

AUTHOR GUIDELINES

Please read carefully and make an adaptation to the format and the style accordingly:

Manuscripts submitted for publication must conform to the following guidelines:

1. The manuscript content mirrors the scope of the journal and contributes to the current scientific debates on Islam and Muslim societies.
2. The manuscript is an original study, research-driven output, and conceptually clear.
3. The manuscript should be written in English, or at least readable; the copy editor and language editor would offer generous helps for editing if needed.
4. The article should present bibliography which entails primary sources--books, manuscripts, interviews, or observation--and updated secondary sources from books or peer reviewed journals
5. The article should contain an argument/thesis/finding which contribute to scholarly discussion in a field of study which should clearly be mentioned and systematically presented in abstract, content, and conclusion
6. Full name(s) of the author(s) must be stated, along with his/her/their institution and email address
7. The manuscript consists of title, a 150-200 word abstract, keywords, the manuscript content/main discussion and references.
8. The manuscript title must be clear, precise and no more than 14 words.
9. The manuscript's length is between 4000-8000 words (including title, abstracts, and references); typed in MS document with Times New Roman, size 12 pts, one and a half space;
10. The article will be reviewed and edited without changing any substantial contents
11. The submitted article should be not published elsewhere nor under review for possible publication in other publication platforms

Stylesheet and reference

The template of *Episteme: Jurnal Pengembangan Ilmu Keislaman* in word document format is available for download. Please do not change the cover and follow the style accordingly.

As for reference, the journal uses footnote for reference, please follow author guidelines for reference and bibliographical information style which is available here. 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.* may be used, but *op.cit.*, and *loc.cit.* are not.

Citation software: the author is highly recommended to use Mendeley citation manager for data manager; please apply **Turabian style full-note** for reference information

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 Haylamaz, *Aisha*, p. 50.

⁴ 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.

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

⁶ 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.

⁷ 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.

⁸ J. Iqbal, "Democracy and the Modern Islamic State", in *Voices of Resurgent Islam*, ed. by John L. Esposito (Oxford University Press, 1983).

⁹ Nadirsyah Hosen, "Shari'a & Constitutional Reform in Indonesia", Master Thesis (Singapore: National University of Singapore, 2005).

¹⁰ 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:

[research report]

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.

[thesis and dissertation]

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.

Hosen, Nadirsyah, "Shari'a & Constitutional Reform in Indonesia", *Master Thesis*, Singapore: National University of Singapore, 2005.

[book]

Haylamaz, Reşit, *Aisha: The Wife, The Companion, The Scholar*, New Jersey: Tughra Books, 2014.
Az-Zuhaili, Wahbah, *al-Fiqh al-Islâmi wa Adillatuhu*, vol. II, 2nd edition, Beirut: Dâr al-Fikr, 1985.

[edited book]

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

[journal]

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>].

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>].

[website and other online sources]

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.

Arabic Transliteration

Please refers to the system of translation adopted in [*the International Journal of Middle East Studies*](#) for Arabic [to roman] transliteration and is worth noting to keep diacritics to a minimum. The names of people and organisations, as well as the titles of books, journals and articles, have been rendered as locally spelled and transliterated.