

Decision of the FIBAA Accreditation and Certification Committee

19th Meeting on September 5, 2025

PROGRAMME ACCREDITATION

| | |
|--------------------------------------|--|
| Project Number: | 23/123 Cl.2 |
| Higher Education Institution: | Gadjah Mada University |
| Location: | Yogyakarta, Jawa, Indonesia |
| Study programme: | Master in Religious and Cross-cultural Studies, M.A. |
| Type of accreditation: | initial accreditation |

The FIBAA Accreditation and Certification Committee has taken the following decision:

According to § 7 (6) in conjunction with § 9 (1) of the FIBAA General Terms and Conditions within the framework of procedures for the award of the FIBAA Quality Seal for Programmes from January 1, 2021, the study programme is accredited.

Period of Accreditation: September 5, 2025 until September 4, 2030.

The FIBAA Quality Seal is awarded.

According to § 8 of the FIBAA General Terms and Conditions within the framework of procedures for the award of the FIBAA Quality Seal for Programmes from April 2020, the FIBAA Premium Seal is awarded.





**FOUNDATION FOR INTERNATIONAL
BUSINESS ADMINISTRATION ACCREDITATION**

FIBAA – BERLINER FREIHEIT 20-24 – D-53111 BONN

Assessment Report

Higher Education Institution:

Gadjah Mada University, Indonesia

Master programme:

Master in Religious and Cross-cultural Studies

Qualification awarded on completion:

Master of Arts (M.A.)

General information on the study programme

Brief description of the study programme:

The Master in Religious and Cross-cultural Studies, also known as “Centre for Religious and Cross-cultural Studies”, (CRCS) is a two-year study programme that aims to educate graduates who analyse theories and methods in religious studies with an interdisciplinary approach, as well as explain religious complexities including belief systems, practices, and organisations based on perspectives of their adherents, religious transformation and their relations to other aspects of public life (culture, politics, economics, environment). Graduates work as educators, researchers or facilitators for community engagement.

Type of study programme:

Master programme

Projected study time and number of ECTS credits assigned to the study programme:

2 years / 103.30 ECTS credits

Mode of study:

full-time

Didactic approach:

study programme with obligatory class attendance

Double/Joint Degree programme:

no

Scope (planned number of parallel classes) and enrolment capacity:

35 students per year

Programme cycle starts in:

August

Initial start of the programme:

2000

Type of accreditation:

initial accreditation

Procedure

A contract for the initial accreditation of the Master in Religious and Cross-cultural Studies was concluded between FIBAA and Gadjah Mada University on January 23, 2024. On July 19, 2024, the HEI submitted a self-evaluation report, which included a detailed description of the programme and further documents in order to prove that the criteria for programme accreditation are met.

At the same time, FIBAA appointed a review panel¹. The HEI has agreed with the chosen experts. The panel consisted of:

Yuliya Balakshiy

University of Regensburg, Germany / Complutense University of Madrid, Spain & University of Winchester, United Kingdom
Student Intercultural European Studies M.A. & Reconciliation and Peacebuilding M.A.

Prof. Dr. Harry Behr

Goethe University Frankfurt am Main, Germany
Professor of Educational Science with a focus on Islam
(Religious Studies, Educational Science, Islamic Studies, Islamic Theology, Teacher Education, Youth Sociology, Migration Sociology, Gender Research)

Prof. Dr. Ahmad Muttaqin

UIN Sunan Kalijaga Yogyakarta, Indonesia
Professor of Religious Studies
(Interfaith Relations, Religious Theories)

Rana Öztürk

University of Bern, Switzerland
Head of Quality Assurance and Development Department
(Cultural Studies (sociology, cultural theory, sustainability sciences, communication sciences, etc.), Business Administration, Business Administration and Management)

Prof. Dr. Simone Sinn

University of Münster, Germany
Professor of Religious Studies and Intercultural Theology
(Intercultural Theology and Interreligious Relations, Ecumenical Movement and Decolonisation, Public Theology and Religious Policy, Religious Pluralism in Indonesia, Pluralism and intersectionality)

FIBAA project manager:
Friderike Uphoff

The assessment is based on the self-evaluation report, amended by further documents, as requested by the panel and an online conference. The online conference took place on May 20, 21 and 22, 2025 via the video conferencing tool *Zoom*. The same cluster included an

¹ The panel is presented in alphabetical order.

appraisal of the Doctor in Inter-Religious Studies. At the end of the online conference, the panel has given short feedback on its first impressions to representatives of the HEI.

The assessment report based on this was delivered to the HEI for comment on August 8, 2025. The statement on the report was given up on August 15, 2025. It has been taken into account in the report at hand.

Summary

The Master in Religious and Cross-cultural Studies offered by Gadjah Mada University fulfils the FIBAA quality requirements for Master programmes and can be accredited by the Foundation for International Business Administration Accreditation (FIBAA) for five years starting on September 5, 2025 and finishing on September 4, 2030. The programme is in accordance with the national and the European Qualification Frameworks and the European Standards and Guidelines in their applicable version valid as of the time of the opening of the procedure, and with the Bologna Declaration.

The panel members identified areas where the programme could be further developed:

- Increasing efforts and take additional measures to attract more international students (see chapter 3.4),
- Carrying out a systematic evaluation of alumni and employers (see chapter 5.).

The measures that the HEI takes in order to implement the recommendations of the panel members will have to be considered during the re-accreditation.

There are many criteria in which the programme exceeds the quality requirements:

- Objectives of the study programme (see chapter 1.1),
- International orientation of the study programme design (see chapter 1.2),
- Positioning of the study programme in the educational market (see chapter 1.3)
- Positioning of the study programme on the job market for graduates (see chapter 1.3),
- Positioning of the study programme within the HEI's overall strategic concept (see chapter 1.3),
- Admission requirements (see chapter 2.),
- Counselling for prospective students (see chapter 2.),
- Selection procedure (see chapter 2.),
- Transparency and documentation of admission procedure and decision (see chapter 2.),
- Logic and conceptual coherence (see chapter 3.1),
- Integration of theory and practice (see chapter 3.1),
- Methods and scientific practice (see chapter 3.1),
- Logic and plausibility of the didactical concept (see chapter 3.3),
- Course materials (see chapter 3.3),
- Lecturing tutors (see chapter 3.3),
- Internationality of faculty (see chapter 3.4),
- Foreign language contents (see chapter 3.4),
- Practical business experience of faculty (see chapter 4.1),
- Internal cooperation (see chapter 4.1),
- Student support by the faculty (see chapter 4.1),
- Programme director (see chapter 4.2),
- Process organisation and administrative support for students and faculty (see chapter 4.2),
- Programme description (see chapter 5.),
- Information on activities during the academic year (see chapter 5.).

There are also criteria in which the study programme is exceptional:

- Interdisciplinary thinking (see chapter 3.1),
- Guest lecturers (see chapter 3.3),
- International contents and intercultural aspects (see chapter 3.4).

For the overall assessment of the programme, please refer to the quality profile at the end of this report.

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Information

Information on the Institution

Universitas Gadjah Mada (UGM), established on December 19th, 1949, is one of the oldest universities in Indonesia. UGM characterises itself as the University of the nation, of liberation, of Pancasila, of the people and the centre of culture.

UGM follows the vision “to be an excellent and innovative world class university, imbued with the nation’s cultural values based on Pancasila as the state ideology and dedicated to the nation’s interest and humanity”.

The mission of UGM is “to carry out education, research and community service as well as preservation and development of knowledge that is excellent and useful for society “.

As part of carrying out the missions of the Tridharma of higher education (education, research, and community engagement), as mandated by the national education system for higher education and preserving and developing scientific knowledge beneficial to the society, UGM has implemented a policy of internationalisation (among others) to which all study programmes need to comply.

According to the QS World University Rankings 2025, Universitas Gadjah Mada is ranked 239th in the world². At national level, UGM has received A accreditation from National Accreditation for Higher Education (BAN-PT). In the categories of theology, divinity and religious studies, UGM was ranked as the 47th of the world in 2022, and was ranked in the top 100 universities in the world in 2023.³ In the QS Sustainability Ranking 2025, UGM was ranked 383rd in the world and 1st in Indonesia.⁴

UGM has 18 faculties and two schools that include a total of 292 study programmes. Moreover, the University has 23 research centres, 61,440 students, 3,552 lecturers and 4,336 faculty staff.

The Graduate School of Interdisciplinary Studies, established in 1950, is mandated by the University to host interdisciplinary graduate programmes which are “strategic for the nation”. In line with the University’s vision, the Graduate School has the following vision: To become an international and distinguished Graduate School that is oriented towards Pancasila-based national interests.

Its mission is “to carry out postgraduate education, research and community engagement which has international competitiveness with multidisciplinary, interdisciplinary and intradisciplinary approaches that are based on local wisdom.”

To follow the vision and mission, the Graduate School currently hosts 14 Master programmes and eleven PhD programmes. This includes the Master in Religious and Cross-cultural Studies which is also known as the Centre for Religious and Cross-cultural Studies (CRCS). The name

² see: https://www.topuniversities.com/world-university-rankings?page=4&items_per_page=50 (last access June 4, 2025)

³ see: self-evaluation report p.4

⁴ see: <https://www.topuniversities.com/sustainability-rankings?countries=id> (last access June 4, 2025)

shall emphasise that the Master programme is interrelated with research as well as community engagement or public education. The CRCS is mandated to develop an interdisciplinary and strategic study programme in religious studies through education, research and community engagement. Since its establishment in 2000, CRCS has been developed to promote the creation of an inclusive, democratic, just and sustainable Indonesian society. This is supported by the cooperation of three universities in Yogyakarta, namely UGM, State Islamic University Sunan Kalijaga / UIN and Christian University Duta Wacana / UKDW.

Academically, the scope of the field of (inter)religious studies comprises the many dimensions of religion, its teachings, practices, relations between communities of different religious backgrounds, and relation with culture, politics, economics, law and other sectors of life. Methodologically, it uses different research methods developed in social science and humanities (philosophy, theology, etc). Since the beginning the lecturers from the three universities have worked closely together (teaching and research).

Further development of the programme, statistical data and evaluation results

CRCS has been accredited and re-accredited every five years with “A” (the highest rating) by the National Accreditation Board/BAN PT since 2010. The last re-accreditation was in 2020, and it is valid until 2025.

Within UGM, CRCS, like all study programmes, is required to participate in Internal Quality Assurance by the University's Quality Assurance and Reputation Unit. The last recommendation from this unit in 2023 was to complete portfolios (developed from course description reflecting teaching/learning process) for the courses. The study programme follows up on these recommendations by allocating a budget for the writing of portfolios, assigning lecturers to write and complete their course portfolios.

In addition, CRCS joined and was certified by Asean University Network (AUN)-Quality Assurance (QA) division in 2021. Their recommendations were: 1) to facilitate students to write proposals for securing grants or funding for research, 2) to provide opportunities such as field work and interactions with the public; application of multidisciplinary research methods 3) expand collaboration with government and non-government institutions; 4) to provide training on various pedagogies such as cybergogy, pedagogy, heutagogy, video learning, passion based learning and other latest teaching-learning methodologies, 5) to consider training on skills of promoting ideas and perceptions through social media, as such skills are very important to promote religious and cultural tolerance.

In 2022, the Quacquarelli Symonds World University Ranking (QS WUR) recognised the CRCS study programme with a ranking of 47th at international level and first at the national level for studies in the field of theology and religious studies.⁵ This high ranking was achieved based on several indicators, which measure the publication productivity of lecturers and students in indexed journals, including H-Index, citations per paper, academic reputation and graduate reputation. Apart from that, collaboration with faculty/staff from partner institutions and universities from various countries adds significant value.

⁵ see: self-evaluation report p.7

Table 1: Statistical data Master in Religious and Cross-cultural Studies (CRCS)

| | | 2017 | 2018 | 2019 | 2020 | 2021 | 2022 |
|--|---|------------------|------------------|------------------|------------------|-----------|-----------|
| | | 1. Cohort | 2. Cohort | 3. Cohort | 4. Cohort | 5. Cohort | 6. Cohort |
| # Study Places offered by HEI | | 25 | 25 | 35 | 35 | 35 | 35 |
| # Applicants | Σ | 29 | 18 | 40 | 37 | 27 | 34 |
| | f | 13 | 10 | 18 | 13 | 13 | 15 |
| | m | 16 | 8 | 22 | 24 | 14 | 19 |
| Application rate | | 116,00% | 72,00% | 114,29% | 105,71% | 77,14% | 97,14% |
| # First-Year Students (accepted applicants) | Σ | 25 | 16 | 34 | 24 | 13 | 23 |
| | f | 13 | 9 | 14 | 8 | 8 | 10 |
| | m | 12 | 7 | 20 | 16 | 5 | 13 |
| Rate of female students | | 0,52 | 0,56 | 0,41 | 0,33 | 0,62 | 0,43 |
| # Foreign Students | Σ | 1 | 1 | 3 | 0 | 0 | 0 |
| | f | 1 | 1 | 2 | 0 | 0 | 0 |
| | m | 0 | 0 | 1 | 0 | 0 | 0 |
| Rate of foreign students | | 0,04 | 0,06 | 0,09 | 0,00 | 0,00 | 0,00 |
| Percentage of occupied study places | | 100,00% | 64,00% | 97,14% | 68,57% | 37,14% | 65,71% |
| # Graduates | Σ | 23 | 15 | 31 | 21 | 9 | 0 |
| | f | 12 | 8 | 13 | 8 | 4 | |
| | m | 11 | 7 | 18 | 13 | 5 | |
| Success rate (students who finished their studies) | | 92,00% | 93,75% | 91,18% | 87,50% | 69,23% | N/A |
| Dropout rate (students who dropped their studies) | | 8,00% | 6,25% | 8,82% | 8,33% | 7,69% | N/A |
| Still studying | | 0,00% | 0,00% | 0% | 4,17% | 23,08% | N/A |
| Average duration of study | | 2 years, 8 month | 2 years, 8 month | 2 years, 2 month | 2 years, 8 month | 2 years | N/A |
| Average grade of final degree | | 3,8 | 3,81 | 3,83 | 3,69 | 3,89 | N/A |

Appraisal:

The Master in Religious and Cross-cultural Studies offered 25 study places until 2018 and increased its study places to 35 in 2019. The study programme shows stable application rates. Not all places are taken in all years, showing the high entry requirements of the study programme.

The ratio of male and female students is balanced throughout the years (around 50% on average). There were also some international students enrolled in the programme. Most students extend their duration of study by one semester on average. The drop-out rate is rather low (between 6% to 8% on average, this corresponds to one to three students per cohort).

Programme Description and Appraisal in Detail

1. Objectives

1.1 Objectives of the study programme (Asterisk Criterion)

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

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

The vision of the study programme is to promote the development of a democratic, multicultural and just society in Indonesia by establishing a centre of excellence on religious studies with a good reputation in the region and the world.

Mission:

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

In relation, CRCS conceptualises the objectives of the study programmes as follows:

1. To prepare Master students to promote a democratic, multicultural and just society of Indonesia by contributing to the advancement of knowledge and skills in the field and the profession in religious and cultural studies. CRCS graduates seek positions in such areas as teaching, research and community facilitation. They use their scholarly abilities to improve interreligious understanding and peacebuilding in society, the quality of policies, programmes and services in the field of religious and cultural studies.
2. To collaborate with various external stakeholders who share the same views and commitments in building a more democratic, multicultural and just society of Indonesia.
3. Open new avenues for religious studies, especially in relation to contemporary problems and in collaboration with other parties in the process.

Based on the vision, mission and objectives, CRCS designs graduate profiles and formulates Programme Learning Outcomes (PLO).

Graduate Profiles of CRCS are:

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

The Programme Learning Outcomes (PLO) of CRCS are formulated as follows:

Behaviour:

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

Mastery of knowledge:

3. Students are able to analyse theories and methods in religious studies with an interdisciplinary approach. (PLO3)
4. Students are able to explain religious complexities including belief systems, practices, and organisations based on perspectives of their adherents, religious transformation and their relations to other aspects of public life (culture, politics, economics, environment). (PLO4)

Special Skill:

5. Students are able to design research related to socio-religious issues. (PLO5)
6. Students are able to organise activities such as interfaith dialogue, conflict resolution, peace building and sustainable community development. (PLO6)

General Skill:

7. Students are able to communicate scientific findings related to socio-religious issues through writing and oral communication. (PLO7)
8. Students are able to critically analyse literature as well as cultural-religious discourses and realities. (PLO8)

The formulation of Programme Learning Outcomes (PLO) of CRCS was based on the Government of Indonesian Republic Regulation No.44/2015 on the Indonesian Qualification Framework (*Kerangka Kualifikasi Nasional Indonesia*, KKNi)⁶. According to those regulations, learning outcomes encompass attitudes, knowledge and skills. For an M.A. programme, expected outcomes for graduates are

⁶ strengthened by UGM Rector Regulation No. 11/2016 on Graduate Education and UGM Rector Regulation No. 14/2020 on Basic Framework of Curriculum

1. to have the ability to develop and contextualise science, technology and/or arts, master approaches, methods, and scientific principles and to apply them skilfully,
2. to have the ability of problem solving, and
3. to have the ability to develop professionalism.

In addition, CRCS' PLOs were designed to align with the visions of UGM and Graduate School. Developed from CRCS's vision, CRCS' PLOs were to contribute to those visions by focusing on religious and cultural issues formulated in the three clusters of studies: 1) interreligious relations, 2) religion and public life, and 3) religion, culture and nature, among the most significant and strategic issues in Indonesia. As a nation, Indonesia is among the most diverse countries in the globe in terms of religious and cultural identities. Due to that fact, diversity management is a major need. Religious and cultural diversity, which ought to be seen as a great asset of Indonesia, has in fact resulted in social exclusion, conflict, intolerance and political discrimination due to religious and cultural affiliation. Those religious and cultural issues are among the main concerns of the government, private agencies, civil society organisations and society in general, which is a worldwide concern.

In formulating its learning outcomes, CRCS involved stakeholders. Those stakeholders included alumni and other relevant networks/partners from Indonesia and abroad, especially those involved in collaborative research and community engagement. They are also involved in continually reviewing the CRCS curriculum so that it remains up to date and contextualised.

Appraisal:

Gadjah Mada University systematically bases the qualification objectives of the programme on the specific requirements of the target group of educators, researchers and facilitators. The qualification objectives are documented in detail, as well as explained and convincingly presented in the context of the discipline. The interdisciplinary approach is quite unique in how the University configures the programme. The qualification objectives embrace academic proficiency, comprehensive employability, as well as the development of the individual student's personality. The subject-specific and extra-curricular qualification objectives and skills to be acquired correspond with the aspired level at graduation. They take into account the requirements of the national qualification framework of Indonesia. Moreover, the objectives are constantly reviewed for their adequacy and up-to-dateness, including external stakeholders, and are adapted accordingly.

| | | Exceptional | Exceeds quality requirements | Meets quality requirements | Does not meet quality requirements | n.r. |
|------|--|-------------|------------------------------|----------------------------|------------------------------------|------|
| 1.1* | Objectives of the study programme (Asterisk Criterion) | X | | | | |

1.2 International orientation of the study programme design (Asterisk Criterion)

Since its establishment in 2000, CRCS has been designed as an international programme, using English as the official language of instruction and designing its curriculum in religious studies to be globally engaged but locally rooted. It was designed as an international hub for

global exchange on issues relevant to religion and culture. CRCS' slogan is "Building bridges in a world of diversity" (especially on religion and culture).

From 2000 to 2006, CRCS was supported by several distinguished scholars of religious studies from US universities such as Temple University (USA), Florida International University (USA) and Xavier University (USA), sponsored by the Ministry of Religious Affairs and the Ministry of Foreign Affairs of the Indonesian Republic. Those US scholars, in addition to Indonesian scholars of religious studies, developed the curriculum with emphasis on internationality to be taught at CRCS. Religious studies of those US universities were the benchmarks of CRCS. In those years, CRCS collaborated with US universities to facilitate student exchange programmes. Since last decade, CRCS has also expanded its networks/partnerships to include universities in Asia and Europe.

In 2017, CRCS collaborated with Tsukuba University in Japan to organise faculty and student exchange programmes. One CRCS student was selected to continue her studies at Tsukuba University for one semester. In 2023, CRCS collaborated with the Faculty of Cultural Sciences UGM, and Tsukuba University, held a summer school with the theme Introduction to Indonesia: Culture and Society. This summer school was attended by students from Tsukuba and UGM. In addition, since 2018, CRCS has accepted exchange students from various universities in Europe who are members of the NOHA (Network on Humanitarian Action) programme. These students take courses at CRCS and several other study programmes at UGM for one semester. Since 2022, CRCS has also initiated an international collaboration on a "Cross culture Religious Studies Project" with seven universities:

- The Faculty of Catholic Theology at Salzburg, with a focus on Religious Studies, Theology and Contemporary Religion and Spirituality;
- The Dongguk Buddhist University Seoul, South Korea;
- The University of Haifa in Israel, with a focus on Jewish Studies and Theology;
- The Munich School of Philosophy and the Interreligious College at the House of Religions in Munich; and
- The University of Nairobi for African Religions & Intercultural Philosophies.

In addition to the summer school programme, this project also facilitates international exchange programmes. There are two CRCS students who were selected to participate in the exchange programme.

Through those networks and partnerships, CRCS has facilitated visiting professors to teach courses every year. Since its establishment, CRCS has been part of a UGM-Oberlin University (USA) programme, from which Oberlin University sends two English instructors to teach academic English at CRCS every year. In addition, CRCS has also hosted visiting researchers from abroad for collaborative research.

Designed as an international programme, CRCS has supported students for global exposure and enabled students to participate in international academic programmes such as conferences, workshops and fellowships relevant to their academic interests, and to publish their work on international platforms. It has also hosted international students for degree, exchange and internship programmes.

Appraisal:

Owing to the emphasis of the programme design on internationality in teaching and study (in terms of curricular contents, academic staff, student exchange opportunities), the programme, by imparting knowledge with that goal in mind and developing the concomitant skills, enables graduates to competently handle international tasks. There is a great variety of international and cross-cultural approaches in the study programme which is unique for Indonesia. International experts are included frequently into the programme.

| | | Exceptional | Exceeds quality requirements | Meets quality requirements | Does not meet quality requirements | n.r. |
|------|--|-------------|------------------------------|----------------------------|------------------------------------|------|
| 1.2* | International orientation of the study programme design (Asterisk Criterion) | | X | | | |

1.3 Positioning of the study programme

At national level, the study of religion in Indonesia has been extensive. The Indonesian Motto “*Bhinneka Tunggal Ika*” (Diversity in Unity) illustrates that Indonesia is characterised by its diversity in terms of language, ethnic, race and religious identities. Religion has been considered by the public as the root of Indonesian culture, but at the same time has been one the most challenging issues to manage. Religious conflicts, intolerance, radicalisation, interreligious relations and religious freedom have been the concerns of the government, civil society organisations and educational institutions. Indonesian people aspire to study religions to cope with these challenges. The Indonesian state has sponsored universities for the study of religion, and many private institutions have done the same. However, those universities, state or private sponsored, are all religiously affiliated. The state sponsors Islamic universities to study Islam and Christian universities to study Christianity. Private institutions apply the same logic, as they have offered Islamic studies to Muslims, Christian theology to Christians, Hinduism to Hindus, and so forth. Some are open to students of different religious backgrounds, but it is not common. Their students are religiously quite homogeneous.

From the beginning, CRCS has been the only Master programme in Religious Studies in a non-religiously affiliated University in Indonesia. The Master programme is for any and non-religious background. It is the place for students to study religions other than theirs, and meet and engage people of different religious backgrounds, both academically and socially. Most students and graduates of CRCS have offered testimonies that CRCS is a safe place for them to freely and conveniently discuss other religions in critical ways.

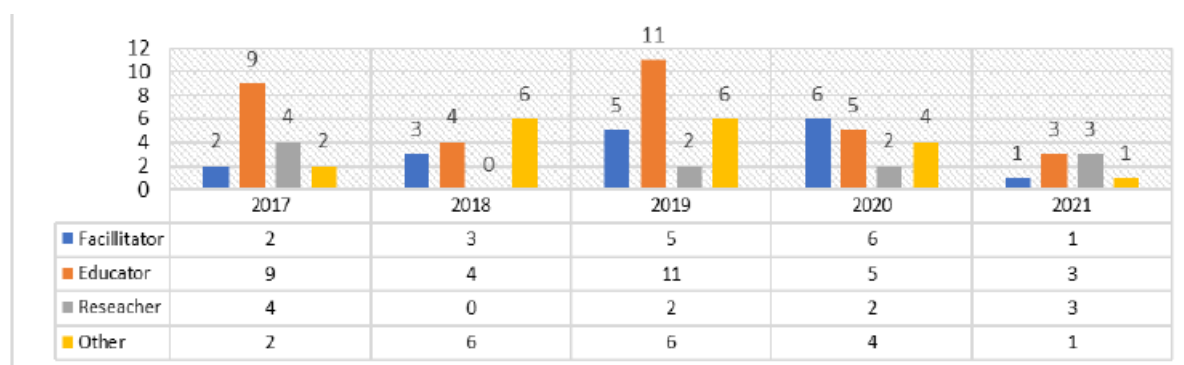
Based on its international ranking and national recognition, as mentioned above, CRCS has established its own uniqueness and competitiveness. CRCS has been also well known to approach religion impartially with interdisciplinary approaches. It is open to those whose undergraduate studies are from different disciplines. In addition, designed as an international programme, CRCS has attracted students who wish to have international exposure. Using English as the official language of instruction, CRCS also offers challenges to many who wish to study at CRCS. They are required to have English proficiency to apply to CRCS. For prospective international students, CRCS also has been a place to study not only religions, but subjects such as Indonesian culture, politics, gender and the environment.

Positioning of the study programme on the job market for graduates

Based on data from the CRCS' tracer study conducted every year, CRCS graduates are employed as educators in various universities and schools, not only in religious studies departments, but also other departments such as anthropology, sociology, theology, philosophy, education and international relations. Others are employed as researchers or facilitators in governmental or non-governmental organisations.

Some CRCS alumni occupy important positions in universities and government institutions. They include the Rector of the State Christian College in Ambon; the Director of the Graduate School at the Hindu College, Mpu Kuturan, Bali; Dean of the State Islamic College, Pontianak; Dean of the State Islamic University, Sunan Gunung Jati, Bandung; Dean of the State Islamic College, Kudus, and so forth. Another CRCS alumni is currently the Director of The Directorate General of Hajj and Umrah, the Ministry of Religious Affairs. Other alumni are self-employed as researchers, and other fields beyond the graduate profile.

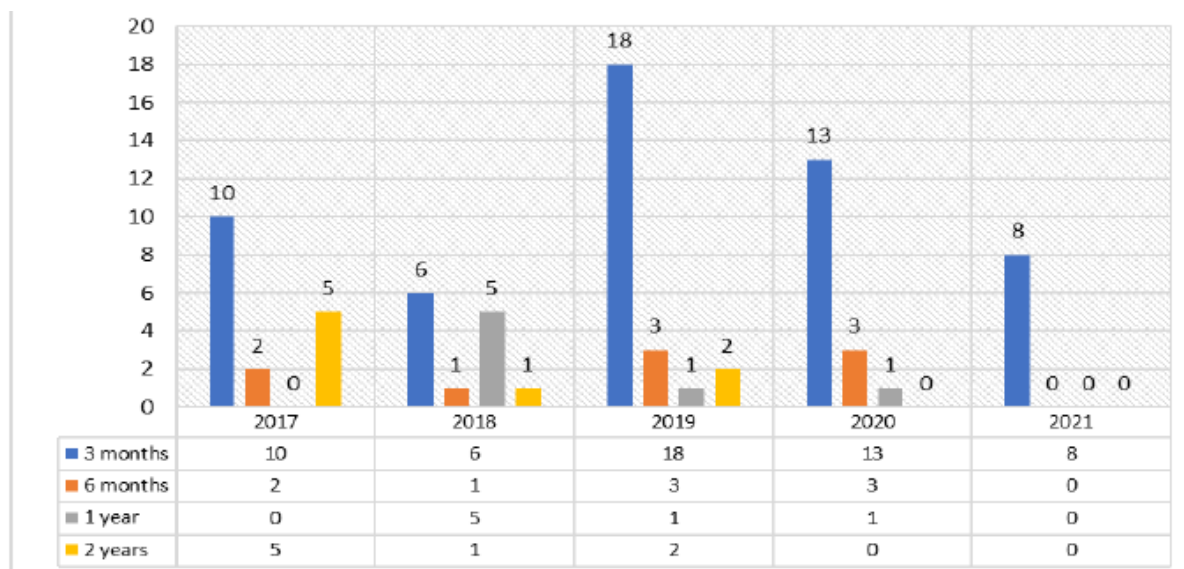
Figure 1: CRCS graduates in the job market (n=79)



CRCS formulates its learning outcomes with specific high competences in perspectives and methodologies (interdisciplinary) and soft skills (critical thinking and creativity) acquired through courses that emphasise theories and practices with a broad scope of subjects (three interrelated clusters of studying religions). This approach has enabled graduates to pursue careers in three main categories of potential job markets: 1) educator in educational institutions of all levels, 2) researcher in government and non-governmental organisations, and 3) facilitator for community engagement. As critically studied with interdisciplinary approaches at CRCS, religion is always related to other issues such as ethnicity, gender, environment, law and politics. Studying religion with interdisciplinary approaches with emphasis on theories and practices, CRCS graduates are qualified to teach, do research and be a facilitator on different but interrelated subjects available in the market.

CRCS graduates' employability is relatively high and the waiting period for employment is for most of graduates three (up to six) months.

Figure 2: Waiting period for CRCS graduates (n=79)



A significant number of CRCS graduates continued their studies in Ph.D. programmes in Indonesia and abroad. Internationally recognised, CRCS graduates have been accepted in the US and European universities for Ph.D. programmes. CRCS produces qualified competence in English and academia for its graduates to compete for scholarships to pursue Ph.D. degree programmes abroad (e.g., at UCLA Santa Babra (USA), Sidney University (Australia), Leeds University (UK)).

Positioning of the study programme within the HEI's overall strategic concept

CRCS formulates its strategic concept through a roadmap of Tridharma (three pillars: education, research and public education/community engagement), aligned to UGM's overall strategy, to reach its vision and missions. Its Tridharma revolves around three objectives. The first objective is community engagement, whose goal is to centre the margins. Among the main issues of diversity is domination vs marginalisation. Religion as a socio-political fact has been politicised to polarise society and even to cause discrimination against religious, cultural and gender minority groups. CRCS courses (education) are continually updated with contextualised issues faced by communities, especially those who are marginalised, but also those socio-culturally and politically privileged through research. In turn, knowledge production of research is disseminated through community engagement/service such as facilitating training, workshops and community development.

The second objective is literacy on interrelated issues. The study of religion at CRCS looks at religion as a dimension, which shapes and is shaped by other dimensions of human experiences. The purpose is to study religion on its own merits, and simultaneously to study its relationship to other subjects and issues. Hence, literacy on interrelated issues necessitates interdisciplinary approaches, incorporating various disciplines (perspectives and methodologies) that study religions alongside other subjects interrelated with religions. It also facilitates the programme to update and upgrade its curriculum/courses and research in order to produce basic theories, advanced theories and applied knowledge (theories and methods), including community-based engagement.

The third objective is intersectoral collaboration for research, advocacy and policy. CRCS designs its curriculum for engaged religious studies. It engages the study of religion to

collaborate with scholars of various disciplines for interdisciplinary research and teaching (International collaborative research by CRCS), to work with civil society organisations (CSOs) for effective knowledge dissemination through consolidated advocacy and governmental departments and communities for evidence-based policies and participated governance. CRCS organised nine series of School of Diversity Management (*Sekolah Pengelolaan Keragaman*, SPK) involving 25 participants for each series from CSO staff, activists, University lecturers and a few civil servants from 2015-2018 (SPK – CRCS UGM). Participants have become valuable networks/partners with CRCS to deal with issues of diversity. CRCS has also organised the annual fellowship on Freedom of Religion or Belief (FoRB) since 2019, involving 20-25 university lecturers of Indonesia each year. Since 2022, alumni of the FoRB fellowship consolidated and established an “Indonesian Scholars Network on FoRB (ISFoRB)” whose main agenda is to mainstream religious freedom in education and research. CRCS also has worked with several CSOs, research institutions and governmental departments to organise a consortium called “Intersectoral Collaborations on Indigenous Religions”, whose main agenda is to centre the margins, especially followers of indigenous religions (ICIR Rumah Bersama). CRCS is also a member of the professional organisation Indonesian Association on Religion Studies (*Asosiasi Studi Agama Indonesia*, ASAI) and the Coalition of Freedom of Religion or Belief (KBB – *Kebebasan Beragama atau Berkeyakinan*).

CRCS’ qualification goals constitute the core of UGM strategy (2022-2027), whose objectives of Tridharma (three engagements) include excellence in interdisciplinary, innovative, inclusive and applied education, innovative, productive and impactful international collaborative research, as well as holistic and sustainable community development/services. Through intersectoral collaboration, CRCS’ goals are sustainably implemented.

Appraisal:

The reasons given for the positioning in the educational market of this study programme are plausible. The University has thoroughly examined the educational market and used the results in establishing its own unique and competitive profile in the field of religion and cross-cultural studies.

The arguments in support of graduate employability on the basis of the stated qualification objectives are convincingly presented. The future fields of employment for graduates (as educator, researcher or facilitators) are plausibly set forth. Gadjah Mada University has thoroughly analysed the job market for graduates and has comprehensively incorporated the results in the study programme. The University identified a need for highly skilled graduates in the field of religion and cross-cultural studies to understand and resolve challenges in the Indonesian and worldwide community. There is about three months of waiting time for a graduate to get a job. The University is actively involved in getting their graduates in the job market. For example, with the community service, students get in contact early with potential employers.

The study programme’s qualification goals constitute the core of the HEI’s and faculty’s strategy and are sustainably implemented. The leadership of the University fully support the study programme to educate students on critical issues in the field of religion and cross-cultural studies and enable them to manage diversity within the country. This reflects the strategy of the University. Indonesia is not part of the International Association for the History of Religions,

however, CRCS is part of the Indonesian Association for the study of religion and has a big network with other universities in the field of religion and cross-cultural studies.

| | | Exceptional | Exceeds quality requirements | Meets quality requirements | Does not meet quality requirements | n.r. |
|-------|--|-------------|------------------------------|----------------------------|------------------------------------|------|
| 1.3 | Positioning of the study programme | | | | | |
| 1.3.1 | Positioning of the study programme in the educational market | | X | | | |
| 1.3.2 | Positioning of the study programme on the job market for graduates („Employability“) | | X | | | |
| 1.3.3 | Positioning of the study programme within the HEI's overall strategic concept | | X | | | |

2. Admission

The CRCS admission information is also shared through the website of the Graduate School. The technical aspects of admissions are centralised by the University (UGM), officially managed by the Directorate of Education and Teaching (*Direktorat Pendidikan dan Pengajaran*, DPP). The DPP publishes its policy on admission through its website (UM.UGM), which is accessible to the public, and shares it with the Dean of the Graduate School, heads of study programmes and academic administrative staff in charge of the admission at programme level. Information on admission criteria are stated, including steps application with a flowchart for prospective students. The information for admission includes the selection processes, registration requirements and procedures, choices of study programmes, selection timeline, instructions for payment and tuition fees. Admission information is regularly announced in advance of deadlines.

Required documents for admission to CRCS include:

- a. BA certificate;
- b. BA transcripts that demonstrate academic achievement;
- c. Accreditation certificate from undergraduate programme;
- d. Academic Potential Test (TPA, equivalent to Graduate Record Examination, GRE) that shows academic competency (minimum score for TPA is 450);
- e. English certificate (ACEPT by UGM, TOEFL by accredited institutions) that demonstrates English proficiency (minimum score for TOEFL is 473);
- f. Two letters of recommendations from academic supervisors;
- g. Study permit/assignment letter from employers for applicants with a working contract to ensure that accepted students will commit to full-time study.

Admission procedures are fully online. Applicants should:

1. Make a registration account at UM.UGM. The website provides clear guidelines and a tutorial video (guideline and tutorial video for registration) for account registration and email activation.
2. Upload all required documents. All documents must be valid. If fake documents are found, the applicants may be blacklisted.
3. Make payment and print the receipt as a record.

All required documents are uploaded to UM.UGM. The website provides all information (Java and other regions, and abroad) to register online. The online platform for the application also facilitates efficient and effective management for study programmes like CRCS to verify documents. The CRCS admissions team proactively approaches prospective students, assisting them if they happen to face any difficulties.

If their documents are all valid and fulfil all requirements, applicants will be invited for an interview by the CRCS admission team. The interview is in English to assess applicants' English skills, the relevance of their educational background, personal motivation, study interests/projects and commitment to comply with CRCS' high standards of education. Due to its commitment to engage diversity values and issues of marginalisation, CRCS occasionally admits students with lower qualifications. Such a policy complies with UGM's mandates to apply "affirmation policy" for those who come from disadvantaged groups. For students admitted with lower TPA and/or TOEFL scores, they are required to meet the standards before

joining thesis proposal seminars, scheduled in the third semester. CRCS supported by Oberlin Shansi University (USA) provides additional support in the form of English tutoring and academic work for these students. Most students successfully meet the admission standards by the end of the first or second semester. The commitment to diversity values and engagement with disadvantaged groups inherent in CRCS' strategic goals is emphasised in its admission promotion.

For international students, the admission process is managed by the Office of International Affairs (OIA).

Counselling for prospective students

CRCS follows UGM regulation to the admission process and manages an engaged and interactive promotion for admissions through multiple online platforms such as the CRCS website (Admission CRCS UGM), social media (IG @crcs_ugm: Instagram CRCS UGM, TikTok @crcs_ugm: Open House CRCS 2023, Facebook at CRCS UGM: Facebook CRCS UGM), YouTube: online open house (Open House CRCS UGM) and offline visits, involving alumni, networks/partners as well as active students. The promotion of admission emphasises CRCS as an internationally recognised but locally rooted programme in religious studies. The tagline created by students is “studying globally, living locally”. It shares students' experiences at CRCS as a fun, friendly, safe and enriching environment. It offers a kind of “family” relationship among students, faculty members and staff, reflecting inclusive, multicultural and democratic space. Moreover, the promotion informs about scholarships accessible to prospective students. In addition to external sources, CRCS itself offers scholarships that attract prospective students.

The DPP manages the admissions process. Any general issues regarding the admission may be addressed to the DPP. Their contacts (email, social media accounts, and phone) are listed on their websites: Akademik UGM⁷ and UM UGM⁸. Anticipating various needs of the prospective students, the DPP works with the admission staff of the Graduate School and study programmes. The admission staff of study programmes, like CRCS, are authorised to deal with various needs of the prospective students. The DPP understands well that among the various needs are specifically relevant to the study programmes.

As part of admissions promotion, the CRCS admission team offers various interactive and user-friendly online platforms such as email and social media for consultation with regard to admission. Those online platforms may be found on the CRCS website. Prospective students may also visit the CRCS office at the Graduate school building.

Moreover, email (crcs@ugm.ac.id) has been used the most for general consultation such as timeline of admission, required documents (TOEFL/TPA), tuition fees, curriculum, methods of teaching and learning at CRCS and scholarship which are available in the CRCS website (Admission CRCS UGM). Social media such as WhatsApp, Instagram and Facebook have been used for counselling services even beyond office hours. CRCS assigns social media administrators to actively and interactively respond to any enquiries and consultation. If further inquiries beyond the capacity of the admin, the admin would direct them to the relevant person in charge such as CRCS academic coordinator.

⁷ see: <https://akademik.ugm.ac.id/> (last access June 16, 2025)

⁸ see: <https://um.ugm.ac.id/> (last access June 16, 2025)

Selection procedure

After receiving a list of applicants, the CRCS admission team verifies applicants' documents. Those whose documents are all valid are invited for an interview in English. CRCS assigns a team of interviewers, consisting of the academic coordinator, 1-2 faculty members or lecturers and English instructors, and offers the interview team a form for interview assessment, which includes the assessment system and factors:

- English skills,
- relevance of educational background,
- personal motivation, and
- study interest/project.

Each interviewer fills in the form. The interviewers accumulate and discuss their assessment to make decisions for recommendation: accepted or not accepted. They may also provide notes for certain considerations. The team recommendation (the result of the interview) is submitted to the Graduate School for further assessment. The Graduate School invites all heads of study programmes to a meeting to make an official decision on selection, and it sends the decisions to the DPP UGM. The Graduate School may question if an applicant has low qualifications but has been recommended for acceptance. The DPP UGM in turn announces the result to all applicants through their private UGM accounts they created when they registered.

The interviews are documented and recorded for CRCS records. The records are confidential and can be used if any relevant party makes a complaint on the selection result. To date CRCS has never received a complaint, even though the CRCS interview team encourages applicants to feel free to ask questions or make complaints regarding selection.

In every selection process, the DPP UGM encounters or receives reports of issues and problems from faculties or study programmes. The CRCS admission team is invited to a meeting of sharing and reflecting experiences on the selection process after every selection process. The sharing and reflection enable the DPP UGM and all study programmes to improve their selection processes and services.

Ensuring foreign language proficiency

CRCS uses English as the official language of instruction. All courses are taught in English. All class assignments are in English and reading materials are mostly in English. To write their Master thesis, students may choose to write in English or Indonesian. If they write the thesis in Indonesian, they must provide a summary in English. For that reason, CRCS requires applicants to submit a TOEFL score of at least 473, which is higher than the University standard.

Since English is the third language of most Indonesian students, CRCS offers a short but Intensive English programme, obligatory for the new students before they begin their Master programme. In addition, CRCS offers an Academic English course (equivalent to 3 credits), not for credit but required for all non-native English speakers. Students have to register for and pass the course in their first two semesters. If students fail, they have to take it again. CRCS has established a collaboration between UGM and Oberlin University that provides CRCS two English instructors every year.

For counselling services and extracurricular activities, students may choose to use either English or Indonesian. They may even use Javanese or other local languages as convenient.

Transparency and documentation of admission procedure and decision

To create transparency and effectiveness in admitting new students, UGM has created a solid Standard Operating Procedure (SOP) for admission procedures and selection decision. As for applicants, they can access the selection procedures and results through the private UGM accounts which they must create at the time of registering. On the private UGM account, there is a flowchart containing the stages that students must follow. UGM will send the selection results to that account (letter of acceptance or rejection).

At study programme level, CRCS provides an opportunity for prospective students who are not accepted to ask about the selection results. CRCS explains the reasons for rejection and suggestions for future applications. Based on this feedback, several applicants subsequently re-applied and were accepted in a later admission year.

Appraisal:

The admission requirements are defined and comprehensible. The national requirements are presented and taken into account. Additionally, the admission requirements are oriented towards the strategic goals of the study programme (e.g., English requirement and mandatory interview to evaluate motivation and capabilities).

Applicants can directly turn to a student counselling service for clarification of specific questions, of personal aptitude, of career perspectives. Personal dialogue between applicants and UGM is provided by defined office hours, by telephone and via e-mail. The University ensures a constant availability for prospective students and reacts quickly to incoming enquiries. The counselling options are based on the target group's needs. Therefore, much information is distributed via several social media channels, such as Instagram, Facebook and WhatsApp.

The selection procedure was developed on the basis of the study programme's objectives. It includes a detailed admission process to ensure that students are able to successfully complete the programme. The procedure is periodically reviewed for its effectiveness and adapted in accordance with the obtained results.

The admission requirements (required language proficiency level or preparatory language course) ensure that students are able to successfully complete the study programme (courses, additional literature, utilisation of counselling services and extracurricular activities).

The admission procedure is described, documented, and accessible for interested parties. The admission decision is based on transparent criteria and is communicated in writing. In addition, the admission decision contains detailed information on the results of the admission procedure and explains the reasons for rejection. Due to the restricted number of students, the study programme also provides recommendations for further improvement in order to get admitted to the programme in the future.

| | | Exceptional | Exceeds quality requirements | Meets quality requirements | Does not meet quality requirements | n.r. |
|--------|--|-------------|------------------------------|----------------------------|------------------------------------|------|
| 2.1* | Admission requirements (Asterisk Criterion) | | X | | | |
| 2.2 | Counselling for prospective students | | X | | | |
| 2.3* | Selection procedure (if relevant) | | X | | | |
| 2.4(*) | Professional experience (if relevant; Asterisk Criterion for master programmes that require professional experience) | | | | | X |
| 2.5* | Ensuring foreign language proficiency (Asterisk Criterion) | | | X | | |
| 2.6* | Transparency and documentation of admission procedure and decision (Asterisk Criterion) | | X | | | |

3. Contents, structure and didactical concept of the programme

3.1 Contents

Based on the regulation of the Ministry of Research and Technology, Higher Education⁹ and the graduate school academic guide, the curriculum was designed to improve the quality of education based on the conceptualised Programme Learning Outcomes (PLOs). The curriculum has 44 SKS credits (semester credit system), consisting of 23 SKS credits of required courses, including the final project (thesis) and 21 SKS credits of elective courses.

The curriculum is designed to study a wide scope of religion (with areas of specialisation) grouped into thematic clusters and it is expected to enable students to acquire theoretical and practical competence and skills in areas relevant to religious issues. Those clusters are not mutually exclusive tracks that students must choose, but they indicate groups of courses that CRCS offers to reflect the orientation and strength of its curriculum and research development.

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

The foundation courses are as follows:

1. Academic Study of Religion
2. Teaching World Religions
3. Research Methodology of Religion

With the cooperation with two other universities in Yogyakarta, namely the State Islamic University Sunan Kalijaga / UIN and Christian University Duta Wacana / UKDW, the programme is supported to analyse religion and cross-cultural topics from different perspectives.

Moreover, the curriculum offers the following specialisations:

Inter-religious Relations (IRR):

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

Courses in this cluster include:

⁹ No. 44/2015, Government Regulation No. 67/2013

1. Teaching World Religion (R)¹⁰
2. Advanced Study of Religions (R)
3. Inter-Religious Dialogue: Theories and Practices (R)
4. Violence and Peace in Religions (E)
5. Special Topics in Inter-religious Relations (E)

Religion, Culture and Nature (RCN):

This cluster aims to achieve interreligious understanding through several issues and methods. Courses in this cluster are to explore different religious traditions and models of interreligious dialogue, understand the nature of conflict, discuss historical and contemporary ideas of violence, peace and justice in religions. Students are expected also to refresh their understanding of religions through close relationships with their variants of transcultural religions, questions concerning the nature of and factors motivating or discouraging "conversion," and the nature of cultural as well as linguistic translation. Questions concerning the definition of religion (*agama*) and culture (*kebudayaan*) are as much political as they are academic, a fact recognised not only in Indonesia, but in many other countries including India, Australia, the United States, Canada and New Zealand, where "indigenous" religious and cultural rights are important issues. Similarly, the question of "localisation" of transcultural religions presents political challenges for the followers of the so called "World Religions", pitting the champions of the "local" against those who participate in global discourses and seek to establish mono-vocal global orthodoxies. In addition, the contemporary study of Indigenous (and World) Religions has shown that religious ideas are closely related to ecological or environmental ideas. This cluster is also conceptualised to include the study of religion and ecology.

Courses in this cluster are:

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

Religion and Public Life (RPL):

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

The following courses are offered in this cluster:

¹⁰ „R“ means “Required Courses”, “E” means “Elective Courses”

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

Table 2: Curriculum Master of Religious and Cross-cultural Studies (CRCS)

| Modul No. | Title of Module / Course Unit | Credit Points per Semester (ECTS) | | | | Workload (in hour) | |
|--------------|---|-----------------------------------|-----|-------|-------|--------------------|---------------------|
| | | 1. | 2. | 3. | 4. | Main Activity | Additional Activity |
| 1st Semester | | 21,6 | | | | 714 | 96,6 |
| SPSAG212101 | Academic Study of Religion (R) | 5,4 | | | | 119 | 16,1 |
| SPSAG212102 | Teaching World Religion (R) | 5,4 | | | | 119 | 16,1 |
| SPSAG212213 | Religion, Gender and Postcolonialism (E) | 10,8 | | | | 119 | 16,1 |
| SPSAG212211 | Religion Violence and Peacebuilding (E) | | | | | 119 | 16,1 |
| SPSAG212214 | Religion, State and Society: A Social Justice Perspective (E) | | | | | 119 | 16,1 |
| SPSAG212215 | Religion, Decolonizing and Planetary Community (E) | | | | | 119 | 16,1 |
| | Academic English | | | | | | |
| 2nd Semester | | | 27 | | | 833 | 113 |
| SPSAG212212 | Religion, Science and Ecology (E) | | 5,4 | | | 119 | 16,4 |
| SPSAG212251 | Indigenous Religions: The Emergence of Post-Cartesian Ethnographies (E) | | 5,4 | | | 119 | 16,1 |
| SPSAG212202 | Inter-Religious Dialogue: Theories and Practices (R) | | 5,4 | | | 119 | 16,1 |
| SPSAG212201 | Research Methodology of Religion (R) | | 5,4 | | | 119 | 16,1 |
| SPSAG212203 | Advanced Study of Religion : Islam (R) | | 5,4 | | | 119 | 16,1 |
| SPSAG212204 | Advanced Study of Religion : Christianity (R) | | | | | 119 | 16,1 |
| SPSAG212207 | Advanced Study of Religion : Buddhism and Confucianism (R) | | | | | 119 | 16,1 |
| 3rd Semester | | | | 25,82 | | 487,67 | 157,97 |
| SPSAG212252 | Religion and Human Rights (E) | | | 5,4 | | 119 | 16,1 |
| SPSAG212253 | Discourse Analysis in Religious Studies (E) | | | 5,4 | | 119 | 16,1 |
| | Special Topics (E) | | | 5,4 | | 119 | 16,1 |
| SPSAG212303 | Thesis Proposal Seminar | | | 9,62 | | 130,67 | 109,67 |
| 4th Semester | | | | | 28,86 | 392 | 329 |
| SPSAG212303 | Thesis | | | | 28,86 | 392 | 329 |
| total | | 21,6 | 27 | 25,82 | 28,86 | 2426,7 | 696,57 |

Rationale for degree and programme name

The initial name of the programme was Comparative Religions (*Perbandingan Agama*). The name was changed to Master in Religious and Cross-cultural Studies (*Magister Studi Agama dan Lintas Budaya*) based on the Decree of the UGM Rector Number 226/P/SK/HT/2007. The change was due to rational and objective considerations that religion is a socio-cultural, academic as well as political category. It has various forms manifesting in people's socio-cultural lives, individual or collective, academic theories and political policies. The study of religion must do justice to those various forms. "Comparative Religions" was considered to limit the accounts of religions to those already established such Islam, Christianity, Judaism, Hinduism, Buddhism, and so forth. Such an understanding is common in the study of religion, but many scholars of religious studies have criticised it as "western" and even "colonial". Due to such an understanding, varieties of religious expressions, such as those of indigenous people, prevalent in Indonesia and some other parts of the globe, are excluded.

In addition, the public often misunderstood the study of comparative religions as comparing religions to find which ones are better. Students and alumni often shared those

misunderstandings of the public with the programme management. To increase understanding of the public and the number of prospective students, the name was changed. Other study programmes from Indonesian Higher Education Institutions joined this development and changed “comparative religions” to become “religious studies”.

The programme was then named the Centre for Religious and Cross-cultural Studies (CRCS) to emphasise that it provides a Master programme interrelatedly with research as well as community engagement or public education. CRCS students focus on the Master programme as their main activities, so they do not have to be involved in research and public education programmes (though they are encouraged, and most of them do), but courses they study are informed (or continually updated) by research and public education programmes, and their theses as their final work are surely part of the CRCS research and sometimes public education agenda.

The degree awarded is a Master of Arts (M.A.). Globally recognised, M.A. is a degree awarded to those that study subjects within the scope of social sciences and humanities. The study of religion is about the study of human experiences which include emotional/psychological, socio-cultural, historical, economic and political lives.

As developed at CRCS, religion is understood as a lived and dynamic phenomenon and broadly includes the so-called “World Religions” and the “Indigenous/local Religions”. Cross-cultural studies not only mean comparative understanding of cultures, but also a methodology which recognises that communities have their own perspectives and categories that may be different from the researchers’ and are best understood through dialogue. This understanding is especially important since the very term ‘religion’ is highly contested and can be quite political – which is the case in Indonesia and many other places. Religious and cultural differences are considered as shaping and shaped by local historical and sociological processes.

Integration of theory and practice

Each module is mandated to contribute to four categories of PLOs: behaviour, knowledge, general and specific skills. PLOs on behaviour emphasise critical thinking, open and inclusive attitudes, as well as commitment to engaging and promoting CRCS objectives. PLOs on knowledge emphasise theoretical and methodological questions. Each course is mandated to engage students in critically examining literature, from the classical to contemporary, relevant to the specific subject matter. Students are assigned to read and respond to reading materials, both those assigned and others that they may access from both CRCS specified library and UGM library, including online sources. PLOs on special skills emphasise the competence to do individual research and design dialogues, conflict resolution and peacebuilding. Most courses assign students to do research, make presentations in class and write academic papers as their final assignments. Designing a dialogue is an advanced competence, expected to be acquired after completing the programme, but through the programme of public education, CRCS facilitates students to enrich their study in class through volunteer projects. PLOs on general skills emphasize the competences of using interdisciplinary analysis in research and delivering it to the public through written or oral communication. The general skills are applied in students’ presentation and final assignments (scientific writing) that each course assigns. In addition to courses, students are encouraged to write and publish their course/class papers or present at a conference.

All courses are mandated to engage both theories and practices revolving around issues of religious studies. The programme strives to intertwine experiences of students into courses. The focus is on lived religion (conceptionally as well as in application). Students are expected to acquire theories and practices to develop their competencies in CRCS' PLOs.

Before a semester begins, CRCS organises a lecturer meeting to discuss theories and practices, organise the teaching plans to avoid overlaps and the planning to conduct an activity such as field trip or site visit together to assist students in applying their lessons to practice (acquired theories).

Interdisciplinary thinking

The curriculum is designed with the emphasis on interdisciplinary approaches to study "religion" as a human phenomenon of interrelated issues which include theological, social, cultural, economic, political, historical, but also, e.g., ecological issues. In the Indonesian context, religion is part of everyday life and public affairs. Religion is related to almost all aspects of civic life. The study of religion, as it is in CRCS, is thus necessarily interdisciplinary. Most courses are mandated to reflect the interdisciplinary characteristics in terms of interrelated issues, perspectives and methodologies.

The foundation course, entitled Academic Study of Religion (ASR), is designed to explore and examine the study of religion from different disciplines: philosophy, psychology, anthropology, sociology, cultural studies, theology, and so forth. As an introductory course, ASR examines classical and contemporary theories of religion by influential scholars from various disciplines. It critically discusses religion as a complicated field of study. ASR introduces interdisciplinary thinking and approaches to religion that characterise most courses of CRCS.

Therefore, CRCS courses prepare students not only for occupations in different disciplines, but also for occupations requiring interdisciplinary knowledge. The courses facilitate students to engage discussion of interrelated issues both in class and outside. Outside classes, students have participated in various activities such as conferences and social works on different issues and topics, e.g., within community service activities. These activities are not only carried out in the Yogyakarta region, but also in the whole archipelago.

Ethical aspects

In relation to ethical aspects, CRCS follows and implements relevant UGM policies. UGM is deeply concerned with being a health promoting University which includes prevention and handling of sexual violence, psychological aid (Chatbot "Lintang" Services) and other relevant policies of UGM (e.g., Health Promoting University Policy). UGM commits to support students' well-being and provide resources to help them on their journey, help them prepare not only in academic aspects, but also personal and interpersonal aspects that form quality individuals. UGM strongly encourages all internal stakeholders to create a socially safe environment. Students and staff must treat each other respectfully regardless of origin, belief, gender, sexual orientation, disability, role or position.

Following UGM policies, CRCS emphasises academic integrity and a safe and healthy environment, as highlighted in the CRCS Student Handbook. The Student Handbook is distributed to new students and discussed with them in student orientation (before students begin their programme). CRCS along with UGM Graduate School organise a special session on a safe and healthy environment with new students during the orientation. In addition to raising awareness about UGM's existing policies, the session emphasises that everyone,

including students, lecturers and staff, is responsible to work together for creating a safe and healthy environment free from sexual harassment, bullying and intolerance. Students in that session are invited to freely share their concerns and issues and express their aspirations and to discuss ways of creating an environment where everyone is safe from fear to share their concerns. The session is to inform students that they are respected if they are willing to report their own or their fellows' experiences on ethical issues to the programme, the Graduate School or UGM. The session stresses that ethical issues are an integral part of CRCS and IRS learning processes. Increasingly aware of ethical issues, CRCS is offering a class on religion and ethics in the intersession semester of 2023.

Moreover, UGM is also keen to address ethical issues (such as LGBT or sexual violence) as part of community service projects in many villages in Indonesia and create a dialogue to rural areas. The question of ethics is an ongoing process based on the vision of the University. In addition, the University also provides ethical management and integrity strengthening programmes as an effort to maintain, develop and institutionalise ethical and integrity standards at UGM. This programme can be accessed by UGM's students and staff via the site MEPI. The content of this programme aims to provide comprehensive website-based ethics and integrity education through various modules divided into two major concepts. These two concepts are Compliance and Ethical Standards and Student Body Care and Protection.

Methods and scientific practice

CRCS offers a specific course on methods, called "Research Design and Methods (RDM)" for students to acquire methodological competencies. It is specifically designed to do scientific research, especially on students' final work (Master thesis). The course trains students to construct a research problem, compose critical research questions, review literature relevant to their subjects of interests, examine theories to formulate a theoretical framework and especially gain methodological competencies of collecting and analysing data to produce novel scientific work. The course output, which is the final assignment, is a thesis proposal, which mainly includes: 1) research problem, 2) research questions, 3) literature review, 4) theoretical framework and 5) methodologies. The final assignment of this course is what students would submit, but not necessarily, for an Master thesis proposal (the final assignment of their Master programme).

In addition to RDM, most courses assign students to write a scientific paper as their final assignment. Before final assignments, most courses assign students to read and reflect on reading materials critically, which develops a specific scientific competence. Some courses such as Interreligious Dialogue, religion and ecology, as well as indigenous religions assign students to do a mini project, such as doing fieldwork and present their work in classes. Those course assignments are also part of scientific training for students. Some students' final papers were of a sufficient quality to be published in scientific journals.

Examination and final thesis

Each CRCS course is mandated to formulate assignments/assessments with rubrics in accordance with the course intended learning outcomes, which are in turn assigned to contribute to Programme Learning Outcomes. Examinations/assignments of CRCS courses include weekly responses (on reading materials), students' research-based presentations, book review, final paper. The main learning outcomes of all courses are 1) developing critical and interdisciplinary thinking [for behaviours], 2) mastering the contents of courses [for knowledge], 3) increasing ability to design research [special skills], and 4) increasing ability to

communicate their research findings in writing and/or oral presentation. CRCS lecturers are strongly encouraged to give feedback to students' assignments as an integral part of learning processes. CRCS includes lecturers' feedback as part of student evaluation. As already said, various assignments of courses help students to write a scientific paper as their final assignment. Some students have presented their papers in international conferences or published them in English-language international journals.

In their third semester, students are required to write their thesis proposals and present them in Thesis Proposal Seminars. They must submit their proposals to the programme after obtaining approval from their advisors who make sure that their proposals qualify as scientific work. In their proposals, students write their methodologies clearly, showing that they are ready to do research: collecting and analysing data. In the fourth semester, CRCS actively monitors by asking students to update their monthly thesis progress (data collection), including challenges and help they may request from CRCS or advisors. In the mid of the 4th semester, students are scheduled to present their findings in "Thesis Progress Monitoring" to panellists. This approach helps to both engage students in scientific research and help them finish their thesis writing in a timely manner. Students then finish their M.A. theses and submit them for thesis examination. To complete their Master, students will have and pass their thesis examination before a committee.

CRCS students have the option to write their final work (M.A. thesis) either in English or Indonesian. They are encouraged to write in English, and most students do write their theses in English. In addition, according to UGM policy, M.A. students must write a journal paper for publication as part of their degree. For CRCS students, they must write their journal papers in English, and so they are publishable in international journals.

Appraisal:

The curriculum adequately reflects the qualification objectives of the study programme. The contents of the modules are well-balanced, logically connected and oriented towards the intended learning outcomes. The areas of specialisation enable students to acquire additional competences and skills. The programme is under strict rules of the government of Indonesia. However, this programme takes on this challenging situation of being very close to the policy situation of religion in the country. With their two university partners (of different religions) there is a lot of freedom for UGM to handle these issues and navigate through the complex field. Moreover, the contents of the modules consistently reflect the strategic orientation of the study programme. UGM provided policy support to the government as part of the expert pool. From these professional experiences, the programme derives a diversity of theory and methods throughout the programme that incorporates the complexity of the field, but which is still included into one comprehensive curriculum. They clearly meet the requirements of the job market. Students' prior knowledge is taken into account so that all students can benefit from it. Furthermore, additional electives enhance the graduates' employability. The panel was impressed by the regular exchange of teaching staff to evaluate the contents of the curriculum and ensure that it is cutting-edge. The lecturers/researchers are very involved and live what is displayed on paper.

The degree and programme name correspond to the contents of the curriculum and the programme objectives.

Theory and practice are systematically interrelated throughout the curriculum. The focus of the study programme is on lived religion, conceptually as well as in application. Theoretical discourse and practical application complement each other in developing the students' qualification profile. The programme includes case studies, field trips, students' practical experiences as well as lecturers' experiences. It offers a very practical approach in religious studies to discuss actual problems and the realities of religions in society.

The study programme puts an emphasis on preparing the students for an occupation requiring trans- or interdisciplinary knowledge. The study programme already contains a body of knowledge that is very interdisciplinary (cross-cultural studies). The lecturers of the programme come from various backgrounds, e.g., historians, political scientists. The study programme therefore also includes, e.g., ecological problems or political challenges (such as policies of the government). The interdisciplinarity is part of the core identity of the study programme, including their open science approach and community involvement to tackle real problems that concern different research fields. The panel is of the view that this study programme is very unique and at the forefront of the development.

Ethical implications are appropriately communicated.

Methodological competences and scientific practice are thoroughly trained. Students are equipped with the necessary skills for research-oriented work and for applying those skills in the respective vocational fields. They acquire methodological competences and are enabled to do scientific work on the required level. This is trained by a strong scientific practice in the course of community service but also the research methods module. The programme has distributed three lecturers for research design and methods course, since there is an emphasis on the scientific practice. Students come from very different backgrounds in their undergraduate studies, which is one of the challenges of this interdisciplinary programme.

All exams, as they are defined for the modules, are suited in format and content to ascertain the intended learning outcomes. The requirements are in accordance with the desired qualification level. The exams are characterised by a variety of test formats. However, the panel suggest including also more written exams and oral exams. In the beginning of each seminar, the examinations are discussed and there is a mutual agreement between the lecturer and students. The panel gives the advisory comment to enhance the portfolio in terms of examination to follow the interest of students. They should include more freedom to decide about the examination format, which would make it easier for students. The final theses are evaluated based on previously published and coherently applied criteria, rules, and procedures. The students prove, especially in their thesis, their ability to do scientific work and the achievement of the study programme's qualification objectives.

| | Exceptional | Exceeds quality requirements | Meets quality requirements | Does not meet quality requirements | n.r. |
|---|-------------|------------------------------|----------------------------|------------------------------------|------|
| 3.1 Contents | | | | | |
| 3.1.1* Logic and conceptual coherence (Asterisk Criterion) | | X | | | |
| 3.1.2* Rationale for degree and programme name (Asterisk Criterion) | | | X | | |

| | Exceptional | Exceeds quality requirements | Meets quality requirements | Does not meet quality requirements | n.r. |
|--|-------------|------------------------------|----------------------------|------------------------------------|------|
| 3.1.3* Integration of theory and practice (Asterisk Criterion) | | X | | | |
| 3.1.4 Interdisciplinary thinking | X | | | | |
| 3.1.5 Ethical aspects | | | X | | |
| 3.1.6* Methods and scientific practice (Asterisk Criterion) | | X | | | |
| 3.1.7* Examination and final thesis (Asterisk Criterion) | | | X | | |

3.2 Structure

| | |
|--|--|
| Projected study time | 2 years, 4 semesters |
| Number of Credit Points (CP) | 44 SKS credits / 103.30 ECTS credits |
| Workload per CP | 45.03 hours per SKS credit (courses) 120.17 hours per SKS credit (thesis) |
| Number of modules/courses | 12 courses |
| Time required for processing the final thesis and awarded CP | 1-2 semester, 8 SKS credits |
| Number of contact hours | 2,307 hours |

Based on the regulation of the Ministry of Research and Technology, Higher Education No. 44/2015, the CRCS curriculum is designed in such a way that students are required to complete 44 SKS credits (103,30 ECTS credits) for them to complete their Master programme in two years. The 44 SKS credits consist of 12 courses and a final project (thesis). Each course is 3 credit hours (12 X 3 = 36 SKS credits), and the thesis is 8 SKS credits. Students may acquire the 36 SKS credits in 2-3 semesters and the 8 SKS credits of the thesis in the fourth semester.

CRCS has adjusted to the new regulation by the Ministry of Research and Technology, Higher Education¹¹, which regulates that the total number of credits for master's programme must be 54-72 SKS. CRCS new curriculum is designed to have a total number of 60 SKS credits and was effective in the first semester of the 2024 academic year. The change (from 44 to 60 SKS credits) was mainly on students' thesis research. As mandated by the regulation, CRCS increase credits on students' thesis research and ensure a consistent conversion rate from SKS credits to ECTS credits.

¹¹ Number 53/2023 Article 19

Table 3: Structure and organisation of curriculum

| Course | Semester I | Semester II | Interession Semester | Semester III | Semester IV |
|----------|---|--|--------------------------------------|---|---|
| Required | 2 Courses (6 SKS/ 10.8 ECTS) | 3 Courses (9 SKS/ 16.2 ECTS) | None | Thesis proposal (non-credit, part of the thesis) (New) Thesis proposal (6 SKS/10.8 ECTS) | Thesis (8 SKS/ 38.48 ECTS) (New) Thesis (18 SKS/32.424 ECTS) |
| Elective | 2-3 course (6-9 SKS/ 10.8 - 16.2 ECTS) 12-15 SKS | 1-2 course (3-6 SKS/ 5.4 - 10.8 ECTS) 12-15 SKS | 2 course (6 SKS/ 10.8 ECTS) 6 SKS | 0-2 course (0-6 SKS/ 0 - 10.8 ECTS) | |

Study and exam regulations

The calendar for study and exams is announced annually by UGM online. Based on the UGM academic calendar, the period of study at CRCS is divided into three: the odd semester from February to May, the interession semester from June to July and the even semester from August to January. CRCS announces each semester's schedule on its website.¹² In compliance with the Academic Handbook (article 21), each course consists of 14 meetings. For odd and even semesters, all classes are once a week, and for the interession semester, classes are twice a week. Exams may be conducted twice: midterm and final exams. Most courses at CRCS do not however use the exam system. Course assignments mostly consist of weekly or monthly reflections, presentations and final papers, which are considered to be equivalent to the midterm and final exams.

To pass a course, students are required to attend at least 75% of course sessions. Students may not miss more than three meetings to pass a course. If course lecturers agree, students may however make up missed classes with assignments.

Based on the national policy and ratified by UGM on “Free to Learn, Freedom Campus”, CRCS facilitates students to take courses outside CRCS.¹³ Students have the right (not obligatory) to take courses outside CRCS, at other study programmes of UGM, other universities in Indonesia or overseas. Students must consult about their plan with their academic/thesis advisors and obtain approval from CRCS. They need to make sure that courses they will take are relevant to their research interest, especially to their thesis. They may take as many courses as they like but only 6 credit hours (or two classes) will be counted and inserted in their transcripts. For these courses to be included in their transcripts, students must present

¹² see: <https://crccs.ugm.ac.id/schedule/> (last access June 17, 2025)

¹³ In 2020, the Ministry of Education, Culture, Research and Technology (Mendikbud) introduced the Merdeka Belajar-Kampus Merdeka programme (MBKM programme, Independent Learning-Independent Campus programme). It aims to give undergraduate students the right to learn outside the home university and the study programme for up to three semesters with the following core elements: (1) internship, (2) project in a village, (3) student exchange, (4) research, (5) entrepreneurial activities, (6) independent study or project, (7) humanitarian project, and (8) teaching in school. The list of activities can be taken from the programmes determined by the government.

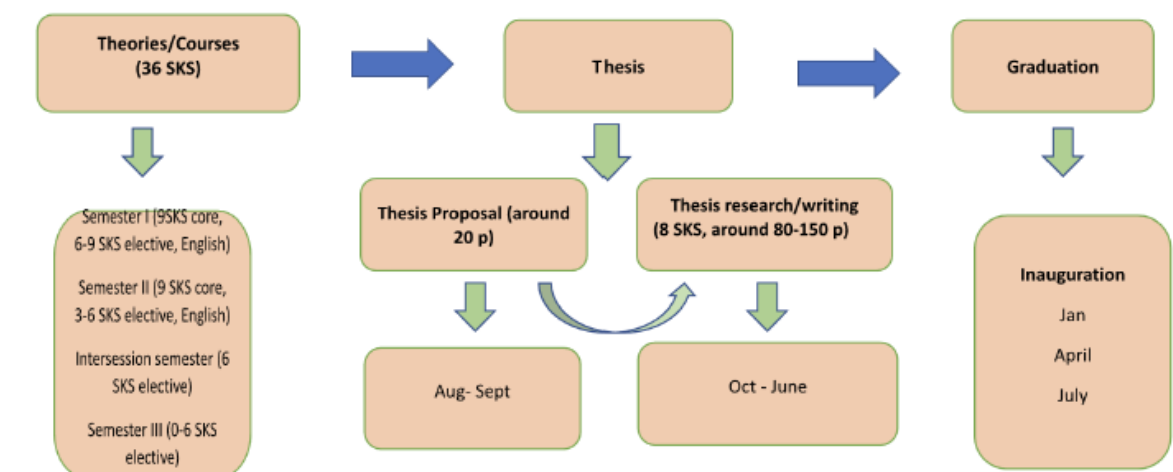
documents of proof (course syllabus, letter from host programme) showing the similarity to CRCS standards.

Feasibility of study workload

In order to complete the two-year Master programme, in the first year, students need to take and pass required classes. Additionally, they need to choose their specific focus of interest which will prepare them for a more specific area of study. At this stage, students should consider elective courses in the three clusters of study at CRCS. To make their decisions, students may consult with their academic advisors assigned by CRCS. Finally, in order to determine their interest in study, students must complete their final project, the Master thesis. In writing their thesis, students are assigned to work with thesis advisors proposed by CRCS and officially assigned by the Graduate School. CRCS facilitates thesis progress monitoring on a monthly basis, through which students may share their issues to solve with their advisors and CRCS. All courses at CRCS consist of 3 SKS credits.

The following diagram shows the programme workload that students need to undergo in order to complete their Master degree in two years.

Figure 3: Academic process in CRCS



To encourage students to graduate on time, the Graduate School in collaboration with Gadjah Mada Medical Centre provides psychologists to assist students. Students who need psychological consultation to complete their thesis or support for other academic problems can use this service for free.

Equality of opportunity

The Regulation of UGM Rector No. 988/2014 on student admission, Article 2 states that selection of new students are based on the following principles:

- Justice and non-discrimination based on religion, ethnicity, race, gender identities, age, social and economic status, physical condition, when considering academic competence of the candidates and study programme's specification.
- Accountability.
- Transparency.

Gender equality and equality of opportunity has been among the main concerns of UGM. The Regulation of Rector No. 585/2023 on regional affirmation regulates an affirmative action policy in the implementation of Tridharma (teaching, research and community service) for those with disadvantages. This also includes the regulation to admit students with lower qualifications

who come from disadvantaged groups. In addition, UGM's Strategic Plan of 2022-2027 emphasises the principles of justice, equality and inclusion and highlights strategic targets on gender equality and inclusion for persons with disabilities.¹⁴

CRCS in turn has adopted principles of gender equality and equal opportunity as the main subject of religious studies. For example, Religion, Gender and Post-Colonialism is a specific course offered to support this principle. Those principles are inherently reflected in CRCS courses. CRCS is committed to apply those principles in implementing Tridharma (teaching, education community engagement). In student selection for instance, CRCS commits to apply the principles on gender balance, representation of geographical background, as well as religious backgrounds.

CRCS has not received applicants from persons with disabilities, yet. CRCS has however involved persons with disabilities in community engagement and social activism. In doing so, CRCS works together with civil society organisations.

Appraisal:

The programme structure supports the smooth implementation of the curriculum and helps students to reach the defined learning outcomes. The programme consists of courses and assigns Credit-Points (CP) per course on the basis of the necessary student workload. The course descriptions provide detailed descriptions of intended learning outcomes, and the information defined in the ECTS Users' Guide.

There are legally binding study and exam regulations which contain all necessary rules and procedures and take into account national requirements. The study programme is designed so that students can study for a certain time at other HEIs or do internships without any extension of their overall study time. The recognition of degrees and periods of study at other HEIs is regulated in analogy with the Lisbon Recognition Convention. The final grade is supplied with an ECTS grading table.

The feasibility of the study programme's workload is ensured by a suitable curriculum design, by a plausible calculation of workload, by an adequate number and frequency of examinations, by appropriate support services as well as academic and general student counselling. When reviewing the workload, UGM also takes into account evaluation findings, including student feedback and the programme's success rate.

UGM ensures gender equality and non-discrimination. Students with disabilities are guaranteed affirmative actions concerning time and formal standards/requirements throughout the programme and examinations via UGM regulations. Students in special circumstances, students with a migration background, from rural areas or from so-called non-academic backgrounds, are particularly assisted. Moreover, the programme strives to include and respect all different religions of students.

¹⁴ UGM Board of Trustees Number 2/2023 on academic ethics

| | Exceptional | Exceeds quality requirements | Meets quality requirements | Does not meet quality requirements | n.r. |
|--|-------------|------------------------------|----------------------------|------------------------------------|------|
| 3.2 Structure | | | | | |
| 3.2.1* Modular structure of the study programme (Asterisk Criterion) | | | X | | |
| 3.2.2* Study and exam regulations (Asterisk Criterion) | | | X | | |
| 3.2.3* Feasibility of study workload (Asterisk Criterion) | | | X | | |
| 3.2.4 Equality of opportunity | | | X | | |

3.3 Didactical concept

Portfolios of CRCS courses demonstrate that didactical concepts and methods are oriented to course learning outcomes that systematically reflect the Programme Learning Outcomes. As a Master programme¹⁵, CRCS designs courses that facilitate students to play active roles in the learning processes. Courses are managed online through Google Classroom to provide easily accessible online sources (online library, online journals, videos, online news). To use those sources, CRCS courses may apply various types of teaching and learning methods. CRCS courses assign reading materials, but students are encouraged to extend their readings beyond those assigned (for critical interdisciplinary literature review). Students are also encouraged to reflect on reading materials in responses to contemporary issues (online case studies). Students may browse relevant cases of Indonesia and beyond on the internet (CRCS UGM website¹⁶) and ICRC website (icrs@ugm¹⁷) provides rich materials. Other websites of CRCS networks also provide materials such as ICIR Rumah Bersama for Indigenous Religions¹⁸ or KBB for freedom of religion or belief¹⁹.

In addition, CRCS regularly organises field trips each semester, visiting worship places such as mosque of Gede Mataram, temple of Jagatnatha Banguntopo, Taokwan Sinar Sentosa Yogya monastery, Javanese Christian Church; community-based environmental movement such as Kali Code community, relevant to courses to facilitate students directly encountering those under discussion in classes. Field trips and mini projects are practical projects offered to students. Those assignments help students to actively participate in class discussions and critically produce scientific work publishable in journals or website.

Using online platforms such as Google Classroom, Zoom and online sources, CRCS has also implemented online or hybrid classes, especially for courses taught by visiting professors or involving guest lectures from universities abroad. Such experiences enable CRCS to further develop distance learning.

Course materials

Before the semester begins, CRCS organises a “Lecturer Meeting” and invites all lecturers who teach during that semester. In addition to making sure that all courses orient their learning

¹⁵ referring to the Regulation of Rector No. 16/2016

¹⁶ see: <https://cracs.ugm.ac.id/> (last access June 24, 2025)

¹⁷ see: <https://icrs.ugm.ac.id/> (last access June 24, 2025)

¹⁸ see: <https://icir.or.id/> (last access June 24, 2025)

¹⁹ see: <https://kbb.id/> (last access June 24, 2025)

outcomes to Programme Learning Outcomes, the meeting facilitates lecturers to discuss their course topics and materials, their didactical concepts and methods, as well as assessments. They are encouraged to use up to date course materials and avoid using the same course materials. The meetings are documented and transparently distributed. As follow-ups, lecturers submit their syllabus or Course Learning Activity Plan that they develop into portfolios to CRCS to be shared with students. The course materials are all digitally accessible for students via the University platform. They encourage students to engage in further independent studies, and to familiarise students with interdisciplinary problem-solving approaches.

Guest lecturers

CRCS has regularly involved visiting and guest lecturers since its early establishment. Their roles are integral to the CRCS curriculum. They contribute to developing and enriching didactical concepts and methods of teaching and learning processes at CRCS. The intersession semester is specifically designed to invite visiting lecturers coming from international universities that have MoU agreements with UGM. Courses offered in the intersession semester have included Critical Discourse Analysis, taught by a Professor from Radboud University (the Netherlands), Religion, Decoloniality and Planetary Communities, taught by a Doctor from Florida International University (USA), Jews and Judaism, taught by a Doctor from the Director of Muslim-Jewish Relations of the American Jewish Community (AJC).

In addition, some courses invite guest lecturers both from Indonesia and abroad, including scholars, practitioners and community members. For example, the course Interreligious Dialogue: Theory and Practice, invited a Doctor from Baylor University (USA). The course was jointly organised by both universities involving both CRCS students and Baylor University students. The course Religion and Human Rights invited practitioners and lawyers from legal aid organisations to give guest lectures.

Lecturing tutors

CRCS assign academic advisors to help students in their learning process. Using English as the official medium of instruction, CRCS provides English instructors to help students develop their English skills.

CRCS has also hosted international visiting researchers/lecturers, and among their contributions include helping CRCS students in academic writing. Their roles mainly are to provide assistance for students' academic writing. In addition, they also help with the teaching as tutors or second/third lecturers in a teaching team as well as being involved in research with other lecturers.

Appraisal:

The didactical concept of the study programme is described, plausible and oriented towards the programme objectives. It allows for the application of different teaching and learning methods, such as, for instance, case studies or practical projects. Students are encouraged to take an active role in creating the learning process. Additionally, the didactical methods are systematically derived from the study programme objectives and are oriented towards the intended learning outcomes of each course, for instance by regularly using case studies and/or

practical projects, which might also include the students' prior professional knowledge. The panel is of the view that the study programme is very special with its diversity in the classroom. It includes different minorities that each lecturer addresses in the courses. The programme has a heterogeneous student body, which is different from other study programmes at other universities. This is included in class to discuss materials and contents and therewith offers different and heterogeneous perspectives on religions and cultures.

The accompanying course materials are oriented towards the intended learning outcomes and correspond to the required qualification level. They are up to date and digitally accessible for the students. They are user-friendly and encourage students to engage in further independent studies. In addition, the course materials make the students familiar with different problem-solving approaches from various scientific perspectives. This includes a global and international perspective which is at the core of the study programme. Through interactive work with the materials, the students are enabled to develop their own theory-based problem-solving strategy. The course materials are continuously further developed according to new didactical concepts (including blended learning).

Guest lecturers are invited and contribute to the students' qualification process with their special experience, either from professional practice (such as legal organisations) or scientific work, but also, for example, from culture and politics. The study programme regularly invites national and international guest lecturers (from UK, US or the Netherlands). Their contributions form an integral part of the study programme's didactical concept and are considered outstanding by the panel with regard to the regularity as well as depth of inclusion into the structure. They come from a variety of occupations and religions, which enhances students' chances of employment thanks to the profound insights they gain. All guest lecturers are consistently included based on the concept of the study programme of cross-cultural studies. The guest lectures are well documented.

Lecturing tutors contribute significantly to the students' learning process and are thus systematically integrated into the teaching activities. The English tutors that are included in the programme support the students to improve their language skills. This is essential since the programme is delivered completely in English.

| | Exceptional | Exceeds quality requirements | Meets quality requirements | Does not meet quality requirements | n.r. |
|--|-------------|------------------------------|----------------------------|------------------------------------|------|
| 3.3 Didactical concept | | | | | |
| 3.3.1* Logic and plausibility of the didactical concept (Asterisk Criterion) | | X | | | |
| 3.3.2* Course materials (Asterisk Criterion) | | X | | | |
| 3.3.3 Guest lecturers | X | | | | |
| 3.3.4 Lecturing tutors | | X | | | |

3.4 Internationality

The study of religion and culture developed at UGM (through Tridharma activities carried out by the Master in Religion and Cross-Cultural Studies) has been developed and received national and international recognition. In 2022, the study programme ranked 47th in the world in the area of theology, divinity and religious studies and first nationally in the reputable ranking

of The Quacquarelli Symonds World University Ranking (QS WUR) by Subject (2022). The assessment indicators include H-Index, citations per paper, academic reputation, and graduate reputation. In addition, a year earlier, in 2021, the CRCS Master's Programme was one of the few study programmes at Universitas Gadjah Mada, or even Indonesia as a whole, which had successfully obtained certification from the ASEAN University Network-Quality Assurance (AUN-QA).²⁰

The acquisition of intercultural global competencies and skills are among the core of CRCS learning objectives. In addition to visiting and guest lecturers and researchers from universities abroad, CRCS has established a weekly public discussion since 2020. The initial idea was to give more space for students to learn from professionals and experts from Indonesia and abroad whose ideas might not be heard in the formal classes. The Wednesday Forum²¹ is open to the public from all backgrounds. Although UGM encourages CRCS students to share their research, CRCS also hosts many speakers with different aspects of expertise for the forum. Speakers at Wednesday Forum have included those from UK, USA, the Netherlands, Japan, India, Singapore and Thailand.

The international classes and activities facilitate students to engage in an international atmosphere. As a result, CRCS students have also participated in international conferences and fellowships abroad.

With regard to the courses, the study programme includes global and international approaches and theories to religious and cross-cultural studies which are the core element of the programme. It not only relates to Asian perspectives but also includes American and European approaches. The cooperation with universities from countries in Asia and overseas ensures that students gain first hand research input and practical examples. These are shared by international part-time or guest lecturers in various lectures and seminars that are strategically included into the curriculum.

The international and intercultural nature of the study and research field in religious and cross-cultural studies is complemented by the intercultural and interreligious background of the students and lecturers in the Master programme. These challenges define the core and focus of the programme and enable lecturers to give students a comprehensive overview, as well as offer global and international research questions.

Internationality of the student body

Despite its international standard, the internationality of the student body of CRCS is quite small. The record shows that international students who studied at CRSC for an M.A. degree included those from USA, UK, Russia, India, South Korea, the Philippines and Japan. Before the COVID-19 pandemic, CRCS hosted a number of European students through the NOHA Programme by Erasmus Mundus. Those international students enriched class discussions and encouraged students to engage with global discourses.

In addition, CRCS has also established internship programmes that recruit students from other study programmes, including those from abroad, to do internships at CRCS. Moreover, CRCS

²⁰ see: self-evaluation report p.38

²¹ see: <https://www.youtube.com/playlist?list=PLnIQ3m1p5a0rQNPDJ8nrQ2YPhJ6ObgInm> (last access June 24, 2025)

has organised international workshops and short courses. Their interactions with students also contributed to motivating CRCS students in their learning processes.

Internationality of faculty

CRCS sets up international qualifications for its faculty members. CRCS faculty members are required to demonstrate their expertise in religious studies that corresponds to global studies. All CRCS faculty members were trained or graduated from universities abroad that include the USA, Europe, New Zealand, and others, especially for their Ph.D. programmes. CRCS, working with the PhD programme in Interreligious Studies, has also employed a Professor from the Netherlands and a Doctor from the UK as Adjunct Professors. As described above, CRCS has also facilitated visiting and guest lecturers to teach classes. In addition, visiting researchers have also been hosted who have contributed to the improvement of faculty internationalisation. These international perspectives shape the contents and methodologies in the study programme to take account of the international nature of the scientific field. Moreover, the close cooperation with two other universities in Yogyakarta ensures constant exchange for lecturers on national and international, as well as interreligious approaches.

Foreign language contents

English is the official language of instruction at CRCS. Most materials used, especially in the teaching and learning process, are in English. Indonesian materials, if included or used, are for recommended optional reading materials. Students write and present their assignments in English. For students, the only project they have the option to write either in English or Indonesian is their thesis. However, if they write their thesis in Indonesia, they still have to write a thesis summary in English. Using English as the official language of instruction shows that internationality is clearly a key element of CRCS' profile.

CRCS has a Memorandum of Understanding with Oberlin University (USA) that facilitates two native English-speaking instructors every year to teach Academic English at CRCS. This course is integral to teaching and learning activities, and so students are required to take this course for two semesters.

Appraisal:

International contents are an integral part of the curriculum. The acquisition of intercultural competences and skills are at the core of the programme's learning objectives and are strongly promoted. The study programme contains different approaches, such as global and international theories and approaches. This is the strength of the study programme in the view of the panel. They relate to other Asian countries, but also to the USA and European countries (such as UK or the Netherlands). Therefore, students are offered a truly global perspective on the field of religious and cross-cultural studies. Students are thus prepared for the challenges in an international working environment. Moreover, through practical examples, such as community work in rural areas, but also with the composition of the student body (e.g., different religions), students are enabled to act in an intercultural environment.

The international composition of the student body corresponds to the programme concept. The measures taken to promote internationality are goal oriented. However, the study programme could improve in the future. Therefore, the panel **recommends** increasing efforts and take additional measures to attract more international students

The international composition of the faculty (lecturers from different countries, lecturers with international academic and professional experience) promotes the acquisition of international competences and skills. It is a fundamental element in shaping the profile of the study programme and is promoted by UGM. The measures taken are goal oriented.

Lectures and course materials in foreign languages predominate, as the study programme is conducted completely in English. Internationality is clearly a key element of the study programme's profile and qualification objectives.

| | Exceptional | Exceeds quality requirements | Meets quality requirements | Does not meet quality requirements | n.r. |
|--|-------------|------------------------------|----------------------------|------------------------------------|------|
| 3.4 Internationality | | | | | |
| 3.4.1* International contents and intercultural aspects (Asterisk Criterion) | X | | | | |
| 3.4.2 Internationality of the student body | | | X | | |
| 3.4.3 Internationality of faculty | | X | | | |
| 3.4.4 Foreign language contents | | X | | | |

3.5 Multidisciplinary competences and skills (Asterisk Criterion)

Skills of communication and speaking are acquired from class assignments which assign students to make presentations in class. Students are also encouraged to participate and present their research findings in both national and international conferences. Skills of cooperation and conflict handling are acquired through several ways. Students are grouped into teams to do class mini-projects, class research/presentations and others. Conflict resolution, peace building and interreligious dialogues are among the main subjects developed at CRCS. The study programme also offers specific courses on these subjects such as Conflict and Peacebuilding Studies and Interreligious Dialogue: Theories and Practices. In those courses, multidisciplinary knowledge and skills are taught. During the course of their Master programme, CRCS students learn theories and practical experiences to handle conflicts.

Appraisal:

The students acquire communication and public-speaking skills as well as cooperation and conflict handling skills in accordance with the course descriptions. This is supported by means of suitable didactical and methodological measures. The acquisition of further multidisciplinary competences, such as leadership skills and broad contextual knowledge, is ensured.

| | Exceptional | Exceeds quality requirements | Meets quality requirements | Does not meet quality requirements | n.r. |
|--|-------------|------------------------------|----------------------------|------------------------------------|------|
| 3.5* Multidisciplinary competences and skills (Asterisk Criterion) | | | X | | |

3.6 Skills for employment / Employability (Asterisk Criterion)

The employability of CRCS graduates is relatively high. CRCS ensures its graduates' employability in a way that emphasises multidisciplinary competencies and skills. All courses

are mandated to contribute to Programme Learning Outcomes (behaviour, knowledge and skills), which emphasise the integration of theories and practices by assigning students to engage with updated reading materials, and to read and critically reflect on them through writing (e.g., weekly responses and presentations, please see sample of the portfolio of Religion and Human Rights). To reach outcomes of the practical dimensions, students are assigned in their courses to practice research (e.g., fieldwork, desk study, literature review) and write them in paper/article (final assignment). In addition, CRCS integrates field trips into the learning process of courses. Field trips facilitate students to critically contextualise theories they discuss in classes. Students are facilitated to participate in various community activities of CRCS from which students are challenged to apply the skills they learn from courses and facilitated to develop skills relevant to community engagement.

Moreover, CRCS has an Alumni Association. They have a monthly programme that facilitates alumni to share their experiences of work (Alumni Talks) and research. The association helps CRCS to update its preparedness about the dynamic job market. CRCS has made use of alumni discussions to anticipate the required knowledge and skills for the job market.

Appraisal:

The promotion of employability – for instance through the integration of theory and practice and through the promotion of multidisciplinary competences and skills – runs as a common thread of the study programme through all its courses.

| | | Exceptional | Exceeds quality requirements | Meets quality requirements | Does not meet quality requirements | n.r. |
|------|--|-------------|------------------------------|----------------------------|------------------------------------|------|
| 3.6* | Skills for employment / Employability (Asterisk Criterion) | | | X | | |

4. Academic environment and framework conditions

4.1 Faculty

Full time lecturers are UGM's permanent lecturers appointed by the Graduate School UGM to teach courses at CRCS based on their qualifications and expertise. They are appointed to teach required and elective courses that directly correspond to objectives of CRCS. Visiting lecturers are those from other universities of Indonesia and abroad who are assigned by the Graduate School to teach courses that enrich CRCS curriculum. They may be assigned to teach required courses if their qualification and expertise are satisfied, if they come from institutions relatively close to CRCS, and if they commit to teach again if assigned. CRCS offers 13-15 courses throughout the one-year of academic calendar, including odd and even semester, and intersession semester. Those courses are taught by both full time and visiting lecturers. There are currently six full-time lecturers (Faculty Members – CRCS UGM) and ten visiting professors (Visiting Lecturers – CRCS UGM).

Table 4: Teaching staff in Master in Religious and Cross-cultural Studies

| No. | Qualification (Ph.D. in university) | Expertise | Courses (required/elective) |
|-----|---|--|---|
| 1. | Philosophy, Indiana University | Philosophy, science, ecology, Human Rights, Freedom of religion, etc. | 1. Religion and human rights (elective) 2. Religion and Ecology (elective) |
| 2. | Religious Studies at Arizona State University | theories of religion, indigenous religions, religion and ecology, religion and advocacy | 1. Academic Study of Religion (required) 2. Indigenous Religions (elective) |
| 3. | Philosophy, Victoria University of Wellington, NZ | Religion and Advocacy, Religion and Conflict | 1. Research Method and Design (required) 2. Religion, Conflict, and Peacebuilding (elective) |
| 4. | History, Universiteit Leiden, | History of Religions, Transnational Buddhism, Colonialism and Religions, Buddhism in Indonesia, | 1. Advanced Study of Buddhism and Confucianism (required/elective) 2. Teaching World Religions (required) |

| | | | |
|----|--|--|---|
| | | Material Culture and Heritage | |
| 5. | Philosophy, University of Washington | Chinese-Indonesians, Confucianism, Diaspora Studies, Nationalism | Advanced Study of Buddhism and Confucianism (required/elective) |
| 6. | Religious Studies at Temple University | | Teaching World Religions (required) |

With the composition of lecturers (full time and visiting) of CRCS, requirements for fulfilling the academic standards and professional field of interdisciplinary studies are satisfied. CRCS guarantees teaching and learning processes for students.

Academic qualification of faculty

Based on the Law No. 14/2005, there are at least three basic academic qualifications which are required for a lecturer to teach at CRCS:

1. Holds a PhD;
2. Competence in English (written and spoken);
3. Academic expertise corresponding to the CRCS curriculum that emphasises an interdisciplinary approach.

As shown in the previous section, the basic required academic standards are the minimum standards for UGM to recruit full-time lecturers. Based on regulation by the Ministry of Research and Technology, Higher Education Regulation Number 20/2017, full-time lecturers' academic qualifications of tenure positions which include publications. For visiting professors, CRCS invites those with outstanding academic records based on their publications, in addition to the basic required academic qualifications.

Pedagogical / didactical qualification of faculty

The UGM Office of Quality Assurance (OQA) provides a template/format for teaching plans for each course oriented to Outcome based Education (OBE) as an instrument to verify that the pedagogical and didactic qualifications correspond to the requirements and objectives of the study programme. For that purpose, the University and Graduate School provide training for lecturers. CRCS in turn requires every lecturer to comply with the format. CRCS organises a lecturer meeting before a semester begins to make sure that each lecturer assigned to teach a course complies with the requirements and objectives of CRCS, including: 14 meetings; Course Learning Outcomes (CLO) assigned to Programme Learning Outcomes (PLO), elaborated in each sessions; updated reading materials; integration of theory and practice through assessments/assignments; interdisciplinary approaches; and so forth.

Before teaching a course, each lecturer is required to submit their RPKPS (semester learning plan) for verification by the Graduate School. Each CRCS course demonstrates its Course Learning Outcomes (CLO) corresponding to assigned Programme Learning Outcomes, its assessment criteria contribute to its CLOs, its integration of theory and practice and its engagement in interdisciplinary studies. After completing a course, the lecturers are assigned

to prepare and submit their portfolios, which include evaluation of their courses, especially based on student evaluations and the course development plan.

The UGM OQA audits study programmes, including CRCS, every year, by evaluating and monitoring its pedagogical and didactic qualifications. The annual audit has been helpful to apply and develop the pedagogical and didactic concepts and methods of CRCS. In addition, engagement of CRCS faculty members in international collaborations, especially in teaching, has been effective in continually developing the pedagogical and didactic concepts and methods, especially to qualify the faculty for online/hybrid learning. As a result, all CRCS courses are qualified to be open to the public of Indonesia and beyond.

Practical business experience of faculty

The three divisions of CRCS facilitate lecturers to engage in other work for research and public education beyond academia and of collaboration with other non-academic sectors such as civil society organisations (CSO) and governments. Since 2019, CRCS has organised a hybrid three-month Fellowship of Freedom of Religion or Belief (FoRB) (KBB) to mainstream religious freedom in research and teaching once a year. The fellowship selects 20-25 participants who work as university lecturers all over Indonesia. Since 2022, Fellowship alumni have established an association of scholars on FoRB. CRCS faculty members are the facilitators and mentors of the fellowship and the association.

Since 2019, CRCS has also collaborated with several CSOs to establish a consortium called Intersectoral Collaboration on Indigenous Religions (ICIR) or “Rumah Bersama”, through which CRCS faculty members are active in advocacy with followers of Indigenous religions and other vulnerable groups through weekly online forums and an annual conference. Other activities may be seen on the CRCS website. In addition, CRCS, represented by its faculty members, is also a member of several coalitions working on issues/subjects developed at CRCS such as religious freedom, religious education, environment and civic pluralism.

These CRCS practical business experiences have contributed not only to facilitate faculty members to integrate theory and practice in teaching, but also to facilitate students to put into practice their knowledge and skills obtained in courses. For faculty members, their teaching activities and involvement in activities beyond academia are dialectical: the former is their resources (theories) to contribute the outside academic activism, and the latter facilitates them to exercise and examine their theories which in turn challenge them to revisit, revise and develop their theories in their teaching activities.

Internal cooperation

Institutionally, CRCS of the Graduate School is supported by relevant faculties such as the Faculty of Politics and Social Sciences, the Faculty of Philosophy, and the faculty of Cultural Science. Some lecturers teaching at CRCS are affiliated with those faculties. In its teaching, CRCS organises a lecturer meeting every semester to facilitate the collaboration of faculty members in determining that CLOs of their courses strengthen each other in contributing to PLOs. Faculty members share their teaching plans (topics, reading materials and methods of teaching) with each other. They therefore could adapt their courses toward the overall qualification objectives and avoid overlapping topics and reading materials. Each semester, CRCS facilitates field trips and encourages faculty members to participate and collaborate in their courses. On a field trip, students of two to four courses usually join. Each course has its own questions/theories to examine in a field trip. The field trip in turn facilitates faculty members

as well as students to examine questions and theories of all courses to come up with interdisciplinary insights that strengthen their contribution to objectives of CRCS.

In research and public education, collaboration of faculty members is also carried out. All CRCS' publications such as books and reports are products of collaborative research by lecturers and researchers.

Student support by the faculty

In its academic activities, CRCS assigns faculty members as academic advisors for students (in the 1st-2nd semester). Students may ask for help or consult with their academic advisors on their study plan and focus, such as which courses to take. In the third semester, students are expected to submit their plan of thesis research. Upon receiving their plan for thesis research, CRCS assigns students one or two thesis advisors of faculty members, with whom students will work for their thesis research. For thesis advisors, students may propose a faculty member and CRCS considers students' proposals. If assigning a different name, CRCS provides reasonable explanations, and if students object, CRCS may revise its decision. CRCS also encourages faculty members to provide specified office hours outside classes for students. This is among the points of student evaluation.

As soon as students enter the CRCS programme, they are invited to a WhatsApp group administered by the CRCS admin and including the head of CRCS. Through the platform, CRCS updates any news with regards to academic activities and beyond or reminds students about important information. Students in turn are encouraged to share their ideas, complaints, critics and suggestions to, and ask for support from CRCS. CRCS informs students that they may consult about their issues to administrators, staff and faculty members, and other facilities accessible to them provided by the Graduate School and other UGM institutions such as health and environmental safety which include sexual harassment/violence and psychological consultation. To increase available support, CRCS requires a visiting professor(s) or researcher(s) to offer their time and expertise for students' consultation.

Furthermore, the health system at the faculty is also supported by the faculty through the Wellness Centre unit in order to support the University's commitment to being a Health Promoting University for the academic community at UGM. In the Wellness Centre, students and all faculty members can check their physical state as well as access mental health assistance provided by the Faculty of Psychology. UGM also provides health support for students through Gadjah Mada Medical Centre (GMC). GMC provides basic health care, consultancy, medicine, inpatient services, and a gym for students and staff. The students can access healthcare facilities during their study period for free. Should the students be referred to be hospitalised, GMC provides financial support for as much as 75% of the total billings in the UGM Academic Hospital.

Appraisal:

Even when their teaching assignments in other study programmes, possibly even in other locations, are taken into account, the structure and number of the faculty correspond to the programme requirements and ensure that the students reach the intended qualification objectives. The faculty's composition, consisting of full-time and visiting lecturers, guarantees

that both the academic standards and the requirements of professional practice are fully satisfied.

The academic qualification corresponds to the requirements and objectives of the study programme. Most of the teaching staff have a PhD, there are a few full professors. Lecturers from other universities (in the Netherlands and in USA) are also professors in the programme. UGM verifies the qualifications of the teaching staff by means of an established procedure. Specific measures for the further qualification are implemented.

The pedagogical and didactical qualification of the faculty correspond to the requirements and objectives of the study programme. UGM verifies the qualifications of the faculty members by means of an established procedure. It is regulated that they have to pass a training course to become a lecturer. Moreover, UGM ensures that assessors are familiar with existing testing and examination methods and receive support in developing their own skills in this field. Specific measures for the further qualification of the faculty members are implemented.

The practical business experience of the faculty corresponds to the requirement of the programme to integrate theory and practice. They are very active in their field so that their business experience is to be considered above average. Lecturers are using their practical experience in their teaching activities, which becomes more and more important in the field.

The faculty members cooperate with each other for the purpose of tuning the courses towards the overall qualification objectives. Meetings of all those teaching in the programme take place regularly and at eye-level with different status groups. In addition, projects and courses are conducted cooperatively.

Student support is an integral part of the services provided by the faculty. It is offered on a regular basis and serves to help students study successfully. The faculty members are available for the students outside the specified office hours as well. The students are “fully content” with the strong support they receive. Moreover, the study programme offers a unique pool of lecturers for the supervision of the thesis.

| | Exceptional | Exceeds quality requirements | Meets quality requirements | Does not meet quality requirements | n.r. |
|---|-------------|------------------------------|----------------------------|------------------------------------|------|
| 4.1 Faculty | | | | | |
| 4.1.1* Structure and quantity of faculty in relation to curricular requirements (Asterisk Criterion) | | | X | | |
| 4.1.2* Academic qualification of faculty (Asterisk Criterion) | | | X | | |
| 4.1.3* Pedagogical / didactical qualification of faculty (Asterisk Criterion) | | | X | | |
| 4.1.4 Practical business experience of faculty | | X | | | |
| 4.1.5* Internal cooperation (Asterisk Criterion) | | X | | | |
| 4.1.6* Student support by the faculty (Asterisk Criterion) | | X | | | |
| 4.1.7(*) Student support in distance learning (only relevant and an Asterisk Criterion for blended learning/distance learning programmes) | | | | | X |

4.2 Programme management

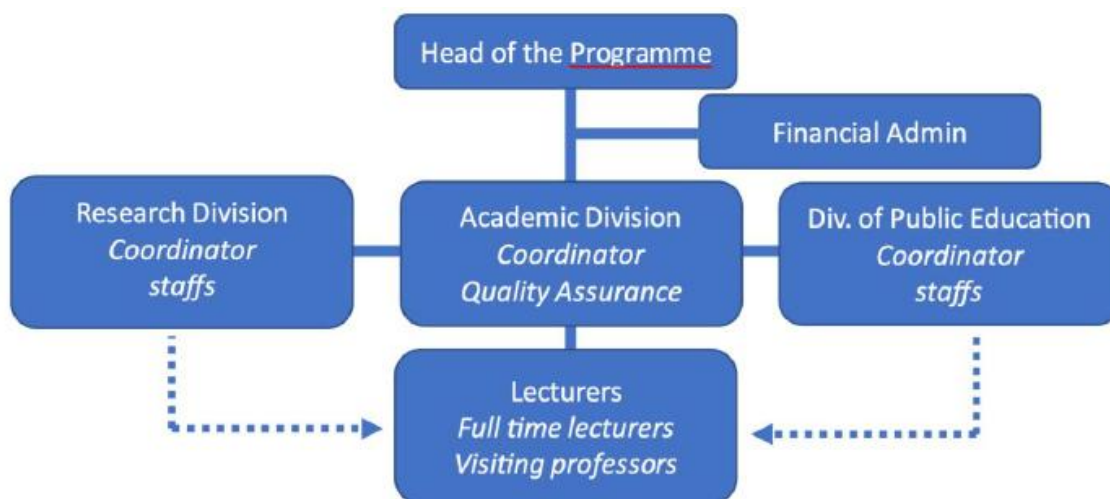
The CRCS leadership system is collegial. All decisions are made by personnel in charge of CRCS organisation/structure. The Programme Director or Head's function and tasks are illustrated in the CRCS structure that consists of a Head/Director of the programme, who is appointed by the University and three divisions: academic, research and publications. Each division consists of a coordinator and one or two staff members assigned by CRCS. The coordinator of each academic division is assisted by a coordinator of Quality Assurance, who is appointed by the Graduate School UGM.

The main function and tasks of the Head are:

1. to lead CRCS to achieve its vision,
2. to coordinate programmes/activities of all divisions,
3. to initiate collaboration for Tridharma activities (teaching, research, and community engagement) with other agencies for systematic development, and
4. to periodically evaluate and monitor CRCS programmes/activities.

For effective coordination, evaluation and monitoring, the Head of CRCS leads the annual programme workshop (each December or January) that focuses on evaluation of the past year and programme plan for next year. In the workshop, coordinators of divisions present their reports and plan, and the Head leads the discussions for development strategies. Following up the annual workshop, the Head facilitates monthly meetings for 1) all divisions to coordinate programme/activities, and 2) each division to monitor programme progress. In those workshops/meetings, the head encourages all personnel to share new insights or initiatives. Initiatives can come from all participants.

Figure 4: CRCS structure



Process organisation and administrative support for students and faculty

CRCS administration is engaged with prospective students to complete their application to CRCS UGM. As soon as students enter CRCS, they are invited to a WhatsApp group for quick and effective communication for support. A WhatsApp group is also created for faculty members for the same purpose. In those WhatsApp groups, the Head and relevant administrative staff are included.

CRCS structure is communicated to both faculty members and students. They both are informed about functions, tasks or responsibilities of all personnel. During student orientation, all personnel functioning as service providers are introduced to students, so that students and faculty members understand whom to address their concerns for support. Students as well as faculty members are informed about accessing rights of support. CRCS administrative staff also function to facilitate students and faculty members to fulfil their needs/support from the Graduate School and UGM. If students or faculty need support, they request CRCS administration through email, WhatsApp or in person. The administration in turn brings the request to the staff meeting for a solution. If necessary, the administration invites students whose request is under discussion to find a solution.

Appraisal:

The programme director successfully takes initiatives to promote the systematic development of the study programme in a manner which includes all relevant groups. The programme director has to be very proactive based on the subject of the study programme, which is very unique for Indonesia. It is ensured that the activities of everyone involved in the programme run smoothly.

Faculty members and students are supported by the administration in the organisation of the study programme. Sufficient administrative staff is available; the ratio of staff and students is very good. Decision-making processes, authority and responsibilities are clearly defined. Teachers and students are included in the decision-making processes where their areas of work are involved. The opportunities of electronic service-support are used and supplement personal one-to-one counselling. UGM offers the administrative staff opportunities for continuous professional development. The administrative staff acts as a service provider for students and faculty.

| | Exceptional | Exceeds quality requirements | Meets quality requirements | Does not meet quality requirements | n.r. |
|--|-------------|------------------------------|----------------------------|------------------------------------|------|
| 4.2 Programme management | | | | | |
| 4.2.1* Programme Director (Asterisk Criterion) | | X | | | |
| 4.2.2 Process organisation and administrative support for students and faculty | | X | | | |

4.3 Cooperation and partnerships

CRCS has established cooperation agreements with several universities, academic and research institutions, as well as with the government of Indonesia and abroad. These cooperation agreements are for activities in education (academic) such as scholarships for highly qualified students, teaching courses, research for new knowledge production (publications, seminars, conferences) and community engagement (disseminating knowledge production), which all contribute to developing students' qualifications and skills to impact graduate profiles. Those cooperation agreements are aligned with the strategy of CRCS to reach its vision and missions. This includes, e.g., a cooperation agreement with Dongguk University (South Korea), Florida International University (USA), Mennonite Central Committee (USA) and IAN Bukittinggi (Indonesia).

Cooperation with business enterprises and other organisations

Below are among the examples of cooperation with several civil society organisations for research and community engagement activities.

Table 5: List of cooperations with organisations

| No. | Cooperation | Activities | Significance |
|-----|---|---|--|
| 1 | ICIR Rumah Bersama, a consortium of 15 CSOs, local governments, and sponsors (icir.or.id) | Activities of ICIR are organized collaboratively: 1. Online weekly forum: public discussions that invite followers of Indigenous Religions | 1. Students and faculty members whose academic interests are indigenous people and their various issues (religion, culture, |
| | | as the main speakers, with academics/ researchers/ policy makers as discussants. | economic, ecology, politics) may directly encounter and communicate with the natives (collect information/date for their research) 2. Students and faculty members may serve as committee or moderators as ways of implementing their skills. 3. Building networks |
| | | 2. Conference on Indigenous Religions | Students and faculty members may become committee members, presenters, or moderators as ways of examining their theories or practicing skills. |
| | | 3. School of Indigenous Religions | |
| 2. | Fellowship of Freedom of religion or belief (FoRB) organized by CRCS in collaboration with Jentera Institute on law, the institute of Legal Aid of Inodnesia (YLBHI), Sepaham Indonesia, and the Center for Human Rights, Multiculturalism, and Migration of Universitas Jember, East Java. Teaser Fellowship KBB 2022 | 1. Annual 3 month training for university lecturers 2. Research/publication 3. Teaching FoRB | |
| 3. | Consortium of FoRB with 28 institutions (KBB) | Seminars/workshops Publications Consolidation Advocacy | |

Appraisal:

The scope and nature of cooperation with HEI, other academic institutions and networks as well as business enterprises and other institutions relevant for the programme are plausibly presented. The agreements forming the basis of the cooperation are documented. The cooperation is actively pursued and has a clear impact on the conception and implementation of the study programme. All such activities contribute to the development of the students' qualification and skills. The professional cooperations are needed for practical courses as well as for internships and community work.

| | Exceptional | Exceeds quality requirements | Meets quality requirements | Does not meet quality requirements | n.r. |
|---|-------------|------------------------------|----------------------------|------------------------------------|------|
| 4.3 Cooperation and partnerships | | | | | |
| 4.3.1(*) Cooperation with HEIs and other academic institutions or networks (Asterisk Criterion for cooperation programmes) | | | X | | |
| 4.3.2(*) Cooperation with business enterprises and other organisations (Asterisk Criterion for educational and vocational programmes, franchise programmes) | | | X | | |

4.4 Facilities and equipment

Teaching and learning facilities and equipment are fully supported by UGM following its regulations.²² As a study programme of UGM, CRCS should make a report and proposal to the Graduate School, to then be approved by the University, if some of the facilities and equipment are broken, or need replacement to support education and research. In relation to facilities, it is specifically guaranteed that students have the rights to use UGM facilities.²³ CRCS UGM is one of the interdisciplinary study programmes at the Graduate School. The teaching and research facilities and equipment in this study programme are fully supported by the Graduate School of UGM. The facility is adequate and is regularly updated following the needs of the academic community and advances in technology and information.

Lectures at CRCS use classrooms in the UGM Graduate School building. All classrooms and meeting rooms in the UGM Graduate School Building are equipped with air conditioning, computers, LCD screens with internet connection. Chair and classroom layout facilities are supportive for teaching and learning activities. In addition, the study room is also equipped with a white board and sound system that supports lecturers to explain lecture material. The Graduate School has a team for the maintenance of all these facilities. If facilities are damaged, they are repaired or replaced with new ones. Existing rooms and facilities are not only used for teaching and learning, but also for the presentation of research results, conferences, seminars, teleconferences and research discussions that bring together experts in their fields,

²² see 67/2013 UGM Statute and the Decision of UGM Academic Senate on academic policy, provision, utilisation and maintenance Academic Policy No. 08/2012

²³ as it is stated in Article 132 (1.d) of the Regulation Majelis Wali Amanat UGM No 4/SK.MWA/2014 on Organisation and Governance of UGM

both from within and from abroad. A stable and fast internet and Wi-Fi connection can also be enjoyed by lecturers, staff, students and guests.

Access to literature

In addition to the UGM library and the Library of the Graduate School, CRCS has jointly developed a specified library with the PhD programme in Interreligious Studies, employing a trained librarian. All CRCS books can be accessed at www.opac.lib.ugm.ac.id. The specified library on the study of religion has a collection for about 10.817 titles, and additional online journals and books are accessible in the UGM library.²⁴ Students may access those libraries from Monday to Friday, during the office hours (7 a.m. - 4 p.m.), and online library resources from home or anywhere through their internet access.

Moreover, access to literature for students and members of the academic community is given from the UGM Central Library and the Faculty's Library. The UGM Central Library provides numerous collections both in print and digital form. For the collection of teaching material in the library, lecturers and students are allowed to propose books and international journals to be provided by the library. Lecturers and students can access teaching materials through the electronic library, an online book loan application. In addition, the library provides services to the students and the academic community of Circulation Services (borrowing books) as well as providing access to periodical references, final assignments, undergraduate theses, dissertations and scientific articles. Furthermore, students can communicate directly to librarians to assist them with the references needed for their research and study.

Thousands of e-books, e-journals, e-proceeding, e-theses and other digital formats of any documents are available online in the digital library. Lecturers and students have access to the library online database through the website of UGM library or the websites of the faculty libraries. The students have free access to more than 60 e-journal and e-book providers including: SpringerLink, EBSCO, WILEY, JSTOR, ProQuest, Taylor & Francis, Sage Open, and many more. The UGM Library also provides further facilities to users like: Wi-Fi / Hotspot Area in all areas of the library, a study room for independent and group study, a discussion room, a seminar room, reading café, a Learning Garden, and computers to access catalogue, Internet, access to electronic theses and dissertations, and spaces for working on assignments (100 computers are available).

The library consists of a book collection room, reading room and individual and group reading rooms. The library is open every Monday – Friday (07:00 a.m. – 08:00 p.m.) and Saturday (07:00 a.m. – 1:00 p.m.). The digital library can be accessed using the University network or outside the University network with a single sign on. Furthermore, the digital library provided by the University is integrated and all students from all faculties can access all literature, thus supporting interdisciplinary learning.

Appraisal:

The panel interviewed the University representatives during an online conference; the facilities were not seen on-site. However, the panel was provided with information and further material. Therefore, they conclude that the quantity, quality, media and IT facilities of the teaching rooms meet the standards required for the programme, even taking into account the resource needs of other study programmes. Access to the internet via wireless LAN is provided free of charge.

²⁴ see: <https://lib.ugm.ac.id/database-jurnal-dan-buku-elektronik-online/> (last access June 24, 2025)

A sufficient number of group rooms is available. The panel is of the view that the facilities could be further expanded in the future.

The opening hours of the library take students' needs sufficiently into account. Access to the literature and journals as well as to digital media (e.g. electronic media, databases) is ensured. The literature expressly required for the study programme is available in the library and also kept up to date.

| | Exceptional | Exceeds quality requirements | Meets quality requirements | Does not meet quality requirements | n.r. |
|---|-------------|------------------------------|----------------------------|------------------------------------|------|
| 4.4 Facilities and equipment | | | | | |
| 4.4.1* Quantity, quality, media and IT equipment of teaching and group rooms (Asterisk Criterion) | | | X | | |
| 4.4.2* Access to literature (Asterisk Criterion) | | | X | | |

4.5 Additional services

Every year, UGM hosts a workshop for students on career development. In addition, CRCS is working with its alumni and other networks to actively update information on jobs, including teachers/lectures in universities, researchers in research institutions and government and staff in NGOs. Soon after completing their programme of study, graduates are invited into a WhatsApp group of alumni in which they will receive information on job opportunities, strategies to seek employment, career consultation and other support. Through informal channels, CRCS faculty members provide career counselling to students on an individual basis. They are committed to provide letters of recommendation for graduates' applications. CRCS also promotes graduates' employability to various institutions through its networks. As a result, CRCS graduates' employability is relatively high, as shown in tracer study.

The University provides a variety of support intended to prepare students and recent graduates to determine their future career path and enter the job market. Through an integrated system called UGM Career, the University is committed to providing up-to-date information concerning job opportunities that can be accessed through its website and social media accounts. Moreover, UGM Career also regularly holds career preparation events delivered by experts and experienced practitioners in leading companies in the country, with topics ranging from tips building a career in certain fields, writing resumes and cover letters to career-related consultation. Furthermore, UGM Careers also organises annual career fair events, which invites numerous companies and organisations to offer job vacancies for the UGM graduates. In addition, through the UGM Career Platform, students and alumni have access to information about career opportunities, since students can check job and internship vacancies and participate in events like Company Talk and Campus Hiring.

Alumni activities

The CRCS Alumni Association offers formal and informal activities. It has two kinds of monthly discussions: research-based topics and Alumni Talks. For research-based topics, alumni whose professions are academics, researchers and CSO activists are invited to present their findings or experiences. For Alumni Talks, 2-3 alumni are invited to update and share their job experiences. They mostly share CRCS perpetual impacts on their work and suggestions to CRCS developments relevant to the job market. Those are conducted online using Zoom.

Informally, alumni in the WhatsApp group of alumni are active in discussing or debating current public issues and exchanging information. They often coordinate to propose panels in conferences, and they also hold reunions in conferences, seminars and workshops. Those activities strengthen bonding among them and sustain their commitment to contribute to CRCS development.

Appraisal:

Career counselling and placement services are offered to the students and graduates to promote their employability. UGM provides sufficient resources to share networks, offer job fairs and other activities.

An alumni organisation has been set up with the aim of developing an alumni network. There are regular formal and informal activities.

| | | Exceptional | Exceeds quality requirements | Meets quality requirements | Does not meet quality requirements | n.r. |
|-------|--|-------------|------------------------------|----------------------------|------------------------------------|------|
| 4.5 | Additional services | | | | | |
| 4.5.1 | Career counselling and placement service | | | X | | |
| 4.5.2 | Alumni Activities | | | X | | |

4.6 Financing of the study programme (Asterisk Criterion)

The main source of CRCS finances is UGM's annual budget. Before each academic year begins, CRCS creates an annual budget plan for approval by the Graduate School, followed by UGM. The approved budget is then implemented, which includes activities to support the three pillars of higher education: education, research and community engagement. Education includes teaching and learning activities (classes and courses), student participation in conferences (financial support), and scholarships. Each CRCS budget depends on funds coming from student tuition fees. If more students are accepted, then more funds are budgeted.

To increase student numbers, CRCS forms ad-hoc campaigns to promote its programmes through various mediums including online media and social media. CRCS also actively seeks new sources of scholarships from the government and other sources to improve CRCS promotion for prospective students. CRCS is one of the Master programmes eligible for the national government scholarship LPDP- Indonesia Endowment Fund for Education Agency.

In addition to the annually approved budget of UGM, further financial support is drawn from joint programmes with external parties. Most collaborative projects between CRCS and external parties are structured to support the three pillars of higher education.

Appraisal:

The study programme is funded for the entire accreditation period so that students will be able to complete their studies.

| | | Exceptional | Exceeds quality requirements | Meets quality requirements | Does not meet quality requirements | n.r. |
|------|---|-------------|------------------------------|----------------------------|------------------------------------|------|
| 4.6* | Financing of the study programme (Asterisk Criterion) | | | X | | |

5. Quality assurance and documentation

Quality assurance at UGM is carried out in several stages, at University level with the establishment of Quality Assurance Office, at Graduate School level and at Study Programme level. The UGM QAO sets up two mechanisms: Internal Quality Assurance (IQA) and External Quality Assurance (EQA). For IQA, the UGM QAO manages to implement two systems: Internal Quality Assurance System (IQAS) and Internal Quality Assurance Audit (IQAA).

IQAS is a systemic process of quality assurance on education by higher education institutions to monitor the implementation of higher education which includes planning, implementation, evaluation, development and enhancement of quality assurance standards for satisfaction of stakeholders in consistent and sustainable ways.

The UGM QAO has developed an internal higher education quality assurance system. This concept includes the definition of quality assurance, quality assurance implementation cycle, organisation, documentation system, and human resources. Internal quality assurance is carried out to achieve: (1) compliance with academic policies, academic standards, academic regulations and academic quality manuals, (2) assurance that graduates have the competencies specified by study programmes, (3) assurance that every student has learning experiences in accordance with study programme specifications, and (4) the relevance of educational and research programmes to the demands of stakeholders or society in general.

In terms of the scope of quality assurance, IQAS implementation includes academic activities, such as education, research and community service, as well as non-academic activities, such as human resources, infrastructure, finance and management. IQAS is an inseparable part of the External Quality Assurance System (EQAS), in this case one of the objectives of Internal Quality Assurance (PMI) is to prepare External Quality Assurance (PME), which is for (re)accreditation (such as by the National Accreditation Board for Higher Education) or certification such as by the Asean University Network (AUN-QA).

In order to ensure that IQAS is implemented systematically, the implementation of all IQAS activities is managed as a series of quality assurance activities in the form of a closed cycle within the implementation period each year. Internal Quality Assurance Audit (IQAA) is one of the activities of IQAS which is carried out periodically every year for study programmes, laboratories, study centres and student activity units, and every two years for faculties/schools. IQAA is a systematic and independent audit to determine the conformity of activities and their achievements with established standards/plans and whether these standards/plans are implemented effectively and appropriately to achieve objectives. The UGM QAO sets the IQAA objectives as follows:

1. To determine the suitability of the quality management system requirements and applicable regulations,
2. To evaluate the capabilities of the quality management system,
3. To evaluate the effectiveness of implementing the quality management system,
4. To identify opportunities for improving the quality management system.

Under the coordination of the UGM QAO, CRCS UGM participates in the IQAA programme every year, and consistently shows excellent performance for all audit items, both academic

and non-academic. In every IQAA, assessors appointed by the UGM QAO use the audit manual of 9 criteria: 1) Vision, Mission, Objectives and Strategy; 2) Governance and Cooperation; 3) Students; 4) Human Resources; 5) Finance, Facilities and Infrastructure; 6) Education; 7) Research; 8) Community Service; and 9) Tridharma Outcomes and Achievements to assess the quality assurance of CRCS. For a more objective assessment, they involve students, faculty and staff. Most observations by assessors were suggestions for further development rather than nonconformity with standards. This means that CRCS has set up the quality assurance and development procedure and systematically and continuously monitored and developed the quality of CRCS with respect to its academic content (teaching, research, and community engagement), processes and outcomes.

CRCS UGM has applied varieties of methods in developing its quality. CRCS has formulated the roadmap of Tridharma, through which CRCS curriculum, research and community engagement are interrelatedly contextualised and developed. The roadmap was developed based on CRCS engagement with a variety of multi-sectoral stakeholders (academics, CSO activists, civil servants) through (national/international) collaborative activities (research, community service, advocacy). Through collaborative research and community engagement, which involve faculty members and students, CRCS engages stakeholders for new insights of development, and finds new theories and practices for curriculum and course developments. CRCS organises annual workshops to evaluate overall programmes of the past year and design development programmes for the next year that involve all staff and faculty members, conducts monthly meetings to monitor programmes (teaching and student progress, research and public education), organises seminars and conferences to engage alumni and stakeholders. These activities are in addition to regular QA procedures which include tracer studies to monitor graduate employment and surveys on graduate employers, for instance.

Evaluation by students

Every year, CRCS organises a two-week student orientation for new students. Part of the agenda includes a session that discusses significant roles of students on assessing CRCS QA. In that session, new students are invited to jointly create a safe and convenient environment so that they may express their concerns and aspirations on both their successes and CRCS development. They are informed that their evaluation, critical feedback and suggestions are valued. The session is to empower students to demand their rights and voice their opinions in the development of classes and beyond. It is then expected that students are willing to do:

1. Course evaluation. Each class of each semester is evaluated by students twice: in the midpoint and the end of semester. The evaluation consists of: 1) lecturer's responsibility, 2) lecturer's (method) teaching ability, 3) course contents, and 4) additional evaluation that students may add their opinions beyond the three previous components. Results of those evaluations are recapitulated and then sent to all course instructors/lecturers to be followed up. For the mid-point evaluation, lecturers incorporate those evaluations considered necessary into the rest of class sessions that students may re-evaluate and state their re-evaluations in course evaluation at the end of the semester. For these re-evaluations, lecturers respond and document their responses in their portfolios (of courses).
2. Thesis monitoring. CRCS establishes a system of thesis monitoring that covers both students' progress and thesis advisors' responsibilities (in fulfilling students' rights). For thesis advisors' responsibilities, students are invited to freely share their concerns or suggestions on thesis advising that CRCS may help to develop. CRCS in turn follows

up students' suggestions, such as to be facilitated to scheduling a meeting-up for thesis advising.

3. General evaluation. Students (informed in student orientation) are encouraged to share any of their concerns related to their study at CRCS, academic and beyond, with CRCS administration. Students may privately deliver their concerns in person, email or WhatsApp. They also may deliver them through their WhatsApp Group. CRCS takes their suggestions and criticisms into account and responds to them accordingly. For specific issues, CRCS may organise a special meeting with students as a way of responding to or solving problems that students request.

Evaluation by faculty

In relation to the previous section, evaluation by faculty members is carried out through:

1. Annual workshop. Faculty members are involved in the CRCS annual workshop to evaluate the annual programme of CRCS (academic and non-academic). Those in charge of programme implementation share their reports to review by all participants of the workshop, including and especially the faculty members. Together with CRCS administrators and staff, faculty members review all programmes of CRCS, discuss which programmes are successful and worth developing to ensure that they reach CRCS objectives, and which ones are not successful, which reasons behind them and strategies of solving them. They are facilitated to work together to modify and adapt them for the next year's programmes. Those evaluations and programme plans (of the next year) are documented and accessible to all.
2. Monthly staff meeting. This meeting is to monitor programme implementation agreed in the annual workshop. Faculty members are involved and sometimes lead programme implementation. Results of monitoring are documented as a guideline (list of measures) for better implementation in the following month.
3. Lecturer meeting. CRCS organises a lecturer meeting before a semester begins for course development. The agenda for this meeting includes course preparation by lecturers. In preparing their courses, lecturers incorporate student evaluation they received from the last time they taught their courses. Those evaluations may include content (topics to cover in responses to new phenomena, updated readings), methods and approach of teaching, and assessment/assignments (see appendix Minutes of CRCS dan ICRS lecturer meetings).

CRCS has established a collegial relationship among its stakeholders: leaders, faculty members and staff. It has organised regular meetings: monthly meetings for all staff and at least once a month for staff of each division. In those meetings, issues and concerns, in addition to programmes and agendas are openly discussed. Those meetings were therefore formal means for all staff to express their (dis)satisfaction on all relevant issues. To guarantee or raise staff satisfaction, CRCS has conducted a survey of satisfaction every year at the end of each year. In addition, the director of CRCS has observed, measured, monitored and engaged in daily relations with staff members. Those were effective mechanisms to raise staff satisfaction.

Within the above mechanism, CRCS has effectively facilitated faculty members to do evaluations and translate them into a list of measures of implementation for CRCS quality development.

External evaluation

Through the Internal Quality Assurance Audit (IQAA), whose procedures require external evaluation, CRCS periodically invites alumni and employers or third parties to participate in evaluating the quality of CRCS through surveys: tracer study by alumni. It also invites them to participate in CRCS' (re)accreditation and AUN-QA certification. Their evaluations (and suggestions for development) are taken into account and used accordingly in areas that contribute to the CRCS quality development process.

In addition, CRCS engages alumni for more involvement in evaluation. As mentioned above, the Association of CRCS Alumni has been effective in engaging alumni in evaluation and contribution through their regular programmes such as public discussions and "Alumni Talk" events. Though informal, a WhatsApp Group for alumni has been even more productive and direct to receive evaluations from alumni. The group has been useful as a way to disseminate CRCS programmes and products that alumni may give feedback about in response. Their feedback and evaluation may be directly discussed for solutions and then translated into steps of implementation. All feedback of graduates was appreciated and taken as among the most significant feedback of references for improvement. In "Alumni talks", which have involved CRCS active students, graduates and CRCS staff, ideas for CRCS improvement were discussed, and in turn CRCS brought those ideas to be reflected upon in lecturers' meeting and discussion, and they were incorporated in class discussions.

Based on the tracer study, employers of CRCS graduates expressed their high satisfaction in all items of the questionnaire based on the Board of National Accreditation: ethics and morals, professionalism in work, English ability, capacity in information technology, ability in communication, teamwork and ability in self-development. In addition, employers expressed their expectations that graduates should improve their academic, IT and English capacities. They expect that CRCS may contribute to such improvement through joint activities such research and publication. In response, CRCS has conducted joint activities in several places involving graduates and their institutions, some with MoUs and others with contracts. Among points strongly appreciated by employers were: 1) capacities of graduates in problems/issues mapping and analysis that graduates were able to handle complex tasks, including those not of their academic expertise, 2) networking, and 3) productivities. For that reason, those employers expected to recruit more CRCS graduates in their institutions.

Programme description

The manual of the Internal Quality Assurance Audit (IQAA) is the main template for documentation of the CRCS programme which is equipped with all supporting documents. Internally audited annually, CRCS updates information and relevant documents both in print and digital form. They are all accessible for interested parties.

For students and others, CRCS publishes a student handbook updated periodically that includes detailed information such as description of the CRCS programme, the curriculum, its structure and courses, lecturers, and so forth. The student handbook is shared with new students, and accessible publicly through the CRCS website along with other information. For courses, lecturers submit their completed course description to CRCS, the Head of CRCS in turn verifies them, and lecturers distribute them to students. In the course descriptions, lecturers describe the details of content, methods of learning, assessment/assignment and the grading system. The course descriptions and all study materials are available on the platform of the University, which is SIMASTER.

Information on activities during the academic year

UGM publishes its academic calendar every year through the UGM website as the main reference for academic activities of all study programmes, including CRCS. For students entering semester 3, CRCS informs the stages of activities carried out by students starting from the thesis proposal seminar to the thesis examination. CRCS follows the academic calendar for its main academic activities (courses) and publishes the specific information on its course schedule on its website.

Other CRCS activities such as research, publications, reports and news are published on the CRCS website (crcs.ugm.ac.id) and distributed to the public through social media (Instagram ([crcs_ugm](#)), Facebook (CRCS UGM), TikTok (CRCS UGM Official (@[crcs_ugm](#)) | TikTok), Twitter @crcsugm, and YouTube (CRCS UGM - YouTube).

Appraisal:

A quality assurance and development procedure, which systematically and continuously monitors and develops the quality of the programme with respect to its contents, processes, and outcomes, has been set up. It takes into account the evaluation results and the analysis on student workload, success rate, and graduate employment as well as the profile of the student population. Faculty members and students participate in the respective committees to plan and assess the quality assurance and development procedures. Responsibilities are clearly defined. The programme follows the standards of BAN-PT with regard to the processes, but it is well developed, and all participants are well-informed about the processes and integrated accordingly.

Evaluation by the students, quality control by the faculty and external evaluation is carried out on a regular basis and in accordance with a prescribed procedure; the outcomes are communicated to the students and provide input for the quality development process. The panel comments that the University should ensure that these processes are anonymous for the students, since they are conducted via an online form. With regard to the tracer study that is conducted, the panel **recommends** carrying out a systematic evaluation of alumni and employers. Especially because there are many cooperation partners and with this, they could improve on integrating external views and benchmarking.

The study programme's content, curriculum and examination scheme have been suitably documented and published (e.g. course plan and exam regulations). The study programme is described in detail. This documentation is constantly updated and easily accessible for interested parties both in print and in digital form, which ensures a high level of transparency. They have a monthly online newsletter. All information is available on the SIMASTER platform.

UGM regularly publishes current news and information about the study programme. Moreover, press relations and network communication are actively maintained. The University presents a summary of the activities of the academic year. Also, a lot of information are provided via the website, which is very good and advanced in the view of the panel. The panel suggests that scholarships received by students should also be promoted via social media on the University's accounts.

| | | Exceptional | Exceeds quality requirements | Meets quality requirements | Does not meet quality requirements | n.r. |
|--------|---|-------------|------------------------------|----------------------------|------------------------------------|------|
| 5.1* | Quality assurance and quality development with respect to contents, processes and outcomes (Asterisk Criterion) | | | X | | |
| 5.2 | Instruments of quality assurance | | | | | |
| 5.2.1 | Evaluation by students | | | X | | |
| 5.2.2 | Evaluation by faculty | | | X | | |
| 5.2.3 | External evaluation by alumni, employers and third parties | | | X | | |
| 5.3 | Programme documentation | | | | | |
| 5.3.1* | Programme description (Asterisk Criterion) | | X | | | |
| 5.3.2 | Information on activities during the academic year | | X | | | |

Quality profile

HEI: Gadjah Mada University, Indonesia

Master programme: Master in Religious and Cross-cultural Studies

| | | Exceptional | Exceeds quality requirements | Meets quality requirements | Does not meet quality requirements | n.r. |
|----------|--|-------------|------------------------------|----------------------------|------------------------------------|------|
| 1 | Objectives | | | | | |
| 1.1* | Objectives of the study programme (Asterisk Criterion) | | X | | | |
| 1.2* | International orientation of the study programme design (Asterisk Criterion) | | X | | | |
| 1.3 | Positioning of the study programme | | | | | |
| 1.3.1 | Positioning of the study programme in the educational market | | X | | | |
| 1.3.2 | Positioning of the study programme on the job market for graduates („Employability“) | | X | | | |
| 1.3.3 | Positioning of the study programme within the HEI's overall strategic concept | | X | | | |
| 2 | Admission | | | | | |
| 2.1* | Admission requirements (Asterisk Criterion) | | X | | | |
| 2.2 | Counselling for prospective students | | X | | | |
| 2.3* | Selection procedure (if relevant) | | X | | | |
| 2.4(*) | Professional experience (if relevant; Asterisk Criterion for master programmes that require professional experience) | | | | | X |
| 2.5* | Ensuring foreign language proficiency (Asterisk Criterion) | | | X | | |
| 2.6* | Transparency and documentation of admission procedure and decision (Asterisk Criterion) | | X | | | |
| 3 | Contents, structure and didactical concept | | | | | |
| 3.1 | Contents | | | | | |
| 3.1.1* | Logic and conceptual coherence (Asterisk Criterion) | | X | | | |
| 3.1.2* | Rationale for degree and programme name (Asterisk Criterion) | | | X | | |
| 3.1.3* | Integration of theory and practice (Asterisk Criterion) | | X | | | |
| 3.1.4 | Interdisciplinary thinking | X | | | | |
| 3.1.5 | Ethical aspects | | | X | | |
| 3.1.6* | Methods and scientific practice (Asterisk Criterion) | | X | | | |
| 3.1.7* | Examination and final thesis (Asterisk Criterion) | | | X | | |
| 3.2 | Structure | | | | | |
| 3.2.1* | Modular structure of the study programme (Asterisk Criterion) | | | X | | |

| | | Exceptional | Exceeds quality requirements | Meets quality requirements | Does not meet quality requirements | n.r. |
|----------|--|-------------|------------------------------|----------------------------|------------------------------------|------|
| 3.2.2* | Study and exam regulations (Asterisk Criterion) | | | X | | |
| 3.2.3* | Feasibility of study workload (Asterisk Criterion) | | | X | | |
| 3.2.4 | Equality of opportunity | | | X | | |
| 3.3 | Didactical concept | | | | | |
| 3.3.1* | Logic and plausibility of the didactical concept (Asterisk Criterion) | | X | | | |
| 3.3.2* | Course materials (Asterisk Criterion) | | X | | | |
| 3.3.3 | Guest lecturers | X | | | | |
| 3.3.4 | Lecturing tutors | | X | | | |
| 3.4 | Internationality | | | | | |
| 3.4.1* | International contents and intercultural aspects (Asterisk Criterion) | X | | | | |
| 3.4.2 | Internationality of the student body | | | X | | |
| 3.4.3 | Internationality of faculty | | X | | | |
| 3.4.4 | Foreign language contents | | X | | | |
| 3.5* | Multidisciplinary competences and skills (Asterisk Criterion) | | | X | | |
| 3.6* | Skills for employment / Employability (Asterisk Criterion) | | | X | | |
| 4. | Academic environment and framework conditions | | | | | |
| 4.1 | Faculty | | | | | |
| 4.1.1* | Structure and quantity of faculty in relation to curricular requirements (Asterisk Criterion) | | | X | | |
| 4.1.2* | Academic qualification of faculty (Asterisk Criterion) | | | X | | |
| 4.1.3* | Pedagogical / didactical qualification of faculty (Asterisk Criterion) | | | X | | |
| 4.1.4 | Practical business experience of faculty | | X | | | |
| 4.1.5* | Internal cooperation (Asterisk Criterion) | | X | | | |
| 4.1.6* | Student support by the faculty (Asterisk Criterion) | | X | | | |
| 4.1.7(*) | Student support in distance learning (only relevant and an Asterisk Criterion for blended-learning/distance learning programmes) | | | | | X |
| 4.2 | Programme management | | | | | |
| 4.2.1* | Programme Director (Asterisk Criterion) | | X | | | |
| 4.2.2 | Process organisation and administrative support for students and faculty | | X | | | |
| 4.3 | Cooperation and partnerships | | | | | |
| 4.3.1(*) | Cooperation with HEIs and other academic institutions or networks | | | X | | |

| | | Exceptional | Exceeds quality requirements | Meets quality requirements | Does not meet quality requirements | n.r. |
|----------|--|-------------|------------------------------|----------------------------|------------------------------------|------|
| | (Asterisk Criterion for cooperation programmes) | | | | | |
| 4.3.2(*) | Cooperation with business enterprises and other organisations (Asterisk Criterion for educational and vocational programmes, franchise programmes) | | | X | | |
| 4.4 | Facilities and equipment | | | | | |
| 4.4.1* | Quantity, quality, media and IT equipment of teaching and group rooms (Asterisk Criterion) | | | X | | |
| 4.4.2* | Access to literature (Asterisk Criterion) | | | X | | |
| 4.5 | Additional services | | | | | |
| 4.5.1 | Career counselling and placement service | | | X | | |
| 4.5.2 | Alumni Activities | | | X | | |
| 4.6* | Financing of the study programme (Asterisk Criterion) | | | X | | |
| 5 | Quality assurance and documentation | | | | | |
| 5.1* | Quality assurance and quality development with respect to contents, processes and outcomes (Asterisk Criterion) | | | X | | |
| 5.2 | Instruments of quality assurance | | | | | |
| 5.2.1 | Evaluation by students | | | X | | |
| 5.2.2 | Evaluation by faculty | | | X | | |
| 5.2.3 | External evaluation by alumni, employers and third parties | | | X | | |
| 5.3 | Programme documentation | | | | | |
| 5.3.1* | Programme description (Asterisk Criterion) | | X | | | |
| 5.3.2 | Information on activities during the academic year | | X | | | |