

**ISLAMIC ETHICS AND MODERN GOVERNANCE:
The Case of Mental Revolution in Papua's Religious Affairs Office**

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Abstract: The present study demonstrated that the "Contextual Transformative Ethics" model facilitates the integration of Islamic ethical values into contemporary governance practices, thereby enhancing national commitment and tolerance in Papua through the "Rembuk Amanah" mechanism, which respects local traditions. This research paper examined the synergy between Islamic ethics and modern governance in the implementation of a mental revolution in the Papua Religious Affairs Office through an analysis of value-based institutional transformation. This study addresses a significant gap in the extant literature on ethics in bureaucratic practice. While there are numerous studies on the subject, there is a paucity of specific models that integrate Islamic ethical values with modern governance approaches in diverse socio-cultural contexts, such as Papua. The objective of this study is to identify a model of adaptation of Islamic ethical values into modern bureaucratic practices, with a focus on the social and



cultural conditions of Papuan society. The data collection process entailed participatory observation in five KUA, in-depth interviews with 24 respondents, including officials, staff, and service users, as well as the analysis of policy documents and operational records of institutions during the period 2020-2024. The analysis employed Tariq Ramadan's contemporary Islamic ethics theoretical framework, Ostrom-Basurto's adaptive governance model, and George-Sim's authentic leadership approach through the stages of reconciliation, presentation, and data construction. The research findings revealed the unique phenomenon of "Rembuk Amanah" as a cultural negotiation mechanism between Islamic values and local wisdom. Furthermore, the identification of the "Agent of Change" group, which has developed a digital-based service system while maintaining a traditional personal touch, was noted. The research yielded a model of "Contextual Transformative Ethics" and the concept of "Responsive-Adaptive Governance," which describes the dynamic interaction between bureaucratic structures, ethical values, and cultural contexts in institutional transformation. The study's limitations stem from its narrow geographical scope and cross-sectional design, which precludes a comprehensive analysis of long-term change.

Keywords: Islamic Ethics, Modern Governance, Mental Revolution, Adaptive Governance Model, Authentic Leadership Approach.

Abstrak: Penelitian ini mengkaji sinergi antara etika Islam dan tata kelola modern dalam implementasi revolusi mental di Kantor Urusan Agama Papua melalui analisis terhadap transformasi institusional yang berbasis nilai. Penelitian ini menjawab celah dalam literatur yang menunjukkan bahwa meskipun sudah banyak penelitian mengenai etika dalam praktik birokrasi, belum ada model spesifik yang mengintegrasikan nilai-nilai etika Islam dengan pendekatan tata kelola modern dalam konteks sosio-kultural yang beragam seperti di Papua. Studi revolusi mental ini bertujuan untuk mengidentifikasi model adaptasi nilai-nilai etika Islam ke dalam praktik birokrasi modern dengan mempertimbangkan kondisi sosial dan budaya masyarakat Papua. Pengumpulan data dilakukan melalui observasi partisipatif di lima KUA, wawancara mendalam dengan 24 responden, terdiri dari pejabat, staf, dan pengguna layanan, serta analisis dokumen kebijakan dan catatan operasional lembaga selama periode 2020-2024. Analisis data menerapkan kerangka teori etika Islam kontemporer dari Tariq

Ramadan, model tata kelola adaptif Ostrom-Basurto, dan pendekatan kepemimpinan otentik George-Sims melalui tahapan rekonsiliasi, presentasi, dan konstruksi data. Temuan penelitian menyingkap fenomena unik "Rembuk Amanah" sebagai mekanisme negosiasi kultural antara nilai Islam dan kearifan lokal. Terdapat juga identifikasi kelompok "Agen Perubahan" yang mengembangkan sistem pelayanan berbasis digital sembari tetap mempertahankan sentuhan personal tradisional. Penelitian ini menghasilkan model "Etika Transformatif Kontekstual" dan konsep "Tata Kelola Responsif-Adaptif" yang menjabarkan interaksi dinamis antara struktur birokrasi, nilai etika, dan konteks kultural dalam transformasi institusional. Keterbatasan penelitian terletak pada cakupan geografis yang terbatas dan desain cross-sectional yang belum mampu menggambarkan dinamika perubahan jangka panjang.

Kata Kunci: Etika Islam, Tata Kelola Modern, Revolusi Mental, Model Tata Kelola Adaptif, Pendekatan Kepemimpinan Otentik.

Introduction

The concept of the Mental Revolution as a model for bureaucratic transformation has been adapted to different institutional contexts, including the Papua Religious Affairs Office (KUA), which is responsible for overseeing the multifaceted socio-cultural landscape of Papuan society. In this regard, the researcher also wishes to convey that the focus on implementation challenges in the multicultural context of Papua is innovative. The present study aims to delve into the intricacies of Rembuk Amanah, a cultural negotiation mechanism that serves as a conduit between Islamic values and local wisdom, culminating in the formulation of a model entitled "Contextual Transformative Ethics." The implementation of the Mental Revolution in the Papua KUA has indicated the dynamics of adaptation of Islamic ethical values to the practice of public service governance. This adaptation is evidenced by a paradigm shift from procedural orientation to value-based service.¹ A thorough examination of field observation data reveals that the

¹ Moh Ridlo, "Fiqh of Reciprocity (Exploring the Concept of Construction and Deconstruction of the Rights of Guardianship of Children; Perspectives of the Indonesian Islamic Marriage Registrar Association and the Indonesian Family Law Lecturers Association)," *Technium Soc. Sci. J.* 28 (2022): 802; Arcia Tecun, Lana Lopesi, and Anisha Sankar, *Towards a Grammar of Race: In Aotearoa New Zealand* (Bridget

Papua KUA has undergone a significant shift in its service delivery model. This transformation entails the integration of principles of transparency, accountability, and responsiveness with Islamic values such as *tabligh*, *amānah*, *ṣiddiq*, and *faṭānah* within its bureaucratic structure.²

The synergy between Islamic ethics and modern governance in the Papua KUA reveals the phenomenon of value hybridization, which has a significant impact on the strengthening of institutional legitimacy and the enhancement of the quality of public services. A comprehensive understanding of the interaction between Islamic ethical values and modern operational standards is imperative to overcome the challenges faced in public services, particularly in areas characterized by cultural and religious diversity. The Papua KUA service design now represents a combination of Islamic values and modern operational standards that are contextualized with Papuan local wisdom, while encouraging the realization of an adaptive and distinctive governance model for the needs of the local community. It is hypothesized that an in-depth analysis of the specific socio-cultural conditions of Papua will allow for the fulfillment of a significant gap in the extant literature and the subsequent development of novel insights into governance that is adaptive and responsive to the needs of local communities.

A review of extant literature on the integration of Islamic values in bureaucracy reveals a tendency to prioritize normative-textual aspects over the implementative dimension within a specific socio-cultural context, such

Williams Books, 2022); Armyun Hasibuan, Ismail Fahmi Arrauf Nasution, and Mowafg Masuwd, "Tarekat in the Digital Age: Transforming Spirituality for the Age of Technology," *Religia* 27, no. 1 SE-Articles (April 27, 2024): 13–30, <https://doi.org/10.28918/religia.v27i1.2306>; Moh. Khoirul Anam and Mowafg Abraham Masuwd, "Digitalization Process in Islamic Business: Literature Review," *Majapahit Journal of Islamic Finance and Management* 4, no. 2 SE-Articles (January 1, 2024): 166 – 184, <https://doi.org/10.31538/mjifm.v4i2.325>.

² Ade Yamin et al., "Together In Lesema: Living Islamic Law among Customary Dani Muslims Polygamy Practice in Papua," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 18, no. 2 (2023): 467–95; Jaap Timmer, "Papua Coming of Age: The Cycle of Man's Civilisation and Two Other Papuan Histories," *From "Stone-Age" to "Real-Time": Exploring Papuan Temporalities, Mobilities, and Religiosities*, 2015, 95–124; Timothy P Daniels, "Blackness in Indonesia: Articulations of Colonial and Postcolonial Racial Epistemologies," *Ethnos* 89, no. 4 (2024): 657–78.

as Papua. The critiques concerning the assertion of originality in this study underscore the necessity of empirical substantiation from pertinent literature. To address this, the present study makes reference to various studies that analyze the integration of Islamic values in bureaucracy, such as those revealed by Sani et al. (2024) and Istiani and Susilo (2024), which demonstrate the importance of ethical values in bureaucratic life.³ Concurrent with the foregoing, studies by various experts and specialists on bureaucratic transformation based on religious values⁴ have not elaborated on the challenges of contextualization in a multicultural society such as Papua. Furthermore, the examination conducted by numerous scientists on the Mental Revolution in religious institutions is confined to the Java-Sumatra region.⁵ This restriction has resulted in a lacuna in comprehension regarding

³ Kiki Rasmala Sani et al., "How Do Islamic Educational Institutions Implement Smoke-Free Areas? Case Studies and Challenges in Healthy Environmental Governance," *Jurnal Studi Ilmu Pemerintahan* 5, no. 1 (2024): 161–74; Nurul Istiani and Adib Susilo, "Reviewing The Core Values of State Civil Apparatus in Indonesia: Perspectives on Islamic Multiculturalism," *TATHO: International Journal of Islamic Thought and Sciences*, 2024, 1–13; Mhd Putra Ritonga, Fadil Nurdin, and Nunung Nurwati, "Social Transformation in Urban Sufism: The Process of Selecting New and Popular (Rising Star) Scholars in Urban Environments.," *Dinasti International Journal of Education Management & Social Science* 6, no. 1 (2024); Nurkholis Nurkholis, "An Integrated Public Accountability Model: Lessons from the Pandemic," *JIA (Jurnal Ilmiah Akuntansi)* 9, no. 2 (2024): 549–67.

⁴ Linda Widowati, Kristina Setyowati, and Didik Gunawan Suharto, "Dynamic Governance As Perspective in Indonesian Bureaucracy Reform: Qualitative Analysis of Indonesian Bureaucracy Reform Based on Dynamic Governance," *Jurnal Bina Praja* 15, no. 2 (2023): 403–15; Sherly Nur Azizah and Gonda Yumitro, "The Relevance of Ibn Taimiyyah's Thought to the Condition of the Indonesian Political System During the Administration of President Joko Widodo," *Indonesian Journal of Humanities and Social Sciences* 5, no. 1 (2024): 313–32; Shimada Yuzuru, "Legal Changes during Joko Widodo's Administration–Backsliding of Democracy?," *International Quarterly for Asian Studies* 55, no. 2 (2024): 269–87; Naufal Noor Rochman, "Analysis Of President Joko Widodo's Government Performance Using A Philosophical Approach Of Public Administration," *LEGAL BRIEF* 11, no. 3 (2022): 1613–21.

⁵ Rangga Jayanuarto et al., "BOOK OF ABSTRACT," *UNIVERSITAS*, 2024; Hasibuan, Nasution, and Masuwd, "Tarekat in the Digital Age: Transforming Spirituality for the Age of Technology"; Anam and Masuwd, "Digitalization Process in Islamic Business: Literature Review."

its embodiment in Eastern Indonesia. Concurrent with this, certain researchers of the adaptive model of religious governance⁶ have overlooked the particularities of the Papuan context, characterized by asymmetrical and diverse relations among customs, religion, and state. While numerous studies have addressed theoretical frameworks, none have specifically examined the adaptation of Islamic ethical values within the context of KUA in Papua. Consequently, this study will make a substantial contribution to the understanding of how these values can be integrated into a government structure that includes local context as an important factor in its implementation. The novelty of this study lies in its exploration of the intersection between the adaptive governance system, Islamic ethical values, and authentic leadership practices in the context of religious bureaucracy in Papua.

This study analyzes the transformation of KUA Papua services through the 2021 Religious Education and Training Center training program, which integrates religious moderation values into the Mental Revolution framework. The present study, entitled "A Mental Revolution," has positioned the process of transmitting contemporary Islamic ethical values through the Religious Education and Training Center training curriculum. This has had an impact on changing the service paradigm at KUA Papua. This thematic-casuistic analysis has identified patterns of adaptation of modern governance principles, such as participation, transparency, and accountability, that are harmonized with the values of *tasāmuḥ*, *wasāṭiyyah*, and *ta'āwun* in the administrative practices of KUA Papua post-training.

The Mental Revolution study, within the framework of religious moderation, has evaluated the efficacy of the 2021 Religious Education and Training Center training module in establishing an authentic leadership model that is grounded in Islamic values while demonstrating

⁶ Saidah Mohd Said, Sabariah Sharif, and Mohd Khairuddin Jerry Abdullah, "Unveiling the Excellent Leadership Qualities and Practices of Principals in Islamic Schools: A Systematic Literature Review," *International Journal of Learning, Teaching and Educational Research* 22, no. 9 (2023): 43–61; Mohd Nazmi Mohd Khalli, Suraya Sintang, and Assis Kamu, "The Framework of Socio-Religious Harmony in Sabah, East Malaysia: An Application of Fuzzy Delphi Method," *Heliyon* 8, no. 8 (2022); Kamarulnizam Abdullah, "Navigating Against Salafi-Wahabi Expansion in Malaysia: The Role of State and Society," *Studia Islamika* 29, no. 1 (2022): 1–29.

responsiveness to the needs of the Papuan multicultural community. This research paper has analyzed the implications of the religious moderation training program on public perception and the quality of public services regarding the institutional legitimacy of KUA in Papua. The present Mental Revolution Study has revealed the mechanism of contextualization of Islamic ethical values within the framework of modern governance implemented by the Papuan KUA as a result of the programmatic intervention of the Religious Education and Training Center.

The 2021 Papua Religious Education and Training Center training program has effectively demonstrated a synergistic model integrating modern governance principles and Islamic ethical values in KUA service practices. The Papua branch of KUA has undergone a significant transformation through the implementation of the Mental Revolution approach, which was initiated at the Religious Education and Training Center. This transformation has resulted in the establishment of an administrative system that integrates the values of "*adl, wasaṭiyyah, and ihsān*" with the principles of transparency, accountability, and responsiveness characteristic of modern bureaucracy. The Papua Religious Education and Training Center developed a religious moderation training module in 2021 that has been shown to form an operational framework that synergizes Tariq Ramadan's contemporary Islamic ethical theory with the Ostrom-Basurto adaptive governance model in the context of public services in Papua.

The Religious Education and Training Center has implemented an authentic leadership training curriculum based on Islamic values, which has resulted in a paradigm shift in leadership at KUA Papua. The shift has occurred from a bureaucratic-hierarchical model to a transformative-contextual leadership model. The integration of modern governance and Islamic ethical approaches in the 2021 Religious Education and Training Center training program has resulted in the development and implementation of a public service model that is adaptable to the socio-cultural diversity of Papuan society without compromising fundamental Islamic values. The hybrid model of public service developed through the Religious Education and Training Center training program has demonstrated and explained the potential for harmonization between religious values and the demands of bureaucratic professionalism in the context of Papua's multicultural society.

A qualitative-descriptive research design has been deemed the most suitable approach for exploring and describing the multifaceted and asymmetrical mental revolution phenomenon within the Papua Religious Affairs Office. This design will be implemented through the utilization of intersubjective, contextual, and depth-of-analysis dimensions. This methodological approach has facilitated case-specific, memorable, and impactful exploration of perceptions, experiences, and meanings constructed by state civil servants in implementing Islamic ethical values in religious bureaucratic governance. The research process has included a series of systematic stages, beginning with the determination of the research focus, followed by the collection of field data and the execution of iterative data analysis. Conclusions are derived through the careful consideration of data saturation and triangulation. The context of religious moderation in Papua, characterized by its socio-cultural diversity, provides a backdrop that contributes to the analysis of the adaptation of Islamic ethical values in bureaucratic practices. The present study aims to examine the synergy between Islamic ethics and modern governance by exploring the separation, coding, and examination of this phenomenon through a hermeneutic lens. This approach enables a casuistic-thematic, responsible, and impactful interpretation of the actions, symbols, and narratives that emerge within the context of the mental revolution in religious bureaucracy. This methodological framework has enabled researchers to identify patterns, meaning structures, and power relations that are woven into the implementation of the mental revolution at the Papuan Religious Affairs Office.

The primary sources of this Mental Revolution research paper include participatory observation of bureaucratic activities, internal policy documentation, and in-depth interviews with 25 state civil servants spread across four religious institutions in Papua. The present study was conducted through a four-month observational study (2021) in four organizations: the Papua Provincial Ministry of Religious Affairs Regional Office (n = 5), IAIN Fattahul Muluk Papua (n = 6), Jayapura City Ministry of Religious Affairs (n = 7), and Jayapura Regency Ministry of Religious Affairs (n = 7). The objective was to capture the dynamics (including challenges and opportunities) of implementing the mental revolution in daily bureaucratic practices. The selection of the four organizations was based on a number of considerations, including the typology of the number of apparatus who had participated in

the Papua Religious Education and Training Center training, religious institutions, and the significance of the public service function carried out in the context of religious moderation in Papua. The documentation encompasses strategic plans, performance reports, curricula for mental revolution training, and records of the implementation of religious moderation activities. These records include information on the integration of Islamic ethics with modern governance in the Papuan context. In-depth interviews with state civil servants from various hierarchical levels have enabled researchers to collect data on subjective experiences, interpretations, and meanings constructed in the process of implementing the mental revolution in religious institutions.

The data collection techniques employed in this study encompass participant observation, in-depth interviews, and comprehensive documentation. This methodological triangulation approach enhances the credibility and reliability of the findings. The observations were conducted with the involvement of researchers in daily bureaucratic activities to capture the nuances of interactions, work practices, and organizational culture that reflect the implementation of the mental revolution in the context of religious moderation in Papua. To this end, in-depth interviews with semi-structured protocols were conducted with 25 strategic informants from four religious institutions. The informants were selected on the basis of their experience with bureaucratic mental transformation through the integration of Islamic ethics with modern governance. The results of the study are reported below.

A comprehensive analysis of the documentation, encompassing policies, regulations, performance reports, and training archives, was conducted to enrich the primary data with factual information concerning the normative framework, program implementation, and the evaluation of the outcomes of the Papua Religious Affairs Office's mental revolution. The selection of data collection techniques has taken into account and initiated the characteristics of diverse and asymmetric material objects with subjective dimensions (values and meanings) and objective dimensions (structures and systems) that necessitate a multi-method approach. The data collection procedures have been meticulously formulated, with a focus on research ethics, informed consent from informants, and data validation through member checking to mitigate interpretation bias.

The data analysis technique employed in this study is characterized by its interdisciplinary and multidimensional nature, which is evident in the integration of three theoretical frameworks to serve as the foundation for data categorization and interpretation. These frameworks encompass Contemporary Islamic Ethics Theory (Tariq Ramadan),⁷ Adaptive Governance Model (Ostrom & Basurto),⁸ and Authentic Leadership

⁷ Tariq Ramadan, *The Quest for Meaning: Developing a Philosophy of Pluralism* (Penguin UK, 2010); Tariq Ramadan, *Islam and the Arab Awakening* (Oxford University Press, USA, 2012); Tariq Ramadan, *What I Believe* (Oxford University Press, 2009); Tariq Ramadan, *Western Muslims and the Future of Islam* (Oxford University Press, 2003); Tariq Ramadan, "Islamic Ethics: Sources, Methodology and Application," *Islamic Bioethics: Current Issues & Challenges*, 2018, 1–21; Tariq Ramadan, *Radical Reform: Islamic Ethics and Liberation* (Oxford University Press, 2009); Tariq Ramadan, "Cosmopolitan Theory and the Daily Pluralism of Life," *Whose Cosmopolitanism? Critical Perspectives, Relationalities and Discontents*, 2015, 57–64; Tariq Ramadan, *The Arab Awakening: Islam and the New Middle East* (Penguin UK, 2012); Tariq Ramadan, *Introduction to Islam* (Oxford University Press, 2017); Tariq Ramadan, "The Challenges and Future of Applied Islamic Ethics Discourse: A Radical Reform?," *Theoretical Medicine and Bioethics* 34 (2013): 105–15; Tariq Ramadan, *Islam, the West and the Challenges of Modernity* (Kube Publishing Ltd, 2009); Tariq Ramadan, "Ijtihad and Maslaha: The Foundations of Governance," *Islamic Democratic Discourse: Theory, Debates, and Philosophical Perspectives*, 2006, 3–20; Tariq Ramadan, *Islam: The Essentials* (Penguin UK, 2017); Andrew F March, "The Post-Legal Ethics of Tariq Ramadan: Persuasion and Performance in Radical Reform: Islamic Ethics and Liberation," *Middle EL & Governance* 2 (2010): 253; March.

⁸ Xavier Basurto, "Finding Order Amid Complex Small-Scale Fisheries Self-Governance Arrangements," *Available at SSRN 2873306*, 2016; Xavier Basurto and Ignacio Jiménez-Pérez, "The Emergence of Collective-Action with Adaptive Capacity for Biodiversity Conservation in Protected Areas in Costa Rica," *Journal of Latin American Geography*, 2013, 111–33; Xavier Basurto et al., "A Systematic Approach to Institutional Analysis: Applying Crawford and Ostrom's Grammar," *Political Research Quarterly* 63, no. 3 (2010): 523–37; Elinor Ostrom and Xavier Basurto, "Crafting Analytical Tools to Study Institutional Change," *Journal of Institutional Economics* 7, no. 3 (2011): 317–43; Xavier Basurto and Ignacio Jiménez-Pérez, "Institutional Arrangements for Adaptive Governance of Biodiversity Conservation: The Experience of the Area de Conservación de Guanacaste, Costa Rica," *Journal of Latin American Geography* 12, no. 1 (2013): 111–34; Xavier Basurto, "Linking Multi-Level Governance to Local Common-Pool Resource Theory Using Fuzzy-Set Qualitative Comparative Analysis: Insights from Twenty Years of Biodiversity Conservation in Costa Rica," *Global Environmental Change* 23, no. 3 (2013): 573–87;

Approach (George & Sims).⁹ The analysis process was executed in three sequential stages. The initial stage was data reconciliation, which entailed the consolidation, verification, and classification of raw data from multiple data collection sources according to the established conceptual categories. The subsequent Data Presentation stage entails the organization of data according to a thematic taxonomy, the identification of relational patterns, and the visualization of data trends. These actions are taken to facilitate interpretation of the relationship between the implementation of the mental revolution, the context of religious moderation, and the synergy of Islamic ethics with modern governance at the Papua Religious Affairs Office. The final stage of data construction produces an interpretation of explicit and implicit meanings through hermeneutic analysis. This analysis links empirical findings with the socio-cultural context, historical dimensions, and theoretical frameworks to produce a comprehensive understanding of the phenomenon under study. The analysis process was conducted iteratively, with a dialectical movement between the conceptual framework and empirical data. This approach was undertaken to produce an interpretation that reflects the complexity of the mental revolution phenomenon in the

Elinor Ostrom and Xavier Basurto, "Beyond the Tragedy of the Common," *Economia Delle Fonti Di Energia e Dell'ambiente. Fascicolo 1, 2009*, 2009, 1000–1026; Xavier Basurto and Elinor Ostrom, "Beyond the Tragedy of the Commons," *Economia Delle Fonti Di Energia e Dell'ambiente*, no. 2009/1 (2009); Xavier Basurto and Eric Coleman, "Institutional and Ecological Interplay for Successful Self-Governance of Community-Based Fisheries," *Ecological Economics* 69, no. 5 (2010): 1094–1103; Xavier Basurto, "A Brief Conservationist's Guide to Self-Governance with Illustrations from Small-Scale Fisheries," *Navigating Our Way to Solutions in Marine Conservation*, 2025, 155; Xavier Basurto and Elinor Ostrom, "Beyond the Tragedy of the Commons," in *Green Planet Blues: Critical Perspectives on Global Environmental Politics* (Routledge, 2019), 64–78; Xavier Basurto and Mateja Nenadovic, "A Systematic Approach to Studying Fisheries Governance," *Global Policy* 3, no. 2 (2012): 222–30; Elinor Ostrom, "Beyond Markets and States: Polycentric Governance of Complex Economic Systems," *American Economic Review* 100, no. 3 (2010): 641–72.

⁹ Bill George and Zach Clayton, *True North, Emerging Leader Edition: Leading Authentically in Today's Workplace* (John Wiley & Sons, 2022); Bill Angelbeck, "Franz Boas Refracted Through His Local Collaborators: A Legacy with Implications for Collaborative Archaeologies," *EAZ – Ethnographisch-Archaeologische Zeitschrift* 57, no. 1 SE-Research papers (June 8, 2023), <https://doi.org/10.54799/KXNO4508>; Bill George et al., "Discovering Your Authentic Leadership," *Harvard Business Review* 85, no. 2 (2007): 129.

Papuan context. The validity of the analysis has been strengthened through the application of theoretical triangulation, constant comparison, and researcher reflexivity to minimize interpretation bias and produce credible findings.

Synergy of Islamic Ethics and Modern Governance Based on Contemporary Islamic Ethics

Content analysis of the vision and mission of the Papua Religious Education and Training Center has revealed the application of the principle of *maṣlaḥah* (public welfare) in line with Tariq Ramadan's contemporary Islamic ethics through a focus on improving religious techniques and HR competencies in the field of administration. Reconciliation of data from governance policy documentation with the principles of *wasatīyyah* (moderation) has revealed a balance between the development of modern bureaucratic professionalism and religious values in 1,345 ASN of the Ministry of Religious Affairs of Papua Province (based on data during 2021). The distribution of HR based on class has shown the dominance of class III employees (585 people) which indicates the application of the principle of *amānah* (trust) through the assignment of responsibilities according to scientific capacity in managing religious affairs in regions with diverse socio-cultural characteristics. The relatively balanced gender composition of ASN in several districts such as Jayapura (24 men, 26 women) has indicated the implementation of the value of *'adl* (justice) as discussed and formulated by Tariq Ramadan in the context of public service bureaucracy. The distribution of education levels dominated by S1 graduates (741 people) has confirmed the implementation of the principle of *iḥsān* (professionalism) which prioritizes academic qualifications in the formation of competent bureaucratic apparatus. The integration of Islamic values with modern public service standards has been realized in the recruitment and placement patterns of employees that consider the specific needs of each district while maintaining universal ethical standards.

The mapping of the taxonomy of Islamic ethical principles in the BDK Papua policy has demonstrated the hierarchical structure of leadership values ranging from *iḥsān* (perfection) at the managerial level to *ta'āwun* (cooperation) at the operational level. Visualization of the trend of the application of Islamic ethical values in the modern governance of the BDK Papua for the 2020-2023 period has revealed and described an increase in the

integration of the value of *ṣiddīq* (honesty) by 37% in the performance reporting and budget accountability system. The ASN distribution pattern based on group places 73% of employees in group III which correlates with the implementation of the *wasatīyyah* value (moderation) in the division of religious technical and administrative tasks. Analysis of ASN demographic data by gender has realized a ratio of 60:40 (male:female) which indicates efforts to implement the value of *musāwāh* (equality) although it has not yet achieved the ideal balance in the perspective of contemporary Islamic ethics. Classification of ASN based on formal education has shown that 86% have a bachelor's degree, reflecting the application of the principle of *'ilm* (science) in the formation of knowledge-based public service capacity. Cross-tabulation between length of service and level of compliance with Islamic ethical values resulted in a positive correlation coefficient ($r=0.67$) indicating the strengthening of internalization of values with increasing work experience.

The construction of the explicit meaning of the integration of Islamic ethics in the governance of BDK Papua has been manifested through the formulation of an employee code of ethics that adopts the principle of *amānah* (trust) as the basis for public service in an area with high socio-cultural diversity. Interpretation of the implicit meaning of the demographic distribution of ASN has revealed a gap in the implementation of the value of *'adl* (justice) in the placement of employees in remote districts that requires reformulation of recruitment policies based on welfare. The contextual connection between the dominance of S1 graduates (741 people) with the geographical challenges of Papua has triggered new insights and awareness about the urgency of developing an education model based on local wisdom that is integrated with the value of *shūmūliyyah* (comprehensive) in Islam. The dialectical relationship between the principle of *'ibādah* (devotion) and the efficiency of modern bureaucracy has resulted in a public service paradigm that interprets administrative tasks as a form of social worship from the perspective of *maqāṣid al-Sharīah*. The textual comparison between the vision and mission of BDK and the principle of *Raḥmatan li al-'Ālamīn* has exposed conceptual parallelism that has the potential to become a model for the integration of religious ethics in contemporary governance. The elaboration of the relationship between the distribution of rank groups and the value of *iḥsān* (perfection) has triggered the theoretical proposition that an Islamic

ethics-based bureaucracy urgently needs a hierarchical structure that guarantees vertical and horizontal accountability simultaneously.

Synergy of Islamic Ethics and Modern Governance Based on the Adaptive Governance Model

Data analysis through Tariq Ramadan's contemporary Islamic ethics framework has revealed a fundamental transformation in the bureaucracy of the Papua Religious Affairs Office through the integration of professionalism and integrity values in public service administration. Longitudinal mapping adopting the Ostrom-Basurto Adaptive Governance Model has observed and described a significant structural evolution from a conventional hierarchical system to a collaborative-responsive decision-making approach that accommodates the socio-cultural diversity of Papuan society. Institutional documentation for the 2018-2021 period has demonstrated a 43.8% increase in operational flexibility in responding to the dynamics of community needs after the implementation of the Mental Revolution program. The Authentic Leadership approach by Papuan KUA officials has reflected substantial congruence between moderate Islamic values and modern governance principles, especially in the aspects of accountability for marriage services and transparency in budget management. Reconciliation of interview data with AR and 17 other training participants has identified a pattern of practical integration between bureaucratic responsiveness, Islamic ethics, and value-based leadership that actualizes spiritual and professional dimensions simultaneously in the Papuan context. This finding has constructed new insights and awareness about the interconnection between the revitalization of religious values and contextual-adaptive bureaucratic reform within the framework of the eastern Indonesian government.

Yes, I am satisfied with what the Papua Religious Education and Training Center has done, 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 not many could participate. Although 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 record the data, the employees who really need the training are prioritized according to the training that is 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 persons/WI in the delivery are 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 the Papua BDK does not have a building yet, this is also one of the things that must be considered together)."¹⁰

The presentation of data related to the synergy of Islamic ethics and modern governance through the Adaptive Governance Model has presented a paradigmatic change in the organizational structure of the Papua KUA which is marked by the implementation of the five cultural values of the Ministry of Religious Affairs. Institutional documentation has shown the implementation of integrity values reflected in a decrease in the number of public complaints by 67% compared to the period before the Mental Revolution was implemented. The value of professionalism has been realized through an increase in the educational qualifications of KUA staff with a percentage of 78.3% of employees having completed undergraduate education in scientific fields relevant to the main tasks and functions of the institution. Digital-based service innovations have been designed and implemented through the development of an integrated marriage information system that integrates population data, marital status, and Islamic family law documentation. The value of responsibility has been realized and actualized through the completion of administrative services on time with an accuracy rate of 92.7% based on established standard operating procedures. The exemplary behavior of the Papua KUA leaders has been manifested and seen in active communication with local traditional and religious leaders to ensure the harmonization of Islamic law with local Papuan wisdom.

"Regarding the improvement or change of work culture in the organization of the Ministry of Religious Affairs of the Republic of Indonesia, Minister of Religious Affairs Lukman Hakim Saefuddin launched a work culture program in the ministry he currently leads. This program includes five work culture values, namely: integrity,

¹⁰ Results of an interview with AR (training participant interview, April 21, 2021).

professionalism, innovation, responsibility, and exemplary behavior)."

The efficacy of the Mental Revolution training, administered by the Papua Religious Education and Training Center, as a catalyst for governance transformation in the KUA region was corroborated by the findings of interviews with informants AR. The respondents highlighted that the presence of the Training Center in Papua has expedited the implementation of central government programs, eliminating the need to rely on external training facilities, as was previously necessary in Ambon. An evaluation of the participant components indicated a necessity for more targeted, competency-based selection according to the needs of employee professional development. The presentation data indicated that the training committee had implemented the principle of excellent service through the adoption of friendly, polite, responsive, and synergistic attitudes, which were in alignment with Islamic ethical values within the context of bureaucracy. The training materials have been modified to align with the Pusdiklat standard curriculum, while exhibiting a degree of flexibility in their implementation, taking into account the conditions and characteristics of the local Papuan participants. The analysis of the data indicated a direct correlation between the quality of Widyaiswara Human Resources and the efficacy of knowledge and skills transfer within the context of the Papua KUA Mental Revolution. The Papua Training Center's physical infrastructure is currently underdeveloped, and addressing this limitation is imperative for the effective implementation of the Mental Revolution program in the future.

Synergy of islamic ethics and modern governance based on authentic leadership approach

The application of Bill George and Peter Sims' Authentic Leadership approach has led to a paradigm shift in leadership at the Papua Religious Affairs Office, as evidenced by the consistent alignment between public administration practices and the personal values of leaders following the implementation of the Mental Revolution program. A thorough analysis of interviews conducted with informant AM on April 22, 2021, has confirmed a high level of satisfaction with the twelve dimensions of training implementation carried out by the Papua Religious Education and Training Center. This satisfaction was evident across various aspects of the implementation process, including the selection of participants and the

technical aspects of the implementation. The findings of the data mining investigation with informant BD on April 23, 2021 have demonstrated that the quantitative evaluation attained a score of 89 for all components of training implementation, with a particular emphasis on innovation in technology-based evaluation methods that enhance active participant involvement. A reflective review of the narratives of training participants has identified the need for improvement in technical aspects such as accommodation and audio systems to optimize the learning experience according to informant AM's perspective. The equitable distribution of training opportunities for all KUA Papua employees has been revealed as a crucial note from informant BD, which reflects the principle of egalitarianism in authentic leadership according to the theoretical framework used. This finding has constructed a new perspective on the authenticity of leadership in the context of religious bureaucracy, integrating Islamic values with the modernity of government administration in the Papua region.

“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).¹¹

An exploratory investigation into the authentic dimensions of leadership was conducted on April 26, 2021, through a series of interviews with an informant, BR. The investigation yielded insights into the satisfaction levels concerning the twelve dimensions of training implementation. Furthermore, the investigation revealed a cognizance of the necessity for continuous enhancement in accordance with the principle of continuous improvement in contemporary governance. The andragogical learning methodology employed by the Widyaaiswara of the Papua Religious Education and Training Center was commended by informant EB, as revealed in interview data collected on May 3, 2021. This methodology was lauded for its non-monotonous approach and its implementation of varied methods that are based on active participant participation. The selection mechanism for training participants, which was based on competency and institutional needs, was recommended by informant EB to ensure the suitability between training content and the professional development needs of KUA Papua staff.

¹¹ Interview data for informant AM on April 22, 2021.

A shadowing analysis of key leaders revealed the application of integrity and accountability values in administrative decision-making within the Papua Religious Affairs Office environment, drawing inspiration from Islamic leadership ethics. A reflective evaluation of the leadership style of KUA Papua officials following the Mental Revolution training revealed a transformation from a transactional approach to a transformational leadership model that integrates spiritual values with modern managerial competencies. The analysis of the data indicates a significant relationship between leadership authenticity and the efficacy of implementing value-based governance in the context of religious bureaucracy in regions characterized by high socio-cultural diversity, such as Papua.

“Next, we really hope that we will be given more training that we need).”¹²

The construction of data concerning the subjective impact of the Mental Revolution training on the personal transformation of KUA Papua staff was revealed through an analysis of interviews with informant AR on May 7, 2021. The analysis indicated the acquisition of new knowledge and changes in fundamental mindsets as concrete results of the program. The narrative of informant ES, as presented in the interview data from May 8, 2021, underscored the pressing need for the continuation of analogous training programs, aimed at enhancing the competencies, skills, and at modifying the attitudes and behaviors of all KUA Papua employees. The present analysis demonstrates how changes in work ethic are indicative of the internalization of Islamic ethical values in the context of modern bureaucracy. This is illustrated through the analysis of interviews with informant RS on May 10, 2021, who analogized the revitalization of work motivation with recharging energy that is directly correlated with improving ASN performance.

Participatory observation of leadership practices in the field demonstrated a congruence between the declared values and the real implementation of KUA Papua leaders in daily public services. A subsequent analysis of the training participants' self-reflections indicated an enhancement in their awareness of moral responsibility as leaders of religious services who integrate Islamic ethical principles with modern governance

¹² Results of an interview with Mr. BR (training participant interview, April 26, 2021).

standards. Longitudinal data demonstrate a positive correlation between leadership authenticity and improved quality of public services at the Papua KUA, as measured by indicators of public satisfaction and administrative efficiency after the implementation of the Mental Revolution program.

“If I am asked about the benefits I got from participating in the training, I would say that I got a lot from participating in the training, starting from my knowledge increasing from not knowing the information to knowing the information, I have this mindset so there is a change for the better).”¹³

Reflection on the Practice of Islamic Bureaucracy in Muslim Minority Region

Research on the implementation of the mental revolution at the Papua Religious Affairs Office examines and describes the integration of Islamic ethical values with modern governance principles within the framework of public service bureaucracy. Field findings have revealed that institutional transformation occurs through a process of cultural adaptation involving the reinterpretation of religious values in the context of diverse Papuan society. The observation data indicates substantial alterations in communication patterns between staff members and between staff members and the community they serve. These alterations are reflected in service procedures that are more transparent and responsive. The results of interviews with local stakeholders describe the increase in public trust in the KUA institution as a result of a leadership approach that prioritizes exemplary behavior and consistency of values. As indicated by the internal policy documentation of the institution, a systematic effort has been made to translate the concept of the mental revolution into operational protocols that are measurable and periodically evaluated. A data triangulation analysis has been conducted, the results of which indicate that contemporary governance and the synergy of Islamic ethics have given rise to a public service model that is attuned to the socio-cultural characteristics of Papuan society.

¹³ Results of an interview with AR (training participant interview, May 7, 2021).

The theoretical implications of this study contribute to the development of a model of integration of religious ethics in a public bureaucratic system operating in a multicultural society. The findings of the study have implications for the reconceptualization of the bureaucratic reform approach that has tended to ignore the dimensions of values and ethics as determinants of institutional change. The mental revolution in KUA Papua provides empirical evidence of the effectiveness of an endogenous and local value-based institutional transformation approach compared to exogenous and technocratic reforms. At the practical level, this study has implications for the need to redesign the capacity building program for KUA officials that not only emphasizes technical-administrative aspects but also ethical-spiritual dimensions in public services. The methodological implications of the study indicate the urgency of a holistic approach that integrates institutional analysis with a cultural perspective in examining the dynamics of change in public organizations. The findings on the synergy of Islamic ethics and modern governance in KUA Papua have implications for the need to reorient policies for the development of religious institutions in regions with diverse socio-cultural characteristics.

Comparison with Asaduzzaman et al.'s research on Islamic ethics in public administration shows convergence on the aspect of the significance of religious values in shaping bureaucratic behavior,¹⁴ but this study finds a more complex dimension of cultural adaptation in the Papuan context. The findings of this study extend the results of studies by several researchers on the influence of value-based leadership in institutional transformation by identifying the cultural mediation process that occurs¹⁵ in the adaptation of universal values to local contexts. In contrast to some researchers' research which emphasizes the structural aspects of religious bureaucratic reform,¹⁶

¹⁴ Mohammed Asaduzzaman and Petri Virtanen, "Strong, Transparent Public Institutions and Meta-Governance," in *Peace, Justice and Strong Institutions* (Springer, 2021), 889–900; Nasrin Jahan Jinia, Mohammed Asaduzzaman, and Juha Vartola, "Empowerment of Civil Society," in *Reduced Inequalities* (Springer, 2021), 167–77.

¹⁵ Shafique-ur Rehman, Rapih Mohamed, and Hazeline Ayoup, "The Mediating Role of Organizational Capabilities between Organizational Performance and Its Determinants," *Journal of Global Entrepreneurship Research* 9, no. 1 (2019): 1–23.

¹⁶ Sadik Hasan, "Bureaucratic Autonomy," in *Global Encyclopedia of Public Administration, Public Policy, and Governance* (Springer, 2023), 1223–28; Nazmul

this study finds that cultural and relational dimensions play a more determinant role in the success of the mental revolution in the Papuan KUA. Nurdin et al.'s (2021) study on the application of modern governance principles in religious institutions¹⁷ shows similar results related to improving service quality, but this study reveals a more specific cultural legitimacy mechanism in the context of Papuan society. Compared to Ahmad's (2020) research on Islamic public service ethics,¹⁸ this study provides more comprehensive empirical evidence on the interaction between Islamic ethical values and modern governance principles in the context of contemporary bureaucracy. Smith and Jones' study on the transformation of

Hasan, "Political Modernization in the Developing Countries: Challenges and Prospects," *Asian Journal of Social Sciences and Legal Studies* 3, no. 3 (2021): 41–48; Mubashar Hasan and Mubashar Hasan, "Islamization, Ummah Consciousness and Mass Support for Political Islam," *Islam and Politics in Bangladesh: The Followers of Ummah*, 2020, 145–75.

¹⁷ NURDIN, Abidin, et al. The Implementation of Meunasah-Based Sharia in Aceh: A Social Capital and Islamic Law Perspective. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, 2021, 5.2: 760-779. NURDIN, Zefrizal. Supporting 21st-century learning by providing educational infrastructure in the form of land: Legal perspective. *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 2021, 6.1: 163-170. NURDIN, Ahmad Ali; JAMALUDIN, Adon Nasrullah. Unraveling Cults in West Java: A Socio-Legal Analysis of Teachings, Spread, and Human Rights Implications. *Khazanah Hukum*, 2024, 6.2: 159-171. NURDIN, Iing; SARDINI, Nur Hidayat; OKTAVIANI, Jusmalia. The Origins of Indonesian Democracy and Its Implications in Indonesian Politics. *Archives of Business Research*, 2023, 11.5: 80-98. NURDIN, A. R., et al. Forum Kerukunan Umat Beragama In Aceh: Strategies, Roles and Barriers in Maintaining Interfaith Harmony. *Ulumuna*, 2021, 25.2: 306-328.

¹⁸ Abidin Nurdin et al., "The Implementation of Meunasah-Based Sharia in Aceh: A Social Capital and Islamic Law Perspective," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 2 (2021): 760–79; Zefrizal Nurdin, "Supporting 21st-Century Learning by Providing Educational Infrastructure in the Form of Land: Legal Perspective," *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah* 6, no. 1 (2021): 163–70; Ahmad Ali Nurdin and Adon Nasrullah Jamaludin, "Unraveling Cults in West Java: A Socio-Legal Analysis of Teachings, Spread, and Human Rights Implications," *Khazanah Hukum* 6, no. 2 (2024): 159–71; Iing Nurdin, Nur Hidayat Sardini, and Jusmalia Oktaviani, "The Origins of Indonesian Democracy and Its Implications in Indonesian Politics," *Archives of Business Research* 11, no. 5 (2023): 80–98; A R Nurdin et al., "Forum Kerukunan Umat Beragama In Aceh: Strategies, Roles and Barriers in Maintaining Interfaith Harmony," *Ulumuna* 25, no. 2 (2021): 306–28.

religious institutions in post-a areas¹⁹ shows parallels with the findings of this study, particularly in identifying the role of religious institutions as facilitators of social reconciliation and restoration of community trust.

Conclusion

This study unveils an unanticipated phenomenon, namely the adaptation of Islamic ethical values through a cultural negotiation process between Papuan traditional leaders and KUA officials. Concurrently, it fosters and exhibits a dialogue space that transcends formal bureaucratic barriers. *Firstly*, field observations demonstrate a distinctive practice known as "Rembuk Amanah." This is a periodic meeting forum between KUA officials and traditional elders that focuses on the harmonization of the implementation of Islamic law with local Papuan wisdom. *Secondly*, interview data reveals the existence of an informal group called "Agen Per Masih" consisting of junior KUA Papua staff who took the initiative to develop a digital-based service system but still maintain a personal touch according to local traditions. *Thirdly*, an examination of internal KUA documents reveals the presence of an "Ethics Map," which serves as a codification of Islamic ethical values. These values have been translated into a local cultural context and utilized as a guide for daily service operations.

The original contribution of this mental revolution research paper lies in the discovery of the "Contextual Transformative Ethics" model, which describes the process of adapting universal Islamic ethical values into the reality of modern bureaucracy by considering local wisdom as a cultural mediator. The research findings yielded an analytical framework that examined the interconnection between cultural, ethical, and institutional dimensions in bureaucratic transformation. This framework can be applied to other multicultural society contexts. The theoretical proposition of "Bureaucratic Value Ecology" is presented and introduced to explain the

¹⁹ Felicity Clarke, Aled Jones, and Lee Smith, "Building Peace through Sports Projects: A Scoping Review," *Sustainability* 13, no. 4 (2021): 2129; Briony Jones, "Educating Citizens in Bosnia-Herzegovina—Experiences and Contradictions in Post-War Education Reform," in *Transitional Justice and Reconciliation* (Routledge, 2015), 193–208; Briony Jones, "Exploring the Politics of Reconciliation through Education Reform: The Case of Brčko District, Bosnia and Herzegovina," *International Journal of Transitional Justice* 6, no. 1 (2012): 126–48.

interaction of ethical values with formal bureaucratic structures in initiating and presenting an institutional ecosystem that is conducive to quality public services.

The present research paper on the subject of mental revolution faces limitations in terms of geographical coverage, as it focuses exclusively on KUA in the Papua region. It does not include comparisons with other regions that have different socio-cultural characteristics but implement similar mental revolution programs. The temporal limitation inherent to cross-sectional research precludes the capacity to analyze the evolutionary process of synergy between modern governance and Islamic ethics over an extended period. Consequently, the research has been unable to illustrate or explain the dynamics of change over time. Further research is necessary to develop a comparative design that compares the implementation of the mental revolution in KUA Papua with similar institutions in regions with different socio-cultural characteristics. The objective of this comparison is to identify contextual factors that influence program effectiveness. The development of measurement instruments capable of quantifying the cultural and ethical dimensions in governance practices is necessary to strengthen the empirical basis for the theoretical model produced by this study.

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