



Program of Study : Religious and Cross-cultural Studies
Major of Study : Interdisciplinary Studies
Title of Graduation : Master of Art in Comparative
Religious Studies (M.A.)
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INTRODUCTION

CRCS was established in 2000. The initial idea was to start a center of learning and research focusing on religious studies, based on reflection on Indonesian religious lives. The goal is to ask what each of us can learn from other religions that add to our own spiritual insight and heritage, to seek deep understanding of each other, and to work together for a just and peaceful future. It started with a new graduate program on religious studies, which remains unique: it is the only academic program focusing on religious studies in a non-religiously affiliated university in Indonesia. The vision of the Center is to promote the development of a democratic, multicultural and just society in Indonesia by establishing a center of excellence on religious studies with a high reputation in the region.

Why the Center has to be “religious *and* cross-cultural”? This is because Indonesian experience has shown that religious and ethnic identities are often inseparable. This hybrid of identities is the consequence of the interplay of many historical processes, and it poses special challenges as well as opportunities. The religious and cross-cultural study means studying religion(s) in different cultural contexts.

Religious and Cross-cultural studies explores different system of beliefs, ideology, and practice or religions in certain cultural contexts and the critical analysis of the various methods and theories employed by scholars in their attempt to explain and account for religions. The center concerned with on the complexity and diversity of the forms of religion and attempts to understand its position and role in the society. The center resolves around three main areas of religious studies: (a) inter-religious dialogue; (b) religion and local culture; and (c) religion and science. These three areas are reflected in some main courses. Its strong interdisciplinary emphasis differentiates from other religious studies programs.

THREE AREAS OF RELIGIOUS STUDIES

1. Interfaith Issues

The prominent field which CRCS has been focusing on is comparative religious studies. Inter-religious conflict is a sad fact of our contemporary world; similarly, violence based on religious ideas has been a regular feature of world religions throughout history. An understanding of each others, achieved through dialogues as well as praxis, is a requirement for religions to be able to work together confronting major issues of humanity. Topics concerning interfaith issues at CRCS include world religions, inter-religious dialogue, religion and violence, and liberation theology.

2. Religion and Local Cultures

In addition to the relation between one religion and another, there are also issues in the relation between religions and local cultures. All major religions in Indonesia were imported, and then had to adapt to local cultures. This has created quite a number of interesting innovations in religious as well as cultural practices. Another side of the issue concerns the increasingly religious flavor given to ethnic conflicts and violence. How could religions and local cultures answer the problems? Some courses explore this area of study such as Indigenous Religion and Religion and Social Ethics in Indonesia.

3. Religion and Science

Another area which CRCS addresses is the place of religion in discourses of science. Religions, as ancient traditions, have been challenged by new issues resulting from modern (and post-modern) science and technology. How could religions answer the challenge? What contributions can religions give in solving the new problems? These issues are explored in the growing course Religion and Science.

THE PROGRAM OPTIONS

M.A. Full time Student

This program is for students who have been admitted to a masters (S-2) degree, i.e. Master of Art (M.A.) in Comparative Religious Studies. The study requires 1,5 years or a maximum of 2 years. This degree consists of 46 credits and involves writing a thesis. Normally students are required to provide 40 hours a week during time of study for finishing the study on time with high quality. Prospective students are advised to consult to the Center and Graduate School of Gadjah Mada University for further information.

Partial One Semester Student

This program is designed for non-degree level of study for one full semester. The courses consist of 16 credits in one semester. The students do not register as M.A. students of CRCS, although the result of their courses can be submitted and admitted by the Center if they register in for future to the M.A. degree of CRCS as long as there is no change of the title of courses. Students intending to pursue partial courses are advised to consult with the Center.

Partial Courses Student

This program is designed for non-degree students who take one or several courses in a certain semester. The students are allowed to take one to three courses during a semester. The students do not register as the M.A. students of CRCS, even though the result of their course(s) can be submitted and admitted by the Center if they register in the future for the M.A. degree of CRCS if there is no change of the titles of courses. Students intending to pursue partial courses are advised to consult with the relevant regulations at the Center.

COURSES

Core Courses

World Religions, Prof. Dr. Machasin

In this course student will study the history and the major teaching of some primary living religions with a background in ancient religions. Special attention will be drawn to the Indonesian practices of five of them. For this purpose, a practitioner of each of these five will be invited to give a lecture.

Philosophy of Religion, Prof. Dr. Banawiratma and Dr. Zainal Abidin Bagir

The main objective of this course is to stimulate philosophical (i.e critical) thinking about religion and how to study religion. The contexts of this course are (1) modern studies about religion and (2) the reality of religion(s), especially in Indonesia. Since at least the 19th century, the rise of modern social as well as natural sciences have posed an almost universal challenge to the religions of the world; the very existence of religion is challenged for a variety of reasons. In Indonesia, the context of studies of religion is more about

challenges that arise due to the diversity of religious beliefs rather than scepticism, as is the case with the Western world. As such we will spend more time to discuss the issue than typically is the case in most literature on philosophy of religion. The course will end with a discussion about inter-religious dialogue.

Indigenous Religions, Dr. Pradjarta Dirjosanjoto and Dr. Nico L. Kana

The course is divided into two levels, i.e. (a) concept of religions and local contextualization, and (b) Study of 'local-indigenous religions' in Indonesia. The concept of religions and local contextualization consists of: (i) introduction which focuses on religion and local context and deals with the problematic distinction and transformation of local religious practices; (ii) practice of religious diversity at the local levels and (iii) conclusion which deals with some theoretical notes. Study of "local-indigenous religions" in Indonesia discusses some religious ethnic communities, such as Tengger, Pangestu, Batak-Toba & Batak-Karo, Papua, Dayak, Atoni, and Roti.

Theories of Religions and Society, Prof. Dr. Irwan Abdullah

This course deals with theories of religion and society which consists of some issues: (i) what is theory all about?; (ii) the relation between religion and society; (iii) society: religious construction?; (iv) religion: generic vs differential; (v) variants of theory; (vi) classical approach to the study of religion; (vii) structural explanation of religious phenomena; (viii) poststructuralist debate on society and religion; (ix) after God: religion in the changing world.

Advanced Study of Religions, Elected Teachers

In this course students will study one religion which is not the religion he/ she practices. The goal of this course is to encourage students to learn deeply about one specific religion outside his/ her own. CRCS will offer about four courses and each student will choose one of them. The class will be held if there are at least five registered students. The class is at a more advanced level but will built upon basic knowledge from World Religions.

Inter-religious Dialogue, Dr. Fatimah Hussein

In this course, students are expected to: (i) understand the need for inter-religious studies and dialogue; (ii) be familiar with current issues and different concepts of inter-religious dialogue-related issues; and (iv) be able to identify potential areas of significance for future research. The course discusses: (i) viewpoints in dialogue, trends and models of inter-religious dialogue; (ii) religion and violence; (iii) contemporary issues of inter-religious dialogue; (iv) Christian-Muslim dialogue, problems and challenges; (v) Buddhist-Christian dialogue; (vi) video (vii) inter-religious dialogue in the Indonesian context; (viii) the role of education in promoting and hindering inter-religious dialogue, Indonesian case; (ix) presentation of student's mini project; (x) challenges to inter-religious dialogue.

Research Methodology of Religion, Prof. Dr. Irwan Abdullah

The course aims to equip students with the theories as well as skills of field research. After the introductory lectures, students are required to decide their research interests and to conduct a mini field research project. The class will be a laboratory for the students in discussing their field findings in rich theoretical discourses.

Religion and Science, Dr. Zainal Abidin Baqir

The field of "religion and science" is quite broad and multidisciplinary, with no well-defined boundaries yet, so there are many possibilities for a "science and religion" course. This course deals with several aspects of the discourse: theoretical and practical; theological and ethical. Four central topics that will be discussed here are: (1) The encounter (or clash?) of scientific and religious worldviews and attitudes toward the world. Problems like natural disaster will receive special attention here, in its scientific, theological, ethical and anthropological dimensions. (2) Epistemological issues of science and religion: from positivism to post-modernism. The relation between religious and scientific ways of understanding the world will be discussed together, and recent proposals such as the idea of theistic/sacred science

(including Islamic science) will be discussed. (3) The theology, ethics and politics of life and death: issues in bioethics. One or two issues in bioethics (e.g. stem-cell technology, organ transplantation, abortion, or AIDS) will be highlighted to explore theological and scientific understandings of the body, as well as their ethical implications. (4) Religion, worldview and environment, the last topic, is framed as religions responding to today's ecological crisis in constructive ways. Lastly, the formulation of the so-called "global environmental ethics" will be discussed. Beginning in the mid-semester, there will be intensive class discussions on students' papers. Students are expected to submit a substantial research paper at the end of the semester.

Elective Courses

Religion, State and Civil Society, Dr. Bernard Adeney-Risakotta.

This course begins with an analysis of the nature of the real problems connected with religion, the state and civil society in Indonesia. We will then examine theories of the relation between religion and the state in order to see how far they help us understand the real problems of Indonesian society. The third section of the course examines religion, the state and civil society, from the perspectives of different religions and different streams within the same religion. Finally we will compare the relations between religion, state and civil society at this point in the history of Indonesia, with other countries that follow different models

Religion and Gender, Prof. Dr. Nasikun and Ruhaini Dzuhayatin, M.A.

The course is a survey of world religions and gender issues. The course objectives are: (i) that students can identify the central historical teachings about women in at least five world religions; (ii) that students can identify periods of reform in teaching about women in these traditions, and the circumstances under which the reforms occurred; (iii) that students can identify central liberatory themes and central inhibiting themes regarding women in these traditions; (iv) that students can compare and contrast different religious traditions on all the above points.

Religion and Violence, Samsurizal Panggabean, M.Ms.

The class is designed from the perspective of peace and conflict resolution studies. Participants of the class are introduced to the ambivalent role played by world religions as they affect the life of communities and nations. Consequently, the class will deal with core issues such as religion and different types of violence as well as religion and peacemaking, peacekeeping, and peace building. The objectives of the class are: (i) the students will become familiar with the modern history of violence and peace in major religious traditions; (ii) the students will gain knowledge about and a better appreciation of the link between religion and violence and religion and reconciliation; (iii) the students will become familiar with some or the key questions in scholarly research on religion, violence, and reconciliation.

Religion and Social Ethics in Indonesia, Dr. Bernard Adeney-Risakotta

How do we know what is good or evil? How do we become people who are good, religious communities that bring peace and a diverse society that is just? This course examines the sources of social ethics in law, principles, social science, spirituality, virtue and truthful narratives. Our beginning point for studying religion and social ethics is the real context of social, moral problems in Indonesia, which we will examine through case studies of ethical dilemmas. The course will train students to think critically about social ethics in Indonesia, drawing from their own and other religious traditions.

Death and Dying in World Religions, Prof. Gisella Webb

The course will focus on the AIDS pandemic to illustrate the following: (i) a critique of dominant religious approaches to justice, disease and power (ii) reflections on the major ideas of liberation theology in Islam and Christianity and (iii) how these form the basis for a justice oriented perspective on issues of disease, health, sex, capital and globalization.

Contemporary Religious Issues: Comparative Mysticism, Prof. Mahmoud Ayoub

The course is deals with religion, nature and characteristics of mysticism based on western tradition as well as eastern tradition. Topics discussed include mystical traditions in Hinduism; Buddhism; Chinese and Japanese; Jewish; Christian; and Islamic Sufism.

Comparative Ethics, Nelly van Doorn

Complement Courses

Academic English, Mr. Nat Tuohy and Mr. Guy Brown

The goal of this course is to improve students' ability to write academically and to observe the norms of English in academic writing; to expose students to various kinds of academic writing and purposes; and to support students in the writing of course papers and thesis proposals; and to encourage general English fluency.

Thesis Seminar, Suhadi, M.A.

The goal of this course is to strengthen student's ability to conduct field and library research as well. The thesis seminar is a series of classes on methodology, approach, data inquiry, analysis and technical thesis writing. The seminar will focus on qualitative research and explore such questions as, what is qualitative research? What variations exist within the qualitative paradigm itself? How does one go about conducting a qualitative study? To some extent the classes can be developed depending on the students research projects.

HOW TO APPLY

Requirements

1. Prospective students must have completed an undergraduate degree.
2. Applicants must have a minimum GPA of 3.00, a minimum of an international or an institutional TOEFL score of 475, and an English Proficiency Interview.

Procedures

1. The application forms are available at the UGM Graduate School office. The application fee is Rp 200.000,- Proof of payment is needed to receive an application form.
2. Payment can be made to: Director Program Pascasarjana UGM, account No. 007002001, Bank BNI cab. UGM. For applicants residing outside of Yogyakarta, proof of payment should be sent by post to: Direktur Program Pascasarjana UGM, Jl. Teknika Utara, Pogung, Yogyakarta or faxed to 0274-564239/ 555881.

3. Applicants must complete the application forms and return them to the Graduate School office. Applicants should enclose two copies of the application form, except for number 9, in addition to the following:
- a. Copy of the applicant's undergraduate degree certificate and academic transcript.
 - b. One recommendation letter from someone who can attest to the applicant's academic abilities, such as a former academic advisor or professor.
 - c. Statement of purpose describing why the applicant wants to join this graduate school and how this degree would fit into the applicant's future goals.
 - d. Resume or CV
 - e. Letter of permission from the applicant's institution of organization, for those who have work commitments.
 - f. Letter of physical health from a doctor.
 - g. Copy of the application fee payment.
 - h. Copy of the applicant's TOEFL score
 - i. Self-addressed stamped envelope.

Application Selection

Around 20 students are accepted each year. Acceptance into the program is determined based on academic achievement, a match between the goals of the applicant and those of the program, English expertise, fulfillment of application requirements, and availability.

Application Deadlines

Applications are accepted starting early December until June 30 each year. Those applicants seeking Indonesian government scholarship (BPPS) must apply by April 30.

Tuition and Scholarship

Cost of tuition is Rp 4.500.000,00- per semester for Indonesian students and US \$ 1,000,00 per semester for non-Indonesian students. Indonesian students with excellent performance will be given scholarships which cover tuition fee and living costs through the BPPS program and possibly from other sources. All students have to pay additional fee of Rp 1.000.000,- per semester (BOP).

Facilities

- Classrooms with audio visual capabilities
- Specialized library and free internet access
- International and national workshops, research seminars, and conferences.
- International exchange program for selected students

ACADEMIC ADVISORS

The significant position of the academic advisor is both in arranging administrative affairs of the students and in 'accompanying' them during their process of study at CRCS. That is why students should cooperate with the academic advisor in some affairs such as: (a) to manage courses which are taken by students; (b) to control academic development of the students; (c) to discuss focus of subject, specialization, and expertise of the students; (d) to plan students thesis proposal. There are four academic advisors where each academic advisor is responsible to five or six students every new academic year. Here are the academic advisors:

Arqom Kuswanjono, M.Hum.

M.A. Gadjah Mada University. Research interest: Islamic philosophical thoughts; philosophical approaches of religious studies; Book: *Ketuhanan dalam Telaah Filsafat Perennial, Refleksi Pluralisme Agama di Indonesia (Divinity in Perennial Philosophical Perspective, Reflection of Religious Pluralism in Indonesia)*
Email: arqomk@yahoo.com

Muhammad Yusuf, M.A.

M.A. Gadjah Mada University. Research interest: Ethnographical studies of religious societies; studies of religious ritual and power; Book: - ; Email: yusuf.mohamad@gmail.com

Suhadi, M.A.

M.A. Gadjah Mada University. Research interest: (Inter)Religious movements in Indonesia; political and cultural polarizations of religious societies; Book: *Kawin Lintas Agama Perspektif Kritik Nalar Islam (Inter-religious marriage in Islamic Critical Perspective)* (2006). Email: suhadia@yahoo.com

POTENTIAL THESIS ADVISORS

The M.A. program of CRCS involves a thesis writing. The students who will take up a research project and write an M.A. thesis are advised to discuss their plan to the academic advisor for choosing potential thesis advisors. They allowed to propose their own thesis advisor(s), while the Center will decide appropriate advisor(s) for the student. Each student will be guided by one principal advisor. The Center also let the students to choose the second advisor as well or do not. Here are the recommended principal and second advisors.

Principal Advisors

Aris Arief Mundayat, Dr.	<i>Ethnography studies of religions; post-colonial approach to religious studies</i>
Banawiratma, Prof. Dr.	<i>Religion and gender; critical approaches to religious studies</i>
Bernard Adeney-Risakotta, Dr.	<i>Religion and violence; sociological approaches to religious studies</i>
Fatimah Hussein, Dr.	<i>Inter-religious dialogue; Islamic thought developments</i>
Immanuel Gerrit Singgih, Prof. Dr.	<i>Christian religious texts studies; Religion and cultural contextualization</i>
Irwan Abdullah, Prof. Dr.	<i>Field studies of religious societies; anthropological approaches of religious studies</i>
Muhammad Machasin, Prof. Dr.	<i>Islamic religious texts studies; semiotics-hermeneutics studies of</i>

	<i>religions</i>
Nico L. Kana, Dr.	<i>Indigenous religions; religion and local culture studies</i>
Zainal Abidin Bagir, Dr.	<i>Religion, philosophy, and science; contemporary religious issues</i>

Second Advisors

Samsyurizal Panggabean, M.Ms.	<i>Religion and conflict resolution; cases studies of religious violence in Indonesia</i>
Bikkhu Jotidammo, M.Hum.	<i>Buddhism studies; mysticism studies of religions</i>
Arqom Kuswanjono, M.Hum.	<i>Islamic philosophical thoughts; philosophical approaches of religious studies</i>
Suhadi, M.A.	<i>(Inter)Religious movements in Indonesia; political and cultural polarizations of religious societies</i>
Muhammad Yusuf, M.A.	<i>Ethnographical studies of religious societies; studies of religious ritual and power</i>
Iqbal Ahnaf, M.A.	<i>Theories of religion, conflict, and peace studies; religion, radicalism and violence</i>
Leonard Efapras, M.A.	<i>Jews studies; religion and medias studies</i>

RELATED PROJECTS

International Exchange Program

CRCS administers student exchange with several foreign universities. Since the last years, the Center runs student exchange program with Temple University, Florida International University, and University of California-Santa Barbara. Each year the Center sends three Indonesian students to the universities above where students join one semester courses there. The Center also hosts students from the three universities to spend a semester courses at CRCS. This program has been a unique attraction of the Center to get qualified CRCS's students from different religious, gender and ethnic background to gain international experience. For Indonesian students it broadens their perspective and helps them bringing their local perspective in the global level. For apply the program, students compete to raise their English proficiency (i.e. TOEFL 550), hardly work to produce a good academic record, and plan an excellent thesis research. For further information please contact: Dr. Irwan Abdullah (jabdullah03@yahoo.com, +62811250724) or Mohammad Yusuf, M.A. (yusuf.mohamad@gmail.com, +6281578882747).

Resonansi, Talk show on Religion and Civil Society

The objective of this program is to foster public acknowledgement on the reality of religious diversity as a social force to solve the problems of religion, society and humanity. Besides this purpose, this program also aims to (a) to provide a public space for dialogue for religious leaders, social leaders, and policy makers on the actual issues on Islam and society. (b) To transfers the idea of Islam, dialogue, and social transformation to public, so that it helps to develop a democratic civil society through a wide-coverage media production. Resonansi carries three activities: (a) talk shows lively broadcasted in Indonesian National Radio (RRI) that

covers all part of Indonesia, (b) recorded talk shows on local television in Yogyakarta, and (c) writing editorials on the issus discussed in the talk show, which is published in Yogyakarta regional newspaper (Radar Yogja). The radio talk shows are accessed by about 4.4,1 million listeners in 58 districts in Indonesian, the TV talk shows are accessed by about 4,9 thousands in 11 districts in Yogyakarta and Central Java, and the editorial in Radar Yogya is accessed by about 135 thousands people in 18 districts in Yogyakarta and Central Java. In every talk show program, Resonansi brings two resource people (experts, social leader, or policy maker) on related topic; and the discussion was led by a moderator. Resonansi addresses actual issues in the areas of religion and society. Examples of the past issues include Sharia'ah district law (Perda Shariah); Islam, religion and environmental destruction; religious freedom; anti-pornographic legal draft; domestic violence; Israeli-Palestine conflict; religious education in school, gender equality and religions, etc.

Yogyakarta Society for Science and Religion (YSSR)

As an inter-faith and inter-disciplinary forum on science and religion, Yogyakarta Society for Science and Religion (YSSR) is the first of its kind in Indonesia. Established in 2003, YSSR has brought up many central issues of science and religion, especially in the Indonesian context, from the academe to the public. The main activity at the heart of YSSR is monthly roundtable discussion, attended by members from five educational institutions (secular as well as Islamic and Christian universities), with scholarly interests ranging from quantum physics, bio-anthropology, medical chemistry, environmental science, economics, anthropology to philosophy of science, ethics, Islamic theology, and Protestant liberation ethics. After concentrating in its first year on theoretical issues such as creation in science (mainly cosmology and evolution) and theology, the group has been focusing on environmental ethics (with concentration on food, water and energy crises) and bioethics. Their primary interest is to see what role religions can play in increasing public awareness of the issues as well as how ethical values may contribute to policy-making, especially in the context of national education. To that end YSSR has two annual public seminars which bring to the wider national public issues discussed in the monthly discussions. In the near future public outreach will be enhanced by several publications—newsletter, books, website, and CDs. Matching funds are provided by Gadjah Mada University.