

NOTE FOR CONTRIBUTORS

Papers submitted for publication must conform to the following guidelines:

- * Papers must concern with Islamic studies, written either in English or Arabic.
- * Papers must be typed in one-half spaced on A4-paper size
- * Papers must be typed in one-half spaced on A4-paper size; papers' length is about 6.000-10.000 words.
- * All submission must include a 150-200 word abstract
- * Full name(s) of the author(s) must be stated, along with his/her/their institution and complete address
- * Bibliographical reference must be noted in footnote and bibliography according to Al-Jami'ah style. When a source is cited for the first time, full information is provided: full name(s) of author(s), title of the source in italic, place of publication, publishing company, date of publication, and the precise page that is cited. For the following citations of the same source, list the author's last name, two or three words of the title, and the specific page number(s). The word *ibid.* is used, but *op.cit.*, and *loc.cit.* are not.

Examples of footnote style:

¹ Reşit Haylamaz, *Aisha: the Wife, the Companion, the Scholar* (New Jersey: Tughra Books, 2014), p. 25.

² *Ibid.*, p. 20.

³ Wahbah az-Zuhaili, *al-Fiqh al-Islāmī wa Adillatuhu*, vol. II, 2nd edition (Beirut: Dār al-Fikr, 1985), p. 3.

⁴ *Ibid.*, II: 5.

⁵ Haylamaz, *Aisha*, p. 50.

⁶ Moch Nur Ichwan, "Differing Responses to an Ahmadi Translation and Exegesis: the Holy Qur'ân in Egypt and Indonesia", *Archipel*, vol. 62, no. 1 (2001), pp. 143–61.

⁷ Carlos Ulibarri, "Rational Philanthropy and Cultural Capital", *Journal of Cultural Economics*, vol. 24, no. 2 (2000), p. 5.

⁸ Wildan Pramudya, "Antropologi Zakat: System of Giving dalam Islam", Wildan Pramudya (30 Aug 2010), <https://pramudyarifin.wordpress.com/2010/08/30/antropologi-zakat-system-of-giving-dalam-islam/>, accessed 26 May 2014.

⁹Nyein Pyae Sone, “At Rangoon Mosque, Buddhist Monks Accept Alms and Discuss Tolerance”, *The Irrawaddy* (4 Jul 2013), <http://www.irrawaddy.com/conflict/at-rangoon-mosque-buddhist-monks-accept-alm-and-discuss-tolerance.html>, accessed 4 Jul 2013.

¹⁰ Mark Edelman and Sandra Charvat Burke, *Creating Philanthropy Initiatives to Enhance Community Vitality*, Staff General Research Report, no. 12951 (Iowa State University, Department of Economics, 2008), p. 4, <https://ideas.repec.org/cgi-bin/htsearch?q=philanthropy>, accessed 23 Jun 2015.

¹¹ J. Iqbal, “Democracy and the Modern Islamic State”, in *Voices of Resurgent Islam*, ed. by John L. Esposito (Oxford University Press, 1983).

¹² Nadirsyah Hosen, “Shari’a & Constitutional Reform in Indonesia”, Master Thesis (Singapore: National University of Singapore, 2005).

¹³ Kevin William Fogg, “The Fate of Muslim Nationalism in Independent Indonesia”, PhD. Dissertation (Yale University, 2012), <http://gradworks.umi.com/35/35/3535314.html>, accessed 16 Feb 2016.

Example of Bibliography:

- Edelman, Mark and Sandra Charvat Burke, *Creating Philanthropy Initiatives to Enhance Community Vitality*, Staff General Research Report, no. 12951, Iowa State University, Department of Economics, 2008, <https://ideas.repec.org/cgi-bin/htsearch?q=philanthropy>, accessed 23 Jun 2015.
- Fogg, Kevin William, “The Fate of Muslim Nationalism in Independent Indonesia”, PhD. Dissertation, Yale University, 2012, <http://gradworks.umi.com/35/35/3535314.html>, accessed 16 Feb 2016.
- Haylamaz, Reşit, *Aisha: The Wife, The Companion, The Scholar*, New Jersey: Tughra Books, 2014.
- Hosen, Nadirsyah, “Shari’a & Constitutional Reform in Indonesia”, Master Thesis, Singapore: National University of Singapore, 2005.
- Iqbal, J., “Democracy and the Modern Islamic State”, in *Voices of Resurgent Islam*, ed. by John L. Esposito, Oxford University Press, 1983.
- Nur Ichwan, Moch, “Differing Responses to an Ahmadi Translation and Exegesis: The Holy Qur’ân in Egypt and Indonesia”, *Archipel*, vol. 62, no. 1, 2001, pp. 143–61 <<http://dx.doi.org/10.3406/arch.2001.3668>>.
- Pramudya, Wildan, “Antropologi Zakat: System of Giving dalam Islam”, *Wildan Pramudya*, 30 Aug 2010, <https://pramudyarifin.wordpress>.

com/2010/08/30/antropologi-zakat-system-of-giving-dalam-islam/, accessed 26 May 2014.

Sone, Nyein Pyae, “At Rangoon Mosque, Buddhist Monks Accept Alms and Discuss Tolerance”, *The Irrawaddy*, 4 Jul 2013, <http://www.irrawaddy.com/conflict/at-rangoon-mosque-buddhist-monks-accept-alms-and-discuss-tolerance.html>, accessed 4 Jul 2013.

Ulibarri, Carlos, “Rational Philanthropy and Cultural Capital”, *Journal of Cultural Economics*, vol. 24, no. 2, 2000, pp. 135–46 <<http://dx.doi.org/10.1023/A:1007639601013>>.

Az-Zuhaili, Wahbah, *al-Fiqh al-Islāmi wa Adillatuhu*, vol. II, 2nd edition, Beirut: Dār al-Fikr, 1985.

Note:

- 1) DOI must be provided in “bibliography” whenever a reference has “doi” identifier;
- 2) The list of bibliography must be sorted in alphabetical order, however in regard Arabic names with article “al”, the article is not in consideration.
- 3) It is highly recommended to use any reference manager software, such as ZOTERO or Mendeley to manage your citation; and the citation style of Al-Jami’ah [to use with ZOTERO or Mendeley] is available at: <http://www.aljamiah.or.id/support/others/al-jamiah-journal-of-islamic-studies-indonesia.csl>;
- 4) Arabic word should be transliterated according to Al-Jami’ah style of Arabic transliteration, please insert every symbol of transliterated Arabic letter as a proper Unicode character symbol;
- 5) The template of AJIS article is available for download at: http://aljamiah.or.id/support/AJIS_template.doc.

ARABIC TRANSLITERATION GUIDELINE

A. Transliteration of Alphabetic Character

b = ب	dh = ذ	ṭ = ط	l = ل
t = ت	r = ر	ẓ = ظ	m = م
th = ث	z = ز	‘ = ع	n = ن
j = ج	s = س	gh = غ	w = و
ḥ = ح	sh = ش	f = ف	h = هـ
kh = خ	ṣ = ص	q = ق	’ = ئ
d = د	ḍ = ض	k = ك	y = ي

arabic short vowel	: a = اَ	i = اِ	u = اُ
arabic long vowel	: ā = آ	ī = إِي	ū = أُو
arabic double vowel	: ay = آي	aw = آو	

B. Note

- 1) A word that ends with a *tā’ marbūṭah* (ة) is transliterated with or without “h”; if the word is the first part of a construct phrase, the *tā’ marbūṭah* is transliterated as “t”.
- 2) An article *alif-lām* (ال) is transliterated as *al-*; if it takes place after a preposition, the article *alif-lām* is transliterated as *l-*.
- 3) A Qur’anic verse is transliterated according to its pronunciation.

Example:

Arabic word in general:

أهلية	= <i>ahliyyah</i> or <i>ahliyya</i>
سورة البقرة	= <i>sūrat al-Baqarah</i> , not <i>sūrah al-Baqarah</i>
اهل السنة والجماعة	= <i>ahl al-sunnah wa’l-jamā’ah</i>

Quranic verses:

يأيتها الناس	= <i>yā ayyuba’n-nās</i> , instead of <i>yā ayyubā al-nās</i>
ذلك الكتاب لا ريب فيه	= <i>dhālika’l-kitābu lā rayba fih</i> , instead of <i>dhālik al-kitāb lā rayb fih</i> .