



Center for Religious and Cross-Cultural Studies
Graduate School
Universitas Gadjah Mada

CRCS UGM

Student Handbook

————— 2023/2024 —————



CHAPTER 1

MA PROGRAM AT CRCS

A. INTRODUCTION

Program Studi Agama dan Lintas Budaya or Center for Religious and Cross-cultural Studies (CRCS) was established in 2000 as a Master's Degree program focusing on the cross-cultural study of religion as a complex and vital aspect of human experience in all its diversity as well as a social identity. Students from Indonesia and abroad, from various disciplines, faith, and religious backgrounds, learn about each other from and with faculty and staff members who also come from diverse disciplinary, religious, and cultural backgrounds.

CRCS develops its academic program along with research and public education programs, the tridharma (three programs) that is mandated by the national education system for higher education. CRCS develops the tridharma interrelatedly: the academic (MA program) is continually enriched and updated through research for knowledge production (publication), and knowledge production is disseminated to communities through public education and community service. To conduct the tridharma, CRCS seeks to develop: 1) community engagement, 2) literacy on interrelated issues, and 3) intersectoral collaboration.

Vision

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 good reputation in the region and the world.

Mission

1. To provide postgraduate education in the field of religious and cross-cultural studies that emphasizes an interdisciplinary, critical, and professional perspective;
2. To conduct research in the field of religious and cross-cultural studies to produce in-depth knowledge beneficial to stakeholders;
3. To conduct community services to promote the values of a democratic, multicultural, and just society.

Educational Objectives

1. To equip Master's Degree candidates with extensive knowledge and skills in Religious and Cross-cultural Studies, which qualifies them to work in relevant professions.

2. To cooperate with diverse groups who share a commitment to developing a more democratic, multicultural, and just Indonesian society.
3. To pioneer new directions in Religious Studies, especially related to contemporary issues, and to cooperate with other parties in that ongoing process.

Aim

To produce qualified Master's Degree graduates in Religious and Cross-cultural Studies who possess high academic abilities and are able to respond to the actual needs of local communities.

B. ACADEMIC PROGRAM

The academic program of CRCS is a 2-year program offering a Master's of Art (M.A.) Degree in Religion and Cross-cultural Studies (S-2). The degree consists of 44 credits, including a thesis of 8 credits. Normally, students are required to dedicate 40 hours a week during the time of study in order to complete the program in a timely manner.

1. Curriculum

"Religion" in academic studies is a phenomenon about a variety of interrelated issues which are theological, social, cultural, economic, political, historical, ecological, and more. In the Indonesian context, religion is part of everyday life and public affairs. Religion is related to almost all aspects of civic life. The Indonesian nation, like many countries, has a diversity of identities in many aspects, including and especially religion and culture. This diversity is a rich asset, but if it is not managed properly, it may become a threat in the form of conflict, which can hinder national development and even threaten national disintegration. This threat has often manifested itself in the history of the Indonesian nation's journey to the present day.

Because of their religious and cultural identities, some groups of citizens are discriminated against and even persecuted. Attitudes of intolerance and radical behavior are a present concern for both the state and the public. Recently, Indonesian society has even tended to be polarized, partly due to religious reasons which are always intertwined with other issues. This phenomenon of diversity is not unique to Indonesia. Interreligious conflicts, clashes of identities, and sentiment-based social polarization, including religion, are socio-political facts that are troubling almost all nation-states at the present moment.

In response to these challenges, the CRCS MA Program has developed a Masters level educational program to contribute to understanding diversity both locally in Indonesia and globally, especially in issues of religion and culture. Thus, the CRCS MA Program has strategic value for Indonesia and beyond. As emphasized in the vision and mission of the study program, religious and cultural studies is developed to encourage the creation of an inclusive, democratic, just, and sustainable Indonesian society.

Approaches to the study of religion are therefore required to be transverse in nature, facilitating the use of interdisciplinary approaches and emphasizing dialectical and dialogical engagement between the researcher and those being studied. This approach to religious studies is critical and interdisciplinary, involving philosophy, theology, sociology, anthropology, political science, history, law, linguistics, and other disciplines. The interdisciplinary approach is aligned with the goal of developing religious studies, namely for cross-issue literacy towards the development of interreligious and intercultural relations that are dialogical, inclusive, and just.

2. Graduate Profile

The CRCS MA Program produces graduates with a Master's Degree in the field of religious and cross-cultural studies, who are expected to fulfill roles and functions as:

1. **Educators** who master and are able to teach religious and cultural study material with an interdisciplinary approach, provide innovative learning by utilizing technology and information, and stay updated on, open to and critical of scientific developments, especially in the field of religious studies.
2. **Researchers** who are able to analyze and evaluate the complexity of socio-religious issues, present their research results in national and/or international seminar forums, and publish them in scientific journals and popular media.
3. **Facilitators** for community engagement who are capable of conducting research-based advocacy on socio-religious issues which include conflict resolution, peacebuilding and interfaith dialogue, gender, freedom of religion or belief, ecological justice, and community development.

3. Graduate Learning Outcomes

Based on the graduate profile above, the graduate learning outcomes of CRCS are formulated as follows:

Behavior:

1. Students are able to show open and critical attitudes towards interdisciplinary studies and socio-cultural and religious issues. (GLO 1)
2. Students are able to show their concern for the establishment of a dialogue to support an inclusive, just and sustainable society. (GLO 2)

Mastery of knowledge:

3. Students are able to analyze theories and methods in religious studies with an interdisciplinary approach. (GLO3)

- Students are able to explain religious complexities including belief systems, practices, and organizations based on perspectives of their adherents, religious transformation, and their relations to other aspects of public life (culture, politics, economics, environment, etc.). (GLO4)

Special Skill:

- Students are able to design research related to socio-religious issues. (GLO5)
- Students are able to organize activities such as interfaith dialogue, conflict resolution, peace building and sustainable community development. (GLO6)

General Skill:

- Students are able to communicate scientific findings related to socio-religious issues through writing and oral communication. (GLO7)
- Students are able to critically analyze literature as well as cultural-religious discourses and realities. (GLO8)

4. Structure and Organization of Curriculum

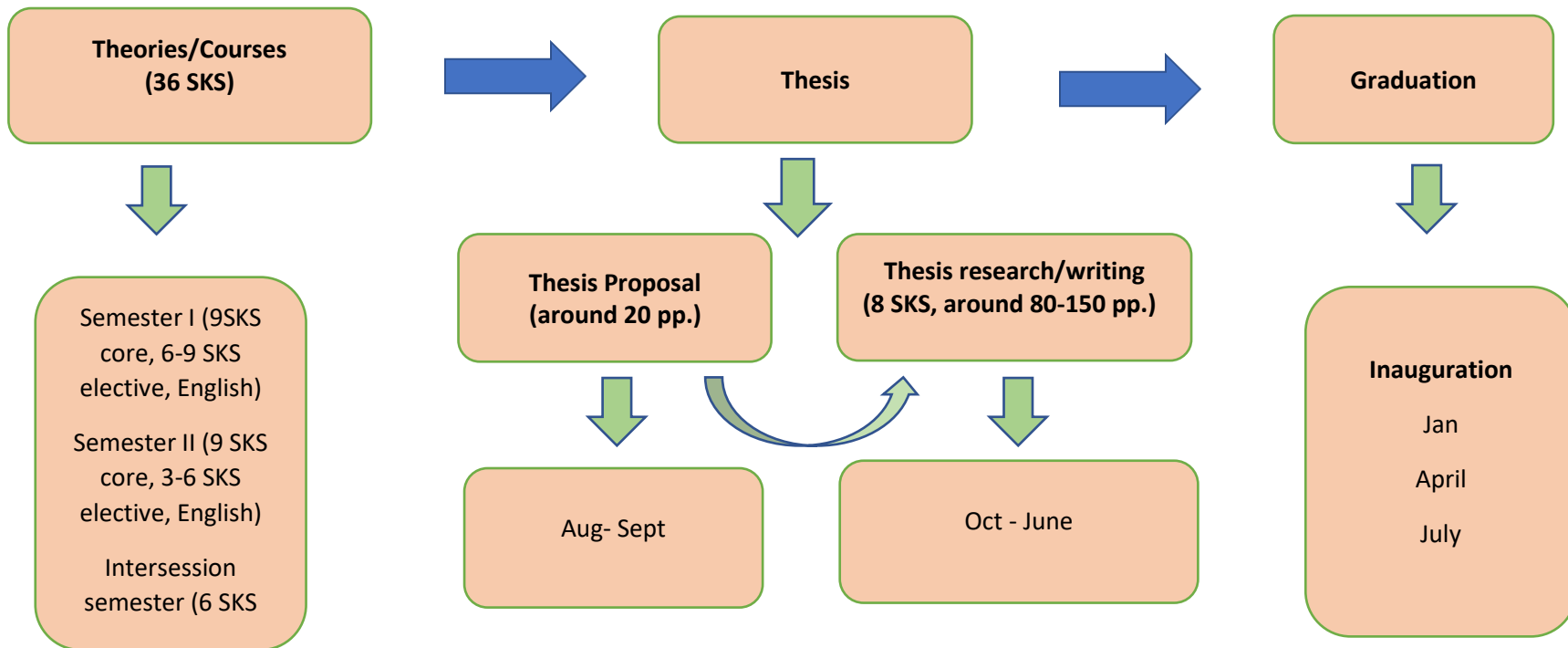
To complete the 2-year MA program, in the first year, students need to take and pass required classes. Additionally, they need to choose their specific focus of interest which will prepare them for a more specific area of study. At this stage, students should consider elective courses in the three clusters of study at CRCS. Finally, in order to determine their interest of study, students have to complete their final project, the MA thesis.

Unit	Semester I	Semester II	Short Semester	Semester III	Semester IV
Required	2 Courses (6 SKS)	3 Courses (9 SKS)	None	None	Thesis (8 SKS)
Elective	2-3 course (6-9 SKS) 12-15 SKS	1-2 course (3-6 SKS) 12-15 SKS	2 course (6 SKS) 6 SKS	0-2 course (0-6 SKS) 6 SKS	8 SKS

All courses at CRCS consist of 3 SKS (credit hours).

Required Classes: 18 SKS (6 courses) Elective: 18 SKS (6 courses) Thesis: 8 SKS Total: 44 SKS

Academic Process at CRCS



CHAPTER 2

CLUSTERS OF STUDY

Due to the broad scope of the theme of religion, universities in the world have developed the study of religion with a wide horizon based on their visions and missions. The CRCS MA Program at the Postgraduate School of UGM groups religious studies into thematic clusters. These clusters are not mutually exclusive tracks that students must choose, but they indicate groups of courses that CRCS offers to reflect the orientation and strength of its curriculum and research development. At present CRCS focuses on three main clusters:

Inter-religious Relations (IRR)

Religion, Culture and Nature (RCN)

Religion and Public Life (RPL)

The following is the description of each cluster.

A. INTER-RELIGIOUS RELATIONS (IRR)

Religious and cultural diversity is a reality across the globe. It is, as a matter of fact, the most important context of religious studies today. This diversity is becoming more intensive than ever before, especially because of the development of media and transportation technology. Accordingly, it opens possibilities for more intensive encounters among religious believers, both in forms of peace or conflict. An understanding of each other, therefore, is also more crucial now than ever.

In Indonesia and beyond, people live not only by the ways they understand and practice their religions, but also by the fact that they are bound to their national citizenship. Religions have inspired much social and cultural expression, but they are also very much shaped by the cultural diversity and sociopolitical situation of a given country. People are learning to maintain their own commitments while also recognizing the existence of the others surrounding them. How can people commit to a religious tradition, while at the same time sharing the common ground of being a national and global citizen? The courses in the cluster of Inter-religious Relations aim to achieve this interreligious understanding through several issues and methods.

The courses in this cluster are expected to explore different models of interreligious dialogue, understand the nature of conflict, discuss historical and contemporary ideas of violence, peace and justice in religions. Students are expected also to refresh their understanding of religions through close relationships with their peers from different (non)religious backgrounds. Courses in this cluster include:

1. Teaching World Religion (R)
2. Advanced Study of Religions (R)
3. Inter-Religious Dialogue: Theories and Practices (R)
4. Violence and Peace in Religions (E)
5. Special Topics in Inter-religious Relations (E)

B. RELIGION, CULTURE, AND NATURE (RCN)

This cluster is an important component of the CRCS curriculum for two reasons. The first is that the study of Indigenous Religions and local variants of transcultural religions pose some of the most interesting and important theoretical questions in Religious Studies (broadly defined) as a whole. Among these are questions concerning the definition of religion, the relationship between religion and other cultural domains, and in the case of local variants of transcultural religions, questions concerning the nature of and factors motivating or discouraging "conversion," and the nature of cultural as well as linguistic translation. The second is that these are among the most important religious issues confronting Indonesia in the Post Reformation Era. Questions concerning the definition of religion (*agama*) and culture (*kebudayaan*) are as much political as they are academic, a fact recognized not only in Indonesia, but in many other countries including India, Australia, the United States, Canada, and New Zealand, where "indigenous" religious and cultural rights are important issues. Similarly, the question of "localization" of transcultural religions presents political challenges for the followers of the so called "World Religions", pitting the champions of the "local" against those who participate in global discourses and seek to establish mono-vocal global orthodoxies. In addition, the contemporary study of Indigenous (and World) Religions has shown that religious ideas are closely related to ecological or environmental ideas. This cluster is then also conceptualized to include the study of religion and ecology. Courses in this cluster are:

1. Indigenous Religions (E)
2. Religion and Ecology/Environment (E)
3. Religion, Decoloniality, and Planetary Communities (E)
4. Special Topics in Religions and Local Culture (E)

C. RELIGION AND PUBLIC LIFE (RPL)

This cluster attempts to take up a wide range of public life issues and examine how religion responds to them. While religion may be part of certain socio-political problems, it is expected that it may also constructively be involved in the solution. In some cases, there is also a possibility of religions being enriched by new consciousness. The discussion in RPL thus requires social theories that facilitate the understanding of these issues, offered in a specific foundation course, the academic study of religion, and complemented by other theories that are used in particular courses to interpret certain contemporary issues. In terms of courses, selection of which issues of public life are to be covered focuses on religious governance and lived religions whose issues are interrelated to other issues, especially gender. Other special topics facilitate the study of emergent issues which may change from year to year depending on their urgency (socially and academically speaking) in Indonesia, and the resources we have (i.e., faculty and literature). Students who are interested to research other contemporary issues are expected to gain knowledge about how to deal with them from the courses that focus on particular issues. The following courses are offered in this cluster:

1. Religion, State and Society (E)
2. Religion, Gender and Postcolonialism (E)
3. Religion and Human Rights (E)
4. Religion and Social Changes (E)
5. Special Topics in Religion and Contemporary issues (E)

D. COURSE DESCRIPTION

1. FOUNDATION COURSES

The foundation courses aim to give students space to begin study religion scientifically. Many CRCS students are graduates from theological programs which teach religion in a more theological sense or from other various disciplines offering no religious studies backgrounds. The foundation courses trains students in critical historical, sociological, and anthropological perspectives of religious studies. They introduce students to diverse concepts, theories, and research that stimulate them to do further empirical research on religion. The foundation courses are as follows:

- a. Academic Study of Religion

This course is the foundational course of the CRCS curriculum. It discusses the study of religion as an interdisciplinary study. It is an introduction to classical theories of religion as well as to the development of the field of religious studies. It will examine the works of some of the most influential scholars of different disciplines, who have engaged in discussions and debates about the relationship between religion and other aspects of human life, and whose works have shaped the ways subsequent scholars of different disciplines think about religion and society. This course also stimulates critical thinking about the study of religion in the academic context and its influences on the wider context, i.e., society/politics. What is religion (as constructed in the West) and *agama* (as constructed in Indonesia)? What does it mean to study religion? Considering the vastness of the field now called "religious studies", this course aims to explore some important facets of academic study of religion and various approaches to the study of religion. The main point of this course is not to take for granted the very category of "religion" and "*agama*," the subject of the study, as unproblematic. In addition, this course examines the political construction of religion (how political power defines religion) and the academic construction of religion/*agama* (how religion is "invented in the act of studying it), including its impacts to public discourses and policy making. Other aspects of understanding religion are discussed in relation to other concepts such as culture and identity.

b. Teaching World Religions

This course is a survey of major world religions, including Judaism, Christianity, Islam, Hinduism, Buddhism, Daoism and Confucianism. By way of discussing major theories of religion, the very definition of "religion" is debated at the beginning of the class so students are aware of both conceptual issues (as a Western category) as well as political problems around the term, so that they may be able to deal with it academically. In this class, students are invited to critically explore the basic tenets, worship and rituals, histories, institutions, sects, traditions, and cultural practices of each religion in its changing contexts. Topical discussions are arranged on central issues like the notion of the divine, scripture and tradition, religious law and authority, sacred space and material culture, religion and political order, ethics, as well as the challenges of modernity and globalization. Each religion is properly discussed both separately as a particular phenomenon and in "dialogue" with other religions to have deeper understanding and wider perspective. Students also have the opportunity to do field trip research in order to facilitate meaningful inter-religious dialogue with diverse religious communities living around the city. That way, students will have a contextualized knowledge on the subject based on proper intellectual exercise in the classroom setting and in dialectical relation with the living reality outside the classroom walls.

c. Research Methodology of Religion

This course is designed to train graduate students in the planning and conduct of research projects in humanities and social sciences, and more specifically in religious and cultural studies. The course will enable students to gain a deeper understanding of the nature of scholarly argument, and how to evidence truth claims, in humanities and social sciences. The course trains students in research design, and in generating and

developing research questions and problems amenable to investigation in graduate research projects. The course helps students to learn how to plan and write scholarly literature reviews, and how to identify, gather and interpret data in such a way as to generate new theoretical insights from the study of empirical and internet-originated data, and/or primary texts such as sacred scriptures or organizational reports. The course develops an understanding of research methods particularly appropriate to the study of religion and culture, including discourse analysis and ethnography. Finally, the course enables students to prepare and write a research proposal.

d. Academic English

The Academic English is a non-credit course that is required for all CRCS students. 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, to support students in the writing of course papers and thesis proposals, and to encourage general English fluency. In addition to this course, all students are required to take a one-week Intensive English Class as a preparatory class before the first semester begins.

2. INTER-RELIGIOUS RELATIONS

a. Advanced Study of Religions (Islam, Christianity, Buddhism, and Confucianism)

Students are required to study one religion other than their own. CRCS offers a course(s) on advanced study of Christianity, Buddhism, or others if five students or more register for it. The course is at a more advanced level, but it is built upon basic knowledge from the Teaching World Religions class in the previous semester. The goal of this course is to encourage students to learn deeply about one specific religion outside of their own. They are expected to be actively engaged in discussion on different voices of historical and contemporary issues of the studied religion.

b. Inter-religious Dialogue: Theories and Practices

The Society for the Study of Conflict in 2015 reported that the number of victims of religious based conflict or conflict that were instigated by religious related issues in 2011 - 2013 were greater than the total number of victims from World War I and II combined. Is religion killing us? The main question in the field is, is there a hope for the future of inter-religious relationships, and to what extent does religion play a central role in instigating either peace or conflict nationally and globally? Another pivotal question is related to the most effective methods to study inter-religious dialogue. There is no perfect method for interreligious dialogue anywhere in the world. Local dynamics determine the most suitable method to fit inter-religious engagement on the ground.

Interfaith dialogue in this course does not solely focus on similarities among religions, but it also sincerely engages in a deep conversation on differences and how to handle both religious similarities and differences. In the context of inter-religious dialogue in Indonesia, “text” does not only mean religiously sacred written text, but also nationally sacred written texts as well as folklore texts. Dialogue needs to work on religious issues and theologies, but also on people's local knowledge and national documents that have formed Indonesia as a nation. This is particularly important because Indonesians do not have a single identity, but multifocal identities. Therefore, inter-religious dialogue studies in Indonesia require more space to incorporate other disciplines in studying relationships between religions. This approach makes dialogue an inter-religious but also interdisciplinary field.

c. Violence and Peace in Religions

Religion, which manifests in many forms such as scriptural texts, rituals, symbols, sacred boundaries, actors and institutions, often manifests itself as a powerful element in situations of conflict and violence. This runs opposite to the reality that religion has provided abundant resources and examples of faith-based peacebuilding. What is it in religion that makes it more or less prone to violence and peace? This course examines the patterns and varied roles of religion in violence and peacebuilding. It transcends the diametrical views, which see religion as either inherently peaceful or violent. It rather explores key aspects within religion (religious logic, norms, symbols/metaphors, rituals, leadership, and institutions) and how they are interconnected with external factors (social transformation, political and economic change) that contribute to the contrasting roles of religion. Learning from case studies of violence and peacebuilding in different religious and geographical settings, the course provides theoretical and practical foundations for conflict analysis and peacebuilding intervention with a particular attention to the roles of religion. The topics covered by the course include religious rhetoric or narrative in violence, radicalization and deradicalization, theories of violence and peace, conflict analysis, and civic engagement for peaceful relation between religious and ethnic communities.

d. Discourse Analysis in Religious Studies

Since the 1970s there has been dissatisfaction with objectivist definitions of religion and positivist methods of studying religion. However, alternative theories and methods of religious studies so far lack clear conventions. Among other reasons, this is because scholars of religion face a dilemma. On the one hand they want to make their studies more scientific. On the other hand, the object of their studies seems to escape scientific enquiry. Some scholars go for social-science methods, based on numbers and tabulation. Others opt for the humanities approaches, based on narratives and texts. In this course we give the historical and philosophical background of this dilemma, and we introduce discursive study of religion as a distinct approach next to substantive and functionalist approaches. We introduce the theory and the method of socio-cognitive discourse analysis and practice its application to the study of religion, using samples of text and talk provided by the participants.

e. Special Topics in Inter-Religious Relations

CRCS may offer unlisted courses within IRR clusters depending on the students' interests and the lecturers' availability. In this regard, students are allowed to take courses outside CRCS to meet their research interests, especially as related to their thesis.

3. RELIGION, CULTURE AND NATURE

a. Indigenous Religions

The concept of “Indigenous Religions” has been misrepresented as a category differentiated from that of “World Religions” in Religious Studies. The two categories are historically constructed, which has resulted in academic and political discrimination: privileging the dominant and the politically significant groups, and excluding the rest. This course aims to problematize these historically constructed categories as colonial projects. It critically examines underlying colonial paradigms in Religious Studies, revisiting characteristics of misrepresented Indigenous Religions, and seeks an alternative(s) to do justice in Religious Studies, especially studying Indigenous Religions. Focusing on Indigenous Religions, this course aims to engage Religious Studies for inclusive scholarship and society.

b. Religion and Ecology

The realization of the grave environmental crisis affecting today’s globalized world has prompted the invention of the new term “Anthropocene”, which serves as the context of this course. Human actions have affected the world on a new scale that was unimaginable before. The crisis has been conceived not only in technical or scientific terms, but also as a moral and spiritual crisis, and as such it creates a nexus between religion and ecology. However, the relationship between the two go in both directions: it is not only about how religion responds to the ecological crisis, but also how the crisis affects religions and the way we think about them. Just as modernization has stimulated the re-thinking of religion, the new ecological awareness has the potential to, in Bruno Latour’s term, “ecologize” religion. While the environmental crisis is on a global scale, we look at its local manifestations. This course attempts to combine theories and case studies. We take up case studies to understand some key concepts in religion and ecology, such as place, environmental and eco-justice, sustainability, climate change, etc. Students are encouraged to be active in bringing up local manifestations of the nexus between religion and environment. Beyond the particular problem of the environmental crisis, this course also serves to introduce the students to understand the engagement of religion with contemporary issues in general. This includes understanding the story of how modern cosmology contests sacred cosmology espoused by religions as well as the story of globalization as the context of many current problems (economic, political, social, and environmental).

c. Religion, Decolonization, and the Planetary Community

Religion, if nothing else, is about the critical process of re-reading and re-connecting human beings into some sort of meaningful narrative about reality. In this sense, religion is part of what it means to be human: regardless as to whether one is atheist, agnostic, or a believer that identifies with some sort of faith tradition, we all, as human beings, make meaning out of our daily lives. As such, “religion” is not confined to the narrow definition of “World Religions.” Furthermore, religion has historically shaped societal institutions such as economics and politics and therefore, the study of these religious influences is important. Finally, religions matter bodies in the world: they shape what become societal norms for eating, dressing, sexuality, gender, race, and relationships to the rest of the natural world. This course is a seminar-style (not a lecture-based) course aimed at introducing students of religious studies to decolonial and critical theories of the study of religion.

Religious studies is a “field” and not a “discipline,” which means that it uses a variety of disciplines to study the central subject: in this case, religion. In this course, we will explore the ways in which the idea of “religion” is connecting with colonization, and what it might mean to decolonize religion. As such we look at various perspectives that critically examine what concepts such as “religion,” “science,” “the human,” and “nature,” might mean for living in globalized worlds affected by climate change. A decolonial strategy might benefit then from examining queer theories, feminist theories, indigenous studies, and other ideas and voices that attempt to break out of the modern western colonial mindset. It is not just enough to deconstruct, however, but we must begin to think about how to co-create decolonized worlds. Toward this effort, we examine the idea of the “planetary” as a “common ground” from which we might think together toward a decolonized, multi-centered flourishing future for the Earth. In doing so, students hear from and read a variety of perspectives. Part of the course is also collecting decolonial and critical perspectives from within the context of Indonesia. The requirements of the course are geared toward building a website that begins to collect all of these resources.

d. Special Topics in Religion and Local Culture

CRCS may offer unlisted courses within the RLC cluster depending on the students' interests and the lecturers' availability. In this regard, students are allowed to take courses outside of CRCS to meet their research interests.

4. RELIGION AND PUBLIC LIFE

a. Religion, State and Society

As scholars has observed the resurgence of religion and the fact of deep diversity in many parts of the world, there has been a renewed interest to understand the relation between religion and politics, and governance of religion/religious diversity. While secularism was a popular perspective to see the relationship between religion and politics, there is now a growing literature on “rethinking secularism”, appearing in diverse disciplines such as political science, international relations, sociology, anthropology, and religious studies. This course takes up such current theoretical debates as: (1) governance of religion, (2) religion and state (liberalism, multiculturalism and ‘agonistic pluralism’), (3) the rethinking

of secularism and its relation to pluralist democracy, and (4) the meaning of citizenship from the perspective of social justice. Case studies from Indonesia as well as other countries will be discussed throughout the course.

b. Religion, Gender, and Post-colonialism

This course looks at religion from the perspective of Gender Studies and Postcolonial Studies. Our religion and our gender are interconnected with our specific position within this world, as determined by existing global power relations. These interconnections shape our daily experiences. How are gender and religion affected by colonialism and neocolonialism? And what has been and can be done to resist the existing injustices?

In much of the available feminist academic literature, religion is merely positioned as one among many patriarchal ideologies. There certainly may be some truth in that, but the situation is far more complex than that. This negative view about how religions, particularly non-Western religions, treat women, has long been used as part of colonial discourses. We critically look into how these discourses work, and what effects they have on individuals and society. It becomes clear that while legitimating and upholding existing power relations, colonial discourses actually produce particular femininities and masculinities. Many contemporary debates concerning religion, gender, and sexuality, can be better understood if we consider the specific postcolonial contexts where they are taking place.

We also briefly look at a second, rather different pattern of colonial discourse on non-Western cultures and religions, i.e., the discourse of exoticism. Eastern spirituality is idealized as a positive, exotic supplement to the Western way of life, often in profoundly and stereotypically gendered ways. It is then eagerly integrated into contemporary consumer culture.

c. Religion and Human Rights

This course will introduce students to the many facets of the interface between human rights and religion, with more emphasis on freedom of religion or belief (FORB). With the “resurgence of religions”, the management of religious diversity has become more pressing. International human rights have been a major and most influential regime of treaties, institutions, and norms expected to protect humans across the globe. The course starts by introducing the history and main concepts of human rights and FORB, continued with discussion of central issues such as debates around universalism vs. particularism, individual vs. group rights, and the relation between FORB, gender and shari’a. The last section of the course focuses on norms, practices, and politics of FORB in Indonesia, with a ‘clinic session’ that focuses on a few case studies from Indonesia, such as blasphemy, houses of worship, adat norms, and local bylaws.

d. Special Topics in Religion and Contemporary Issues

In addition to the courses above, this open course can be offered with different contents every year, depending mostly on the urgency of the issues and the availability of human resources to teach it. In the past CRCS has offered courses such as Disease, Power, and Liberation Theology, Engaged Buddhism and others. In the future, we may offer relevant topics to religions. In this regard, students are allowed to take courses outside CRCS to meet their research interests.

5. Final project: Thesis

The thesis is the students' final and individual research project focusing on specific issues drawn from CRCS' three clusters of study. To work on their thesis, students will work and consult with 1 or 2 thesis advisors assigned to them by the study program. The thesis project consists of the following:

- a. Thesis proposal: It is a thesis research plan which mainly includes: 1) an introduction that discusses a research problem statement(s) and research questions, 2) literature review, 3) theoretical framework, 4) methodology, and 5) the structure of the thesis. Students will work on their proposals in their third semester (see requirements), and they will be assigned thesis advisors whose expertise is relevant to students' research plan. Students will write their themes in their research plan, and they may propose 1-3 names of potential advisors to the study program. The study program in turn will assign thesis advisors accordingly. Students will consult their proposals and obtain approval from their assigned thesis advisors to submit their proposals and register for a thesis proposal seminar to the study program.
- b. Thesis proposal seminar: the study program will conduct two rounds of thesis proposal seminars in the mid-end (October-November) of the third semester. Students are encouraged to join the first round to start their thesis research as soon as possible. In the seminar, students will make oral presentations on their proposals before 3-4 assigned committee members that include their own advisors. They will receive comments and input from the committee members for revisions or improvement. They will complete their drafts within 1 month of the seminar. Once their proposals are approved by their advisors, students will submit their proposals to the study program and may request a letter of research from the study program to start their thesis research.
- c. Thesis research and writing: By the end of their third semester, students will conduct their thesis research, collect, and analyze their data, and write them in a thesis report. They may do fieldwork or library research, according to their nature of research, with the advice of their advisors. They will complete their thesis writing whose contents consist of three main discussions: 1) Introduction: this would be the chapter I whose structure is similar to their proposals, but its contents will be adjusted or updated based on their research findings; 2) Findings: this may consist of 2-3 chapters, depending on its research questions, with the first research question discussed in the 2nd chapter, and so forth; and, 3) conclusion: this will (a) summarize their chapters (with a short explanation of their research questions) and (b) reflect on lessons learned from the research. In general, a thesis ranges from 80-180 pages (the link to the "Thesis Manual" is available on UGM Graduate School website). Once approved by their advisors, students will submit and register for the thesis examination (other requirements applied).

- d. Thesis examination: Upon approval by advisors, the study program will assign 3-4 committee members of thesis examination that will include an advisor(s) and 2 other qualified examiners, and schedule the thesis examination, which is open to the public. Thesis examination is cumulatively graded by committee members, and may result in: a) pass without revisions (95-100 points), where students may directly register for graduation; b) pass with revisions (50-94 points), where students will have two months, and failure to complete revisions in two months will require another thesis examination with a new thesis draft; and 3) fail (1-49 points), where students will have to start their thesis research/writing again (for the procedure of a thesis examination, please see the appendix).

CHAPTER 3
ADVISING AND EVALUATION

A. ACADEMIC ADVISORS

Once officially registered at CRCS, students will be assigned to work with an academic advisor. Academic advisors will help students with their academic, professional, and administrative issues during their program of study. The advisors will work with students (a) to manage their study plan each semester, (b) to develop their academic performance, and (c) to focus on their academic and research interests, especially on their final work plan (thesis). Each academic advisor is responsible for five to ten students, who are assigned in every new academic year.

B. THESIS ADVISORS

Thesis advisors are CRCS, UGM, and/or other qualified lecturers assigned by the study program to work with students' final work (thesis). In their third semester, students will work on their thesis proposals. They may propose 1 to 3 names of lecturers to work with for their thesis proposals, and CRCS will consider, decide, and assign 1 or 2 of them as their thesis advisors. CRCS may however assign a different name(s) for certain considerations. The assigned thesis advisors will work with students and approve their drafts of thesis proposals for a thesis proposal seminar, scheduled in the third semester (October). After the seminar, thesis advisors will also approve students' thesis proposals, and will work with and advise students as they complete their thesis and approve students' thesis for examination (in the fourth semester). For certain circumstances and considerations, students may request replacement of a thesis advisor(s)

C. INSTRUCTORS AND THESIS ADVISORS

No	Lecturers	Research Interest	Courses at CRCS
1	Dr. Zainal Abidin Bagir	<ol style="list-style-type: none"> 1. Religion and ecology 2. Religion and human rights 3. Religion and public life 	<ol style="list-style-type: none"> 1. Religion, Science and Ecology 2. Religion and Human Rights

2	Dr. Samsul Maarif	<ol style="list-style-type: none"> 1. Indigenous Religions 2. Religious freedom or belief 3. Religion, advocacy, and community development 	<ol style="list-style-type: none"> 1. Academic Study of Religion 2. Indigenous Religions
3	Dr. M. Iqbal Ahnaf	<ol style="list-style-type: none"> 1. Inter-religious relations 2. Religion, conflict, violence, and peacebuilding 3. Religious extremism 	<ol style="list-style-type: none"> 1. Religion, Violence and Peacebuilding 2. Research Design and Method
4	Dr. Yulianti	<ol style="list-style-type: none"> 1. History of religion 2. Transnational Buddhism, Buddhism in Indonesia and Southeast Asia 3. s Religion, heritage, and material culture 	<ol style="list-style-type: none"> 1. Teaching World Religions 2. Advanced Study of Religion: Buddhism
5	Dr. Achmad Munjid	<ol style="list-style-type: none"> 1. Muslim-Christian relations, 2. Freedom of religion, 3. Religious pluralism, 4. Religious tolerance, 5. Radicalism, 6. Religion and politics, 7. Literature, trauma, and memory 	Teaching World Religions
6	Dr. Agus Wahyudi	<ol style="list-style-type: none"> 1. Political philosophy, 2. Democracy, 3. Pancasila, 4. Ethics, 5. Research methodology 	Religion, State and Society: A Social Justice Perspective

7	Dr. Evi Lina Sutrisno	<ol style="list-style-type: none"> 1. Chinese-Indonesian Studies 2. Chinese religions (Confucianism, Daoism, Three-Teachings/Tridharma) 3. Religion and politics 	Advanced Study of Religion: Confucianism
8	Dr. Leonard C. Epafra	<ol style="list-style-type: none"> 1. Religion online 2. Religion and popular culture 3. Youth studies 4. Judaism, Jews of Indonesia 5. Christianity 6. History of religion 7. Interreligious studies 	Advanced Study of Religion: Christianity
9	Dr. Suhadi	<ol style="list-style-type: none"> 1. Islam, environment, and disasters 2. Islam, human rights, and dialogue 	Advanced Study of Religion: Islam
10	Dr. Fatimah Husein	<ol style="list-style-type: none"> 1. Inter-religious dialogue and engagement 2. Gender and Islam 3. Indonesian Hadhrami 4. Islam and social media 	Inter-religious Dialogue: Theories and Practices
11	Dr. Izak Lattu	<ol style="list-style-type: none"> 1. Sociology of inter-religious engagement 2. Democracy in local culture; 3. Decolonializing Christianity 	Inter-religious Dialogues: Theories and Practices
12	Prof. Dr. Frans Wijzen	<ol style="list-style-type: none"> 1. Religion and environment 2. Discursive study of religion 	<ol style="list-style-type: none"> 1. Critical Discourse Analysis 2. Qualitative methods in the study of religion
13	Dr. Whitney Bauman	<ol style="list-style-type: none"> 1. Religion and ecology 2. Queer studies, 3. Decoloniality 	Religion, Decoloniality and the Planetary communities

14	Dr. Katrin Bandel	<ol style="list-style-type: none"> 1. Gender and postcolonialism 2. Women's spiritual journeys 	Religion, Gender and Postcolonialism
15	Dr. Jonathan D. Smith	<ol style="list-style-type: none"> 1. Religion, culture, and nature 2. Religion and social movements 3. Religion, development, and humanitarianism 4. Inter-religious dialogue and engagement 	Research Design
16	Dr. Michael Quinlan	<ol style="list-style-type: none"> 1. Inter-religious/Muslim-Christian Relations 2. Inter-religious dialogue 3. Inter-religious reconciliation and cooperation 4. Migration and religion 5. Muslim-Christian polemics 	Research Design
17	Dr. Dicky Sofjan	<ol style="list-style-type: none"> 1. Religion and politics 2. Islam in Southeast Asia 3. Shi'ism, spirituality, and sustainability 	Study of Religion: Classical and Contemporary Theories

D. VISITING PROFESSORS

CRCS facilitates visiting professors from abroad to teach a class(es) and become thesis advisors. Among the visiting professors are as follows:

- Bret Scharffs (International Center for Law and Religion Studies Brigham Young University)
- Frans Wijzen (Radboud University)
- Jonathan Smith (University of Leeds)
- Lena Larsen (Norwegian Centre for Human Rights)

- Mark Woodward (Arizona State University)
- Michael Northcott (Edinburgh University)
- Tore Lindholm (University of Oslo)
- Whitney Bauman (Florida International University)
- Reuven Firestone (Hebrew Union College)
- Alan Brill (Seton Hall University)

E. ENGLISH SUPPORT AND ADVISORY

CRCS uses English as the language of communication in classroom materials, assignments, correspondence, extra-curricular activities and announcements. Understanding that students are mostly non-English speakers, CRCS provides English classes and native English instructors. In addition to the required Academic English class, students are encouraged to meet their English instructor(s) to discuss their problems and difficulties in their English. Students may have their papers or assignments proofed by the English instructor(s).

F. EVALUATION AND GRADING

Students are evaluated every semester by professors and academic advisors. Academic advisors review their students' performance through their class results and other academic activities such as academic English Class. Lecturers have full authority to evaluate their students' accomplishment. In the end, the thesis committee determines the final evaluation of the student's individual research. There are five components of work that determine a student's successful class performance, namely: (1) class attendance and participation, (2) midterm assignment which may include weekly responses or mini-projects (3) presentation, and (4) final paper/exam. Every lecturer has varying credits upon each evaluation component. Each lecturer has authority to define which component is considered most important; however, students must attend at least 75 % of each class to ensure a passing grade. The thesis as explained above is the final project to complete the MA program at CRCS. If a student passes the thesis exam, they will be granted an MA degree. All class and thesis grades are submitted to the academic office of the Graduate School to determine the achievement of each student through a Grade Point Average (GPA). According to the Graduate School Manual, the classification of students' achievement based on their GPA is as follows:

- (1) Between 3.00 and 3.51 students pass with satisfactory
- (2) Between 3.51 and 3.75, students pass with honors
- (3) > 3.75 and 04.00 students pass with Cum Laude

CHAPTER 5

ACADEMIC INTEGRITY, SAFETY AND HEALTHY

A. DEFINITION

CRCS is committed to provide students every possible opportunity to strengthen their scholarship and professionalism. This mission can only be achieved in an environment of trust, honesty, and fairness. All academic communities of UGM are responsible for learning and for maintaining professional standards of research, writing, assessment, and ethics in their areas of study. In the academic world, people are highly valued for their truth and honesty. Academic dishonesty will denigrate CRCS' reputation and discredit the accomplishments of students. Consequently, academic dishonesty is regarded as a serious offense by all members of the academic community. All faculty, staff, and students are expected to participate in maintaining the highest levels of academic integrity, and to avoid misconduct that can jeopardize the individual or institutional academic integrity in the eyes of the global scholarship.

B. ACADEMIC DISHONESTY

1. Cheating on Examinations or Assignments

Cheating is any attempt to use unauthorized materials, information, study aids, notes, or other assistance of any type for an objective one would not have on their own. For instance, a student who copies answers from someone else on an exam is considered to be cheating. Students are prohibited from using other students' papers or any form of assignments as their own. They are also prohibited from turning one paper in as an assignment on more than one class.

2. Plagiarism

Plagiarism is intentionally or carelessly presenting other people's works, words, and ideas wholly or partially without proper citation. It includes presenting ideas, words, and representations of another person without appropriate acknowledgment of the owners or sources. Every quotation must be accompanied by quotation marks referring to its source. Failure to comply with the condition will result in failing in class, termination of scholarship, and even expulsion from the program. Students will be given orientation sessions on how quote and paraphrase correctly. They are also encouraged to consult with their instructors and advisors to avoid any possibility that they might plagiarize other people's works. Please see the Anti-Plagiarism guidance on lib.ugm.ac.id.

3. Fabrication and Forgery

Fabrication is falsifying data or altering or forging information in any type of assignments including activities related to academic courses that require students to be involved in out of classroom experiences. Forgery is imitating or faking images, documents, signatures, and the like. Fabrication includes acting alone or in cooperation with others to falsify records or to obtain grades, honors, awards, or professional endorsement by altering, faking, misusing a university academic record, or falsifying data and research procedures.

4. Obstruction

Obstruction is any behavior that limits the academic opportunities of other students by improperly hindering their work or their access to educational resources. It is not permitted to limit access of other students to common facilities of the campus such as the library, computers, or internet. Also, included in this definition are behavior which is threatening, discriminating, sexually harassing, bullying, or assaulting, or endangers or threatens physically or psychologically the health, safety, or welfare of another.

Since 2021, CRCS has been offering a special orientation session on how to create a safe and comfortable academic environment for the entire academic community. This session is offered during the orientation for the new students. In this session all students are invited to share ideas and work together to deal with and anticipate any possible circumstances such as bullying, sexual harassment, or discrimination that may threaten their safety and healthy academic environment. Students are also informed about procedures of reporting if they experience or encounter such circumstances provided by UGM (<https://satgasppks.ugm.ac.id/>), and free psychological consultations if they need it.

D. STUDENTS RESPONSIBILITY

To guarantee the quality of the students, in addition to their obligation to comply with academic integrity, safety and health, CRCS Students must sign a “contract of responsibility” at the beginning of each academic year. The contract states that:

1. Students are subscribed fully to the University’s code and ethics.
2. Students must maintain good academic performance. Students must complete at least 30 credits in the first year with a minimum 3.00 of the GPA.
3. For specific consideration, a student may submit TOEFL score below 473 (or not UGM based TOEFL) and TPA below 450. In this case, students must resubmit a new qualifying score of the TOEFL and TPA at the end of the 2nd semester.
4. Students must complete their degree in four semesters (two years) covering 44 credits, including 8 credits for the thesis.
5. Students may not receive a double full scholarship.

CHAPTER 5

ACADEMIC ATMOSPHERE

A. GREEN CAMPUS

CRCS office and classes are on the third floor of the Graduate School Building, located in one of the most beautiful areas of UGM surrounded by green spaces. The building is equipped with working spaces and a free Wi-Fi internet connection. In addition, CRCS shares its office with the Doctoral program of ICRS as well as a student lounge. Additionally, our academic programs are strongly supported by a rapidly growing library of religious and cross-cultural studies.

B. LIBRARY

CRCS' academic program is supported by a specified library on religious and cross-cultural studies, jointly developed by CRCS and ICRS. Together with the library of the Graduate School, the library of CRCS-ICRS is located on the 1 floor of the Graduate School building in Unit II. It is integrated with the main campus library, although both still have different administrations. CRCS-ICRS library has secured around ten thousand books covering a variety of themes in religious and cross-cultural studies including anthropology, sociology, psychology, philosophy, history, and Indonesian history. Most of the collections are provided to support teaching materials and students' research. Since 2004, as CRCS has developed three cluster studies, the library has collected more books in inter-religious relations, religion, culture, and nature, as well as religion and public life. Since the establishment of the ICRS PhD program in 2007, more books have been supplied for their students and lecturers' needs. In addition to hundreds of books on World Religions, there are also two shelves of Islamic Studies books in Arabic awarded by a private institution in Libya. Recently, the library was granted by Antony Reid, a professor at NUS, around 2,500 books and journals with various themes, mostly on the history of Southeast Asia. The library also subscribes to some international and national periodicals and daily newspapers. Some collections are preserved such as journals, magazines, encyclopedias, dictionaries, maps, theses, and some rare books which may be read in the library only. The growth of our library has been supported by courteous individuals, funding agencies, research projects, and student fees. Since its establishment in 2000, some professors, mainly from the US, have granted their books to the library. Almost all the visiting professors donate some of their collection for the library. We are very grateful to Prof. Antony Reid who has made the CRCS-ICRS library as a place for his precious book legacy. Some funding agencies which have supported library's development include The Asia Foundation (2003-2004), The Templeton Foundation (2003-2005), and the NZAID foundation (2008-2011). Some research projects conducted by CRCS faculty have also increased the volume of our library collection. Every year, in addition, CRCS and ICRS allocate Rp. 80.000.000 for the library.

The library is open from Monday to Friday from 7.30 to 16.00 with the exception on Friday when it is closed at 15.00. The library is closed at lunch time (from 12.00 to 13.00). During the weekdays, CRCS/ICRS students and faculty are allowed to borrow up to ten items at a time. Users may keep the items for up to two weeks. Any failure to return the items after two weeks will accrue a penalty. Any lost items must be replaced by the same value of the lost item. For other inquiries on the library please contact our librarian.

D. OTHER/EXTRA ACTIVITIES

1. International Exchange Program

Since its early years of its establishment, CRCS has organized student exchange programs with universities abroad in countries such as the US. In 2017, CRCS collaborated with Tsukuba University in Japan to organize a student exchange. 1 CRCS student was selected to continue her studies at Tsukuba University for 1 semester. In addition, from 2018 until now, CRCS accepted exchange students from various universities in Europe who are members of the NOHA (Network on Humanitarian Action) program. These students take courses at CRCS and several other study programs at UGM for 1 semester. Since 2022, CRCS has also initiated an international collaboration on a “Crossculture Religious Studies Project” with seven universities: The Faculty of Catholic Theology at Salzburg, with a focus on Religious Studies, Theology and Contemporary Religion and Spirituality; The Dongguk Buddhist University Seoul, South Korea; The University of Haifa in Israel, with a focus on Jewish Studies and Theology; The Munich School of Philosophy and the Interreligious College at the House of Religions in Munich; and The University of Nairobi for African Religions & Intercultural Philosophies. In addition to the summer school program, this project also facilitates international exchange programs.

2. Wednesday Forum

To enhance the academic atmosphere, CRCS has established a weekly public discussion since 2002. The initial idea was to give more space to students to learn from professionals and experts whose ideas might not be heard in the formal classes. The forum was not only for guest speakers, but it also included CRCS lecturers and students. In 2006, CRCS agreed with ICRS to hold the discussion every Wednesday. The CRCS-ICRS Wednesday Forum provides space for the CRCS-ICRS community to learn more about a variety of topics related to religion and culture. The Wednesday Forum is open to the public from all backgrounds. Although we encourage CRCS-ICRS students to share their research, we also host many speakers with different aspects of expertise for the forum.

D. Conferences

Conferences are forums where students may engage the academic with professionals and experts. The Graduate School of UGM organizes the International Graduate Students and Scholars Conference on Indonesia (IGSSCI) every two years. Since 2019, CRCS itself has also jointly organized two annual conferences with several institutions: the first is on Human Rights and the second is on Indigenous Religions (icir.or.id). Most CRCS students participate in those conferences, mainly, by developing their final papers and presenting them in those conferences.

E. ASA

On October 9, 2015, to coincide with the 15th anniversary of CRCS, CRCS alumni decided to form an alumni association, named as the Association of Alumni of the Center for Religious and Cross-cultural Studies (ASA). One of its programs is ASA Forum, which organizes a monthly public discussion that invites one alum to share their research. The ASA CRCS envisions to:

1. Strengthen networks among alumni spread across Indonesia and beyond
2. Provide a place for alumni to share knowledge and experiences for their career development
3. Continue engagement with academic, research, and public education
4. Support collaboration to contribute to enriching CRCS, communities and public policy.

CRCS students are encouraged to join the ASA Forum as soon they graduate when they are automatically eligible to join the ASA.

F. Research and Public Education

As explained earlier, in addition to the MA program, CRCS is committed to producing knowledge through research. From its early establishment, CRCS has facilitated almost every year national and international collaborative research projects led by CRCS faculty members on various topics relevant to religious and cultural issues. Publications produced by those research projects are freely accessible on CRCS website. Many students, especially those with CRCS scholarships, were involved as research assistants, working either at the CRCS data center or at fieldwork. CRCS also actively organizes trainings, seminars, workshops, and other public forums, as well as community engagement to disseminate research-based knowledge productions. In 2019-2022, CRCS conducted the “Indonesian Pluralities Project” (<https://indonesianpluralities.org/>), a collaborative project with Boston University and Watchdoc Documentary Film makers. This project successfully produced 7 documentary films and 7 short films on Indonesian religious and cultural diversity, and it facilitated film screenings in many places as public education. In the last five years, CRCS has jointly organized an annual fellowship on freedom of religion or belief (FoRB), selecting 20-25 participants in each fellowship from Indonesian university lecturers, and in 2022 those alumni (around 100) established the Indonesian Scholars Network on FoRB (ISFoRB) to mainstream FoRB in Indonesian academia. Such projects and programs are among those that CRCS students have access to participate.

CHAPTER 6
APPLICATION & ADMISSION

G. Requirements

1. Copies of the applicant's Bachelor Degree certificate and academic transcript
2. A copy of accreditation certificate of the applicant's undergraduate study program
3. Two recommendation letters from someone who can attest to the applicant's academic abilities, such as their former academic advisor or professor
4. A statement of purpose describing the applicant's study objectives, their relevant background as well as their future goals after studying at CRCS
5. Resume or CV
6. A letter from the applicant's employer stating that the applicant is released from his duties during the study at CRCS (for those with work commitments)
7. A letter of physical health from a doctor
8. A copy of the applicant's TOEFL score of 475 and TPA score of 450 (minimum)
9. A statement of Document Authenticity, stating that the applicant's submitted documents are authentic, and not fake

H. Procedures

1. Applicants must complete an online registration form. For detailed information, please see www.um.ugm.ac.id
2. Applications must participate in a verbal interview with CRCS faculty and staff.

I. Application Selection

Around 25 – 35 students are selected and accepted each year. Selection into the program is based on completion of required application, academic records, English qualifications, and study objectives relevant to the CRCS academic program.

J. Application Deadlines

Applications are accepted starting in early March until June each year (see <http://um.ugm.ac.id>). Foreign students must apply via the Office of International Affairs (see <https://oia.ugm.ac.id/>).

K. Tuition and Scholarship

For Indonesian students, the tuition fee is Rp 36.000.000,00- for the whole MA program (four semesters), which is paid in four instalments of Rp. 9.000.000 per semester, and Rp. 112.000.000 (Rp. 28.000.000 per semester) for international students.

CRCS offers a limited number of “student work” scholarships which covers 25%, 50% or 100% of the tuition. For CRCS scholarships, students may apply after they are officially accepted. Similar scholarships are also offered by the Graduate School of UGM. Students may apply for the Graduate School scholarship before they are accepted as students. Both are student work scholarships, meaning that students must work as assigned to help CRCS research and public education. For the last five years, CRCS has also accepted students with scholarships from the Indonesian government, such as LPDP and BU. Applicants may find further information on their respective websites.

APPENDIX

L. Required and Elective Course

All courses contain 3 credit hours.

1. Foundation (all required)

1. Teaching World Religions
2. Academic Study of Religion
3. Research Design
4. Research Methods in Religious Studies
5. Academic English (semesters one and two)

2. Cluster Inter-religious Relations (IRR)

1. Advanced Study of Religions I
2. Inter-Religious Dialogue: Theories and Practice(C)
3. Violence and Peace in Religions (E)
5. Special topics in Inter-religious Relations (E)

3. Cluster Religion and Local Culture (RLC)

1. Indigenous Religions (E)
2. Religion, Decoloniality and Planetary Communities (E)
4. Religion and Ecology (E)

5. Special Topics in Religion and Local Culture (E)

4. Cluster Religion and Contemporary Issues (RCI)

1. Religion and Social Changes (E)

2. Religion and Gender (E)

3. Religion, State and Society (E)

4. Religion and Human Rights (E)

5. Special Topics in Religion and Contemporary Issues (E)

5. Research and Final Subjects

1. Thesis Proposal Seminar (C)

2. Thesis Research (C)

3. Thesis Defense (C)

B. Planned Courses at CRCS

Unit	Semester I	Semester II	Short semester	Semester III	Semester IV
C	3 Required courses - Academic Study of Religion - World Religion - Research Design	3 Required courses - Advanced Study of Religion	X	X	Thesis (RES02)

		- Research Methods in Religious Studies - Inter-religious Dialogue			
E	1-3 Elective course	1-2 Elective course	2 Elective course–s	1-2 Elective course	Thesis
44 SKS	12 - 18	12 - 13	6	3-6	8

Courses Code

C= Compulsory taught every year

E= Effective

C. Issues related to class registration

1. Students may attend classes for the first two sessions before deciding to continue or to withdraw from them.
2. Withdrawal after the "second session/meeting will mean "failing" and will affect students' GPA and their academic records. Students, however, may retake classes they fail or take other classes (applicable only for elective classes) to fulfill the amount of required credit hours.
3. Students of CRCS may take classes from other programs as electives, but only a maximum of two classes (or six credit hours).
4. Under the approval of instructors, an incomplete grade (I) may be offered to students who fulfill 60% of class requirements but must be completed in the following semester. If not successfully completed, the (I= incomplete) will automatically change to (F= fail)
5. Students may audit classes with certain conditions:
 - a. Approval from instructors

- b. Like other regular students, they must fulfill all class assignments except final papers.
 - c. Failure to comply with the conditions (i.e., withdrawal before the semester finishes) will affect students' academic records.
6. Students may take furlough, leave or cuti for one semester only, after they successfully complete the first two semesters (or all core classes).

D. Academic English

1. To help students undergoing the MA program at CRCS in which English is used as the medium of instruction, CRCS offers a required English class to also help students adjust to the academic environment of Universitas Gadjah Mada.
2. The English course is a non-credit course, but it is equivalent to 6 credit hours, consisting of two classes that are offered in the first and the second semester. Integral to those classes is writing consultation.
3. All non-English speakers are required to take and pass the English class (75% attendance is minimum requirement). Students may not join a proposal examination if they fail in the English course.

E. Thesis Defense Procedure

1. MA candidates who are ready to defend their thesis are to register with the CRCS office. In order to register for the thesis defense, the candidate is required to submit the following:
 - a. Thesis draft approved by the thesis advisor(s), along with a summary also approved by the advisor(s) to crcs@ugm.ac.id . Students are encouraged to write their thesis in English. If they choose to write in Indonesian, the thesis draft must be supplemented by a resume of 20-25 pages, written in good academic English. The summary should be read by the CRCS English tutors before submission.
 - b. Completed application form thesis defense issued by CRCS.
 - c. The candidate has attended both the proposal seminar and thesis monitoring.
 - d. A copy of payment for the current semester showing the candidate is currently registered as an active student.

- e. A copy of the student's UGM academic transcript showing he/she has completed 36 credit hours minimum. The 6 required courses must have been completed: Teaching World Religions, Academic Study of Religion, Research Design, Research Method in Religious Studies, Inter-religious Dialogue: Theories and Practices, and Advanced Study of Religion.
 - f. GPA minimum of 3.00.
 - g. Copies of examination results for both TOEFL/ACEPT (473 minimum) and TPA (450 score minimum).
 - h. Thesis similarity check
 - h. Thesis consultation card, signed by the advisor(s) (5-time consultation, minimum)
2. The examiner team is to consist of three to four experts in fields of study related to the thesis topic, including the following:
- a. The candidate's primary and/or secondary supervisor/s.
 - b. One or two CRCS lecturer/s.
 - c. One professor or Associate Professor from outside CRCS. All examiners hold PhD degrees. However, in cases where certain expertise is needed, the examiner/s may hold MA degrees.
3. Students may propose potential examiners to the academic coordinator, but the final decision of the examiner committee will be made by the Director of CRCS in coordination with the Academic Coordinator.
4. The thesis examination is open to the CRCS community and the general public.
5. The assessment of the thesis is based on the following:
- a. *Originality of research ideas*
 - b. *Accuracy in applying research methods*
 - c. *Depth of discussion and/or clarity of analysis*
 - d. *Coherence and concision in writing*
 - e. *Compliance to ethical standards of academic/scientific writing*

f. *Accuracy of grammar and proofreading*

g. *Literature review*

6. The assessment of the thesis defense is based on the following:

a. *Fluency of expression*

b. *Mastery of thesis material*

c. *Agility in argumentation*

d. *Ethics displayed during thesis defense*

7. Thesis will be graded according to the university grading system (A, A-, A/B, B+, and so forth). Students who receive a C or D as their thesis mark may request another defense, with the maximum mark of B.

No	<i>Numeric</i>	<i>Grade in alphabet</i>	GPA/IPK grade
1	≥ 85	A	4
2	80 - 84	A-	3,75
3	76 - 79	A/B	3,5

4	71 - 75	B+	3,25
5	66 - 70	B	3
6	61 - 65	B-	2,75
7	56 - 60	B/C	2,5
8	50 - 55	C	2
9	≤ 49	D	1
10		E	0

8. When agreed by the examination committee, the mark may be disclosed to the candidate. In cases where revisions are required, the final mark is given after revisions are completed by the student.

9. The period of time for the revisions (if any) is two months from the date of the exam. This period may be extended under specific circumstances with the approval of the head of program and/or the Academic Coordinator. Any student who fails to submit revisions to his/her examiners within the revision period will be required to start the defense process over from the beginning. All expenses related to the second exam are the responsibility of the student.

