

**EVALUASI KETERSEDIAAN KOLEKSI BERDASARKAN SILABUS
MATA KULIAH DI PERPUSTAKAAN PROGRAM STUDI ILMU
AGAMA DAN LINTAS BUDAYA, SEKOLAH PASCASARJANA,
UNIVERSITAS GADJAH MADA, YOGYAKARTA**

Diajukan Guna Memenuhi Sebagai Syarat untuk Memperoleh Gelar Sarjana Ilmu Perpustakaan
Pada Program Studi Ilmu Perpustakaan Fakultas Adab dan Ilmu Budaya
Universitas Islam Negeri Sunan Kalijaga



Disusun oleh:

Widiarsa
07140119

**PROGRAM STUDI ILMU PERPUSTAKAAN
FAKULTAS ADAB DAN ILMU BUDAYA
UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA
YOGYAKARTA**

2013



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA
FAKULTAS ADAB DAN ILMU BUDAYA

Jl. Marsda Adisucipto Yogyakarta 55281 Telp./Fak. (0274) 513949
Web : <http://adab.uin-suka.ac.id> E-mail : fadib@uin-suka.ac.id

PENGESAHAN SKRIPSI/TUGAS AKHIR

Nomor: UIN.02/DA/PP.009/2309/2013

Skripsi / Tugas Akhir dengan judul:

EVALUASI KETERSEDIAAN KOLEKSI BERDASARKAN SILABUS MATA KULIAH DI
PERPUSTAKAAN PROGRAM STUDI ILMU AGAMA DAN LINTAS BUDAYA SEKOLAH
PASCASARJANA UNIVERSITAS GADJAH MADA YOGYAKARTA

Yang dipersiapkan dan disusun oleh :

Nama : Widiarsa

NIM : 07140119


Telah dimunaqosyahkan pada : Rabu, 21 Agustus 2013

Nilai Munaqosyah : B+

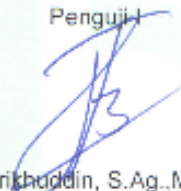
Dan telah dinyatakan diterima oleh Fakultas Adab dan Ilmu Budaya UIN Sunan Kalijaga.

TIM MUNAQOSYAH


Ketua Sidang


Drs. Puryono, SIP., M.Si
NIP. 19470416 197403 1 001

Penguji I


Tafrihuddin, S.Ag., M.Pd
NIP. 19730205 199903 1 003

Penguji II


Faisal Syarifudin S.Ag., SS., M.Si
NIP. 19750614 200112 1 004

Yogyakarta, 20 September 2013

Dekan

Fakultas Adab dan Ilmu Budaya




Dr. Hj. Siti Maryam, M.Ag
19580117 198503 2 001

SURAT PERNYATAAN

Yang bertanda tangan di bawah ini :

Nama : Widiarsa

NIM : 07140119

Program Studi : Ilmu Perpustakaan

Menyatakan bahwa skripsi yang berjudul "Evaluasi Ketersediaan Koleksi Berdasarkan Silabus Mata di Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya, Sekolah Pascasarjana, Universitas Gadjah Mada, Yogyakarta" adalah hasil karya sendiri bukan jiplakan atau saduran dari karya orang lain, kecuali pada bagian yang telah menjadi rujukan dan apabila di lain waktu ada penyimpangan dalam penyusunan karya ini maka tanggung jawab ada pada penulis.

Demikian surat pernyataan ini dibuat dan digunakan sebagaimana mestinya.

Yogyakarta, Agustus 2013



Widiarsa

Drs. Purwono, SIP., M.Si.
Dosen Fakultas Adab dan Ilmu Budaya
UIN Sunan Kalijaga Yogyakarta

NOTA DINAS

Hal : Skripsi
Widiarsa
Lamp. : 1 Eksemplar

Kepada :

Dekan Fakultas Adab dan Ilmu Budaya
UIN Sunan Kalijaga
Di Yogyakarta

Setelah membaca, meneliti dan mengadakan perbaikan seperlunya, maka saya selaku pembimbing berpendapat bahwa skripsi saudara :

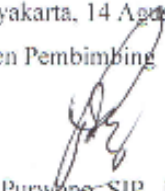
Nama : Widiarsa
NIM : 07140119
Jurusan : Ilmu Perpustakaan
Judul : "EVALUASI KETERSEDIAAN KOLEKSI BERDASARKAN SILABUS MATA KULIAH DI PERPUSTAKAAN PROGRAM STUDI AGAMA DAN LINTAS BUDAYA, SEKOLAH PASCASARJANA, UNIVERSITAS GADJAH MADA, YOGYAKARTA"

Telah siap dan dapat diajukan untuk melengkapi sebagian dari syarat-syarat guna memperoleh gelar sarjana strata satu dalam bidang ilmu perpustakaan.

Berkenaan dengan hal tersebut, saya mohon agar mahasiswa yang bersangkutan segera dipanggil untuk mempertahankan skripsi dalam sidang munaqasyah. Atas perhatian Bapak, saya ucapkan terimakasih.

Yogyakarta, 14 Agustus 2013

Dosen Pembimbing


Drs. Purwono, SIP., M.Si.

INTISARI

Widiarsa (07140119), 2013. *Evaluasi Ketersediaan Koleksi berdasarkan Silabus Mata Kuliah di Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya, Sekolah Pascasarjana, Universitas Gadjah Mada, Yogyakarta.*

Penelitian ini bertujuan untuk: (1) Mendiskripsikan ketersediaan koleksi buku Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya untuk setiap mata kuliah berdasarkan kajian terhadap daftar bibliografi yang dirujuk dalam Garis-garis Besar Program Pembelajaran (GBPP) kurikulum Ilmu Agama dan Lintas Budaya pada semester II (2) Mendiskripsikan keterpakaian koleksi buku Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya untuk setiap mata kuliah berdasarkan kajian terhadap daftar bibliografi yang dirujuk dalam GBPP kurikulum Ilmu Agama dan Lintas Budaya pada semester II. Penelitian ini merupakan penelitian deskriptif. Subyek penelitian adalah koleksi buku Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya dan objek penelitian adalah ketersediaan koleksi buku Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya yang berjumlah 10.723 judul. Metode pengumpulan data menggunakan metode dokumentasi. Analisis data dalam penelitian ini dilakukan secara deskriptif. Keseluruhan bibliografi yang harus tersedia berjumlah 102 judul. Hasil penelitian menunjukkan bahwa: (1) Secara keseluruhan ketersediaan koleksi Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya pada semester II tahun akademik 2012/2013 hampir setengahnya tersedia atau 28.43% dari yang diperlukan (2) Secara keseluruhan keterpakaian koleksi Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya yang diteliti pada semester II tahun akademik 2012/2013 bisa dikatakan tidak ada yang terpakai, karena nilai pemakaiannya hanya berkisar di angka 0,0025%. Penelitian ini menghasilkan beberapa saran antara lain (1) Berdasarkan sedikitnya ketersediaan koleksi yang dimiliki Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya, maka perlu dilakukan perencanaan yang komprehensif mengenai pengembangan koleksi perpustakaan dengan mengacu pada kebutuhan literatur sesuai dengan silabus mata kuliah yang berlaku. (2) Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya perlu melakukan upaya sosialisasi koleksi secara rutin kepada segenap civitas akademik Program Studi Ilmu Agama dan Lintas Budaya.

Kata kunci: ketersediaan koleksi, pencocokan daftar tertentu, silabus mata kuliah

ABSTRACT

Widiarsa (07140119), 2013. Evaluation of Availability Collection based Syllabus Course in Religious and Cross-Cultural Studies Library, Graduate School, Gadjah Mada University, Yogyakarta.

This study aims to: (1) describe the availability of a collection of books Library Science Program for Religious and Cross-Cultural each course is based on a review of the bibliography referred to in the curriculum GBPP Religious and Cross-Cultural Studies in the second semester (2) describe the applicability Library book collection Science Program for Religious and Cross-Cultural each course is based on a review of the bibliography are referenced in the curriculum GBPP Religious and Cross-Cultural Studies in the second semester. This research is a descriptive study. Subject is Religious and Cross-Cultural Studies Library's book collection and object of research is the availability of a books collection of the Religious and Cross-cultural Studies Library totaling 10 723 titles. Methods of data collection using the documentation. Analysis of the data in this study were analyzed descriptively. Overall bibliography should be available amounted to 102 titles. The results showed that: (1) Overall availability of collections Library of Religious Studies Program and Cross-Cultural in the second semester of academic year 2012/2013 almost half of the available or required 28.43% (2) Overall applicability Religious and Cross-Cultural Studies Library's in the second semester of academic year 2012/2013 can be said no in use, because the value of its use only in numbers ranging from 0.0025%. This research resulted in several suggestions, among others, (1) Based on the least availability of a collection owned by Library of Religious Studies and Cross-Cultural Studies, there should be a comprehensive plan on the development of library collections with reference to the literature requirement in accordance with the applicable course syllabus. (2) Library of Religious Studies and Cross Cultural Studies need to socialize on a regular basis to the entire collection of the academic community of Religious Studies and Cross-Cultural Studies.

Keywords: availability of collection, matching a specific list, the course syllabus

KATA PENGANTAR

Assalamu'alaikum warahmatullahi wabarakatuh


Penulis memanjatkan rasa syukur kehadiran Allah Swt yang telah memberikan petunjuk dan kekuatan sehingga mampu menyelesaikan skripsi yang berjudul “Evaluasi Ketersediaan Koleksi berdasarkan Silabus Mata Kuliah di Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya, Sekolah Pascasarjana, Universitas Gadjah Mada, Yogyakarta”. Skripsi ini disusun dalam rangka memenuhi salah satu syarat untuk memperoleh gelar Sarjana pada Program Studi Ilmu Perpustakaan, Fakultas Adab dan Ilmu Budaya, Universitas Negeri Islam Sunan Kalijaga Yogyakarta.

Penulis menyadari sepenuhnya bahwa skripsi ini dapat diselesaikan atas bantuan dari berbagai pihak. Pada kesempatan ini perkenankan penulis menyampaikan terima kasih dan penghargaan antara lain kepada:

1. Bapak Dr. Hj. Siti Maryam, M.Ag. selaku Dekan Fakultas Adab dan Ilmu Budaya UIN Sunan Kalijaga Yogyakarta.
2. Ibu Sri Rohyanti Zulaikha, S.Ag., SIP., M.Si. selaku Ketua Program Studi Ilmu Perpustakaan, Fakultas Adab dan Ilmu Budaya, Universitas Negeri Sunan Kalijaga, Yogyakarta.
1. Bapak Drs. Purwono, SIP., M.Si. selaku dosen pembimbing yang telah memberikan bimbingan dengan sabar dalam penyelesaian skripsi ini.

4. Staf administrasi Jurusan Ilmu Perpustakaan dan Informasi UTN Sunan Kalijaga Yogyakarta yang telah memberikan kelancaran pada layanan administrasi.
5. Mas Ismu, Fauzan, Surtinah, Sapto dan Putri serta Mbak Rini yang telah memberikan masukan yang sangat berharga dalam seminar proposal skripsi dan dalam masa penyelesaian skripsi ini.
6. Teman-teman angkatan 2007 kelas khusus atas dorongan motivasi untuk segera menyelesaikan studi.
7. Direktur, staf, dan karyawan Program Studi Ilmu Agama dan Lintas Budaya Sekolah Pascasarjan UGM, khususnya Mbak Rini dan Pak Tarna yang telah membantu penulisan skripsi ini.
8. Semua pihak yang tidak dapat penulis sebutkan satu per satu yang telah membantu selesainya penulisan skripsi ini.
9. Seluruh keluarga yang dengan sabar mendorong selesainya skripsi ini.

Penulis mengharapkan karya kecil ini menjadi sedikit sumbangan pemikiran yang bermanfaat dalam mengembangkan ilmu perpustakaan dan informasi. Wassalamu'alaikum warahmatullahi wabarakatuh.

Penulis,

Widiarsa

DAFTAR ISI

HALAMAN JUDUL	i
LEMBAR PENGESAHAN	ii
NOTA DINAS	iii
INTISARI	iv
ABSTRACT	v
KATA PENGANTAR	vi
DAFTAR ISI	viii
DAFTAR TABEL	xi
DAFTAR GAMBAR	xv
BAB I PENDAHULUAN	1
1.1. Latar Belakang	1
1.2. Rumusan Masalah	6
1.3. Tujuan Penelitian	7
1.4. Manfaat Penelitian	7
1.5. Keterbatasan Penelitian	8
1.6. Sistematika Pembahasan	8
BAB II TINJAUAN PUSTAKA DAN LANDASAN TEORI	10
2.1. Tinjauan Pustaka	10
2.2. Landasan Teori	12

2.2.1 Koleksi perpustakaan	12
2.2.2 Silabus	16
2.2.3 Bibliografi	16
2.3. Evaluasi Koleksi Perpustakaan	17
2.3.1. Metode Evaluasi Koleksi Perpustakaan	20
2.3.2. Metode Evaluasi Terpusat Pada Penggunaan	24
2.3.3. Metode Evaluasi Terpusat pada Koleksi	27
2.3.4. Metode Pencocokan Terhadap Daftar Tertentu	31
BAB III METODE PENELITIAN.....	33
3.1. Jenis Penelitian	33
3.2. Subyek dan Obyek Penelitian	34
3.3. Metode dan Pengumpulan Data	35
3.4. Metode Analisis Data	38
BAB IV HASIL PENELITIAN DAN PEMBAHASAN	41
4.1. Gambaran Umum Perpustakaan Program Studi Agama dan Lintas Budaya	41
4.2. Hasil Penelitian dan Pembahasan	57
4.2.1. Ketersediaan Koleksi Setiap Mata Kuliah	58
4.2.2. Keterpakaian Koleksi	95
BAB V PENUTUP	118
5.1. Kesimpulan	118

5.2. Saran 118

DAFTAR PUSTAKA

LAMPIRAN



DAFTAR TABEL

1. Tabel Ketersediaan Koleksi Perpustakaan Program Studi Agama dan Lintas Budaya	5
2. Tabel Keterpakaian Koleksi Perpustakaan Program Studi Agama dan Lintas Budaya Januari-Juni 2013	6
3. Tabel Jenis Koleksi Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya	46
4. Tabel Jadwal Kuliah Program Studi Agama dan Lintas Budaya Semester 2, 28 Januari–10 Mei 2013	47
5. Jadwal Kuliah Program Studi Ilmu Agama dan Lintas Budaya Semester II, 28 Januari – 10 Mei 2013	48
6. Jadwal Kuliah Program Studi Ilmu Agama dan Lintas Budaya Semester Pendek, Juni – Juli 2013	48
7. Bibliografi Mata Kuliah <i>Religion and Film</i> (RCSE-665)	49
8. Bibliografi Mata Kuliah <i>Academic Study of Religion</i> (RCSC).....	50
9. Bibliografi Mata Kuliah <i>Violence and Peace in Religions</i> (RCSE-649)	51
10. Bibliografi Mata Kuliah <i>Theories of Religion and Society</i> (RCSC-605)	52
11. Bibliografi Mata Kuliah <i>World Religions</i> (RCSC-601)	52
12. Tabel Bibliografi Mata Kuliah <i>Religion, State and Society</i> (RCSE-633)	53
13. Tabel Bibliografi Mata Kuliah <i>Indigenous Religions</i> (RSCE-603)	54
14. Tabel Bibliografi Mata Kuliah <i>Advanced Study of Christianity</i>	

	(RCSC-666)	54
15.	Tabel Bibliografi Mata Kuliah <i>Research Methods of Religious Study</i> (RCSC-607)	56
16.	Tabel Bibliografi Mata Kuliah <i>Inter-religious Dialogue</i> (RCSC-604)	56
17.	Tabel Persentase Ketersediaan Koleksi untuk Mata Kuliah <i>Religion and Film</i> (RCSE-665)	60
18.	Tabel Persentase Ketersediaan Koleksi untuk Mata Kuliah <i>Academic Study of Religion</i> (RCSC).....	63
19.	Tabel Persentase Ketersediaan Koleksi untuk Mata Kuliah <i>Violence and Peace in Religions</i> (RCSE-649)	66
20.	Tabel Persentase Ketersediaan Koleksi untuk Mata Kuliah <i>Theories of Religion and Society</i> (RCSC-605)	69
21.	Tabel Persentase Ketersediaan Koleksi untuk Mata Kuliah <i>World Religions</i> (RCSC-601)	71
22.	Tabel Persentase Ketersediaan Koleksi untuk Mata Kuliah <i>Indigenous Religions</i> (RSCE 603)	73
23.	Tabel Persentase Ketersediaan Koleksi untuk Mata Kuliah <i>Religion, State, and Society</i> (RCSC-633)	75
24.	Tabel Persentase Ketersediaan Koleksi untuk Mata Kuliah <i>Advanced Study of Christianity</i> (RCSC-666)	78

25. Tabel Persentase Ketersediaan Koleksi untuk Mata Kuliah <i>Research Methods of Religious Studies</i> (RCSC-607)	81
26. Tabel Persentase Ketersediaan Koleksi untuk Mata Kuliah <i>Inter-religious Dialogue</i> (RCSC-604)	84
27. Tabel Persentase Ketersediaan Koleksi untuk Mata Kuliah <i>Religion and Environment in Southeast Asia</i>	87
28. Tabel Persentase Ketersediaan Koleksi untuk Mata Kuliah <i>Islam and Politics in 20th Century Java</i>	90
29. Tabel Rekapitulasi Ketersediaan Koleksi Setiap Mata Kuliah	91
30. Tabel Persentase Ketersediaan Koleksi Perpustakaan Ilmu Agama dan Lintas Budaya Tahun Ajaran 2012/2013	92
31. Tabel Persentase Keterpakaian Kelas 0	97
32. Tabel Persentase Keterpakaian Kelas 1	99
33. Tabel Persentase Keterpakaian Kelas 2	102
34. Tabel Persentase Keterpakaian Kelas 3	104
35. Tabel Persentase Keterpakaian Kelas 5.....	106
36. Tabel Persentase Keterpakaian Kelas 6	108
37. Tabel Persentase Keterpakaian Kelas 7.....	110
38. Tabel Persentase Keterpakaian Kelas 8	112
39. Tabel Persentase Keterpakaian Kelas 9	114
40. Tabel Rekapitulasi Keterpakaian Koleksi dalam Setiap Kelas	115

DAFTAR GAMBAR

1.	Grafik Persentase Ketersediaan Koleksi Mata Kuliah <i>Religion and Film (RCSE-665)</i>	61
2.	Grafik Persentase Ketersediaan Koleksi Mata Kuliah <i>Academic Study of Religion (RCSC)</i>	64
3.	Grafik Persentase Ketersediaan Koleksi Mata Kuliah <i>Violence and Peace in Religions (RCSE-649)</i>	67
4.	Grafik Persentase Ketersediaan Koleksi Mata Kuliah <i>Theories of Religion and Society (RCSC-605)</i>	69
5.	Grafik Persentase Ketersediaan Koleksi Mata Kuliah <i>World Religions (RCSC-601)</i>	71
6.	Grafik Persentase Ketersediaan Koleksi untuk Mata Kuliah <i>Indigenous Religions</i>	73
7.	Gambar Persentase Ketersediaan Koleksi untuk Mata Kuliah <i>Religion, State, and Society (RCSC-633)</i>	76
8.	Gambar Persentase Ketersediaan Koleksi untuk Mata Kuliah <i>Advanced Study of Christianity (RCSC-666)</i>	79
9.	Gambar Persentase Ketersediaan Koleksi untuk Mata Kuliah <i>Research Methods of Religious Studies (RCSC-607)</i>	81
10.	Gambar Persentase Ketersediaan Koleksi untuk Mata Kuliah <i>Inter-religious Dialogue (RCSC-604)</i>	84

11.	Gambar Persentase Ketersediaan Koleksi untuk Mata Kuliah <i>Religion and Environment in Southeast Asia</i>	87
12.	Gambar Persentase Ketersediaan Koleksi untuk Mata Kuliah <i>Islam and Politics in 20th Century Java</i>	90
13.	Gambar Persentase Ketersediaan Koleksi Perpustakaan Ilmu Agama dan Lintas Budaya Tahun Ajaran 2012/2013	92
14.	Gambar Persentase Persentase Keterpakaian Kelas 0	97
15.	Gambar Persentase Persentase Keterpakaian Kelas 1	99
16.	Gambar Persentase Persentase Keterpakaian Kelas 2	102
17.	Gambar Persentase Persentase Keterpakaian Kelas 3	104
18.	Gambar Persentase Persentase Keterpakaian Kelas 5	106
19.	Gambar Persentase Persentase Keterpakaian Kelas 6	108
20.	Gambar Persentase Persentase Keterpakaian Kelas 7	110
21.	Gambar Persentase Persentase Keterpakaian Kelas 8	112
22.	Gambar Persentase Persentase Keterpakaian Kelas 9	114
23.	Gambar Rekapitulasi Keterpakaian Koleksi dalam Setiap Kelas	116

BAB I

PENDAHULUAN

1.1 Latar Belakang

Dewasa ini informasi sudah menjadi bagian dari tuntutan kehidupan masyarakat. Salah satu cara untuk memenuhi kebutuhan informasi tersebut adalah melalui informasi yang ada di perpustakaan (Yusup, 2001: 208). Tujuan dibentuknya perpustakaan adalah untuk menyediakan akses informasi dengan segala jenis dan menyediakan bantuan menemukan informasi secara tepat (Evans, 1994: 3).

Kegiatan di perpustakaan secara khusus dibagi dalam dua bagian, yaitu layanan teknis dan layanan pengguna. Layanan teknis adalah kegiatan perpustakaan dalam mempersiapkan koleksi agar dapat digunakan untuk menyelenggarakan kegiatan layanan pengguna. Layanan pengguna adalah kegiatan perpustakaan berupa pemberian jasa layanan kepada pengguna (Martoatmojo, 1995: 1).

Menurut UU No. 43 tahun 2007 pasal 20 perpust dibagi menjadi beberapa jenis, yaitu:

1. Perpustakaan Nasional

Yaitu perpustakaan yang merupakan Lembaga Pemerintah Non Departemen yang melaksanakan tugas pemerintahan dalam bidang perpustakaan dan berkedudukan di ibukota Negara. (pasal 21)

2. Perpustakaan Umum

Yaitu perpustakaan yang diselenggarakan oleh pemerintah, pemerintah provinsi, pemerintah kabupaten/ kota, kecamatan dan desa serta dapat diselenggarakan oleh masyarakat (pasal 22).

3. Perpustakaan Sekolah/ Madrasah

Adalah perpustakaan yang diselenggarakan madrasah/ sekolah yang memenuhi standar nasional perpustakaan dengan memperhatikan Standar Nasional Pendidikan (pasal 23).

4. Perpustakaan Perguruan Tinggi

Adalah perpustakaan yang diselenggarakan perguruan tinggi yang memenuhi standar nasional perpustakaan dengan memperhatikan Standar Nasional Pendidikan (pasal 24).

5. Perpustakaan Khusus

Adalah perpustakaan yang menyediakan bahan perpustakaan sesuai dengan kebutuhan pemustaka di lingkungannya.

Sebagai bagian integral dari suatu perguruan tinggi, perpustakaan perguruan tinggi diselenggarakan dengan tujuan untuk menunjang pelaksanaan Tri Dharma Perguruan Tinggi, yaitu pendidikan, penelitian dan pengabdian masyarakat. Dalam menunjang dharma pendidikan perpustakaan berusaha mengumpulkan, mengolah, menyediakan serta menyebarluaskan informasi sesuai dengan kurikulum di perguruan tinggi tempat perpustakaan bernaung. Dalam hal ini, perpustakaan berusaha untuk memperkaya pengetahuan dosen dan mahasiswa,

serta mempertinggi kualitas pengajar dan mempertinggi mutu hasil belajar mahasiswa. Dalam menunjang dharma penelitian, perpustakaan mengumpulkan, mengolah dan menyediakan serta menyebarluaskan informasi yang relevan sebagai sumber literatur bagi suatu penelitian. Sedangkan dalam menunjang dharma pengabdian kepada masyarakat, maka perpustakaan berusaha mengumpulkan, mengolah serta menyebarluaskan dan melestarikan hasil penelitian ilmiah sebagai bahan yang dapat dimanfaatkan oleh masyarakat luas (Saleh, 1995: 17).

Dalam Undang-Undang Republik Indonesia Nomor 43 Tahun 2007 Tentang Perpustakaan dimuat ketentuan mengenai perpustakaan perguruan tinggi, yaitu pada pasal 1 ayat (1), dan pasal 24 ayat (1), (2), (3) dan (4) yang pada dasarnya menyatakan bahwa perpustakaan yang diselenggarakan harus memenuhi standar nasional perpustakaan, dan memiliki koleksi, baik jumlah judul dan jumlah eksemplar, yang mencukupi untuk mendukung Tri Dharma Perguruan Tinggi serta dikembangkan sesuai peraturan perundang-undangan.

Perpustakaan memiliki bermacam fungsi, salah satunya adalah fungsi pendidikan. Sesuai dengan fungsi pendidikan, maka perpustakaan perguruan tinggi merupakan sumber belajar civitas akademika, oleh karena itu koleksi yang disediakan adalah koleksi yang mendukung pencapaian tujuan pembelajaran (Wijayanti dkk, 2005: 3). Perpustakaan perguruan tinggi wajib menyediakan 80% dari bahan bacaan wajib mata kuliah yang ditawarkan di perguruan tinggi (*ibid*: 52). Suatu lembaga pendidikan tinggi tidak akan terselenggara dengan baik jika

tenaga pengajar (dosen) dan mahasiswa tidak didukung oleh sumber belajar yang diperlukan untuk kegiatan belajar-mengajar.

Berkaitan dengan fungsi pendidikan, Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya mengumpulkan, mengolah, menyediakan serta menyebarluaskan informasi sesuai dengan kurikulum. Koleksi Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya merujuk pada program pendidikan yang berlaku, yaitu kurikulum pendidikan master pada kajian Ilmu Agama dan Lintas Budaya untuk menunjang keberhasilan pengguna terutama mahasiswa Program Studi Ilmu Agama dan Lintas Budaya dalam menyelesaikan pendidikan tingkat pascasarjana. Mengingat pentingnya kualitas koleksi perpustakaan dalam mempengaruhi keberhasilan penyelenggaraan pendidikan, maka perlu diadakan suatu kajian yang cukup mendalam mengenai koleksi perpustakaan. Kajian dalam bentuk evaluasi terhadap koleksi yang telah ada termasuk salah satu kegiatan dalam pengembangan koleksi. Kegiatan pengembangan koleksi merupakan panduan yang mengarahkan fungsi perpustakaan agar koleksinya sesuai dengan misi dan kebutuhan informasi pemustakanya.

Kegiatan belajar mengajar di perguruan tinggi biasanya menggunakan silabus sebagai panduan untuk operasional kegiatan. Silabus biasanya berisi ringkasan belajar mengajar sebuah mata kuliah dalam jangka waktu satu semester beserta dengan judul buku yang digunakan sebagai acuan. Sehubungan dengan hal tersebut, penulis tertarik untuk melakukan kajian secara mendalam tentang ketersediaan koleksi buku Perpustakaan Program Studi Ilmu Agama dan Lintas

Budaya dengan merujuk pada daftar bibliografi dalam Garis-garis Besar Program Pembelajaran (GBPP) kurikulum Ilmu Agama dan Lintas Budaya Tahun Akademik 2012/2013.

Ketertarikan penulis juga dikuatkan oleh data yang didapatkan dari survei awal penulis di Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya. Berikut ini data statistik ketersediaan dan keterpakaian koleksi yang didapatkan dari kegiatan sirkulasi pada periode Januari-Juni 2013:

Tabel 1.
Ketersediaan Koleksi
Perpustakaan Program Studi Agama dan Lintas Budaya
Dikelompokkan dengan *Universal Decimal Classification*

No.	Kelas	Judul	Eksemplar
1.	0 <i>Generalities. Science and knowledge. Organization. Information etc</i>	170	202
2.	1 <i>Philosophy. Psychology</i>	426	534
3.	2 <i>Religion. Theology</i>	5.541	6.472
4.	3 <i>Social Sciences. Statistics. Politics. Economics. Trade. Law. Government, Military Affairs, Welfare, Insurance, Education, Folklore</i>	2.024	2.322
5.	4 <i>Vacant</i>	-	-
6.	5 <i>Mathematics and Natural Science</i>	189	223
7.	6 <i>Applied Sciences, Medicine Technology</i>	144	168
8.	7 <i>The Arts, Recreation, Entertainment, Sport</i>	99	105
9.	8 <i>Language, Linguistics, Literature</i>	481	504
10.	9 <i>Geography, Biography, History</i>	1.649	95
Jumlah		12.294	10.723

Sumber: Data Primer yang Diolah, 2013.

Tabel 2.
Keterpakaian Koleksi
Perpustakaan Program Studi Agama dan Lintas Budaya
Januari-Juni 2013

No.	Periode Sirkulasi	Jumlah Koleksi Terpinjam (eksemplar)
1.	Januari	116
2.	Februari	221
3.	Maret	184
4.	April	203
5.	Mei	198
6.	Juni	115
Jumlah		1.037

Sumber: Data Primer yang Diolah, 2013.

1.2 Rumusan Masalah

Berdasarkan uraian di atas, maka permasalahan yang ingin diangkat dalam penelitian ini adalah:

1. Bagaimana ketersediaan koleksi buku setiap mata kuliah berdasarkan kajian terhadap daftar bibliografi yang dirujuk dalam GBPP kurikulum Ilmu Agama dan Lintas Budaya pada semester II tahun ajaran 2012/2013 yang diselenggarakan mulai tanggal 28 Januari - 10 Mei tahun 2013?
2. Bagaimana keterpakaian koleksi buku setiap mata kuliah berdasarkan kajian terhadap daftar bibliografi yang dirujuk dalam GBPP kurikulum Ilmu Agama dan Lintas Budaya pada semester II tahun ajaran 2012/2013 yang diselenggarakan mulai tanggal 28 Januari - 10 Mei tahun 2013?

1.3 Tujuan Penelitian

Secara garis besar penelitian ini bertujuan untuk:

1. Mendiskripsikan ketersediaan koleksi buku Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya untuk setiap mata kuliah berdasarkan kajian terhadap daftar bibliografi yang dirujuk dalam GBPP kurikulum Ilmu Agama dan Lintas Budaya pada semester II yang diselenggarakan mulai tanggal 28 Januari - 10 Mei tahun 2013.
2. Mendiskripsikan keterpakaian koleksi buku Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya untuk setiap mata kuliah berdasarkan kajian terhadap daftar bibliografi yang dirujuk dalam GBPP kurikulum Ilmu Agama dan Lintas Budaya pada semester II yang diselenggarakan mulai tanggal 28 Januari - 10 Mei tahun 2013.

1.4 Manfaat Penelitian

Adapun manfaat dari penelitian ini ialah:

1. Sebagai bahan evaluasi terhadap ketersediaan koleksi buku Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya khususnya untuk setiap mata kuliah berdasarkan kajian terhadap daftar bibliografi yang dirujuk dalam GBPP kurikulum Ilmu Agama dan Lintas Budaya pada semester II yang diselenggarakan mulai tanggal 28 Januari–10 Mei tahun 2013.
2. Memberi masukan dalam kebijakan pengembangan koleksi, khususnya pengembangan koleksi Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya.

3. Sebagai masukan untuk pengembangan mata kuliah (kurikulum) yang ada di Program Studi Ilmu Agama dan Lintas Budaya, Sekolah Pascasarjana, Universitas Gadjah Mada.
4. Memberi masukan pada bidang ilmu perpustakaan khususnya tentang kajian evaluasi koleksi.

1.5 Keterbatasan Penelitian

Penelitian ini hanya terbatas pada ketersediaan koleksi Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya berdasarkan silabus mata kuliah semester II tahun akademik 2012/2013. Sehingga untuk mendapatkan gambaran yang lebih menyeluruh mengenai ketersediaan koleksi Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya diperlukan penelitian ketersediaan koleksi berdasarkan seluruh silabus mata kuliah yang terdapat dalam kurikulum Program Studi Ilmu Agama dan Lintas Budaya yang berlaku.

1.6 Sistematika Pembahasan

Penyajian penelitian ini menggunakan sistematika pembahasan sebagai berikut:

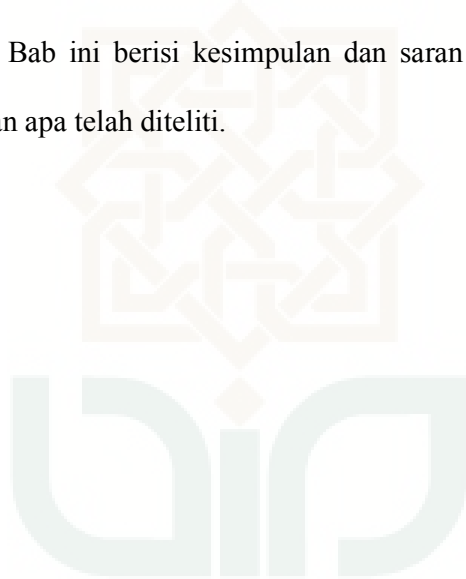
Bab I. Pendahuluan. Bab ini terdiri dari latar belakang, rumusan masalah, tujuan penelitian, manfaat penelitian dan sistematika pembahasan.

Bab II. Tinjauan Pustaka dan Landasan Teori. Tinjauan pustaka mengemukakan beberapa hasil penelitian terdahulu yang relevan dengan evaluasi koleksi, sedangkan landasan teori mengemukakan teori-teori yang mendasari dan menjadi acuan dalam penelitian ini.

Bab III. Metode Penelitian. Bab ini berisi pembahasan tentang jenis penelitian dan obyek penelitian, metode pengumpulan data dan metode analisis data.

Bab IV. Hasil Penelitian dan Pembahasan. Bab ini menyajikan gambaran umum lokasi penelitian, yaitu Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya, hasil penelitian dan pembahasan. Bab ini terdiri dari beberapa subbab sesuai dengan permasalahan yang dibahas, disajikan secara sistematis dengan mengacu pada rumusan masalah.

Bab V. Penutup. Bab ini berisi kesimpulan dan saran yang dikemukakan oleh penulis berdasarkan apa telah diteliti.



BAB V

KESIMPULAN DAN SARAN

5.1 Kesimpulan

Berdasarkan penelitian yang telah dilakukan terhadap keterpakaian koleksi buku Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya pada semester II tahun akademik 2012/2013 dihasilkan beberapa kesimpulan, yaitu:

1. Secara keseluruhan ketersediaan koleksi Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya Tahun Akademik 2012/2013 adalah 40,2116% atau hampir setengahnya tersedia dari yang diperlukan untuk proses belajar mengajar sesuai kurikulum Program Studi Ilmu Agama dan Lintas Budaya Tahun Akademik 2012/2013.
2. Secara keseluruhan keterpakaian koleksi Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya yang diteliti yang pengkategorianya didasarkan pada Sistem Klasifikasi *UDC* pada Tahun Akademik 2012/2013 bisa dikatakan tidak ada yang terpakai, karena nilai pemakaiannya hanya berkisar di angka 0,5782%.

5.2 Saran

Berdasarkan penelitian yang telah dilakukan terhadap ketersediaan koleksi Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya pada Tahun Akademik 2012/2013 dihasilkan beberapa saran, yakni:

1. Berdasarkan penelitian ketersediaan koleksi yang dimiliki Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya yang menggambarkan hampir setengah koleksi dari kebutuhan kurikulum yang berlaku yang bisa disediakan perpustakaan, maka perlu dilakukan perencanaan yang lebih komprehensif mengenai pengembangan koleksi perpustakaan dengan mengacu pada kebutuhan literatur sesuai dengan silabus mata kuliah yang berlaku. Hal ini memerlukan sinkronisasi antara perpustakaan dan bagian akademik terutama pengajar (dosen) agar koleksi yang ada di perpustakaan bisa mengikuti perkembangan penyusunan materi kuliah sehingga perpustakaan bisa memenuhi kebutuhan koleksi yang diperlukan.
2. Perpustakaan Program Studi Ilmu Agama dan Lintas Budaya perlu melakukan upaya sosialisasi koleksi secara rutin dan aktif kepada segenap civitas akademik Program Studi Ilmu Agama dan Lintas Budaya terutama pengajar (dosen). Hal ini dilakukan dengan tujuan agar koleksi yang dimiliki perpustakaan bisa diberdayakan dengan lebih baik dan terjadi komunikasi timbal balik untuk perbaikan koleksi perpustakaan.

DAFTAR PUSTAKA

- Arikunto, Suharsimi. 1998. *Prosedur Penelitian*. Jakarta: Rineka Cipta.
- Bungin, Burhan. 2001. *Metodologi Penelitian Sosial: Format-format Kuantitatif dan Kualitatif*. Surabaya: Airlangga University Press.
- Center for Religious and cross-Cultural Studies, 2010. *Student Handbook*. Yogyakarta: Center for Religios and cross-Cultural Studies
- Departemen Pendidikan Nasional. 2008. *Kamus Besar Bahasa Indonesia Pusat Bahasa*. Jakarta: Departemen Pendidikan Nasional.
- Evans, G. Edward dan Sandra M. Heft. 1994. *Introduction to Technical Services*. Colorado: Libraries Unlimited.
- Evans, G. Edward. 1995. *Developing Library and Information Center Collections*. Colorado: Libraries Unlimited.
- Fuaddudin dan Sukarna Karya. 1995. *Pengembangan dan Inovasi Kurikulum*. Jakarta: Universitas Terbuka.
- Hamalik, Oemar. 2006. *Manajemen Pengembangan Kurikulum*. Bandung: Remaja Rosdakarya.
- Hardi, Wishnu. 2005. "Kajian Koleksi Bidang Linguistik dengan Metode Conspectus di Perpustakaan Fakultas Ilmu Pengetahuan Budaya Universitas Indonesia" (skripsi). Dalam http://eprints.rclis.org/10249/1/FINAL_THESSES-CONSPECTUS.pdf. Diakses pada tanggal 14 Agustus 2013 pukul 10.28 WIB.
- Hermawan, Rachman dan Zulfikar Zen. 2006. *Etika Kepustakawanan: Suatu Pendekatan terhadap Kode Etik Pustakawan Indonesia*. Jakarta: Sagung Seto.
- Lasa, Hs. 1998. *Kamus Istilah Perpustakaan*. Yogyakarta: Gadjah Mada University.
- , 2001. "Manajemen Strategis Perpustakaan". Dalam Media Pustakawan Volume 8 Nomor 1, <http://lib.ugm.ac.id/data/pubdata/pusta/lasa2pdf>. Diakses pada tanggal 24 Maret 2012 pukul 12.40 WIB.

- . 2001. “*Mengembangkan Mengevaluasi Koleksi Perpustakaan Perguruan Tinggi*”. Dalam Buletin FKP2T Tahun V, Nomor 1-2, <http://lib.ugm.ac.id/data/pubdata/pusta/lasa2pdf>. Diakses pada tanggal 24 Maret 2012 pukul 12.15 WIB.
- . 2005. *Manajemen Perpustakaan*. Yogyakarta: Gama Media.
- Mulyasa, E. 2006. *Kurikulum Tingkat Satuan Pendidikan*. Bandung: Remaja Rosdakarya.
- Moleong, Lexy J. 2004. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Nazir, Mohammad. 1999. *Metode Penelitian*. Jakarta: Ghalia Indonesia.
- Perpustakaan Nasional RI. 2002. *Pedoman Umum Pengelolaan Koleksi Perpustakaan Perguruan Tinggi*. Jakarta: Perpustakaan Nasional RI.
- Primadesi, Yona. 2006. “*Kontribusi Komentar Para Tokoh pada Blurp dalam Upaya Menarik Pembaca: Studi Kasus Mengenai Kontribusi Komentar Para Tokoh pada Blurp Dalam Upaya Menarik Pembaca di Toko Buku Gramedia Cabang Padang*”. Dalam Jurnal Pustaka, Volume 2 Nomor 1, <http://puslit2.petra.ac.id/ejournal/index.php/pus/article/view/17221/17171>. Diakses pada tanggal 3 Agustus 2013 pukul 11.44 WIB.
- Riyanto, Sofyan. 2003. “*Pengembangan Koleksi*”. Dalam Papyrus Buletin Perpustakaan Informasi Dokumentasi Volume 32 Nomor 1.
- Saleh, Abdul Rahman. 1995. *Manajemen Perpustakaan Perguruan Tinggi*. Jakarta: Universitas Terbuka.
- Sevilla, Consuello dkk. 1993. *Pengantar Metode Penelitian*. Jakarta: UI-Press.
- Sugiyono. 2006. *Metode Penelitian Administrasi*. Bandung: Alfabeta.
- Sujana, Janti G. 2006. “*Mengoptimalkan Pengembangan Koleksi*”. Dalam Buletin Perpustakaan dan Informasi Bogor, Edisi 3 Oktober, <http://bpib-art.blogspot.com/2006/10/mengoptimalkan-pengembangan-koleksi.html>. Diakses pada tanggal 13 Februari 2012 pukul 16.00 WIB.
- Sulistyo-Basuki. 1991. *Pengantar Ilmu Perpustakaan*. Jakarta: Gramedia.

- Sundari, Tuti Sri, Sofia Suwardi dan Joko Suroso. 2002. "Ketersediaan Buku dan Majalah Indonesia dalam penyusunan Data Bibliografi AGRIS". Dalam Jurnal Perpustakaan Pertanian Volume 11 Nomor 2, <http://digilib.litbang.deptan.go.id/repository/index.php/repository/artikel/11/2/2002/0/309>. Diakses pada tanggal 1 Juli 2012 pukul 15.45 WIB.
- Sutarno, NS. 2006. *Perpustakaan dan Masyarakat*. Jakarta: Sagung Seto.
- Tayibnapis, Farida Yusuf. 2000. *Evaluasi Program*. Jakarta Rineka Cipta.
- Undang-Undang Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional. 2003. Jakarta: Tamita Utama.
- Undang-undang Nomor 43 Tahun 2007 Tentang Perpustakaan. 2007. Jakarta: -.
Diunduh dari http://datahukum.pnri.go.id/index.php?option=com_phocadownload&view=category&id=19%3A2013-02-18-17-36-13&Itemid=27&limitstart=40 pada tanggal 31 Juli 2013 pada pukul 09.25 WIB.
- Wijayanti, Luki dkk. 2005. *Perpustakaan Perguruan Tinggi: Buku Pedoman*. Jakarta: Departemen Pendidikan Nasional RI.
- Yaqin, M. Ainul. 2006. "Re-orientasi Pengembangan Perpustakaan di Era Global: Sebuah Kajian Tentang Peran Perpustakaan UIN Sunan Kalijaga Yogyakarta dalam Mendorong Kualitas Akademik Civitas Akademika". Dalam Jurnal Ilmu Perpustakaan dan Informasi Fihris Volume I, Nomor 2.
- Yulia, Yuyu, Janti G. Sujana dan Henny Windarti. 1993. *Pengadaan Bahan Pustaka*. Jakarta: Universitas Terbuka.
- Yusup, Pawit M. 2001. *Pengantar Aplikasi Teori Ilmu Sosial Komunikasi Untuk Perpustakaan dan Informasi*. Bandung: UNPAD.
- Zen, Zulfikar. 1998. "Upaya Peningkatan Kinerja Pustakawan Profesional Perpustakaan Perguruan Tinggi". Makalah disampaikan dalam Pelatihan Manajemen Perpustakaan Perguruan Tinggi se-Indonesia tanggal 10-28 November 1998 di Jakarta.

Lampiran





**PEMERINTAH DAERAH DAERAH ISTIMEWA YOGYAKARTA
SEKRETARIAT DAERAH**

Kompleks Kepatihan, Danurejan, Telepon (0274) 562811 - 562814 (Hunting)
YOGYAKARTA 55213

SURAT KETERANGAN / IJIN

070/8468/V/8/2013

Membaca Surat : WD Bid.Ak.Fak.Adab&Ilmu Budaya UIN Nomor : UIN.02/DA.1/PP.00.9/1528/2013
Tanggal : 22 Agustus 2013 Perihal : Ijin Penelitian

- Mengingat :
1. Peraturan Pemerintah Nomor 41 Tahun 2006, tentang Perizinan bagi Perguruan Tinggi Asing, Lembaga Penelitian dan Pengembangan Asing, Badan Usaha Asing dan Orang Asing dalam melakukan Kegiatan Penelitian dan Pengembangan di Indonesia;
 2. Peraturan Menteri Dalam Negeri Nomor 33 Tahun 2007, tentang Pedoman penyelenggaraan Penelitian dan Pengembangan di Lingkungan Departemen Dalam Negeri dan Pemerintah Daerah;
 3. Peraturan Gubernur Daerah Istimewa Yogyakarta Nomor 37 Tahun 2008, tentang Rincian Tugas dan Fungsi Satuan Organisasi di Lingkungan Sekretariat Daerah dan Sekretariat Dewan Perwakilan Rakyat Daerah.
 4. Peraturan Gubernur Daerah Istimewa Yogyakarta Nomor 18 Tahun 2009 tentang Pedoman Pelayanan Perizinan, Rekomendasi Pelaksanaan Survei, Penelitian, Pendataan, Pengembangan, Pengkajian, dan Studi Lapangan di Daerah Istimewa Yogyakarta.

DIJINKAN untuk melakukan kegiatan survei/penelitian/pendataan/pengembangan/pengkajian/studi lapangan kepada:

Nama : WIDIARSA NIP/NIM : 07140119
Alamat : JL MARSDA ADISUCIPTO, YOGYAKARTA 55281
Judul : EVALUASI KETERSEDIAAN KOLEKSI BERDASARKAN SILABUS MATA KULIAH DI PERPUSTAKAAN PROGRAM STUDI ILMU AGAMA DAN LINTAS BUDAYA, SEKOLAH PASCASARJANA, UNIVERSITAS GADJAH MADA, YOGYAKARTA
Lokasi : PERPUSTAKAAN PROGRAM STUDI ILMU AGAMA DAN LINTAS BUDAYA SEKOLAH PASCASARJANA UNIVERSITAS GADJAH MADA YOGYAKARTA Kota/Kab. SLEMAN
Waktu : 26 Agustus 2013 s/d 26 November 2013

Dengan Ketentuan

1. Menyerahkan surat keterangan/ijin survei/penelitian/pendataan/pengembangan/pengkajian/studi lapangan *) dari Pemerintah Daerah DIY kepada Bupati/Walikota melalui institusi yang berwenang mengeluarkan ijin dimaksud;
2. Menyerahkan soft copy hasil penelitiannya baik kepada Gubernur Daerah Istimewa Yogyakarta melalui Biro Administrasi Pembangunan Setda DIY dalam compact disk (CD) maupun mengunggah (upload) melalui website adbang.jogjapro.gov.id dan menunjukkan cetakan asli yang sudah disahkan dan dibubuhi cap institusi;
3. Ijin ini hanya dipergunakan untuk keperluan ilmiah, dan pemegang ijin wajib mentaati ketentuan yang berlaku di lokasi kegiatan;
4. Ijin penelitian dapat diperpanjang maksimal 2 (dua) kali dengan menunjukkan surat ini kembali sebelum berakhir waktunya setelah mengajukan perpanjangan melalui website adbang.jogjapro.gov.id;
5. Ijin yang diberikan dapat dibatalkan sewaktu-waktu apabila pemegang ijin ini tidak memenuhi ketentuan yang berlaku.

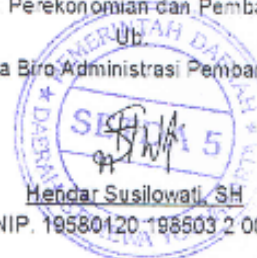
Dikeluarkan di Yogyakarta

Pada tanggal 28 Agustus 2013

A.n Sekretaris Daerah

Asisten Perekonomian dan Pembangunan


Kepala Biro Administrasi Pembangunan



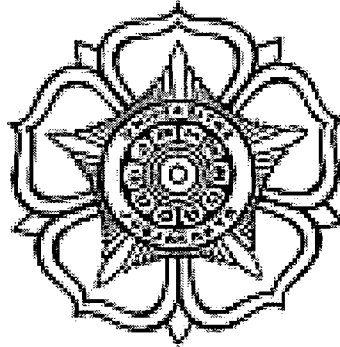
Tembusan :

1. Yth. Gubernur Daerah Istimewa Yogyakarta (sebagai laporan);
2. Rektor UGM
3. Wakil Dekan Bidang Akademik Fak.Adab dan Ilmu Budaya UIN Sunan Kalijaga Yogyakarta
4. Yang Bersangkutan

Hendar Susilowati, SH
NIP. 19580120-198503 2 003

	FORM OF	Document Number	RKPS-UGM-SPs-LIN.09
		Valid since	2012
RKPS Format		Revision	-
		Page	1-7

RELIGION ON FILM



LECTURER:

Kelli Swazey

CENTER FOR RELIGIOUS AND CROSS-CULTURAL STUDIES
GRADUATE SCHOOL
GADJAH MADA UNIVERSITY
2012

	FORM OF	Document Number	RKPS-UGM-SPs-LIN.09
		Valid since	2012
	RKPS Format	Revision	-
		Page	1-7

Course title : Theories of Religion and Society
 Code : RKPS-UGM-SPs-LIN.09
 Credit : 3 SKS
 Applied for Semester : I
 Required/Elective : Required
 Lecturer : Kelli Swazey

Yogyakarta, Agustus 2012

Lecture

Kelli Swazey

**Acknowledged,
Chair of Curriculum Team**

Dr. Zainal Abidin Bagir

RELIGION ON FILM
FALL 2012
Mondays 1:00 – 3:30 pm
Lecturer: Kelli Swazey

Public Mediations of Islam: *Film Islami* and the representation of Muslims in post-Reformasi pop culture

Going to the movies in Indonesia, as elsewhere, often means more than a feast for sight the sight and hearing, or simple relaxation. It also allows a moment of reflection on what life might look like in a different and better world than one's own day-to-day reality.

Indonesian films often project and promote a particular utopia of a modern and prosperous Indonesia in the image of the liberal and secular West. Until recently, veiled women could hardly find a space in such cinematic utopias, let alone central representation. – Ariel Heryanto, 2010

In this second installation of The Center for Cross Cultural and Religious Studies' "Religion on Film" class, we will investigate the phenomenon of *film Islami*, a type of film concerned with portraying themes of Islamic morality and Muslim lives. These films are reflective of a larger pop-culture phenomena in post-Reformasi Indonesia, where "the rising tide of Islamic militancy in the Indonesian public sphere has corresponded with the accentuation of religious symbols and the proliferation of Islamic institutions and new lifestyles" (Hasan 2009:230). We'll critically approach the increased visibility of symbols of Islam and representations of Islamic lifestyles and practice on film in relation to theories of the commodification of religion, pop-culture, and in the larger socio-political context of contemporary Indonesia. In addition, we'll theorize about how the process of mediation affects not only religious systems, but also influences individual and institutional definitions of Islam, piety and gender in the public sphere.

COURSE GOALS:

1. Introduce students to critical film theory and the 'language' necessary to reading and analyzing film
2. To develop a working theory of how mediation affects religion and religious practices in Indonesia
3. Use the medium of film to think about how religious values are communicated through popular culture, and how theories of commodification approach the 'marketing' of religion

4. Improve student's skills in critical analysis, discussion facilitation, and reading for graduate seminars

ASSIGNMENTS:

Assignments will be divided into three main parts: response papers, film notes, and two "close reading" assignments

1) Response papers 30% (6 @ 10 points each)

Response papers of 2 – 3 pages will be due by the beginning of each seminar session **NO EXCEPTIONS. PLEASE BRING (2) COPIES OF RESPONSES TO EACH SEMINAR**, one that will be turned in at the beginning of class, and the other that will be used for class discussion. The purpose of these response papers is to synthesize the assigned reading materials that will be discussed in class. They will be used to help organize our seminar discussion.

2) Film notes 30 % (6 @ 10 points each)

For each film we view, you will be required to take notes on your observations about the film's themes, styles, and technique. These notes should be typed into a 1-3 page paper that relates your observations of the film to the articles assigned the previous week

3) Close Reading assignment

*10% for completion of practice assignment (20 pts)
30% for final assignment (60 pts)*

Students will be taught how to do a "close reading" on one of the films related to a particular topic. One close reading assignment will be completed mid-course for a pass/fail grade and feedback. The final close reading assignment will be graded as your final assignment for the class.

GRADE SCALE:

<u>GRADE</u>	<u>POINTS</u>
A:	200 – 180 pts
B:	179 – 150 pts
C:	149 – 120 pts
D:	119 – 90 pts


*** A NOTE ON SEMINAR PARTICIPATION ***

Attending and participating in the seminar sessions is a requirement for this class. Participation in the seminar does not mean just attending the class session, but also completing the readings assigned and coming prepared to discuss them in class. In order to facilitate a supportive environment for our seminars, students will be required to **BRING A HARD COPY OF ALL ASSIGNED READINGS FOR THE SESSION WITH THEM TO CLASS** and **REFRAIN FROM USING COMPUTERS OR CELL PHONES DURING THE SEMINAR SESSIONS**. No more than one (1) seminar session can be missed without permission from instructors.

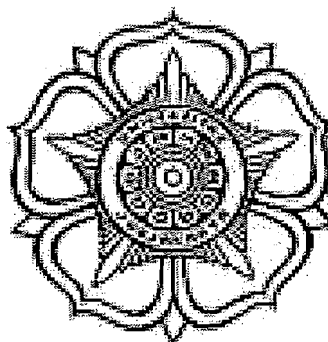
<p>Session 1: 10 September 2012</p> <p>Class Introduction Activity: Anatomy of a scene</p>	<p>Schultz, Dorothea E. 2006. Promises of (Im)mediate Salvation: Islam, broadcast media, and the remaking of religious experience in Mali. <i>American Ethnologist</i>, 33(2)</p>
<p>Session 2: 17 September 2012</p> <p>Shifting Representations of Islam on Film post-Reformasi</p>	<p>Readings: Hanan, David. 2010. Innovation and tradition in Indonesian cinema. <i>Third Text</i> 24(1), 107-121.</p> <p>Imanjaya, Ekky. When Love Glorifies God. <i>Inside Indonesia</i>. August 23rd 2009. <i>Inside Indonesia</i>:</p>
<p>Session 3: 24 September 2012</p> <p>FILM SHOWING</p>	<p>Rindu Kami Padamu (2004) Garin Nugroho</p>
<p>Session 4: October 1 2012</p> <p>Popular Piety: Islam, Commodification and the media</p>	<p>Hasan, Norhaidi. 2009. The Making of Public Islam: piety, agency and commodification on the landscape of the Indonesian public sphere. <i>Contemporary Islam</i>, (3) 229-250.</p> <p>Hoesterey, James. <i>Marketing Morality: The Rise, Fall, and Re-branding of A'a Gym</i>.</p> <p>Fealy, Greg. 2008. <i>Consuming Islam: Commodified Religion and Aspirational Pietism in Contemporary Indonesia</i>. Expressing Islam. Fealy, Greg and Sally White, eds. ISEAS Publishing.</p>

<p>Session 5: 8 October 2012</p> <p>FILM SHOWING</p>	<p>Ketika Cinta Bertasbih (2009) Chairul Umam</p> <p>Kalifah (2011) Nurman Hakim</p>
<p>Session 6: 15 October 2012</p> <p>Performing and “norming” Islam: the film Islami phenomena and the mediation of Islamic practice</p>	<p>Intan Paramaditha. 2011. “Passing” dan Naratif “Pindah Agama”: Ayat-Ayat Cinta dan Performativitas Muslim Indonesia Contemporer. In <i>Mau Dibawa Ke Mana Sinema Kita</i></p> <p>Subijanto, Rianne. 2011. The visibility of a pious public. <i>Inter-Asia Cultural Studies</i>, 12(2), 240-253.</p> <p>Van Heeren, Kantika. Cruelty, Ghosts and Versus of love. <i>ISIM Review, Arts and Culture</i>, Autumn 2008.</p>
<p>Session 7: 22 October 2012</p> <p>FILM SHOWING</p>	<p>Ayat- Ayat Cinta (2008) Hanung Bramantyo</p>
<p>Session 8: 29 October 2012</p> <p>Charismatic Muslim Masculinities</p>	<p>Van Heeren, Katika. 2007. Return of the Kyai: representations of horror, commerce and censorship in post-Suharto Indonesian film and television. <i>Inter-Asia Cultural Studies</i>, 8(2), 211-226.</p> <p>Hoesterey, James B and Marshall Clark. 2012. Film Islami: Gender, Piety and Pop Culture in Indonesia in Post Authoritarian Indonesia. <i>Asian Studies Review</i>. 36 207-226.</p>
<p>Session 9: 5 November 2012</p> <p>FILM SHOWING</p>	<p>Sang Pencerah Hanung Bramantyo</p>
<p>Session 10: 12 November 2012</p> <p>‘Reel’ Women? Positioning women in mediated Islamic discourse</p>	<p>Schmidt, Leonie. 2012. Post-Suharto screens: Gender Politics, Islam, and Discourses of Modernity. <i>Amsterdam Social Science</i>, (4)1: 29 – 48.</p> <p>Kurnia, Novi. 2009. Berbagi Suami (Love for Share): The Discourses of Polygamy in</p>

	a recent Indonesian Film. Intersections: Gender and Sexuality in Asia and the Pacific, Issue 19.
Session 11: 19 November 2012 FILM SHOWING	Berbagi Suami (2006) Nia Dinata Perempuan Berkalung Sorban (2009) Hanung Bramantyo
Session 12: 26 November 2012 Normative discourse and representations of the 'other' on film	Kusuma, Veronica. How Cinema is used to create Muslim identities. Boellstorff, Tom. 2004. The Emergence of Political Homophobia in Indonesia: Masculinity and National Belonging. Ethnos, 69(4) 465-486
Session 13: 3 December 2012 FILM SHOWING	3 Doa 3 Cinta (2008) Numan Hakim

	FORM OF	Document Number	RKPS-UGM-SPs-LIN.03
		Valid since	2012
	RKPS Format	Revision	-
		Page	1-6


Academic Study of Religion



LECTURER:

Dr. Zainal Abidin Bagir

CENTER FOR RELIGIOUS AND CROSS-CULTURAL STUDIES
 GRADUATE SCHOOL
 GADJAH MADA UNIVERSITY
 2012

	FORM OF	Document Number	RKPS-UGM-SPs-LIN.03
		Valid since	2012
	RKPS Format	Revision	-
		Page	1-6

Course title : Academic Study of Religion

Code : RCSC-650

Credit : 3 Credits

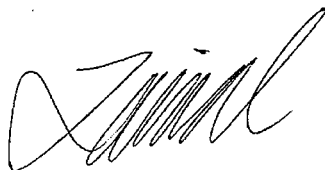
Applied for Semester : First Semester (September – December 2013)

Required course : -Required

Lecturer : Dr. Zainal Abidin Bagir

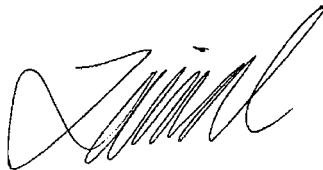
Yogyakarta, Agustus 2012

Lecture



Dr. Zainal Abidin Bagir

**Acknowledged,
Chair of Curriculum Team**



Dr. Zainal Abidin Bagir

Academic Study of Religion

Center for Religious and Cross-cultural Studies
Graduate School, Gadjah Mada University

2012

Tuesdays, 10.30 – 13.00

Instructor: Zainal Abidin Bagir (zainbagir@gmail.com)

The main objective of this course is to stimulate critical thinking about religion and the study of religion in the academic context. What does it mean to study religion? How do we locate religion or the religious? Considering the vastness of the field now called “religious study”, this course tries to understand only some facets of the academic study of religion.

We will start with Thomas Kuhn and Michel Foucault to understand how knowledge is produced. Their ways of thinking, which have been very influential in contemporary discourse about knowledge, shows the relation between knowledge and extra-cognitive factors. These discussions will be the basis of our thinking about the notion of religion and study of religion.

Two main issues that will be discussed concern the political construction of religion (how power, esp. the state defines religion) and the academic construction of religion (how religion is “invented” in the act of studying it). More concrete examples will be taken from the history of religions in Indonesia.

The next unit will center on different forms of subjectivities and the politics of scholarship in the study of religion. This unit is intended to stimulate critical self-reflection in the study of religion. The course will be closed with a discussion of social and ethical aims of the study of religion.

In addition to attendance, active class participation is required. To be an active participant, students need to come to the class prepared, having read the readings, submit a response, and bring a copy of the text to the class to discuss it. Evaluation of students’ performance is based on:

- 30%: Submission of ***weekly responses*** to the readings (from 1 paragraph to a maximum of 1 page); no late submission is accepted. Submitting less than 10 responses will result in subtraction of grade.
- 10% : One ***presentation*** and ***a more extended response*** (up to 3 page) based on one of the designated readings. Please choose a reading for the presentation from the list (starting with Reading #6); I’ll set up the list on the second meeting.
- 30% for each of the ***two exams***.

Weekly responses as well as the extended response (for the presentations) should not be only a summary of the week texts, but your own responses to them.

UNIT I. Introduction and overview of critical perspectives on knowledge

MEETING #1: Introduction

This session will introduce study of religion, today's state of religion as its context, its early development in Indonesia, and give an overall survey of the topics discussed in the course.

1. Donald Wiebe, "Religious Studies", in John R. Hinnels, ed., *The Routledge Companion to the Study of Religion*, Routledge, 2005.
2. Karel Steenbrink, "The Study of Comparative Religion by Indonesian Muslims: A Survey", *Numen*, Vol. 37, Fasc. 2 (Dec., 1990), pp. 141-167.
3. Bret Lewis, "Teaching Religion in Indonesia: A Report on Graduate Studies in Java", *Teaching Theology and Religion*, Volume 15, Issue 3, July 2012

MEETING #2: Thomas Kuhn

This meeting looks at Thomas Kuhn to understand how non-cognitive factors influence the production of knowledge. Kuhn's historical investigation looks at natural science, more specifically Copernican revolution in early modern astronomy, but his theory of knowledge is influential in many other disciplines.

4. **Chapter 5** (pp. 77-94) of Samir Okasha, *Philosophy of Science: A Very Short Introduction*, Oxford University Press
[FURTHER STUDY: Thomas S. Kuhn, *The Copernican Revolution*, Harvard University Press, 1957, esp. Chs. 5 and 7; A. F. Chalmers, *What is This Thing Called Science*, 3rd edition, Hackett Publishing Company, 1999 – Ch. 8: "Theories as Structures I: Kuhn's Paradigms".]

MEETING #3: Michel Foucault

This meeting will survey Foucault's investigation into knowledge. Some of the key concepts we will discuss here is: *discourse*, *archaeological* and *genealogical* frameworks, and what he means by *problematization*.

5. Gary Gutting, *Foucault: A Very Short Introduction*, Oxford University Press,
READ: Ch. 3 "Politics" (esp. on "problematization", which is continued on the last chapter "Ancient Sex"), Ch. 4 "Archaeology" and Ch. 5 "Genealogy"

UNIT II. Constructions of Religion: Power and Scholarship

MEETINGS #4-8: What is "religion"? Religion as political and academic construction

The next two meetings will look at the political construction of religion and how it changes throughout history, influenced by, among other things, Western colonialism, secularism and the rise of nation-state. After studying the influential works of Wilfred Cantwell Smith

and Talal Asad, we will look at some specific cases of construction of “state religions” in Indonesia (Islam, Hinduism, Buddhism, Bali Aga and the religion of the Wana people).

Meeting # 4: Wilfred Cantwell Smith

This meeting looks at an early historical study of how “religion” is constructed by one of the most prominent and influential scholars of comparative religion, Wilfred Cantwell Smith. He questions the essentialist tendency in study of religions (and the reification of the so-called “religion”), and how the Western world imposed this category for the reality they found in the colonized lands. Talal Asad, however, worries that Smith himself is trapped in an essentialism. Asad investigates, among other things, religion as an anthropological category and as the epistemic hegemony of the secular.

6. **Wilfred Cantwell Smith**, Excerpts from *The Meaning and End of Religion*

Note: The book was translated to Bahasa Indonesia, *Memburu Makna Agama*, Mizan, 2005). If you’re interested, read Talal Asad’s review of the book: “Reading a Modern Classic: WC Smith’s *The Meaning and End of Religion*”, in *History of Religions*, 2001.

Meeting # 5: Talal Asad

7. **Talal Asad**, “Secularism, Nation-State, Religion”, in *Formations of the Secular*, 181-201.

Meeting # 6: “Agama” and the Construction of State Religions in Indonesia - I

8. **Michele Picard**, “Introduction”, in Michel Picard and Remy Madinier, eds., *Politics of Religion in Indonesia – Syncretism, orthodoxy and religious contention in Java and Bali*, Routledge, 2011.

[Optional: Sita Hidayah, “How the world would have to be if there is no “Agama” in Indonesia” (unpublished)]

9. **Robert Hefner**, “Where have All the Abangan Gone? Religionization and the decline of nonstandard Islam in contemporary Indonesia”, in Picard and Madinier, 2011 (Ch. 3).

10. **Iem Brown**, “Contemporary Indonesian Buddhism and Monotheism”, *Journal of Southeast Asian Studies*, Vol. 18, No. 1 (Mar., 1987), pp. 108-117;

11. **Hudaya Kandahjaya**, “Via Kong Hoa Sie to Borobudur” (Draft Presentation – included here with the Author’s permission)

Meeting # 7: “Agama” and the Construction of State Religions in Indonesia - 2

12. **Michel Picard**, “From Agama Hindu Bali to Agama Hindu and Back”, in Picard and Madinier 2011 (Ch. 5)

13. **Heriyanto Yang**, “The history and legal position of Confucianism in postindependence Indonesia”, *Marburg Journal of Religion*: Volume 10, No. 1 (August 2005)

OPTIONAL: Charles, Coppel, "Contemporary Confucianism in Indonesia", in Coppel (2002), *Studying Ethnic Chinese in Indonesia*, 243-255

14. **Brigitta Hauser-Schäublin**, "'Bali Aga' and Islam: Ethnicity, Ritual Practice and 'Old-Balinese' as an Anthropological Construct", *Indonesia* 77 (April 2004)

15. **Monique Atkinson**, "Religions in dialogue: the construction of an Indonesian minority religion", *American Ethnologist* 10: 4 (1983)

Meeting # 8: Orientalism: Power/knowledge in the study of religion

16. **Richard King**, *Orientalism and Religion – Postcolonial Theory, India and 'the Mystic East'*, Routledge, 1999, Ch. 2 "Disciplining religion" (35-61)

17. **Arndt Graf**, "Structural Orientalism, Contested Orientalism, Post-Orientalism: A Case Study of Western Framings of 'Violence in Indonesia'" in Arndt Graf, Schirin Fathi and Ludwig Paul, Ed., *Orientalism & Conspiracy, Politics and Conspiracy Theory in the Islamic World: Essays in Honor of Sadik J. Al-Azm*, 2011, 164-141.

Exam 1 – Take Home

Next Topics (readings will be provided later):


III. Everyday religion: locating the religious in everyday lives

- Nancy T. Ammerman, *Everyday Religion: Observing Modern Religious Lives*:
- Four chapters from *Everyday Life In South East Asia*. Include: Introduction, Intro to Part, and 3 chapters.

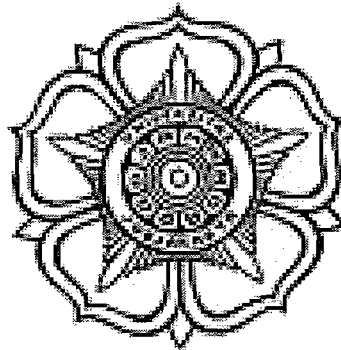
IV. Subjectivity and Scholarship

- José Ignacio Cabezón & Sheila Greeve Davaney, eds., *Identity and the politics of scholarship in the study of religion*.

V. Ethical Aims of Social Studies of Religion

	FORM OF	Document Number	RKPS-UGM-SPs-LIN.08
	RKPS Format	Valid since	2012
		Revision	-
		Page	1-5


Violence and Peace in Religions



LECTURER:

Dr. M. Iqbal Ahnaf

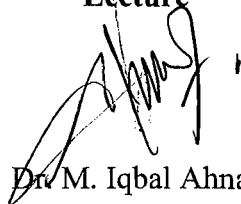
CENTER FOR RELIGIOUS AND CROSS-CULTURAL STUDIES
GRADUATE SCHOOL
GADJAH MADA UNIVERSITY
2012

	FORM OF	Document Number	RKPS-UGM-SPs-LIN.08
		Valid since	2012
	RKPS Format	Revision	-
		Page	1-5

Course title : Violence and Peace in Religions
 Code : RKPS-UGM-SPs-LIN.08
 Credit : 3 SKS
 Applied for Semester : I
 Required/Elective : Required
 Lecturer : Dr. M. Iqbal Ahnaf

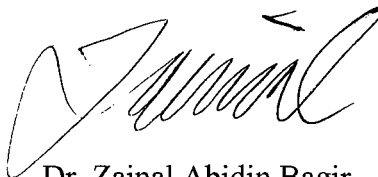
Yogyakarta, Agustus 2012

Lecture



Dr. M. Iqbal Ahnaf

**Acknowledged,
Chair of Curriculum Team**



Dr. Zainal Abidin Bagir

Violence and Peace in Religions

Dr. M. Iqbal Ahnaf

Thursday, 10:00-12:30

Course Description

This course addresses two issues, i.e. the relationship between religions and violence; and the role of religion and peacebuilding. With regards to the first issue, the course will discuss three perspectives on religion and violence called “essentialist,” “instrumentalist” and “constructivist.” Each perspective will be discussed with reference to the proponents of the perspectives and relevant case studies. Cases include prominent types of violence associated with religion including religious extremism, terrorism and religious-ethno nationalism from Indonesia and countries with similar experience such as Sri Lanka and India. While acknowledging essentialist and instrumentalist perspectives, this course will focus on constructivist perspective that sees a complexity in the term “religious violence.” The course will discuss theories explaining the mechanism of religious roles in violence and how they connect to non-religious elements in violence and stages of conflict.

The second part of the course will discuss theories of peacebuilding and locate the roles of religions the peacebuilding process. The concept of “religious peacebuilding will be introduced. With reference to cases of religious peacebuilding, it is expected that the course will help students identifying different roles of different aspects of religions (such as values, leaders, organization, and rituals) in the stages of conflict resolution and peacebuilding.

Course Requirements

The evaluation will be based on weekly responses, class presentations, and a substantial final paper. Students will be required to write 5 papers that include: (a) 4 four-page response papers (18 pages in total), each paper responds to readings used in 2 or 3 meetings; (b) a 15-20 page final paper. The topic of the fourth, longer paper will be left entirely to the students. They will, however, be required to submit a one-page proposal, briefly outlining their ideas for the final paper and the sources they have already consulted. The proposal is due in class on 9th meeting. All papers must be one and a half spaced.

<p>The first class will start on September 13, 2012. To prepare yourself, comprehend the readings for next week and come with conceptual framework of violence and the variety of perspectives in understanding relationship between religion and violence</p>
--

READINGS

Week #1: Introduction: What Is “Religious Violence”?

1. Paul B. Cliteur, “Religion and Violence Or the Reluctance to Study This Relationship,” in *Forum Philosophicum* 15 (2010), pp. 205-226
2. Andreas Hasenclever and Volker Rittberger, “Does Religion Make a Difference? Theoretical Approaches to the Impact of Faith on Political Conflict,” *Millennium - Journal of International Studies* (2000) Vol. 29, No. 3

Note: A substantial time of this meeting will be used for discussing class arrangement

Week #2: Looking Inside Religions I: Absolutism and Scare Resource

1. Charles Kimball, When Religion Becomes Evil, Chapter 2
2. Hector Avalos, Fighting Words: The Origins of Religious Violence, Chapter 4-5

Week #3: Looking Inside Religions II

1. Mark Jurgensmeyer, “The Logic of Religious Violence,” in Terror in The Mind of God,
2. Scott Appleby, The Growing End of an Argument,” in The Ambivalence of the Sacred: Religion, Violence and Reconciliation, Rowman & Littlefield Publishers, Inc. 2000, pp. 25-56

Week #4: Looking Outside: Religion and Ethno-nationalism

1. David Little: *Sri Lanka: The Invention of Enmity*, Chapter 1
2. Ashutosh Varshney, *Ethnic Conflict: Civic Life, Hindu and Muslims in India*, Chap. 3.

Week #5: Looking Outside II: Explaining Extremism

1. Max Abrahms, “What Terrorists Really Want: Terrorist Motives and Counterterrorism Strategy,” *International Security*, Volume 32, No. 4 (Spring 2008): 78-105.
2. Mark Jurgensmeyer, Does Religion Cause Terrorism?, National Policy Forum on Terrorism, Security and America’s Purpose – Washington DC, September 6-7 2005

Week #6: Locating Religious Roles in Violence

1. Dean G. Pruitt and Jeffrey Z. Rubin, *Social Conflict: Escalation, Stalemate and Settlement*, Chapters 2 and 5.

Week #7: Identifying Religious Roles in Conflict: Case Studies

1. Analysis of Muslim-Christian war in Maluku.
2. Document of the chronology of 2012 anti-Syi’ah violence in Madura.

Week #8: Religion and Peace: Framework for Understanding Religious Roles in Peacebuilding

1. Chatrien Hertog, *The Complex Reality of Religious Peacebuilding: Conceptual Contributions and Critical Analysis*, Chapter 2.
2. Scott Appleby, *The Ambivalence of the Sacred*, Chapter 8.

Week #9: Religion and Social Capital for Peace

1. Ashutosh Varshney, *Ethnic Conflict and Civic Life: Hindu and Muslims in India*, Chapter 1-2.
2. Mohamad Zulfan Tadjoeidin, "Civil Society Engagement and Communal Violence: Reflection on Various Hypotheses in the Context of Indonesia," *Politics, Administration and Change*, No. 42, July-December 2004, pp. 1-18

Proposal for final paper due

Week #10: Discussion of final paper proposals


Week #11: Case Studies: Non-Violent Strategy of Gandhi and Gaffar Khan

1. Ashutosh Varshney, *ibid*, Chapter 9-10.
2. Writing about Gaffar Khan (to be added)

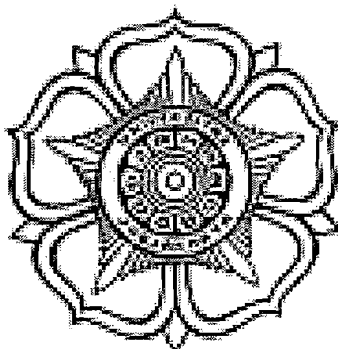
Week #12: Case Studies: Faith-Based Peacebuilding

1. Religious Peacebuilding in Maluku (to be added).
2. Religious Peacebuilding in Africa, *The Imam and the Pastor* (Movie Screening)

Week #13-14: Student Presentations

	FORM OF	Document Number	RKPS-UGM-SPs-LIN.04
		Valid since	2012
	RKPS Format	Revision	-
		Page	1-8

Theories of Religion and Society



LECTURER:

Dr. Samsul Maarif (Coordinator)
 Prof. Dr. Heddy Shri Ahimsa-Putra
 Prof. Dr. Amin Abdullah
 Prof. Dr. Mark Woodward
 Prof. Dr. Berney Adeney-Risakotta
 Suhadi, Ph.D Cand.

CENTER FOR RELIGIOUS AND CROSS-CULTURAL STUDIES
 GRADUATE SCHOOL
 GADJAH MADA UNIVERSITY
 2012

	FORM OF	Document Number	RKPS-UGM-SPs-LIN.04
		Valid since	2012
	RKPS Format	Revision	-
		Page	1-8

Course title : Theories of Religion and Society
 Code : RKPS-UGM-SPs-LIN.04
 Credit : 3 SKS
 Applied for Semester : I
 Required/Elective : Required
 Lecturer : Dr. Samsul Maarif (Coordinator)
 Prof. Dr. Heddy Shri Ahimsa-Putra
 Prof. Dr. Amin Abdullah
 Prof. Dr. Mark Woodward
 Prof. Dr. Berney Adeney-Risakotta
 Suhadi, Ph.D Cand.

Yogyakarta, Agustus 2012

Lecture

Dr. Samsul Maarif (Coordinator)

**Acknowledged,
Chair of Curriculum Team**

Dr. Zainal Abidin Bagir

Course Information

Course : Theories of Religion and Society
Credit : 3 SKS
Semester : First Semester (Sep. – Dec. 2012)
Instructors : Dr. Samsul Maarif (Coordinator)
: Prof. Dr. Heddy Shri Ahimsa-Putra
: Prof. Dr. Amin Abdullah
: Prof. Dr. Mark Woodward
: Prof. Dr. Berney Adeney-Risakotta
: Suhadi, Ph.D Cand.
Office Hours : Monday 10.00 am – 12.00 pm
at Ruangan Dosen 2nd floor, graduate school building or by appointment
Class Meeting : Thursday, 13.00 pm – 15.30

Course Description:

This course is an introduction to classical theories of religion and society. It will examine the works of some of the most influential scholars, who have engaged in discussions and debates about relationships between religion and society, and whose works have shaped the ways subsequent scholars think about religion and society. “What is religion?” “Where does it originate from?” “Why do people believe it?” “Why is it so important in human’s life?” “What does it offer to human beings?” are among the basic questions addressed in those classical theories.

Are they still important today? The classical theories under discussion have received strong criticism by subsequent scholars, but the fact that they are continually cited, debated, examined throughout the centuries speaks of their significances. The engagement of this class to those theories is of course not to take them for granted but rather to examine them for contemporary phenomena.

Aims of Course:

This class will introduce students to classical theories from a number of disciplines. It is also intended to provide students with the tools necessary to think about religion in academic ways. It is designed to promote independent learning, creativity, and critical thinking. It emphasizes the application of theory to students’ research interests and problems.

Weekly Planner

Date	Topic	Materials	Instructors
Week 1	<p>Introduction</p> <p>At this first session, the instructor will introduce students to the class by basically discussing the syllabus: the nature, the objectives, assignments, evaluation, and grading system. The instructor will make the syllabus (as like a “contract”) clear to students, so students will know what they should expect and do for the class. This will be the first part of this session.</p> <p>The second part, the class will start discussing the issues of theories: what and why they are important and how we think about them. In this part, the class will also engage in examining academic as well as the Indonesian state’s official definition on religion.</p>	<u>Pals, xiii-xxvi</u>	Dr. Samsul Maarif
Week 2	<p>Tylor/Frazer</p> <p>This session will be led by students already assigned for and will focus on discussing the main theories of the scholars that talk about “the origin of religion.” In this part, the students will examine the theories and explore the issue under discussion by thinking of their applicability in contemporary phenomena.</p>	<p>- Tylor, <i>Primitive Culture</i></p> <p>- <u>Tylor, the limits of savage religion</u></p> <p>- Frazer, <i>Golden Bough</i></p> <p>- Pals, <u>Ch. 1 & 2</u></p>	Student discussion
Week 3	<p>Anthropology of Religion 1</p> <p>In relation to theories by Tylor and Frazer, this session led by the professor will examine debates: the influences, applicability and challenges of the theories in today's anthropological study of religion.</p>	<p>- Pritchard <i>theories of primitive religion</i></p> <p>- Levi-Strauss, <i>the savage mind</i></p> <p>- Pals, <u>ch. 10, Evans-Pritchard</u></p>	Prof. Dr. Heddy Shri Ahimsa Putra
Week 4	<p>Freud/Durkheim/Marx I</p> <p>Being reductionists on religion, those three, however, have been influential in theorizing religion, across disciplines up to the present time. This session will elaborate who they are, their backgrounds and fields of study.</p>	<p>- <u>Freud, the future of illusion</u></p> <p>- <u>Durkheim, Elementary form</u></p>	Student discussion/ Prof. Mark Woodward

	This session will focus on the discussion the their main theories of religion, their criticism as well as proponents, which will include the discussion on contemporary perspectives, especially of related disciplines such as psychology and sociology, on religion.	-Raines, <i>Marx on Religion</i> -Pals, ch. <u>3,4</u> , & <u>5</u>	
Week 5	Freud/Durkheim/Marx II. This session will continue the previous discussion	Same as above	Student discussion/Prof. Mark Woodward
Week 6	Max Weber. The scholar assigned in this session is Max Weber. Like Durkehim, Weber is also considered as the founding father of sociology. Unlike theories of the sociologist Durkheim and other previous reductionists, who see religion as the "effect," Weber's theory sees religion as the "cause." It is the cause of economic and social lives. What religion does in society will be the topic of this session.	-Weber, <i>Sociology of religion</i> - <u>Pals, ch. 8</u>	-Prof. Dr. Bernie -Student discussion
Week 7	Discussion: Journal Review Proposals	...	-Student presentation -Samsul Maarif
Week 8	W. James/R. Otto This session will be focusing on James' (philosophical) theory of religion (the personal as opposed to institutional religion) and Otto's (theological) theory of religion ("the numinous"). They both, in contrast to the previous three theorists, are "defenders" of religion.	- James, <i>Varieties of religious experiences</i> - Otto, <i>The Idea of the Holy</i> - Pals, Ch. <u>6</u> & <u>7</u>	- Prof Bernie - Student discussion
Week 9	Philosophy of Religion The professor will introduce the philosophical study of religion. Characteristics and issues will be elaborated. This session will also engage in discussing the significance of the subject or approach as well as criticism to it.	John Hick, <i>Philosophy of Religion</i>	Prof. Dr. Amin Abdullah
Week 10	Theology In this session, the professor will give historical overview on the study of theology and how it has contributed to the study of religion. Reflection on why some scholars avoid theological perspectives in the study of religion.	<i>Al-Ghazali, ihya 'ulum al-din</i>	Prof. Dr. Amin Abdullah

Week 11	<p>Anthropology 2 (Geertz/Asad)</p> <p>Two “big stars” in contemporary anthropology debating about what religion is will be the focus in this session. Geertz's theory of religion as a system of symbols has been strongly criticized by Asad, who theorizes religion as discursive.</p>	<p>Geertz, <i>The Interpretation of Cultures</i></p> <p>Asad, <i>Genealogy of Religion</i></p> <p>Pals, ch.11.</p> <p>Geertz</p>	<p>Prof. Dr. Heddy Shri Ahimsa- Putra</p>
Week 12	<p>Mircea Eliade</p> <p>In this session, the professor will discuss Mircea Eliade and his approach in studying religion (phenomenology of religion). Eliade contended that the study of religion was mostly about the study of history, studying human’s past ideas, activities, and events. He then insisted that the study should be complemented with phenomenology, the “appearance” of the religion autonomous from social, economic, and psychological phenomena. The idea of the sacred and the profane coined by Durkheim is endorsed but elaborated in a very different way. If for Durkheim the idea is for society, Eliade coins it as the supernatural. The same term is used by the two scholars but they mean in very opposite ways.</p> <p>Phenomenology of religion will be introduced along with the explanation of the Eliade’s background and scholarship in the first part of this session by the instructor and a student will lead the second part for the elaboration of Eliade’s theory of the sacred and the profane. The theory will also be examined for contemporary situation in this discussion.</p>	<p>Eliade, <i>the Sacred and the profane</i></p> <p>- Pals, ch. 9,</p>	<p>- Suhadi</p> <p>-Student discussion</p>
Week 13	<p>Journal review Presentation</p>	<p>Student assignments</p>	<p>-student presentation</p> <p>-Samsul Maarif</p>
Week 14	<p>Discussions on “popular religions” (students’ final paper proposals)</p>	<p>Student assignments</p>	<p>student presentation</p> <p>-Samsul Maarif</p>

Assignments:

1. 5 Responses (Not Summary!) (25%): Each student will write 2-3 pages on readings assigned in those sessions of student discussion. This will be due before class starts at each session of student session. Each response is worth 7 points. (in case you need, see (1) how to read materials for a response and (2) how write a response).
2. Group Discussion: In 5 student discussions, students will be divided into groups in accordance with topics being discussed. This assignment is worth 15% of the whole grade and only the most active student in those group discussions will gain the full 15 %.
3. A Journal Review: Each student will write a review essay of 1500 words (\pm 5 pages) on any journal of religion. Students will choose at least 3 volumes of any journals that they will look up through online database available in UGM online library, and present it in class. This is due prior to presentation and worth 30%.
4. Final Paper: students will write a paper of 5000 words (\pm 15-20 pages). Their topics will focus on "Popular Religions." For that topic, students will examine those classical (as well as contemporary) theories being discussed throughout the semester. This assignment will consist of two: proposal draft presented in the last class, and final draft submitted two weeks after the last class. This is worth 30 %.

No make-up assignments will be allowed except under very exceptional circumstances.

All writing assignments must comply with academic writing standard. Students will refer to a writing style format.

Plagiarism is unacceptable. It will fail students in class.

Evaluation:

Attendance	: 10 % (75% minimum (11 meetings) required)
Class participation	: 20 %
Assignments	: 70 %
Total	: 100%

Grading System:

A : \geq 80 (ONLY for students who complete all assignments and fulfill the required attendance).

B : 65 – 79

C : 50 – 64

D : \leq 50

Reading Materials:

Asad, T. (1983). Anthropological Conceptions of Religion: Reflections on Geertz. *Man*, 18(2), 237-259.

Durkheim, E. (1912). *The Elementary Forms of the Religious Life*. New York: Free Press

Eliade, M. (1968). *The Sacred and the Profane: The Nature of Religion* Evans-Pritchard, E. (1965). *Theories of Primitive Religion*: Clarendon press.

<http://www.scribd.com/doc/32947063/Theories-of-Primitive-Religion-Evans-Pritchard>

Freud, S. (1927). *The Future of an Illusion*. New York: W.W. Norton & Company

Ghazali, *ihya 'ulum al-din* (revival of religious learning). Vol. 1. Karachi-Pakistan: Darul-Ishaat.

Geertz, C. (1973). *The Interpretation of Cultures: Selected Essays*. New York: Basic Books.

Hick, John, *Philosophy of Religion*. New Jersey: Prentice Hall

James, W. (1985). *The Varieties of Religious Experience*. Boston: Harvard Univ Pr.

Levi-Strauss, C. (1966), *The Savage Mind*. Chicago: University of Chicago Press


Otto, R. (1958). *The Idea of the Holy: An Inquiry into the non-Rational Factor in the Idea of the Divine and its Relation to the Rational*: Oxford University Press, USA.

Pals, D. L. (2009). *Introducing Religion: Readings from the Classic Theorists*. New York - Oxford: Oxford University Press.

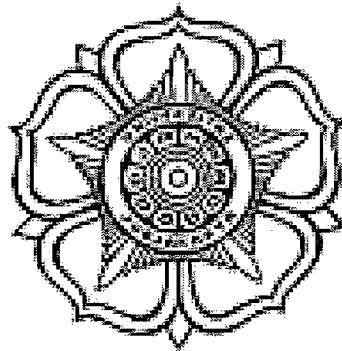
Raines, John. (2002). *Marx on Religion*. Philadelphia: Temple University Press

Tylor, E. (1892). On the Limits of Savage Religion. *The Journal of the Anthropological Institute of Great Britain and Ireland*, 21, 283-301

Weber, Max (1993). *The sociology of religion*: Beacon Pr.

	FORM OF	Document Number	RKPS-UGM-SPs-LIN.01
	RKPS Format	Valid since	2012
		Revision	-
		Page	1-6


World Religions



LECTURER:

Mark Woodward
Achmad Munjid

CENTER FOR RELIGIOUS AND CROSS-CULTURAL STUDIES
GRADUATE SCHOOL
GADJAH MADA UNIVERSITY
2012

	FORM OF	Document Number	RKPS-UGM-SPs-LIN.01
		Valid since	2012
	RKPS Format	Revision	-
		Page	1-6

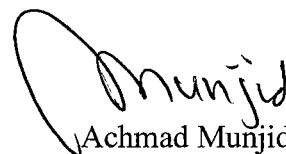
Course title : World Religions
 Code : RKPS-UGM-SPs-LIN.04
 Credit : 4 SKS
 Applied for Semester : I
 Required/Elective : Required
 Lecturer : Mark Woodward and Achmad Munjid

Yogyakarta, Agustus 2012

Lecture




Mark Woodward



Achmad Munjid

**Acknowledged,
Chair of Curriculum Team**



Dr. Zainal Abidin Bagir

WORLD RELIGIONS

Instructors : Mark Woodward & Achmad Munjid
Room : 306
Meeting : Friday 08:00-11:30am (*with 2 x 10 mins breaks*)
Office hours : CRCS office, Friday 13:00 – 15:00pm or by appointment
Emails: mark.woodward@asu.edu, a_munjid@yahoo.com

Please feel free to email me if you have any question and concern about the course. I will respond to your email as quickly as I can. However, I encourage you to talk to me before or after the class, and/or during my office hours.

Course Description

This class is a survey of the variety of religions that are practiced across the world. We will also consider the ways in which these religions are practiced in Indonesia. This is possible, because all of the world's major religious traditions are, or were at one time, common in the country.

We will begin with a discussion of what are now often called “indigenous religions”. In the past these religions were often called “Primitive Religions”. There were several basic reasons for this. They are the religions of people who do not use writing. Most of these people had relatively simple technologies. In the late 19th and early 20th centuries, evolutionary paradigms were widely used to explain the diversity of human cultures (including religion). These paradigms have been discredited and are no longer in use in the social sciences. There are several reasons. One is methodological. To order human cultures and religions on an evolutionary scale requires us to assume that for some people, history stopped at some point in time, or that some cultures and societies are “frozen in time”. There is NO evidence to support this position. The second is that as the religions and cultures of people who do not have complex technologies or writing have become better known, it has become clear that they are just as complicated as those of people who consider themselves to be “more advanced”. Durkheim first called attention to the complexity of what he termed the “Elementary Forms of Religious Life” a century ago. Anyone who has seriously attempted to understand the religion and culture of the people of Papua, Africa, American Indian people and others is certain to agree.

So, what does make these traditions distinct from others? First, they are limited to a relatively small geographical area. Second, they are so fully integrated into a culture that it is often not possible to draw a line between what is culture and what is religion. Third, in most cases they are not “book religions”. Religious knowledge is passed from generation to generation in the form of oral tradition or *darimulutkemulut*. We should also note that the problem of distinguishing of religion from culture is not unique to “indigenous” religions. It is also difficult issue in the study of local understanding of “World” religions.

Until recently there were many indigenous religions in Indonesia. While there have been centers of Hinduism, Buddhism and Islam in some parts of Indonesia for many centuries, large parts of what is now Indonesia were home to people practicing indigenous religions until relatively recently. Christianity and Islam came to some parts of eastern Indonesia at approximately the same time. Christianity was brought by the Portuguese and later the English and Dutch. Islam was brought by Javanese, Malays from other parts of Southeast Asia, Muslims from South Asia and by Hadrami Arabs. Dutch colonial policy encouraged the spread of Christianity. Indonesian government policy has been quite similar and has encouraged conversion to any of the officially recognized religions. You will be discussing the official Indonesian definition of religion in other classes. What is important to remember here is that it defines the “abstract” notion of religion in terms based on Islam definitions. From the perspective of the social sciences, the idea that a “religion” must have one God, a Prophet and a Holy Scripture, does not make sense. This will become very clear not only from our discussion of indigenous religions, but also from reading and thinking about other religions as well.

Most of the religions that people have followed have been what we would now call “indigenous religions”. It is not possible to know how many of them there have been—certainly tens of thousands. There have been a very small number of religions that have spread beyond the areas in which they originated and that now have millions of followers. The largest of these, and the ones that we will be discussing in this class are Hinduism, Buddhism, Daoism and Confucianism—or what we can only call East Asian Religion, Judaism, Christianity and Islam. All of these religions have been, or are now, found in Indonesia. Each religious tradition will be critically explored through its history, doctrines, values, texts, rituals and cultures. Student will be (re)examining the basic tenets of those aforementioned religions and how to make sense of them intellectually and personally in relation to the contemporary issues around the globe and in Indonesian context.

Course Format: This course is a combination of lecture and seminar, as well as student’s presentation and discussions on the aforementioned religions. Students are expected to actively exchange ideas by presenting particular topics, asking and answering questions or commenting on others’ argument. It is *essential* that students read the assigned reading materials prior to attending class.

Course requirements

- 1) **Attendance is required** to pass this course. If you miss more than 50% of classes without a written excuse from a physician or without permission, your participation grade will be marked down for each class you missed.
- 2) There are 6 (six) personal reaction papers, one group presentation, and a final paper in this course. The reaction papers each worth 10%, and group presentation worth 15% of your final grade. The final paper worth 20% and the final 5% of your grade is based on class participation and attendance.

- 3) **No tolerance on plagiarism.** Quoting publishing work without full citation of sources is prohibited (as well as copying your classmate's paper). Failure to follow this rule will result in failure of the course.

Reading

Hofde, L.M. and Mark Woodward. 2001. *Religions of the World*. New Jersey: Prentice Hall.

Additional reading materials will be made available later.

The students are urged to read some relevant readings to enrich their perspectives in building reaction papers.

Weekly Schedule

Meeting/date	Topic(s)	Content(s)
1. (Fri, Sept 14)	Introduction	Introduction Overview On the definition of religion
2. (Fri, Sept 21)	Indigenous RelHinduism	Chapter 1-3; Basic Religions Chapter 4; Basic teachings & historical context
3. (Fri, Sept 28)	Hinduism	Socio-political context and processes; presentation
4. (Fri, Oct 5)	Buddhism	Chapter 6: Basic teaching & historical context
5. (Fri, Oct 12)	Buddhism	Socio-political context & processes; presentation
6. (Fri, Oct 19)	Daoism	Chapter 8; Basic teachings & historical context
7. (Fri, Oct 26)	<i>IdulAdha</i> holiday	
8. (Fri, Nov 2)	Daoism & Confucianism	Basic teaching & historical context Student's presentation
9. (Fri, Nov 9)	Confucianism	Socio-political context & processes, Student's presentation
10 (Fri, Nov 16)	Judaism	Chapter 11: basic teachings & historical context
11 (Fri, Nov 23)	Judaism	Chapter 11: socio-political context & processes; student's presentation
12 (Fri, Nov 30)	Christianity	Chapter 12: basic teachings & historical context
13 (Fri, Dec 7)	Christianity	Chapter 12: socio-political context & processes; student's presentation
14 (Fri, Dec 14)	Islam	Chapter 13: basic teachings & historical context
15 (Fri, Dec 21)	Islam	Chapter 13: socio-political context & processes; student's presentation

Grading

The score is ranging from 1-10. The best score can be gained if you build your responses using other relevant sources. The final score is consisted of accumulation of assignments, group presentation, class performance, and attendance. If the final score:

More than 8.5 = A

8.0 – 8.4 = A-


7.5 – 7.9 = B+

7.0 – 7.4 = B

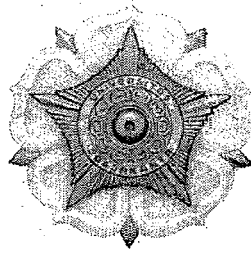
6.5 – 6.9 = B-

Less than 6.5 = Not pass

*** Incomplete assignments will cause postponement or failure of your grade.

	FORM OF	Document Number	FO-UGM-SPs-ALB-QP-7.5.08./L16
		Valid since	2013
	RPKPS	Revision	-
	Format	Page	1 of 6


Religion, State and Society



LECTURER:

Dr. Zainal Abidin Bagir
Dr. Mohammad Iqbal Ahnaf

CENTER FOR RELIGIOUS AND CROSS-CULTURAL STUDIES
GRADUATE SCHOOL
GADJAH MADA UNIVERSITY
2013

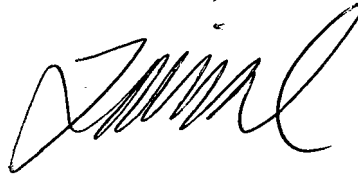
	FORM OF	Document Number	FO-UGM-SPs-ALB-QP-7.5.08./L16
		Valid since	2013
	RKPS	Revision	-
		Page	2 of 6

APPROVAL PAGE

Course title : Religion, State and Civil Society
 Code :
 Credit : 3 SKS
 Applied for Semester : Second Semester
 Required course : Elective
 Lecturer : Dr. Zainal Abidin Bagir and Dr. Moh. Iqbal Ahnaf

Yogyakarta, 28 January 2013

Lecturer,



Dr. Zainal Abidin Bagir

Acknowledged,

Chair of Curriculum Team



Dr. Zainal Abidin Bagir

	FORM OF	Document Number	FO-UGM-SPs-ALB-QP-7.5.08./L16
		Valid since	2013
	RKPS	Revision	-
		Page	3 of 6

CONTENT

	Page
Title	1
Approval	2
Content	3
1. Course Identity	4
2. Course Description	4
3. Aims and outcomes of Course	4
4. Weekly Planner	5
5. Assignments and evaluations	6
6. Grading System	6
7. Reading Materials	6

	FORM OF	Document Number	FO-UGM-SPs-ALB-QP-7.5.08./L16
		Valid since	2013
	RKPS	Revision	-
		Page	4 of 6

Religious Diversity and Democracy

Dr. Zainal Abidin Bagir and Dr. M. Iqbal Ahnaf

Tuesdays, 10.00 - 12.30

The main issue that will be discussed in this course is how a democratic state deals with religious diversity. Religious pluralism demands recognition of difference, but a democracy is required to treat its citizens equally. Out of this dilemma, other issues emerge, such as minority rights, national identity, accommodation of group rights, boundaries of recognition, and multicultural citizenship. Two dimensions that will be addressed in those discussions are the location of law as an instrument of state's management of diversity and the roles of civil society to achieve the ideal of a civic pluralist and democratic society.

This course consists of two main components: theories and case studies.

- The sessions on theories will discuss different perspectives or schools of thought on state's management of religious diversity. They include *liberalism* (John Rawls and his critiques), *multiculturalism* (Will Kymlicka, Bhikhu Parekh, etc) and other positions in the spectrum, including Abdullahi an-Na'im, etc.
- Cases will be taken from Indonesia, India, the US, Canada, France and Turkey, on issues which are wide-ranging: problems of *hijab* in France, blasphemy / defamation of religion, houses of worship in Europe, women and multiculturalism in India, *shari'a* in Canada and Indonesia, etc. Students will be assigned to do one or two presentations on the cases throughout the semester.

The objectives of the course will be met by considering the theories and cases: to understand the complexities involved in the dilemma of difference and equality, how it manifests in different issues in a democratic setting, and how can the available theories help us in understanding them.

The evaluation will be based on weekly responses, class presentations, and a substantial final paper.

The first class will start on January 29, 2013. To prepare yourself, please submit a one-page response to one of the readings for next week.

WEEK #1: Introduction

1. Introduction to the course
2. Movie Screening on secularism in Turkey and Israel

Week # 2: The Idea of Secularism

Peter Berger, *Desecularization of the World: A Global Overview*, in Berger, *The Desecularization of the World: Resurgent Religion and World Politics*, Ethic and Public Policy Centre, 1999.
Jose Casanova, "The Secular, Secularizations, Secularisms," in Calhoun, Craig Mark Juergensmeyer, & Jonathan Van Antwerpen eds. *Rethinking Secularism*, New York, NY: Oxford University Press, 2012, pp. 54-74

Week # 3: Rethinking Secularism

Jonathan Fox, "World Separation of Religion and State Into the 21st Century " in *Comparative Political Studies* 2006, pp. 39: 537

Alfred Stepan "The Multiple Secularisms of Modern Democratic and Non-Democratic Regimes" in Calhoun, Craig Mark Juergensmeyer, & Jonathan Van Antwerpen eds. *Rethinking Secularism*, New York, NY: Oxford University Press, 2012, 125-155.

(For a helpful interview with Stepan, which summarizes his views on twin toleration, click: <http://blogs.ssrc.org/tif/2012/06/15/twin-tolerations-today-an-interview-with-alfred-stepan/>)

WEEK # 4: Rawls' Political Liberalism

John Rawls, "The Idea of Public Reason Revisited" and other excerpts from *John Rawls Collected Papers*, Chapter 26 ("The Idea of Public Reason Revisited") and Ch 27 (interview), pp. 573-622.

WEEK #5: Muslim and Christian Responses to Public Reason:

Raja Bahlul, "Toward an Islamic Conception of Democracy: Islam and the Notion of Public Reason", *Critique: Critical Middle Eastern Studies*, Spring 2003, Vol. 12 Issue 1, pp. 43-60

Nigel Biggar, "'God' in Public Reason", *Studies in Christian Ethics* 19:1 (2006) 9-19

Week #6: Abdullahi An-Naim's Civic Reason

Abdullahi an-Na'im, "A Theory of Islam, State and Society", in Kari Vogt, Lena Larsen and Christian Moe (eds.), *New Directions I Islamic Thought*, I.B. Tauris, 2009.

Said Amir Arjomand, "Islam and the Secular State: Preaching to the Converted," in *Immanent Frame*, available at > <http://blogs.ssrc.org/tif/2008/08/19/preaching-to-the-converted/><

Hizbut Tahrir Indonesia, *Gagasan Usang Negara Sekuler An-Naim*, available at ><http://hizbut-tahrir.or.id/2007/08/04/gagasan-usang-negara-sekuler-an-naim/><

WEEK #7: Multiculturalism

Bhikhu Parekh, "A commitment to Cultural Pluralism," available at >

<http://www.powerofculture.nl/uk/archive/commentary/parekh.html>

_____, Rethinking Multiculturalism- Cultural Diversity and Political Theory, Palgrave, 2000:

"Collective Rights," pp. 213-219 and "The Logic of Intercultural Evaluation," pp. 264-294

WEEK #8: Multiculturalism in Asia

Will Kymlicka, Chapters 1 and 2 of W. Kymlicka and Baogang, eds., *Multiculturalism in Asia*, Oxford University Press, 2005, pp. 152-169.

Point: Keunikan Asia dalam teori multiculturalism.

John Bowen, "Normative Pluralism in Indonesia: Regions, religions and Ethnicities" (Ch. 7 of *Multiculturalism in Asia*).

Point: Basis keragaman di Indonesia yg diakomodasi hukum.

Chua Beng Huat, "The Cost of Membership in Ascribed Community" (Ch. 8 of *Multiculturalism in Asia*).

WEEK #9: Transformative accommodation

Susan Moller Okin, "Is Multiculturalism Bad for Women," in Joshua Cohen, Mathew Howard and Martha C. Nussbaum (eds.) *Is Multiculturalism Bad for Women*, Princeton University Press, 199: pp. 2-24.

Ayelet Sachar, "Should Church and State be Joined at the Altar? Women's Rights and the Multicultural Dilemma," in Will Kymlicka and Wayne Norman, *Citizenship in Diverse Societies*, Oxford University Press, 2000: pp. 199-233

WEEK #10: The Limits of Recognition: Western Experience

Winifred F. Sullivan, *The Impossibility of Religious Freedom*, Princeton University Press, 2005: pp.1 - 31

John Bowen, *Why the French Don't Like Headscarves: Islam, the State and Public Space*, Oxford University Press, 2005: Chap. 2: pp. 63-128.

WEEK #11: The Limits of Recognition: Eastern Experience

Shraddha Chigteri, "Negotiating the "Sacred" Cow: Cow Slaughter and the Regulation of Difference in India," in Monica Mookherjee (ed.), *Democracy, Religious Pluralism and the Liberal Dilemma of Accommodation*, Springer (2011).

WEEK #12: Beyond legal framework: Social capital and civic association


Robert Putnam, *Making Democracy Work: Civic Traditions in Modern Italy*, Princeton University Press, 1993- Chapter 6, pp. 163-181.

Ashutosh Varshney, "Ethnic Conflict and Civil Society: India and Beyond," in *World Politics*, Vol. 53, No. 3 (Apr., 2001), pp. 362-398

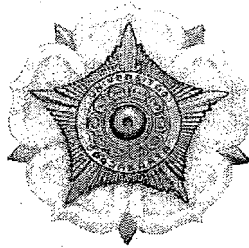
WEEK #13: Case studies

Mujiburrahman, Alfisyah and Ahmad Syadzali, *Bandingsanak Banjar-Dayak: Identitas Agama dan Ekonomi Etnisitas di Kalimantan Selatan*, CRCS, 2011: Read all chapters.

WEEK #14: Student Presentations

	FORM OF	Document Number	FO-UGM-SPs-ALB-QP-7.5.08./L05
		Valid since	2013
	RKPS Format	Revision	-
		Page	1 of 8

Indigenous Religions



LECTURER:

Dr. Samsul Maarif

CENTER FOR RELIGIOUS AND CROSS-CULTURAL STUDIES
GRADUATE SCHOOL
GADJAH MADA UNIVERSITY
2013

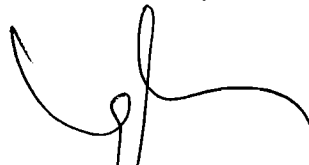
	FORM OF	Document Number	FO-UGM-SPs-ALB-QP-7.5.08./L05
		Valid since	2013
	RKPS	Revision	-
		Page	2 of 8

APPROVAL PAGE

Course title : Indigenous Religions
 Code :
 Credit : 3 SKS
 Applied for Semester : Second Semester
 Required course : Elective
 Lecturer : Dr. Samsul Maarif

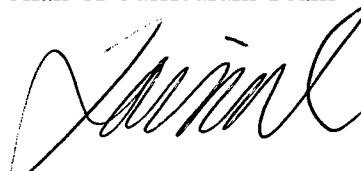
Yogyakarta, 28 January 2013

Lecturer,


 Dr. Samsul Maarif

Acknowledged,

Chair of Curriculum Team


 Dr. Zainal Abidin Bagir

	FORM OF	Document Number	FO-UGM-SPs-ALB-QP-7.5.08./L05
		Valid since	2013
	RKPS	Revision	-
		Page	3 of 8

CONTENT

	Page
Title	1
Approval	2
Content	3
1. Course Identity	4
2. Course Description	4
3. Aims and outcomes of Course	4
4. Weekly Planner	5
5. Assignments and evaluations	6
6. Grading System	6
7. Reading Materials	7

	FORM OF	Document Number	FO-UGM-SPs-ALB-QP-7.5.08./L05
		Valid since	2013
	RKPS	Revision	-
		Page	4 of 8

1. Course Identity

Course	: Indigenous Religions
Credit	: 3 SKS
Semester	: Second Semester (January– May 2013)
Instructor	: Dr. Samsul Maarif (anchu75@yahoo.com)
Class Meeting	: Monday, 13.00 –15.30
Office hours	: Monday, 11:00 –12:00

2. Course Description:

This is a seminar class. It is to discuss theories, perspectives, issues and experiences of indigenous religions of the world, and especially Indonesia. What we mean by “indigenous religions” is the fundamental question in this class. Rather than perceiving the term, “Indigenous Religions,” essentially, this class views the subject as analytical and theoretical category. As observed in the scholarship, the term is unstable. It is still a debatable category among scholars of religious studies. While engaging the debates, this class defines its subject as the study of religious practices of indigenous (or local) peoples: how indigenous peoples experience and perceive their *religious* experiences.

This class, furthermore, will examine the history of the study of indigenous religions: How has the subject been studied in religious studies? Animism, primitivism, concept of *adat*, customs, culture, and so forth, would be among the issues to address: Out of the deployments of those terms, what implications affect religious experiences of indigenous people? Part of the historical examination, this class will pay attention to encounters between indigenous religions and colonialism, modernity, world religions. Another question is how we should study the subject? Constructive and effective approaches are then parts of the concern of this class.


3. Aims and outcomes of Course:

This class will introduce and engage students to the scholarship of indigenous religions. Successful students in this class are expected to comprehend theories, perspectives, and methodologies of studying the subject, understand issues and problems of indigenous religions. Students in addition will be able to think of doing their own research on this subject. In other words, this class is designed as training for students to be critical, constructive and productive in the scholarship.

	FORM OF	Document Number	FO-UGM-SPs-ALB-QP-7.5.08./L05
		Valid since	2013
	RKPS	Revision	-
		Page	5 of 8

4. **Weekly Planner: January 28 – May 10**

Week #	Topics	Materials
I. January 28	Introduction	Syllabus
How have Indigenous Religions been studied and understood?		
II. February 4 th	Colonial, post-colonial state and modern representations	Kruyt, 1915 Subagya, 1981 Kung, 2002 Tylor, Frazer, Durkheim Fitzgerald, 2000 (pp. 3-32)
III. February 11 th	World Religions Paradigm	Cox, 2007 (Ch. 1 & 2) Bell, 2006 Geaves, 2005
IV. February 18 th	Revisiting the subject for alternative perspectives	Gill, 1982 Hallowell, 1975 (1960) Cox, 2007 (Ch. 4) Anderson, 2003
Defining Indigenous Religions: Some considerations		
V. February 25	Problems with terms, and “indigenous” as an alternative.	Harvey, 2000 (Introduction)
VI. March 4 th	Scientific definition of indigenous religions?	Cox, 2007 (Ch. 3)
VII. March 11 th	MIDTERM ESSAY: Project proposal	
Characteristics of Indigenous Religions		
VIII. March 18 th	Of Africans	Cox (Ch. 5 & 6), by Suhadi
IX. March 25 th	Of Native Americans Of India	Morrison, 2000 Bird-David, 1999
X. April 1 st	Of Burma Watching Movie	Woodward, 2000
XI. TBA	FIELD TRIP	
XII. April 15 th	Slametan of Java, Indonesia	Suhadi
XIII. April 22 nd	Of Sulawesi, Indonesia Ammatoa of Sulawesi	Aragon, 2003 Maarif, 2012

XIV. April 22nd	Concluding Remarks		
	FORM OF	Document Number	FO-UGM-SPs-ALB-QP-7.5.08./L05
		Valid since	2013
	RKPS	Revision	-
		Page	6 of 8

5. *Assignments and evaluations*

1. 10 Weekly Responses (25%): Each student will choose one reading material as assigned in each session. Students will write points being addressed by authors. They will focus on (1) what problems/issues (questions) authors intend to point out and (2) what and how authors formulate (answer) what they intend to do. This assignment is meant to train students to practice skimming in reading materials, but in critical ways.
2. Midterm Essay (20 %): Students will write their proposals of between 1300-1500 words for their final papers. Their proposals must reflect issues and perspectives as discussed in class sessions based on the reading materials covered from the first class. In their proposals, students will include (1) issues/topic/theme, a case study (fieldwork or literature) and reasons of choosing the topic, (2) hypothesis: how they will argue about issues being addressed, and (3) prospective bibliography.
3. Fieldtrip report (reflection) (15%): guideline will be given later.
4. Final paper (40%): Students will write a final paper of between 3500-5000 words. This paper is the development of a proposal previously submitted.

No make-up assignments will be allowed except under very exceptional circumstances.

All assignments must comply with writing "rules." Plagiarism is unacceptable. Committing to it results in failure in class. Any student confused about plagiarism must consult to the instructor.

Attendance: 75% minimum (11 meetings) required.

6. *Grading System:*

- A : ≥ 80 (ONLY for students who complete all assignments and fulfil the required attendance).
- B : 65 – 79
- C : 50 – 64
- D : ≤ 50

	FORM OF	Document Number	FO-UGM-SPs-ALB-QP-7.5.08./L05
		Valid since	2013
	RKPS	Revision	-
		Page	7 of 8

7. *Reading Materials:*

Anderson, Robert (2003). Defining the supernatural in Iceland." *Anthropological Forum* 13 (2): 125-130

Aragon, Lorraine V. (2003). "Missions and omissions of the supernatural: Indigenous cosmologies and the legitimisation of 'religion' in Indonesia." *Anthropological Forum* 13 (2): 132-140

Bell, Catherine (2006). "Paradigms Behind (and before) the Modern Concept of Religion." *History and Theory* 45(4): 27-46.

Bird-David, Nurit. (1999). Animism revisited: Personhood, environment, and relational epistemology: Commentaries and author's reply. *Current Anthropology*, 40, 67-91.

Cox, J. (2007). *From primitive to indigenous: The academic study of indigenous religions*. Hampshire: Ashgate Publishing, Ltd.

Fitzgerald, Timothy. *The Ideology of Religious Studies*. Oxford: Oxford University Press. 2000.

Geaves, Ronald (2005). The dangers of essentialism: South Asian communities in Britain and the 'world religions' approach to the study of religions. *Contemporary South Asia* 14(1), 75-90.

Gill, Sam (1982). *Beyond the "Primitive": the Religions of nonliterate peoples*. New Jersey: Princeton Hall.

Hallowell, A. Irving (1960/1975). Ojibwa ontology, behavior, and world view. In D. T. B. Tedlock (Ed.), *Teaching from the American earth: Indian religion and philosophy* (pp. 141-178). New York: Liveright.

Harvey, Graham (2000). *Indigenous Religions: A Companion*. London: Casell

Harvey, Graham (2000). "Introduction." In Harvey, Graham. *Indigenous Religions: A Companion*. London: Casell (pp. 1-19)

Kruyt, Albert (1915). The Presentation of Christianity to Primitive Peoples; The Toraja Tribes of Central Celebes. *International Review of Missions* 4: 81-95.

	FORM OF	Document Number	FO-UGM-SPs-ALB-QP-7.5.08./L05
		Valid since	2013
	RKPS	Revision	-
		Page	8 of 8


Kung, Hans (2002). Indigenous Religions.” *Tracing the Way Spiritual Dimensions of the World Religions*. pp. 1-36

Maarif, Samsul (2013). “Dimensions of Religious Practice: the Ammatoa of Sulawesi.” *Dissertation*. Arizona State University.

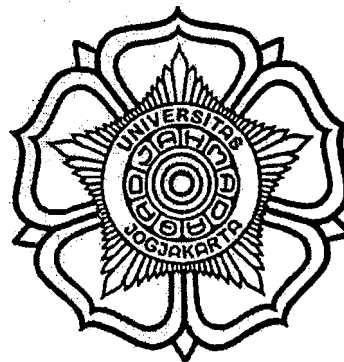
Morrison, Kenneth (2000). The Cosmos as intersubjective: Native American other-than-human persons. In G. Harvey (Ed.), *Indigenous religions: A companion* (pp. 23-36). New York: Cassell.

Subagya, Rachmat (1981). *Agama Asli Indonesia*. Jakarta: Sinar Harapan dan Cipta Loka Caraka

Woodward, M. R. (2000). Gifts for the sky people: Animal sacrifice, head hunting and power among the Naga of Burma and Assam. In G. Harvey (Ed.), *Indigenous religions: A companion* (pp. 219-229). London and New York: Casell.

	FORM OF	Document Number	fo-UGM-SPs-ALB-QP-7.5.08.1L02
		Valid since	2013
RKPS Format	Revision	-	
	Pages	1 of 13	

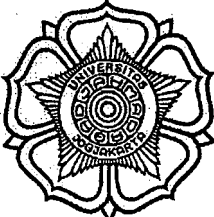
TEACHING PROPOSAL (RPKPS)
ANDVANCE STUDY OF CHRISTIANITY



Lecturer:

Dr. J.B. Heru Prakosa

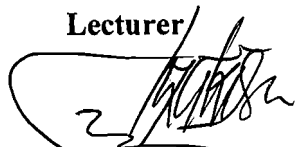
CENTER FOR RELIGIOUS AND CROSS-CULTURAL STUDIES
GRADUATE SCHOOL
GAJAH MADA UNIVERSITY
2013

	FORM OF	Document Number	Fo - UGM - SPs - ALB - QP - 7.5.08 / L02
		Valid since	2013
	RKPS Format	Revision	-
		Pages	2 of 13

Course : Advance Study of Christianity
Credit : 3 SKS
Semester : Second Semester (February-May 2013)
Instructor: : Dr. JB. Heru Prakosa
Class Meeting : Wednesday at 09.00 – 11.30

Yogyakarta, Januari 2013

Lecturer/




Dr. JB. Heru Prakosa

Acknowledged
Chair of Curriculum Team



Dr. Zainal Abidin Bagir

	FORM OF	Document Number	FO-UGM-SPs-ALB-QP-7.5.08.1LO2
		Valid since	2013
	RKPS Format	Revision	-
		Pages	3 of 13

CLASS SYLABUS

CONTENTS

Title
Approved Page
Introduction

Contents

1. **Course type and information**
2. **Brief description of course**
3. **Aims of course**
4. **Courses's content**
5. **Outcome**
6. **Weekly planner**
7. **Description of weekly planner**
8. **Evaluation**
9. **Resources**

COURSE TYPE AND INFORMATION

Course	: Advance Study of Christianity
Credit	: 3 SKS
Semester	: Second Semester (February-May 2013)
Instructor:	: Dr. JB. Heru Prakosa
Class Meeting	: Wednesday at 09.00 – 11.30

BRIEF DESCRIPTION OF COURSE

The course is called Advance Studi of Christianity. The information that belongs to introductory material is available in the library. The history of Christianity in Indonesia is much recommended to have more concrete information about the Churches in Indonesia.

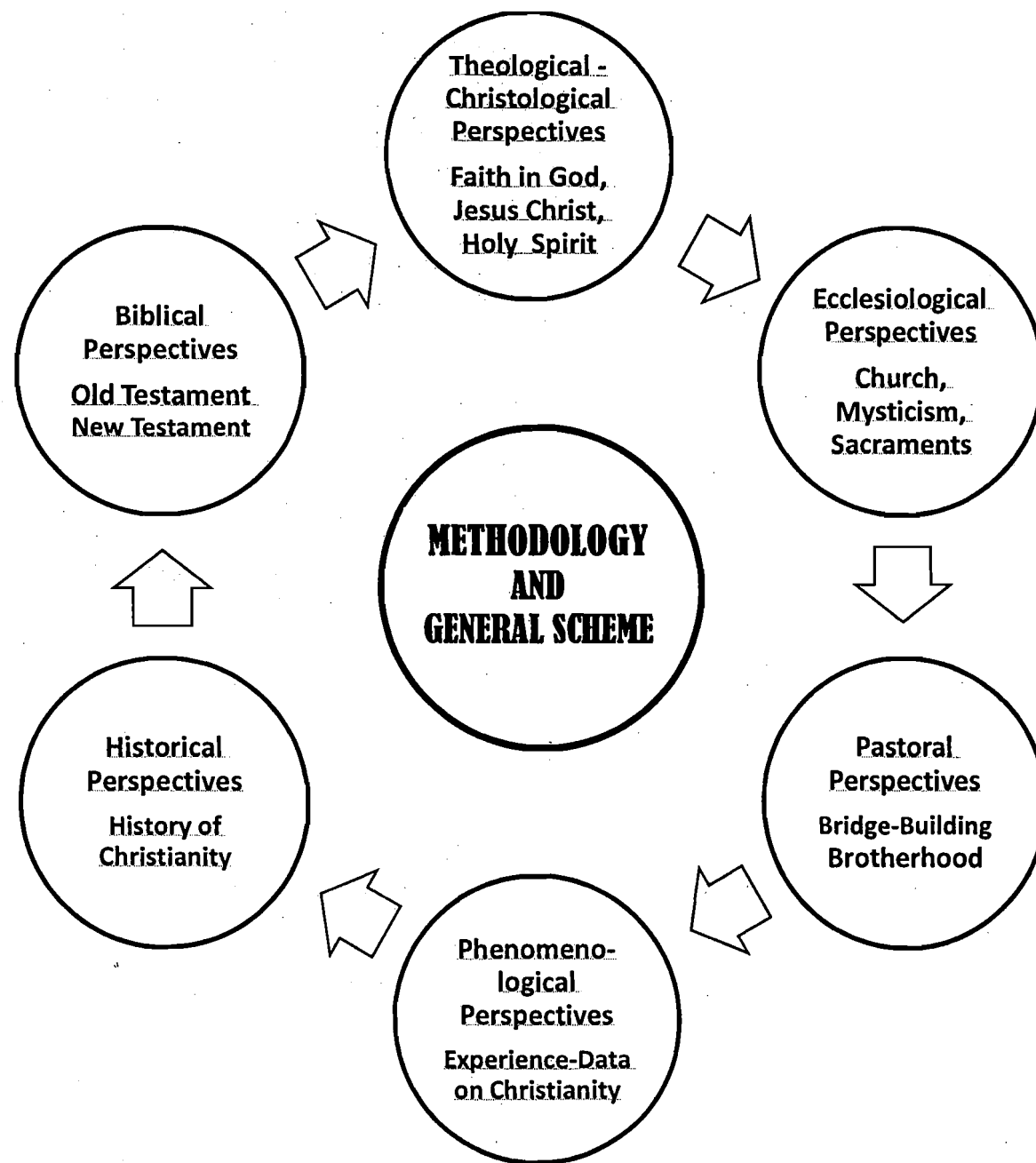
The participants will discuss central subjects in christian religion. Theologically, these are related to the event and the person of Jesus Christ (Christology), the Church (ecclesiology), the scriptures, and worship or liturgy, as well as Christian praxis.

AIMS OF COURSE

This course aims to help participants to understand Christianity better. It should surpass conceptual understanding that is also important element. This course is designed to be interreligious study. The participants are expected to hear echo of the discussion within their religiosity and to find the corresponding points between Christian values and their own religious values. Therefore, this course will advance the capability and creativity of interreligious dialogue, especially with Christians.

WEEKLY PLANNER and DESCRIPTION OF WEEKLY PLANNER

See below!



No.	DATE	PERSPECTIVES	THEMES	AIMS	MATERIALS - BIBLIOGRAPHIES
1		Phenomenological Perspectives	General introduction; Personal experiences; Data on Christianity	<ol style="list-style-type: none"> 1. To listen the sharing of the experience of the students on the contact with the followers of Christianity, along with their expectations about the subjects. 2. To understand the syllabus, the method, and the assignment in the class sessions 3. To know about the geographical and demographical maps on Christianity 	<ol style="list-style-type: none"> 1. David B. Barrett (Editor), <i>World Christian Encyclopedia: A Comparative Survey of Churches and Religions in The Modern World</i>, Oxford, Oxford University Press, 2001. [It is a reference work known for providing membership statistics for major and minor world religions in every country of the world, including historical data and projections of future populations.]
2		Historical Perspectives	History of Christianity	<ol style="list-style-type: none"> 1. To know the history of Christianity in general, along with the Church split 2. To know the history of Christianity in Indonesia 	<ol style="list-style-type: none"> 1. Aritonang, J., and Steenbrink, K., <i>A History of Christianity in Indonesia</i>, Leiden, Brill, 2008. 2. Herring, G., <i>An Introduction to the History of Christianity</i>, London, Continuum, 2006.
3		Biblical Perspectives	Old Testament as well as New Testament	<ol style="list-style-type: none"> 1. To discuss the main parts of the Bible: The Old and the New Testaments 2. To read some passages from the Bible 	<ol style="list-style-type: none"> 1. Rendtorff, <i>The Old Testament, An Introduction</i>, Philadelphia, Fortress Press, 1986, 129-291. 2. Kelly, J., <i>Why is There a New Testament?</i> Wilmington, M. Glazier, 1986, 103-119. 3. Psalm 8; Mark 12: 28-34; Matthew 5: 1-12/Luke 6: 20-26; Matthew 6: 5-15; John 14: 15-31; Filipi 1:1-30.
4		Theological-Christological Perspectives	Revelation and faith in God the Almighty	<ol style="list-style-type: none"> 1. To understand the experience and the belief of God in Christianity 2. To discuss the Christian understanding of the meaning of the Reign of God 3. To discuss the notion of revelation and faith as held by Christians 4. To discuss some points of "the Apostles' Creed" and/or "the Nicene Creed" 	<ol style="list-style-type: none"> 1. Konferensi Waligereja Indonesia, <i>Iman Katolik</i>, Jakarta, Penerbit Obor, 1996, 124-134. 2. Michel, T., <i>Pokok-pokok Iman Kristiani (A Christian Explains His Faith to Muslims)</i>, Yogyakarta, Univ. Sanata DHarma, 2001. 3. Schimmel, Annemarie, <i>We believe in One God: The Experience of God in Christianity and Islam</i>, London, Burns & Oates, 1979.
5		Theological-Christological Perspectives	Jesus Christ	<ol style="list-style-type: none"> 1. To know the historical life of Jesus in which Christians believe 2. To understand the meaning of the Jesus' death on the cross 3. To understand the meaning of the belief in the resurrection of Christ 4. To understand the formulation of the Christian faith in Jesus Christ 	<ol style="list-style-type: none"> 1. Fitzmyer, Joseph, <i>A Christological Catechism</i>, New Testament Answers, New York, Paulist Press, 1991. 2. Fuellenbach, J., <i>The Kingdom of God: The Message of Jesus Today</i>, Maryknoll, Orbis Books, 1993. 3. Groenen, C., <i>Sejarah Dogma Kristologi</i>, Yogyakarta, Kanisius, 1988. 3. Nolan, A., <i>Jesus before Christianity: The Gospel of Liberation</i>, London, Darton, Longman and Todd, 1980. 4. Song, Choan Seng, <i>Jesus and the Reign of God</i>, Minneapolis, Fortress Press, 1993.

6	Theological-Christological Perspectives	Trinitarian Monotheism	<ol style="list-style-type: none"> 1. To try to understand the meaning of the Christian belief in the personal relation between God, Jesus Christ and the Holy Spirit. 2. To understand the theological formula of the Trinity 	<ol style="list-style-type: none"> 1. Banawiratma, J. B., (ed.) <i>Kristologi dan Allah Tritunggal</i>, Yogyakarta, Kanisius, 1986, 41-85. 2. Michel, T., "The Trinity as Radical Monotheism", in <i>Christian Faith and Radical Monotheism</i>, Rome: Secretariat for Interreligious Dialogue, Curia SJ, 2002, 22-26. 3. Troll, C., "The Holy Trinity as the Epitome of the Christian Faith", in <i>Christian Faith and Radical Monotheism</i>, Rome: Secretariat for Interreligious Dialogue, Curia SJ, 2002, 15-21. 4. Vorgrimler, H., <i>Trinitas</i> (Translation: Tom Jacobs), Yogyakarta, Kanisius, 2005
7	Theological-Christological Perspectives	Incarnation	<ol style="list-style-type: none"> 1. To understand the Christian concept of incarnation 2. To understand the meaning of God's solidarity in human history 	<ol style="list-style-type: none"> 1. Caspar, R., <i>Trying to Answer Questions</i>, Rome, Pontificio Istituto de Studi Arabi e d'Islamistica, 1989 2. Irenaeus, <i>The Scandal of the Incarnation</i> (with an introduction by Hans Urs von Balthasar; translated by John Saward), San Francisco, Ignatius Press, 1990. 3. Jacobs, T., <i>Immanuel</i>, Kanisius, Yogyakarta, 2000.
8	Theological-Christological Perspectives	Contextual Christology	<ol style="list-style-type: none"> 1. To take into consideration the various formulation of the Christian belief in Jesus Christ 2. To know the contextual understanding of Jesus here and now in a plural society 	<ol style="list-style-type: none"> 1. Amalados, M., <i>The Asian Jesus</i>, Maryknoll, Orbis Book, 2006, 52-68. 2. Banawiratma, J. B., "Kristologi dalam Pluralisme Religius", in <i>Orientasi Baru</i>, 1997 (13), 75-86. 3. Beaumont, M., <i>Christology in Dialogue with Muslims, A Critical Analysis of Christian Presentations of Christ for Muslims from the Ninth and Twentieth Centuries</i>, Cumbria, Paternoster, 2005. 4. Jung, Young Lee, <i>The Trinity in Asian Perspective</i>, Nashville, Abingdon Press, 1996.
9	Ecclesiological Perspectives	Church and <i>Koinonia</i> (Fellowship)	<ol style="list-style-type: none"> 1. To know the Christian communities and their traditions 2. To understand the models of the Church 	<ol style="list-style-type: none"> 1. Brown, Raymond, <i>The Community of the Beloved Disciple: The Life, Loves, and Hates of an Individual Church in New Testament Times</i>, London, Geoffrey Chapman, 1979. 2. Dulles, A., <i>Models of the Church</i>, New York, Doubleday, 1987. 3. Jacobs, T., <i>Gereja menurut Vatikan II</i>, Yogyakarta, Kanisius, 1988
10	Ecclesiological Perspectives	Church and <i>Leiturgia</i> (Liturgy)	<ol style="list-style-type: none"> 1. To know the Christian communities and their worships, rites and symbols 2. To know the meaning of sacraments 3. To understand the Christian spirituality and mysticism 	<ol style="list-style-type: none"> 1. Egan, H., <i>An Anthology of Christian Mysticism</i>, Collegeville, MN: The Liturgical Press, 1996 (second edition). 2. Groenen, C., <i>Sakramentologi: Ciri Sakramental Karya Penye-lamatan Allah, Sejarah, Wujud, Struktur</i>, Yogyakarta, Kanisius, 1990.

11		Ecclesiological Perspectives	Church and <i>Diakonia</i> (Service to the world)	<ol style="list-style-type: none"> 1. To understand the Christian <i>praxis</i> in relation to liberation and peace 2. To understand the moral responsibility of the Church to take on the challenges of the world today 	<ol style="list-style-type: none"> 1. Lamb, Matthew, <i>Solidarity With Victims: Toward A Theology of Social Transformation</i>, New York, Crossroad, 1982. 2. Banawiratma, J. B., "Christology and Christian Praxis", in <i>East Asian Pastoral Review (EAPR)</i>, Vol. 37, No. 2: 173-183. 3. Pieris, A., <i>An Asian Theology of Liberation</i>, Maryknoll, Orbis Book, 1988.
12		Ecclesiological Perspectives	Church and <i>Kerugma</i> (Proclamation of the Word of God)	<ol style="list-style-type: none"> 1. To understand the significance of 'mission' 2. To understand the relation between mission and interreligious encounter in the Church 	<ol style="list-style-type: none"> 1. Kerr, D. A., "Islamic Da'wa and Christian Mission: Towards a Comparative Analysis", in <i>International Review of Mission</i>, (2000), Vol. LXXXIX-353, 150-171. 2. Kroeger, J., <i>Becoming Local Church: Historical, Theological and Missiological Essays</i>, Quezon City, Claretian Publications, 2003.
13		Pastoral Perspectives	Building the bridge of brotherhood among the believers	<ol style="list-style-type: none"> 1. To make a field trip and visit to a Christian institution or church or to observe a Christian worship 2. To make a <i>silaturahmi</i> to a Christian community 	<ol style="list-style-type: none"> 1. (Document of "Nostra Aetate") 2. (Document of "A Common Word")
14		Pastoral Perspectives	Reflection - Discussion	<ol style="list-style-type: none"> 1. To reflect on the experience of the visit or the observation of a Christian worship 2. To share and discuss the personal reflection 	Personal Notes

ASSIGNMENTS

1. 10 weekly reflection and question (2-3 pages). Each student will read the weekly reading materials, write his/her reflection and question about the topic. This will be due before the class starts.
2. Fieldtrip to a Christian community, and visit/observation of a Christian worship, followed with a personal reflection on those activities.
3. Final paper on Christianity (10-15 pages)

EVALUATION

1	Minimum attendance is required to be able to submit the final paper	75 % = 11 class sessions	
2	Class participation (weekly assignments and discussions as well as fieldtrip)		50 %
3	Final paper		50 %

GRADING SYSTEM

- A : 80-100
 B : 65-79
 C : 50-64
 D : Less than 50

RESOURCES

- Amalados, Michael,
The Asian Jesus, Maryknoll, Orbis Book, 2006, 52-68.
- Aritonang, Jan, and Steenbrink, Karel,
A History of Christianity in Indonesia, Leiden, Brill, 2008.
- Banawiratma, J. B.,
“Christology and Christian Praxis”, in *East Asian Pastoral Review (EAPR)*, Vol. 37, No. 2: 173-183.
- Banawiratma, J. B.,
“Kristologi dalam Pluralisme Religius”, in *Orientasi Baru*, 1997 (13), 75-86.
- Banawiratma, J. B., (ed.),
Kristologi dan Allah Tritunggal, Yogyakarta, Kanisius, 1986, 41-85.
- Beaumont, Mark,
Christology in Dialogue with Muslims, A Critical Analysis of Christian Presentations of Christ for Muslims from the Ninth and Twentieth Centuries, Cumbria, Paternoster, 2005.
- Brown, Raymond,
The Community of the Beloved Disciple: The Life, Loves, and Hates of an Individual Church in New Testament Times, London, Geoffrey Chapman, 1979.
- Caspar, Robert,
Trying to Answer Questions, Rome, Pontificio Istituto de Studi Arabi e d'Islamistica, 1989
- David B. Barrett (Editor),
World Christian Encyclopedia: A Comparative Survey of Churches and Religions in The Modern World, Oxford, Oxford University Press, 2001.
- Dulles, Avery,
Models of the Church, New York, Doubleday, 1987.
- Egan, Harvey,
An Anthology of Christian Mysticism, Collegeville, MN: The Liturgical Press, 1996 (second edition).

- Fitzmyer, Joseph,
A Christological Catechism, New Testament Answers, New York, Paulist Press, 1991.
- Fuellenbach, John,
The Kingdom of God: The Message of Jesus Today, Maryknoll, Orbis Books, 1993.
- Groenen, Cletus,
Sakramentologi: Ciri Sakramental Karya Penyelamatan Allah, Sejarah, Wujud, Struktur, Yogyakarta, Kanisius, 1990.
- Groenen, Cletus,
Sejarah Dogma Kristologi, Yogyakarta, Kanisius, 1988.
- Herring, George,
An Introduction to the History of Christianity, London, Continuum, 2006.
- Irenaeus,
The Scandal of the Incarnation (with an introduction by Hans Urs von Balthasar; translated by John Saward), San Francisco, Ignatius Press, 1990.
- Jacobs, Tom,
Gereja menurut Vatikan II, Yogyakarta, Kanisius, 1988
- Jacobs, Tom,
Immanuel, Kanisius, Yogyakarta, 2000.
- Jung, Young Lee,
The Trinity in Asian Perspective, Nashville, Abingdon Press, 1996.
- Kelly, Joseph,
Why is There a New Testament? Wilmington, M. Glazier, 1986, 103-119.
- Kerr, David A.,
"Islamic Da'wa and Christian Mission: Towards a Comparative Analysis", in *International Review of Mission*, (2000), Vol. LXXXIX-353, 150-171.
- Konferensi Waligereja Indonesia,
Iman Katolik, Jakarta, Penerbit Obor, 1996.

- Kroeger, James H.,
Becoming Local Church: Historical, Theological and Missiological Essays, Quezon City, Claretian Publications, 2003.
- Lamb, Matthew,
Solidarity With Victims: Toward A Theology of Social Transformation, New York, Crossroad, 1982.
- Madigan, Dan,
“The Word of God in Muslim Theology: Virtual Trinitarianism?”, in *Christian Faith and Radical Monotheism*, Rome: Secretariat for Interreligious Dialogue, Curia SJ, 2002, 27-30.
- Michel, Thomas,
Pokok-pokok Iman Kristiani (A Christian Explains His Faith to Muslims), Yogyakarta, Univ. Sanata DHarma, 2001.
- Michel, Thomas,
“The Trinity as Radical Monotheism”, in *Christian Faith and Radical Monotheism*, Rome: Secretariat for Interreligious Dialogue, Curia SJ, 2002, 22-26.
- Nolan, Albert,
Jesus before Christianity: The Gospel of Liberation, London, Darton, Longman and Todd, 1980.
- O’Donell, John,
“Christianity as Radical Monotheism?”, in *Christian Faith and Radical Monotheism*, Rome: Secretariat for Interreligious Dialogue, Curia SJ, 2002, 7-10.
- Pieris, Aloysius,
An Asian Theology of Liberation, Maryknoll, Orbis Book, 1988.
- Rendtorff, Rolf,
The Old Testament, An Introduction, Philadelphia, Fortress Press, 1986, 129-291.
- Schimmel, Annemarie,
We believe in One God: The Experience of God in Christianity and Islam, London, Burns & Oates, 1979.
- Song, Choan Seng,
Jesus and the Reign of God, Minneapolis, Fortress Press, 1993.

Troll, Christian,

“The Holy Trinity as the Epitome of the Christian Faith”, in *Christian Faith and Radical Monotheism*, Rome: Secretariat for Interreligious Dialogue, Curia SJ, 2002, 15-21.

Vorgrimler, Herbert,

Trinitas (Translation: Tom Jacobs), Yogyakarta, Kanisius, 2005

Document of “Nostra Aetate”

Document of “A Common Word”

TAKING INTO ACCOUNT THAT THIS COURSE IS ALSO DESIGNED TO BE INTERRELIGIOUS STUDY, HERE ARE THE OTHER RESOURCES WRITTEN ON THE THEMES ABOUT CHRISTIANITY, IN RELATION TO ISLAMIC STUDIES

Abu Isa al-Warraq,

Early Muslim Polemic against Christianity: Abu Isa al-Warraq's 'Against the Incarnation', David Thomas (Translator), Cambridge, Cambridge University Press, 2002

Abu Isa al-Warraq,

Anti-Christian Polemic in Early Islam: Abu Isa al-Warraq's Against the Trinity, David Thomas (Translator), Cambridge, Cambridge University Press, 1992

Ayoub, Mahmoud,

“Jesus the Son of God: A Study of the Term Ibn and Walad in the Qur’an and Tafsir Tradition”, in Haddad, Yvone and Haddad, Wadi, *Christian-Muslim Encounters*, Gainesville, University Press of Florida, 1994, 65-81.

Ayoub, Mahmoud,


“The Death of Jesus, Reality or Delusion? A Study of the Death of Jesus in Tafsir Literature”, in *The Muslim World*, 1980, (70), 91-121.

Ibn Taymiyya,

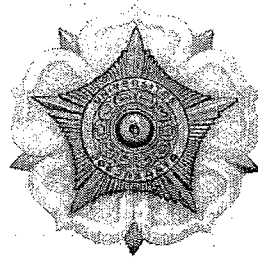
A Muslim Theologian's Response to Christianity: Ibn Taymiyya's Al-Jawab Al-Sahih (Editor: Thomas F. Michel), Delmer NY, Caravan Books, 1985.

Thomas, David,

Christian Doctrines in Islamic Theology, Leiden, Brill, 2008

	FORM OF	Document Number	FO-UGM-SPs-ALB-QP-7.5.08./L07
		Valid since	2013
	RPKPS Format	Revision	-
		Page	1 of 9

Research Methods of Religious Studies



LECTURER:

Dr. Kelli Swazey

CENTER FOR RELIGIOUS AND CROSS-CULTURAL STUDIES
GRADUATE SCHOOL
GADJAH MADA UNIVERSITY
2013

	FORM OF	Document Number	FO-UGM-SPs-ALB-QP-7.5.08./L07
		Valid since	2013
	RPKPS	Revision	-
		Page	2 of 9

APPROVAL PAGE

Course title : Research Methods of Religious Studies
 Code :
 Credit : 3 SKS
 Applied for Semester : Second Semester
 Required course : Elective
 Lecturer : Dr. Kelli Swazey

Yogyakarta, 28 January 2013

Lecturer,



Dr. Kelli Swazey

Acknowledged,

Chair of Curriculum Team



Dr. Zainal Abidin Bagir

	FORM OF	Document Number	FO-UGM-SPs-ALB-QP-7.5.08./L07
		Valid since	2013
	RPKPS	Revision	-
		Page	3 of 9

CONTENT

	Page
Title	1
Approval	2
Content	3
1. Course Identity	4
2. Course Description	4
3. Aims and outcomes of Course	4
4. Weekly Planner	5
5. Assignments and evaluations	6
6. Grading System	6
7. Reading Materials	7

	FORM OF	Document Number	FO-UGM-SPs-ALB-QP-7.5.08./L07
		Valid since	2013
	RKPS Format	Revision	-
		Page	4 of 7

**Research Methods of Religious Studies
Qualitative Methods and Research Design
CRCS Spring 2013
Thursdays 9:30 – 12:00**

Developing a focused methodology that supports the theoretical and practical goals of any proposed research is a central step in developing a successful, and feasible, research project. Methods are tools and techniques that are used to gather data. However, what kind of data we choose to record, and how it is gathered, and how we code and manage that data are decisions that reflect the overall theoretical orientation of a research project. This course will consider ‘research methods’ in the larger context of designing, and implementing, research for your thesis project.

Research design refers not only to the types of methodologies that will be used, but also the a proposed project’s relation to the larger theoretical literature, the specific constraints of the field location, and what kind of contribution the research will make to the larger field of religious studies. It is plan for how we will do research: who and what we will study, and how the data we gather will help to demonstrate the answers to our questions. Research design also asks us to consider how our own position as researchers affects our interactions in the field, our data, and our analysis of the material.

This course will be activity based, asking students develop their own interests through in-class activities that will aid in constructing a research plan. The class will also give students an opportunity to practice two commonly used qualitative methods : participant observation and semi-structured interviewing.

Student Outcomes:

By the end of the course, students should be able to:

1. Undertake the necessary steps to develop, and elaborate, a research question that is appropriate for their proposed thesis project.
2. Have an outline for their research proposal and elaborate a plan for how they will collect and analyze data.
3. Understand and apply knowledge of current issues in religious studies and qualitative research to their own research project design

4. Apply basic techniques of ethnographic interviewing and textual analysis to their own data

CLASSROOM ETIQUETTE

Students are encouraged to comport themselves as academic professionals in class. Lecturers expect that students will exhibit the following behavior in fulfillment of their commitment to the class:

- arriving to class on time
- refraining from personal conversations when others are speaking
- keeping cell phones turned off during class
- arriving to class prepared with the texts to be discussed
- completing assigned readings for class
- submitting assignments by their assigned due date
- contacting your lecturers after missing a class to find out if you missed any important information or announcements
- Informing your lecturers ahead of time in the event of an absence (if possible).

Please note that according to CRCS policy, laptops should remain turned off during class unless being used for presentations

ATTENDANCE:

Most of your grade will be determined from work started in class. To get a 'perfect' attendance grade, you need to attend all scheduled classes. Each class is worth 3.5 points. **Each class you miss subtracts 5 points from your overall grade. Exceptions will only be made for emergencies. You should make every effort to contact me BEFORE CLASS if there is something preventing you from attending.**

EMERGENCIES – you are sick, there is a death in the family, car problems or other unforeseen accidents

NOT EMERGENCIES – you want to attend a conference, you have a work meeting, you want to attend a wedding or any other kind of ceremony

You are responsible for contacting your lecturer to find out what you missed in class, and not attending class is not an excuse for not turning in assignments on time or not being aware of changes in class policy or deadlines.

A NOTE ON PLAGIARISM

Plagiarism of any kind will not be tolerated – and is grounds for immediate failure. Please take a look at these guidelines on what constitutes plagiarism:

<http://www.indiana.edu/~wts/pamphlets/plagiarism.shtml>

If you have any questions about properly citing your sources, please make an appointment with your lecturers or our Academic English Advisors, Zoe and Corey.

GRADING:

ATTENDANCE: 50 pts = 25% of your grade

CLASS ASSIGNMENTS 4 @ 25 pts each (100 total) = 50% of your grade

JOURNALS = 5 @ 10 pts each (50 total) = 25% of your grade

All assignments to be turned as a HARD COPY to class on the date assigned. Late assignments

Grade scale: A : 80 – 100

B : 65 – 79


C : 50 – 64

D : ≤ 50

SCHEDULE

DATE	TOPIC	ASSIGNMENT DUE	READINGS
1 07/02	Entering the conversation: moving from interests to a research question		
2 14/02	Contemporary issues in religious studies (Religious Studies Podcasts) FILM: The Bird Dancer (Robert Lemmelson)	Journal Assignment	Hyman 2004
3 21/02	Paradigms and theory of qualitative data analysis	Journal Assignment	Ritchie and Lewis (2001) Chapter 1
4 28/02	Identifying schools of thought: the literature review	Journal Assignment	Guba and Lincoln (1994)
5 07/03	Presentations The postmodern turn and researcher reflexivity	Annotated bibliography assignment	Schiller (2000)
6 14/03	The art of deep hanging out: the history of Participant Observation & Observation activities	Journal Assignment	Bernard 2006 (pp 342-385)
7 21/03	In group-presentations 'deconstructing' field notes interviewing theories and techniques 1	Observation assignment	Bernard 387 – 399 Wolfinger 2002

8/9 28/03	FIELD TRIP (TBA) Lessons: 1. Ethics 2. Interviews – theories and techniques 2	Interview assignment 1	Bernard 210-250 Ethnographic interview Appendix (Spradley 1979) Wesch (2007)
10 04/04	What to do with qualitative data? coding, grounded theory, and qualitative data analysis software	Journal Assignment	Ryan and Bernard
11 04/11	Methods mall: types of textual analysis: CA, narrative analysis, cognitive schemas	* bring in interview data	Strauss 2005
12 04/18	Conversation analysis lesson with Suhadi Choli		TBA
04/25	No Class	*****	*****
13 05/02	New frontiers: gathering data from the web Film: an anthropological introduction to Youtube		
14 05/09	Wrapping up methods – translating activities into the elements of a proposal Presentations	Interview assignment 2	

	FORM OF	Document Number	FO-UGM-SPs-ALB-QP-7.5.08./L06
		Valid since	2013
RKPS Format		Revision	-
		Page	1 of 9


INTER-RELIGIOUS DIALOGUE



LECTURER:

Dr. Fatimah Husein

CENTER FOR RELIGIOUS AND CROSS-CULTURAL STUDIES
GRADUATE SCHOOL
GADJAH MADA UNIVERSITY
2013

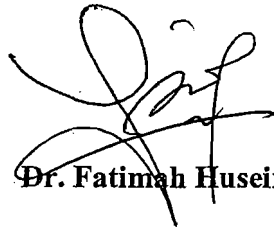
	FORM OF	Document Number	FO-UGM-SPs-ALB-QP-7.5.08./L06
		Valid since	2013
	RKPS	Revision	-
		Page	2 of 9

APPROVAL PAGE

Course title : Inter-Religious Dialogue
Code :
Credit : 3 SKS
Applied for Semester : Second Semester
Required course : Elective
Lecturer : Dr. Fatimah Husein

Yogyakarta, 28 January 2013

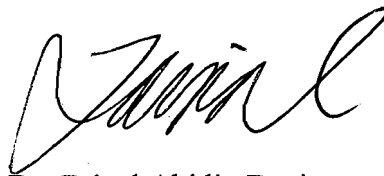
Lecturer,



Dr. Fatimah Husein

Acknowledged,

Chair of Curriculum Team



Dr. Zainal Abidin Bagir

	FORM OF	Document Number	FO-UGM-SPs-ALB-QP-7.5.08./L06
		Valid since	2013
	RKPS	Revision	-
		Page	3 of 9

CONTENT

	Page
Title	1
Approval	2
Content	3
1. Course Identity	4
2. Course Description	4
3. Aims and outcomes of Course	4
4. Weekly Planner	5
5. Assignments and evaluations	6
6. Grading System	6
7. Reading Materials	7

	FORM OF	Document Number	FO-UGM-SPs-ALB-QP-7.5.08./L06
		Valid since	2013
	RKPS Format	Revision	-
		Page	4 of 8

INTER-RELIGIOUS DIALOGUE: THEORIES AND PRACTICES

Time: Friday, 08.30-11.00 WIB
Lecturer: Fatimah Husein, PhD
Email: fatimahhusein@yahoo.com

Course Description

This course is an introduction to dialogue and an attempt to conduct a constructive dialogue. It will be based on dialogue of life as experienced by the participants. The whole process of the course will be shaped in dialogue. The participants will converse with other participants and with people of other faiths through written materials. The participants will also dialogue with his/her own faith traditions.

The first part of the course will discuss the background of inter-religious dialogue at the international and national levels. It will explore the meaning of inter-religious dialogue, its directions, trends, and issues. The second part will further investigate central issues appear in the first part including topics related to conversion and proselytation. The last part will focus on institutions which concern themselves with inter-religious or inter-faith dialogue.

Requirements

This course requires students to review at least one reading material, to complete a group mini project assignment, and a group final paper. A detailed explanation is given on "Assessment" below.

Time Table

WEEK	DATE	SUBJECT
1	01 Feb	Understanding inter-religious dialogue
2	08 Feb	Rules and models of dialogue
3	15 Feb	Inter-religious dialogue and academic study of religion
4	22 Feb	Historical context of inter-religious relations in Indonesia
5	01 March	Inter-religious dialogue in Indonesia: Some practices
6	08 March	Historical context of international inter-religious dialogue
7	15 March	Presentation of students' mini project (1)
8	22 March	Presentation of students' mini project (2)
9	29 March	Presentation of students' mini project (3)
10	05 April	Freedom of religion, harmony and dialogue
11	12 April	Mission and conversion
12	19 April	Media and Dialogue
13	26 April	Inter-religious marriage
14	03 May	Evaluating inter-religious dialogue

Week #1: Understanding inter-religious dialogue

Certainly the paradigms of exclusivism, inclusivism, and pluralism are not simply Christian or theological positions, but are clearly social and political responses to diversity. This first meeting will introduce paradigms within inter-religious dialogue.

- Eck, Diana, L., "Is Our God Listening? Exclusivism, Inclusivism, and Pluralism," in Roger Boase, ed., *Islam and Global Dialogue: Religious Pluralism and the Pursuit of Peace* (Burlington, USA: Ashgate, 2005), 21-49.
- Panikkar, Raimundo, "The Rhetoric of the Dialogue," in *The Intra-religious Dialogue* (New York: Paulist Press, 1999), 3-11.
- Further reading: Leonard Swidler, Khalid Duran, Rueven Firestone, *Triologue: Jews, Christians, and Muslims in Dialogue* (New London: Twenty-Third Publications, 2007)

Week #2: Rules and models of dialogue

The aim of this meeting is to explore meaning, models and rules of dialogue. We will critically examine Swidler's *Dialogue Decalogue* and Panikkar's *Rules of the Game in the Religious Encounter* and reflect on our own circumstances. Are the rules applicable for our context and do not contradict our belief? What are the challenges in applying these rules? Then we will look at Eck's "Prospects for Pluralism" where she maps research on pluralism in religious studies. Even though this article does not directly discuss inter-religious dialogue, her mapping of dimensions of pluralism and illustration of various research on pluralism helps us understand the realities of inter-religious relations.

- Swidler, Leonard, "The Dialogue Decalogue," *Journal of Ecumenical Studies—JES*, 1984—Revised 2003, 3 pages.
- Panikkar, Raimundo, "The Rules of the Game in the Religious Encounter," in *The Intra-religious Dialogue* (New York: Paulist Press, 1999), 61-71.
- Eck, Diana, "Prospects for Pluralism: Voice and Vision in the Study of Religion," *Journal of the American Academy of Religion*, Vo. 75, No. 4 (December 2007): 743-776.

Week #3: Inter-religious Dialogue and Academic Study of Religion

Inter-religious dialogue is quite a new development in the field of religious studies and therefore there is no established theory as yet. Scholars are divided in their perceptions of this new development; some perceive it with a high esteem while others see inter-religious dialogue as "a dangerous activity that transgresses the boundary between religious studies and theology." This session will discuss the compatibility of inter-religious dialogue with the academic study of religion.

- Dunbar, Scott Daniel, "The Place of Interreligious Dialogue in the Academic Study of Religion," *Journal of Ecumenical Studies*, Summer/Fall 98, Vol. 35, Issue 3/4.
- Bagir, Zainal Abidin, "Interreligious Education and Religious Education," *A Paper presented in ASIA-Europe Meeting (ASEM) 4th Interreligious Dialogue*, held on 3 – 5 June 2008, Amsterdam, Netherland.

Week #4: Historical Context of Inter-religious Relations in Indonesia

The session will discuss the historical background of inter-religious dialogue in Indonesia. It will examine various events that took place in the 1960s which gave impetus to the dialogues.

- Banawiratma and Zainal Abidin Bagir, *et.al.*, *Dialog antar Beragama di Indonesia: Gagasan dan Praktik* (Bandung: Mizan, 2010), 23-62.
- Mujiburrahman, *Feeling Threatened: Muslim-Christian Relations in Indonesia's New Order* (Leiden: Amsterdam University Press, 2006), 251-298. Could be downloaded from <http://rnb.uin.googlepages.com/thesis>.
- Steenbrink, Karel A, "Muslim-Christian Relations in the Pancasila State of Indonesia," *the Muslim World*; Jul-October 1998; 88, 3/4, pp. 320 – 352.
- Shihab, Alwi. "The Muhammadiyah Movement and Its Controversy with Christian Mission in Indonesia," *Dissertation*, 1995, chapter V – VI.

Week #5: Inter-religious dialogue in Indonesia: Some Practices

Continuing from the previous week, the session will critically explore efforts that have been attempted by three key agents: government (Ministry of Religious Affairs and of Foreign Affairs), NGOs, and academic (especially tertiary education). It will discuss success stories of dialogue as well as challenges we are facing ahead.

- Banawiratma and Zainal Abidin Bagir, *et.al.*, *Dialog antar Beragama di Indonesia: Gagasan dan Praktik* (Bandung: Mizan, 2010), 65-228.
- Sunardi, "The Dead End of Religious Dialogue in Indonesia," *Interface*, 4/1 (May 2001): 55-67.
- Munjid, Achmad, "Building a Shared Home for Everyone: Interreligious Dialogue at the Grass Roots in Indonesia," Rebecca Kratz Mays, *Interfaith Dialogue at the Grass Roots* (Philadelphia: Journal of Ecumenical Studies, 2008), 109-120.
- Muwahidah, Siti Sarah, "Interfaith Dialogue at the Grassroots Level: A Case Study of an Interfaith Empowerment Program in East Java, Indonesia," *Political Theology Journal*, Vol. 9, No. 1 (2008): 79-92.

Week #6: Historical Context of International Inter-religious Dialogue

This session does not aim at presenting exhaustively all historical backgrounds for inter-religious dialogue at the international level. It will start with discussing the Second Vatican Council which becomes a paradigm shift in the history of Catholic Church. Then it will explore some efforts for dialogue attempted by various international organizations. We will also look at the example of inter-religious dialogue efforts in Vienna as a country in Europe that is quite active in promoting dialogue since 1960s until now.

- Second Vatican Council. "Declaration on Religious Freedom," *Dignitatis Humanae*.
- Husein, Fatimah, *Muslim-Christian in the New Order Indonesia* (Bandung: Mizan, 2005), Chapter 2.
- Gabriel, Ingeborg, "Like Rosewater: Reflections on Interreligious Dialogue," in *Journal of Ecumenical Studies*, Vol. 45, No. 1 (Winter 2010): 1-23.
- VICISU Bulletin (could be downloaded from www.vicisu.com)

Weeks # 7-9: Presentations of Student Mini Project

Week #10: Freedom of Religion, Harmony and Dialogue (Suhadi)

The New Order government has promulgated the idea of inter-religious harmony. However, the Reform government endorses freedom of religion which was marked by amendments of the constitution, especially the articles on human rights, which include freedom of religion or beliefs. This session offers discussion on the tension of those two paradigms which influence inter-religious relations in current Indonesia.

- Suhadi, "Freedom of Religion or belief in Indonesia and the Challenge of Muslim Exceptionalism," in Simone Sinn and Martin L. Sinaga, eds., *Freedom and Responsibility: Christian and Muslim Explorations* (LWF Studies, 2010), 117-134.

- Crouch, Melissa, "Regulation on Places of Worship in Indonesia: Upholding the Right to Freedom of Religion for Religious Minorities," *Singapore Journal of Legal Studies*, July 2007, pp. 1 – 21.
- Crouch, Melissa, "Implementing the Regulation on Places of Worship in Indonesia: New Problems, Local Politics and Court Action," *Asian Studies Review*, Vol. 34, December 2010, pp. 403 – 419.

Week #11: Mission and Conversion

The issues of proselytising and conversion have seriously challenged inter-religious relations. Are we in agreement that all religions are equally valuable? If we do, then why there should be fierce reaction to conversion? This session will explore some current discourses on these issues. From these examples we could also reflect on our own theological tenets on "conversion."

- Takim, Liyakatali, "From Conversion to Conversation: Interfaith Dialogue in Post-9/11 America," *The Muslim World*, July 2004, 94, 3, pp. 343-355.
- Mujiburrahman, "Religious Conversion in Indonesia: the Karo Batak and the Tengger Javanese," *Islam and Muslim-Christian Relations*, Vol. 12, No. 1 (January 2001): 23-38.
- Zago, Marcello, "Mission and Interreligious Dialogue," *International Bulletin of Missionary Research*, July 1998, 22, 3, pp. 98

Week #12: Media and Dialogue

Media could function both as negative and positive tools for inter-religious dialogue. With the fast development of media such as Facebook, Twitter, and Youtube, information and various events are circulated very rapidly, including that of religion. This session will explore how media portray and present information, opinion, and event related to religion, and how this effect efforts for dialogue.

- Iwuchukwu, Marinus, "Engaging the Media as Effective Tools for Interreligious Dialogue in Multi-religious Societies: a Catholic Evaluation,"
- Hirzalla, Fadi, et.al., "How Funny Can Islam Controversies Be?," *Television & New Media*, 14, 1 (2013): 46-61.

Week #13: Inter-religious Marriages (Kelli Swazey)

In this class session, we will discuss some of the structural and institutional factors that complicate cross-religious marriage in Indonesia, and critically examine some of the prominent discourses about marriage between religions that circulate in both the religious and popular spheres. It will provide an ethnographic example from my fieldwork in North Sulawesi to demonstrate that contrary to popular ideals that cross-religious marriage complicates inter-religious and intra-familial relationships, a shared community history of cross-religious marriages creates a practical structure and shared ethic for harmonious religious relations.

- Lee, William dan Lawler, Michael, "Interchurch Couples: the Issue of Acceptance," *Pastoral Psychology*, Vol. 47, No. 1, 1998.
- Connoly, Jennifer, "Forbidden Intimacies: Christian Muslim Inter-marriage in East Kalimantan, Indonesia," *American Ethnologist* Vol. 36, No. 3, pp. 492 – 506.
- Bagus, Mary Ida, "Mixed Marriages in Jembrana Bali: Mediation and Fragmentation of Citizenship and Identity in the Post-Bombs Bali World," *Asia Pacific Journal of Anthropology*, Vol 9, 4 December 2008, pp. 346 – 362.

Week #14 (4 May): Evaluating Inter-religious Dialogue

A lot of efforts on inter-religious dialogue have been initiated. However we need to know whether those efforts are effective enough or have any positive impacts in the real life. This session will discuss programs related to interfaith dialogue. This could give the

students effective tools to re-read their mini project assignments and revise them if needed.

- Neufeldt. Reina. "Interfaith Dialogue: Assessing Theories of Change," *Peace & Change*, Vol. 36, No. 3 (July 2011): 344-372.
- Renee Garfinkel, "What Works? Evaluating Interfaith Dialogue Programs," *USIP Special Report*, No. 123, July 2004 (www.usip.org).
- Additional Reading: Viera, Javier A., "Exploring Participant Experience of Interfaith Dialogue," PhD Dissertation, submitted to Teachers College, Columbia University, 2012.

Assessments and grading scale

1. Class attendance, participation, Mini Project Assignment: 50 %

- ❑ A minimum attendance of 11 sessions is required for successful completion of the subject. Full attendance and active contribution to the weekly discussions will be accounted for in the students' final marks.
- ❑ For every meeting, *all students* are required to read selected texts and be prepared to discuss them. However, in each session some students will open the discussion, each for about 10-15 minutes. These students *are not expected to give a summary of the readings, or to demonstrate that they have a full mastery of the subject matter under discussion. Rather, they are invited to highlight selected points of importance from the readings, raise questions about specific issues in the readings, and comment on connections between readings for the week with previous lectures and/ or readings.* Students who are in charge to lead the discussion for that week need to submit a written response to the readings (2 pages maximum) in hard copy on time.
- ❑ From the beginning of the course, each student has to initiate a mini project on inter-religious dialogue as a group assignment. This mini project aims at giving the opportunity to the students to understand the complexity of the issue of inter-religious dialogue at the grass root level. This will also help the students to conduct empirical research so that it will not produce moralistic discourse. This project is to be presented on weeks 7-9 of the course as a group report.
- ❑ The object of the mini project on inter-religious dialogue could be: daily life experiences, institutions, or religious teachings as observed within the community. It is important to explore inter-religious dialogue which is deeply rooted at grass-root experiences. What are something specific about Indonesian experience on inter-religious dialogue? What are the main issues, challenges, and what has changed over time?

2. Final Paper: 50 % (due May 17, 2013)

- ❑ The final paper will be group paper which is developed from the mini project assignment in a publishable format.
- ❑ The main body of the paper (including footnotes or endnotes, but excluding bibliography), must be between 9.000 to 10.000 words. The

paper is typed and print on A4 paper with 1,5 space and font 12 (standard). The paper should be submitted in a print-out/hard copy with a standard CRCS cover sheet. No submission in the form of email attachment will be accepted.

Grading System:

A : 80 – 100

B : 65 – 79

C : 50 – 64

D : ≤ 50

ATTENTION:

There are penalties for the late assignments. No assignments will be accepted after the due date, unless the lecturer agrees to give special permission.

Ecology and Religion in Southeast Asia

Course Professor: Dr Michael S Northcott

m.northcott@ed.ac.uk

Teaching Assistant: Fuad Faizi, fuadfaizi@yahoo.com

Class Meetings: Tuesday, Thursday 1000 – 1300

First Class: Tuesday 1000, 18 June 2013, Course Paper Due Thursday 26 July 1000



Course Description

The biosphere has evolved a level of biodiversity unprecedented in earth history in a period (the last eight thousand years) known as the Holocene in which humans evolved from hunter-gatherers to agrarians. Humans were therefore able to develop complex civilizations which have had a tendency to press ecological support systems to the point of collapse. The latest of these – industrial capitalism – is now a global civilization and is putting pressure on most earth systems to the extent that the evolving and reparative capacities of life on earth are at risk. The most obvious signs of this are declining biodiversity in forests, oceans, croplands and pastures, soil erosion, ground water depletion, ocean acidification, strengthening storms, enduring droughts and climate change. Protests at the ecological depredations of industrialism first emerged in the Romantic movement in the eighteenth century in Europe, and in Southeast Asia in the context of rapid urbanization and statist capture of environmental resources in the postcolonial period in the late twentieth century. In this course we will study the interaction of religion and ecology through the environmental history of Southeast Asia: themes include the features of ecological crisis in Southeast Asia, the rise of environmental activism and environmental justice, and the roles of culture, governmentality, local agency, religion and resistance in the contested politics of ecological conservation and industrial development in Southeast Asia.

Learning Outcomes

By the end of the course students should be able to do the following:

1. Demonstrate an understanding of the historic and cultural roots of the ecological crisis and efforts to resolve it.
2. Critically compare different cultural, religious and scientific approaches to environmentalism.
3. Describe and evaluate the interaction of religious beliefs, rituals and spiritualities and human behavior in relation to the environment.
4. Narrate an overview of the developing scholarly interface between religion and ecology in Southeast Asia.

Assessment

Comments on Required Readings (40% pass/fail): to undergird individual learning, a grade of 70% will be awarded for comments of 400 to 500 words which includes critical discussion of at least **three** verbatim quotes from set readings. **Due at classes 2 - 11.**

End Course Essay of 3000-3500 words (60%): a critical discussion of a theme that links at least four of the set texts and also draws on relevant secondary literature. This essay should demonstrate learning outcomes 1 - 5 and include at least **ten** scholarly references including the set readings and other relevant readings. **Due Thursday July 25th.**

Teaching Organisation

1000-1100 - discussion of set texts: groups to bring questions to the plenary Q and A.

1100-1120 - plenary Q and A.

1120-1140 - coffee/*makan*

1140-1300 - lecture on texts for next class

Introductory/Overview Texts

Whitney A. Bauman, Richard R. Bohannon and Kevin J. O'Brien, *Grounding Religion: A Field Guide to the Study of Religion and Ecology*, London & New York: Routledge, 2011.

David Gosling, *Religion and Ecology in India and Southeast Asia*, New York, Routledge, 2001.

Lucas F. Johnston, *Religion and Sustainability: Social Movements and the Politics of the Environment*, Bristol, CT, Equinox, 2013.

Michael Northcott, *The Environment and Christian Ethics*, Cambridge, Cambridge University Press, 1996.

Roy A. Rappaport, *Ecology, Meaning and Religion*, Berkeley CA, North Atlantic Books, 1979.

Course Syllabus and Readings

1. Introduction

Required Reading: Russell Wallace, *The Malay Archipelago Vol. 1*. 9 - 17, 25 - 37. Gustavo Benavendes, 'Ecology and Religion,' in *Encyclopedia of Religion and Nature*, ed. Bron Taylor, New York, Routledge, 2008, 548 - 554.

2. Ecology and Religion: Contesting Interdisciplinarity

Required Reading: Lynn White, 'The historical roots of our ecologic crisis,' *Science* 155, 1967, 1203-7. Roy Rappaport, 'Ritual Regulation of Environmental Relations among a New Guinea People,' *Ethnology*, 6, , 1967, 17-30.

Further Reading: Lewis Moncrieff, 'The cultural basis for our environmental crisis,' *Science* 170 (1970), 508-512, Ben Minteer and Robert E. Manning, 'An appraisal of the critique of anthropocentrism and three lesser known themes in Lynn White's "The Historical Roots of our Ecologic Crisis" , ' *Organization & Environment*, 18, 2005, 163 - 176.

3. The Rise of Southeast Asian Urban Environmentalism

Required Reading: David Swinbanks, 'Forest fires cause pollution crisis in Asia,' *Nature* 389 (1997), 321. K. Mulligan, S.J. Elliott et al., 'The place of health and the health of place: Dengue fever and urban governance in Putrajaya, Malaysia,' *Health and Place* 18 (2012): 613-620. Michael T. Rock, 'Pathways to Industrial Environmental Improvement in the East Asian Newly Industrializing Economies,' *Business Strategy and the Environment* 11 (2002): 90 - 102.

Further Reading: Ronald Inglehart, 'The Silent Revolution in Europe: Intergenerational Change in Post-Industrial Societies,' *The American Political Science Review* 65 (1971): 991-1017. Azilah Kasim, 'Corporate Environmentalism in the Hotel Sector: Evidence of Drivers and Barriers in Penang, Malaysia,' *Journal of Sustainable Tourism*, 15 (2007), 680 - 700,

4. Power, Poverty and Environmental Justice

Required Reading: Uau Amri, 'Power contestation and environmental degradation: Evidence From Bombana's Gold Mining Site, Southeast Sulawesi Province, Indonesia,' *Politika*, 2013 - ejournal.undip.ac.id. Joan Marinez-Alier, 'Ecology and the poor: a neglected dimension of Latin American history,' *Journal of Latin American Studies* 23 (1991), 621-639.

Kirk Endicott, 'Property, power and conflict among the Batek of Malaysia' in *Hunters and Gatherers 2: Property, Power and Ideology*, ed. Tim Ingold, David Riches, and James Woodburn, Oxford and New York, Berg, 1988.

Further reading: Dorceta E. Taylor, 'The rise of the environmental justice paradigm,' *American Behavioral Scientist* 43 (2000), 508-80. Bernard Eccleston and David Potter, 'Environmental NGOs and different political contexts in South-east Asia: Malaysia, Indonesia and Vietnam,' in Michael J. G. Parnwell and Raymond L. Bryant eds, *Environmental Change in South-East Asia: People, Politics and Sustainable*

Development, New York, Routledge, 1996, Ko Nomura, 'Democratisation and Environmental Non-governmental Organisations in Indonesia' *Journal of Contemporary Asia* 37, 2007, 495-517, Gregory A. Barton, *Empire, Forestry and the Origins of Environmentalism*, Cambridge University Press, 2002.

5. Contesting the Forests

Required Reading: Lye Tuck-Po, *Changing Pathways: Forest Degradation and the Batek of Pahang, Malaysia*, New York, Lexington Books, 2004, 19 - 47. Nancy Peluso, 'Fruit Trees and Family Trees in an Anthropogenic Forest: Ethics of Access, Property Zones, and Environmental Change in Indonesia,' *Comparative Studies in Society and History* 38, 1996, 510 - 548.

Further Reading: Emily B. Fitzherbert Matthew J. Struebig et al, 'How will oil palm expansion affect biodiversity?' *Trends in Ecology and Evolution* 23, 2008, 538 - 545. Liah Pin Koh and David Wilcove, 'Cashing in palm oil for conservation,' *Nature* 448 (2007), 993-4.

6. Culture and Biology

Required Reading: Luisa Malfi, 'Biocultural diversity and sustainability,' in *The Sage Handbook of Environment and Society* ed. Jules Pretty et al, Thousand Oaks, CA, Sage Publ, 2007, 267 - 278. David Abram, 'The ecology of magic' from *The Spell of the Sensuous: Perception and Language in a More-than-Human World*. New York: Vintage Books, 1997, 3 - 29.

Further Reading: Bruno Latour, *We Have Never Been Modern*, Marshall Sahlins, *What Kinship Is-And Is Not* Chicago University Press, 2013, Marcel Mauss, *The Gift: forms and functions of exchange in archaic societies* trans Ian Cunnison, London, Cohen and West, 1955, Celia Lowe, *Wild Profusion: biodiversity conservation in an Indonesian archipelago*, Prinecton NJ, Princeton University Press, 2006.

7. Traditional and Scientific Knowledge

Required Reading: Lim Hin Fui, Liang Luohui et al, 'Southeast Asia,' in Ronald L. Trosper and John A Parrotta eds., *Traditional Forest-Related Knowledge: Sustaining Communities, Ecosystems and Biocultural Diversity*, NY, Springer, 2012, 357 - 394. Fikret Berkes, Johan Colding and Carl Folke, 'Rediscovery of Traditional Ecological Knowledge as Adaptive Management,' *Ecological Applications* 10 (2000): 1251 - 1262.

Further Reading: Clifford Geertz, *Local Knowledge: Further Essays in Interpretative Anthropology*, Basic Books, NY, 1983, Fikres Berkes, *Sacred Ecology*, London, Routledge, 2008, Ronald L. Trosper and John A Parrotta, 'Introduction: the growing importance of traditional forest-related knowledge,' in Trosper and Parrotta eds, *Traditional Forest-Related Knowledge*, 1 - 36, Frank Fischer, *Citizens, Experts and the Environment: The Politics of Local Knowledge* Durham, NC, Duke University Press, 2003.

8. Environment, Development and Postcolonialism

Required Reading: Elizabeth Fuller Collins, ‘Multinational Capital, New Order “Development” and Democratization in South Sumatra’ *Indonesia*, No. 71 (2001), 111-133. Victor R. Savage, ‘Ecology matters: sustainable development in Southeast Asia,’ *Sustainable Science* 1 (2006): 37 - 63.

Further Reading: Elizabeth Collins, *Indonesia Betrayed: How Development Fails*, Honolulu: Hawaii University Press, 2007.

9. Religio-Cultural Resistance to Industrialism

Required Reading: Ameer Ali, ‘Islamism: Emancipation, Protest and Identity,’ *Journal of Muslim Minority Affairs* 20 (2000) 11 - 28. Alexandra Crosby, ‘Remixing environmentalism in Blora, Central Java 2005–10,’ *International Journal of Cultural Studies* (2013): 257-269.

Further Reading: J. Peter Brosius, ‘Prior Transcripts, Divergent Paths: Resistance and Acquiescence to Logging in Sarawak, East Malaysia,’ *Comparative Studies in Society and History*, 39, (1997), 468-510
James C. Scott, *Weapons of the Weak: Everyday Forms of Peasant Resistance* New Haven, CT, Yale University Press, 1985, esp. 138 - 183.

David A. Sonnenfeld, ‘Contradictions of ecological modernisation: Pulp and Paper Manufacturing in South-East Asia,’ in *Ecological Modernisation Around the World: Perspectives and Critical Debates*, eds. Arthur P.J. Mol and David A. Sonnenfeld. Portland, OR: Frank Cass, 2000, 235-256.

Meredith L. Weiss, *Protest and Possibilities: Civil Societies and Coalitions for Political Change in Malaysia* Stanford, CA, Stanford University Press, 2006.

10. Conservation and the Sacred

Required Reading: Cynthia T. Fowler, ‘The ecological implications of ancestral religion and reciprocal exchange in a sacred forest in Kabendi (Sumba, Indonesia),’ *Worldviews* 7 (2003), 303-329.

Michael S Northcott ‘Reading genesis in Borneo: Work, guardianship, and companion animals in Genesis 2’, *PAN: Philosophy Activism Nature*, 8 (2011) 5-13.

Further Reading: Michael S Northcott, ‘Wilderness, Religion, and Ecological Restoration in the Scottish Highlands’, *Ecotheology* 10, (2005), 382 – 399. Reed L. Wadley and Carol J. Pierce Colfer, ‘Sacred Forest, Hunting, and Conservation in West Kalimantan, Indonesia,’ *Human Ecology* 32 (2004): 313 - 338.

11. Environmental Crisis as Spiritual Crisis

Required Reading: Haq S N, ‘Islam and Ecology: Toward Retrieval and Reconstruction,’ *Daedalus*, 130,(2001), 141-177. Bahar Davary, ‘Islam and Ecology: Southeast Asia, Adat, and the Essence of Keramat,’ *ASIANetwork Exchange: A Journal for Asian Studies in the Liberal Arts* 20 (2012): 12-22.

Further Reading: Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis of Modern Man*, NY, Unwin, 1990, Joshua B Fisher, Rizwan Nawaz, ‘Balancing water, religion and tourism on Redang Island, Malaysia,’ *Environment Research Letters* 3 (2008): 024005 (6pp), Val Plumwood, *Feminism and the Mastery of Nature*, London, Routledge, 1993, Caroline Merchant, *Women, Ecology and the Scientific Revolution*,

New York, Harper and Row, 1990, Philip Sherrard, *The Rape of Man and Nature*, Ipswich, Golgonzoza Press, 1987, Syed Hossein Nasr, *Man and Nature: The Spiritual Crisis of Modern Man*, London, Unwin, 1976, Seyyed Hossein Nasr, *Religion and the Order of Nature*, Oxford, OUP, 1996, Eugene Hargrove (ed.), *Religion and Environmental Crisis* Athens GA: University of Georgia Press, 1986, Amos Funkenstein, *Theology and the Scientific Imagination from the Middle Ages to the Seventeenth Century*, Princeton University Press, 1989, R. Hooykas, *Religion and the Rise of Modern Science*, Scottish Academic Press, 1972, Mircea Eliade, *The Forge and the Crucible*, University of Chicago Press, 1978.

12. Religions and Conservation Biology

Required Reading: Michael S. Northcott, 'Buddhist rituals, mosque sermons and marine turtles: religion, ecology and the conservation of a dinosaur in West Malaysia', *Journal for the Study of Religion, Nature and Culture*, 6 (2012), 196 - 214. Matthew H. Amster, 'Where Spirit and Bulldozer Roam: Environment and Anxiety in Highland Borneo,' *Journal for the Study of Religion Nature and Culture* 2 (2008): 74 - 92.

Further Reading: 'BP, the Blowout and the Bible Belt: Why Conservative Christianity Does Not Conserve Creation', *Expository Times*, 122, (2010), 117 – 126, Gary T. Gardner, *Inspiring Progress: Religion's Contributions to Sustainable Development*, New York, NY, W.W. Norton & Company, 2006, Whitney A. Bauman et al. eds. *Grounding Religion: A Field Guide to the Study of Religion and Ecology*, New York, Routledge, 2011, J. Baird Callicott, *Earth's Insights: A Multicultural Survey of Ecological Ethics* Berkley, CA, University of California Press, 1994, Roger S. Gottlieb (ed.), *The Oxford Handbook of Religion and Ecology* New York and Oxford: Oxford University Press, 2006, Paul Santmire, *Ritualizing Nature: Renewing Christian Liturgy in a Time of Crisis* Minneapolis, MN: Fortress Press, 2008, Sallie McFague, *The Body of God: An Ecological Theology*. Minneapolis, Minn.: Fortress, 1993, Rosemary Radford Reuther, *God and Gaia* London SCM Press, 1994, Willis Jenkins, *Ecologies of Grace: Environmental Ethics and Christian Theology*, Oxford, Oxford University Press, 2008, Martin Palmer, *Faith in Conservation: New Approaches to Religions and the Environment* Washington DC, World Bank 2003, Roger S. Gottlieb, *A Greener Faith: Religious Environmentalism and our Planet's Future*, Oxford, Oxford University Press, 2006, Mallory McDuff, *Natural Saints: How People of Faith are Working to Save God's Earth*, Oxford, Oxford University Press 2010.

ICRS Course Islam and Politics in 20th Century Java

Lecturers: Dr. Moch Nur Ichwan and Dr. phil. Al Makin

Guest lecturer: Prof. Dr. Peter Carey

Description:

This lecture aims at portraying the dynamic relations between Islam and politics in Java in particular and in Indonesia in general in the 20th Century. However, some developments prior to this period will also be dealt with by Prof. Peter Carey. Politics here includes the issues of Muslim polity, state policies of Islam as well as Muslim religious, social and political movements, organizations and parties. The lecture will be divided into 12 meetings.

Subject matters:

1. Introduction: Islam and Politics in 20th Century (Java) Indonesia (5/6) [I+M]
2. Islamization of Java (I/M)

Sources:

- 1) Johns, AH, "Islamization in Southeast Asia," *Southeast Asian Studies* 31:1 (June 1993).
- 2) MC, Ricklefs, "Islamising Java : The Long Shadow of Sultan Agung." in: *Archipel*. Volume 56, 1998. pp. 469-482. [can be downloaded at http://www.persee.fr/web/revues/home/prescript/article/arch_0044-8613_1998_num_56_1_3503]

3. Religious movements against anti-alien hegemony: Western and Islam (10/6) [M/I]

Sources:

- 1) Riklefs, M.C. (2007) *Polarising Javanese Society, Islamic and Other Visions (c. 1830-1930)*. Singapore: National University of Singapore Press.
- 2) Benda, Harry J. and Lance Castles (1969) "The Samin Movement" *Bijdragen tot de Tall-, Land- en Volkenkunde*, Deel 125, 2de Afl., pp. 207-216.

4. Colonial and Postcolonial Politics/Policies of Islam (12/6) [I/M]

Sources:

- 1) Harry J. Benda, *The Crescent and the Rising Sun: Indonesian Islam under the Japanese Occupation, 1942-1945*, The Hague and Bandung, W. van Hoeve, 1958 (Chapter I and VI).
- 2) Donald J. Porter, *Managing Politics and Islam in Indonesia*, London, NY: Routledge Curzon, 2002.

- 3) Moch Nur Ichwan, "Chapter Two. Pancasila State with a Ministry of Religious Affairs," in *Official Reform of Islam*, Dissertation Tilburg University, 2006, 65-78.
5. Messianism and the birth of new religious movements: learning from the cases of West Java and Sumatera (17/6) [M/I]
 - 1) Hirosue, Masashi (1988) "Prophets and Followers in Batak Millenarian Responses to the Colonial Order: Parmalim, Na Siak Bagi, and Parhudamdam" Ph.D dissertation, Australian National University, Canberra.
 - 2) Hirosue, Masashi (1994) "The Batak Millenarian Response to the Colonial Order," *Journal of Southeast Asian Studies*, vol. 25, No. 2 (September), pp. 331-343.
 - 3) Kartodirdjo, Sartono (1973) *Protest Movements in Rural Java, A Study of Agrarian Unrest in the Nineteenth and Early Twentieth Centuries*. Singapore: Oxford University Press
 - 4) Kartodirdjo, Sartono (1966) *The Peasants' Revolt of Banten in 1888, Its Conditions, Course and Sequel, A Case Study of Social Movements in Indonesia*. 'S-Gravenhage: Martinus Nijhoff.
 - 5) Kartodirdjo, Sartono (1970) *Religious Movements of Java in the 19th and 20th Centuries*, originally a paper presented at the International conference on Asian History held at the University of Malaya, Kuala Lumpur, 5th-10th August, 1968. Yogyakarta: Pertjetakan U.I.I.
 - 6) Kartodirdjo, Sartono (1984) *Ratu Adil*, trans. Peoradisastra. Jakarta.
6. Islam and Secularism Debates (19/6) [I/M]

Sources:

 - 1) E. Kolig, "Modernisation without Secularisation? Civil pluralism Democratisation, and Re-Islamisation in Indonesia," *New Zealand Journal of Asian Studies* 3: 2 (December, 2001), 17-41. downloadable at: www.nzasia.org.nz/downloads/NZJAS-Dec01/kolig.pdf
 - 2) Moch Nur Ichwan, *The Making of a Pancasila State: Political Debates on Secularism, Islam and the State in Indonesia*, SOIAS Research Paper Series Vol. 6, Tokyo: Sophia Organization for Islamic Area Studies, Institute of Asian Cultures, Sophia University, 2012.
7. Religious movements and new identity during revolution for the nation's independence: the birth of new religions (24/6) [M/I]
 - 1) Rahmat Subagya, *Kepercayaan, Kebatinan Kerohanian Kejiwaan dan Agama* (Yogyakarta: Penerbit Yayasan Kanisius, 1980)
 - 2) Kamil Kartapraja, *Aliran Kebatinan dan Kepercayaan di Indonesia* (Jakarta: Yayasan Masagung, 1985)
 - 3) Mulder, Niels (1978) *Mysticism and Everyday Life in Contemporary Java*. Singapore: Singapore University Press.

4) Mulder, Niels (1998) *Mysticism in Java, Ideology in Indonesia*.

The Hague: The Pepin Press.

8. Peter Carey's lecture (26/6) [C]

9. Peter Carey's lecture (26/6) [C]

10. Ulama and politics (1/6) [I/M]

Sources:

1) Martin van Bruinessen, "Indonesia's ulama and politics: caught between legitimising the status quo and searching for alternatives", *Prisma — The Indonesian Indicator* (Jakarta), No. 49 (1990), 52-69; downloadable at

http://www.hum.uu.nl/medewerkers/m.vanbruinessen/publications/Ulama_and_politics.htm

2) Moch Nur Ichwan, "Ulama, State and Politics: Majelis Ulama Indonesia after Suharto," *Islamic Law and Society* 12:1 (2005), 45-72.

11. Resistance against power: New Order and Reform periods: the emergence of new cults and sects (8/7) [M/I]

Source:

1) IGM Nurdjana, *Hukum dan Aliran Kepercayaan Menyimpang di Indonesia* (Yogyakarta: Pustaka Pelajar, 2009)

2) Al Makin, "Pluralism versus Islamic Orthodoxy, The Indonesian public debate over the case of Lia Aminuddin, the founder of Salamullah religious cult" *Journal of the International Yale Indonesia Forum, Social Justice and Rule of Law: Addressing the growth of a Pluralist Indonesian Democracy*, 2011.

3) Djoko Dwiyanto, *Penghayat Kepercayaan terhadap Tuhan Yang Maha Esa* (Yogyakarta: Pararaton, 2010).

4) Moch Nur Ichwan, "Towards a Puritanical Moderate Islam: The Majelis Ulama Indonesia and the Politics of Orthodoxy," in Martin van Bruinessen (Ed.), *Contemporary Developments in Indonesian Islam: Explaining the 'Conservative Turn*, Singapore: ISEAS, 2013, 60-104.

12. Islam and contemporary Javanese Sultanate: Visit to Kraton Yogyakarta (8/7) [I+M]

13. Conversation with the leaders of Kebatinan and Kepercayaan (Mystical/Spiritual Sects): Visit to Bantul [M and I]

Notes:

I+M=equally taught by Ichwan and Makin (2x)

I/M = Ichwan as major lecturer, and Makin minor (4x)

M/I = Makin as major lecturer, and Ichwan minor (4x)

C = taught fully by Carey (2x)