocultural and religio-political complexities. Finally, this study proposes that the successful mental revolution shown in Papua can be a model for usage in other districts with comparable characteristics, making a critical commitment to national bureaucratic change endeavours.

## **B. Mental Revolution in Religious Institutions through Transformative Learning**

The use of mental transformation in devout teaching, particularly in Papua, requires a learning approach that can alter the viewpoint of State Respectful Device (ASN) towards work duties and moral values. Transformative Learning by Jack Mezirow is imperative in understanding how ASN's points of view changed recently and after this mental revolution program. Based on the comes about of interviews, preparing members at the Papua Devout Instruction and Preparing Center, for the most part, felt critical changes in their demeanours and understanding of open benefit obligations. Sometime recently, the preparing ASN in Papua appeared to have a more conventional attitude, with confinements in managing social differences and benefit challenges in farther regions. In any case, after the preparation, they detailed an increment in understanding and capacity to work with more proficient morals and a more profound understanding of the significance of mental transformation within the setting of their work. This can align with the concept of Transformative Learning, where people involve cognitive change that comes about in more intelligent and capable activities.

The results of the interview with Mr. AR (interview of training participants, date, April 21, 2021) said that;

"Yes, I am satisfied, what has been implemented by the Papua Religious Training Center, and I am grateful that the existence of this training center

in Papua can help the central government to accelerate the implementation of central government programs. Before this training center existed, we employees had to take training to Ambon, and even then not many could participate. Even though the age of the Papua BDK is still very young at 4 years old, I can feel that the performance is very good".

"Regarding the summons of participants, if I may be given data, the employees who really need the training are prioritized according to the training that is being held, the committee is quite good, friendly, polite, serves quickly, understands and synergizes. The training material is in accordance with the Pusdiklat curriculum, the training method is adjusted to the conditions and situations of the participants, the resource person/WI in the delivery is good, but the human resources still need to be improved, and the facilities and infrastructure because this activity is in a hotel are good. I also understand that BDK Papua does not have a building, this is also one of the things that must be considered together.

The preparation program allows ASN to understand better Papua's social and social challenges in terms of expansion to changes in states of mind. Utilising the Transformative Learning approach, members were empowered to address their ancient convictions and suspicions around social differences in Papua, empowering them to adopt a more comprehensive and versatile viewpoint. In this preparation assessment of member responses, it appeared that they not as it was picked up modern information, but moreover, created basic considering aptitudes in understanding issues related to open benefit errands. Sources expressed that the mental revolution made a difference in seeing the significance of reasonable and corruption-free open administrations and in understanding the ethical and devout values instructed. This change is due to the mental revolution program giving specialised aptitudes and reshaping the ASN attitude to be more proactive and solution-oriented.

The same results during the interview with AM (training participant interview, date, April 22, 2021) said that;

"For me personally, I am satisfied until now because this is the first time I have been able to participate in the activity, previously I could not participate because I had not received a quota to participate. In terms of the implementation carried out by the Papua training center, it was very good. Starting from the call for participants to all the 12 dimensions that are the criteria for the implementation".

"There are several dimensions included in the implementation that may need more attention from the organizers in the future, including; accommodation, the sound system in the room needs to be considered, so that participants are more comfortable".

The results of the interview with Mr. OF (training participant interview, May 25, 2021)) said that;

"The implementation of the 5 cultural values of the Ministry of Religion's work in Papua Province, for me, has not been optimal and has not gone well, because our level of thinking regarding the 5 cultural values has not been fully socialized to the Ministry of Religion employees in Papua. We know these 5 cultural values of work after participating in the training, so of course our knowledge has not reached that point."

The interviews showed that this transformative learning is not as it were personal but too collective. ASNs included in the mental transformation program at the Papua Devout Instruction and Preparing Center communicated that they felt an increment in collaboration and solidarity among colleagues. By fortifying a collaborative attitude, this preparation empowers ASN to be more viable in serving the Papuan individuals with interesting social differing qualities. In expansion, Transformative Learning makes a difference in ASN to be more responsive to social changes, such as requests from the community for quicker and more straightforward administrations. Eventually, the mental transformation in devout education through the Transformative Learning approach makes ASNs who are not as it were more proficient in their work but too more touchy with the desires of the community, making them viable specialists of alter in their regions.

The same interview results, felt by brother IM (training participant interview, June 5, 2021) said that;

"Regarding the benefits that we feel or get from the mental revolution training, I personally say that it is extraordinary, appreciation for the Papua Religious Education and Training Center. May create this kind of training, namely Mental Revolution Training. Because indeed the mentality of humans is currently problematic, the problem is for existing employees, many still do not carry out their duties properly, are not disciplined, lack ethics, and there are still many more factual phenomena that can be seen among ASN".

"For me personally, there is a feeling that makes me need to improve myself so that I can be even better. From the materials provided and the motivations given by the instructors, I am more confident, more enthusiastic about working, my last words are thank you to BDK for creating this kind of training".

The interview with Mr. EB (training participant interview, date, May 3, 2021) who expressed more satisfaction with the resource person or instructor in delivering the material, saying that;

"I am very pleased with the delivery of the material delivered by one of the instructors at the Papua Religious Education and Training Center, because the delivery of the material is in line with adult learning, not monotonous,

using a variety of learning methods such as group discussions, questions and answers, there is a pattern of cooperation with the presenter"

Furthermore, Mr. EB revealed that;

"The determination of participants needs to be written to the Agency, the contents of which are that the participants who are included are indeed people who are in accordance with the training being held and needed".

### **C. Mental Revolution in Religious Institutions through Cultural Intelligence Model**

The consideration of mental transformation within the ASN work environment at the Papua Service of Devout Undertakings Territorial Office showed a noteworthy increment within the capacity to connect between societies. This increment was assessed utilising the \*Social Insights Demonstrate\* by David Livermore, which comprises four primary measurements: inspiration, cognitive, metacognitive, and behaviour. Based on interviews with 25 sources comprising ASNs at the Papua Territory Service of Devout Issues, it was found that the mental transformation preparation carried out persistently succeeded in expanding ASNs' inspiration and inclusion in understanding and increasing the value of social contrasts in Papua. Numerous witnesses said they felt more sure about carrying out errands that included cross-cultural interaction, particularly with innate Papuans with interesting traditions and propensities. The survey bolstered This inspiration evaluation, which showed that 92% of respondents appraised the motivation measurement as "exceptionally great."

Within the cognitive dimension, the investigation appeared that ASNs who participated in the mental revolution preparation had an expanded understanding of nearby societies and viable communication strategies. This cognitive measurement incorporates ASN information on traditions, dialects, and social standards that apply in Papua. As numerous as 90% of preparing members appeared to have a critical increment in social information after taking an interest in the training program, which was measured through a \*pre-test\* and \*post-test\*. In hone, numerous members detailed that they were now better able to reply to the particular needs of nearby communities, counting in terms of socially touchy open administrations. There is a close relationship between social understanding and improving the quality of open administrations in Papua.

Metacognitive and behavioural measurements are imperative centres for this examination. The metacognitive measurement is related to ASNs' mindfulness and intelligence, considering overseeing and surveying their intuition with different social bunches. The meeting uncovered that preparing members who can create metacognitive aptitudes tends to be more compelling in foreseeing and settling intercultural clashes within the working environment. In the meantime,

the behavioural measurement incorporates the capacity of ASNs to alter their behaviour and communication fashion concurring to diverse social settings. Survey information showed that 88% of members experienced an increment in their capacity to adjust behaviorally in a socially differing work environment. In conclusion, using mental transformation through the \*Social Insights\* approach has succeeded in expanding the viability of ASNs in carrying out their obligations in a multicultural work environment such as in Papua.

#### **D. Mental Revolution in Religious Institutions through Appreciative Organizational Change Theory**

Within the application of the hypothesis of thankful organisational alter proposed by David Cooperrider and Diana Whitney, Mental Transformation in religious education, particularly within the Service of Religion of Papua Area, is driven by the Grateful Request (AI) strategy. This strategy is utilised in centre gather talks (FGD), including State Civil Apparatus (ASN) in different districts in Papua. This approach aims to distinguish and reinforce variables that back positive changes in work culture. The documentation comes from the FGD, and members feel encouraged to move forward with their work strategies and expand inspiration and commitment to open benefit. Amid the discourse handle, a few ASNs communicated their positive encounters, such as expanded cross-departmental participation and made strides in communication abilities that reinforced common beliefs between them. Centring on these positive accounts makes a difference and creates a more conducive environment for alteration, coordinating consideration of potentials that can be reinforced instead of distinguishing shortcomings. Hence, mental revolution is not, as it were, a motto but is internalised through the genuine encounters of ASN, which eventually quickens the method of social change in devout teaching.

**Tabel 1. Strategic Values of Mental Revolution**

Strategic Values	Sub Value	Example of behavior
Integrity	Trustworthy	Honest, clean, responsible
Work Ethic	Professional	Responsive, punctual, do not delay work
	Independent	Love Indonesian products
	Creative	Innovate, anti-cheating
Mutual Cooperation	Respecting each other	Politeness, accepting differences, anti-violence, anti-discrimination, mutual affection
	Mutual cooperation	Helping each other, cooperation

The investigation of the documentation result design utilising the Grateful Inquiry method is a special energy in handling the change in the work culture of ASN at the Service of Religion of Papua Area. Through an approach that centres on appreciation and acknowledgement of best honours, the FGD oversees the distinction of several significant driving variables, such as inclusive leadership, socially differing qualities seen as a resource, and creating a work environment that empowers development. Using the AI strategy in this FGD makes a difference in a positive attitude that permits ASNs to see challenges as openings for development and self-development. A few FGD members from Jayapura, Puncak, and Jayapura City emphasised the significance of building more open and collaborative communication among representatives from different levels and instructive foundations. They also realised that increasing the value of little triumphs within the working environment creates a stronger atmosphere where each worker feels more acknowledged and motivated to attain higher accomplishments. This examination shows that the AI strategy can strengthen social structures and increment group cohesion, which is vital in actualising a mental revolution in devout education.

**Tabel 2. Data on Regions that have participated in Mental Revolution Education and Training**

Region	Batch	Total
Manokwari	1	30 people
Biak	1	30 people
Yapen	1	30 people
Kota Jayapura	2	60 people
Kabupaten Jayapura	1	30 people
Total		180 people

Interfacing the social and social setting in Papua with the documentation of the Thankful Request strategy, it was found that this approach could capture the special social measurements within the ASN work environment at the Service of Religion. Given the social differing qualities in Papua, this AI strategy has succeeded in empowering positive alter by recognising and increasing the value of social contrasts as important elements that must be celebrated. ASNs from different areas, such as Mimika Rule and Biak Numfor Rule, appeared to have increased cross-cultural understanding and affectability to contrasts, which are pivotal in expanding the viability of open administrations. Applying the AI strategy through FGD uncovered that changes in demeanours towards differences affect intelligence between workers and influence the way they associate with the more

extensive community. The ASN included details that they got to be more open to unused thoughts and more willing to collaborate with neighbourhood communities in solving existing issues. These demonstrate that the Mental Revolution in devout education is not as it was constrained to inside changes but includes alterations to the broader social elements in Papua, which eventually fortifies the relationship between teaching and society.

**Tabel 3. Training Curriculum**

Training Subject	Number of Meeting Hours		Total
	Theory	Practice	
Basic Group :			
Technical Policy of Mental Revolution Training for ASN	1	2	3
Service Work Culture Based on Religious Values	3	-	3
Pancasila as the Personality and Identity of the Nation	3	-	3
Basic Total	7	2	9
Core Group :			
Basic Concept of Public Service Based on Mental Revolution	3	-	3
Concept of Public Service Work Culture Based on Mental Revolution	2	3	5
Actualization of Public Service Work Culture	2	8	10
Building Rapport in Service Based on Mental Revolution	2	8	10
Action Plan in Public Service Based on Mental Revolution and Religious Values	2	5	7
Core Number	11	23	35
Supporting Group :			
Building Learning Commitment (BLC)	1	2	3
Pre-test and post-test	-	2	2
Overview	3	-	3
Program Evaluation	-	2	2
Number of Supporters	4	6	10
Total	22	30	54

## E. Conclusion

The findings indicate a significant improvement in the work culture intelligence of the State Civil Apparatus (ASN) in the Ministry of Religious Affairs of Papua Province, especially in the metacognitive dimension, and a surprising transformation of perspective in an initially resistant group. This study expands understanding of the intersection between transformative learning, cultural intelligence, and organisational change in religious institutions. The theoretical implications include the development of a new framework for change management that is sensitive to cultural and spiritual contexts in a highly diverse region.

Based on the discoveries and impediments of this ponder, a few suggestions for future investigation can be proposed. To begin with, a longer longitudinal consideration is required to determine the long-term effect of mental revolution on ASN work culture. Moment, comparative research involving religious teaching in other territories in Indonesia can give a broader viewpoint on the appropriateness of this demonstration in different settings. Third, integrating quantitative strategies, such as large-scale studies or socially arranged investigations, can reinforce the legitimacy and unwavering quality of the discoveries. Fourth, encouraging investigation of computerised innovation in supporting the mental revolution handle in devout education could be a promising region for future inquiries. Fifth, thinking that centres on the elements of control and legislative issues within the execution of the mental revolution can give a more nuanced understanding of the obstructions and facilitators of alter. Sixth, investigations into how the mental revolution in devout education impacts the more extensive community can open unused bits of knowledge into the part of religion in social change.

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