

Pengalaman Publikasi Internasional

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10 Desember 2015

Outline

1. Bagaimana memproduksi artikel untuk publikasi internasional?
2. Bagaimana mendapatkan akses?
3. Proses penulisan dan editing
4. Beberapa contoh

1. Bagaimana memproduksi artikel untuk publikasi internasional?

- Riset khusus
- Hasil sampingan dari riset besar
- Merespon artikel yang sudah dipublikasi di suatu jurnal (data lama, framing baru, sesuai perdebatan teoretis yang berlangsung)
- Pengembangan dari presentasi suatu topik (mungkin: data lama, framing baru)
- → *Data* baru, atau *framing* baru

2. Bagaimana mendapatkan akses?

- Cara “normal”
- Manfaatkan jaringan (→ bisa mempercepat jadwal)
 - Solicitation
 - Penawaran oleh jurnal
 - Penawaran dari penulis lain (co-authoring)

3. Proses editing

- Kunci pertama: **s a b a r . . .**
 - *butuh waktu lama dan editing berulang-ulang*
 - *Sebagian editor mungkin keliru meskipun berniat baik (memastikan bahwa artikel benar-benar kuat dan dipahami pembaca)*
 - *setiap ada usulan editing: baca berhati-hati*
 - *ketika masih ada kesempatan mengubah, manfaatkan (beberapa jurnal membatasi)*

4. Beberapa Contoh

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Insert footnote with the articles.
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ARE 53 ARTICLES; THE TEXT IS 34
PAGES. SO I JUST GIVE A LINK TO THE
LAW IN THE FOOTNOTE.**

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² <http://www.djpp.depkmham.go.id/inc/buka.php?czoyNToiZD0xOTAwKzk5JmY9dXUzOS0xOTk5Lmh0bSI7>.
English version is available at <http://indonesia.ahrchk.net/news/mainfile.php/hrlaw/19?alt=english>.

³ Chapter XA, Articles 28A to 28J. English version: http://www.humanrights.asia/countries/indonesia/laws/uud1945_en

4 <http://dinn-donkumbari.co.id/linc/bukaz.php?croyNDciZDQyMDA0KzA.m7i11dTI2LTlwMDA0aMDtlic=> English

can provide underutilized resources for Muslim thinking about food ethics in particular and ethics in general (Ali 2015, 269). "Engagement with non-Islamic (though not 'un-Islamic') ethics provides a model for productive dialogue among parties who disagree about basic presumptions but agree on desirable outcomes." (Ali 2015, 269). She also makes a case for Muslim vegetarian ethics, despite the lawfulness of meat-eating, for animal welfare and ecological concerns.

At the same time, this illustration provides an insight into how Muslim thinking about food can be expanded beyond the dominant normative discussions of dietary laws such as defining foods as *halal*. While Ali probes deep into the underlying Muslim cosmology, Magfirah Dahlan-Taylor (2015) emphasizes the need to go beyond individual consumers' interests in consuming *halal* foods, which display Muslim religious exclusivity, and connect it to political questions of food justice which also involve consideration of labor and wealth inequality. Quoting Muslim thinker Fazlur Rahman, she argues that Islamic laws and ethics are not something that can be "deduced from the Qur'an in abstracto" (Dahlan-Taylor 2015, 14-15). Dahlan-Taylor applies this principle to the politics of dietary laws, but it is also relevant to the discourse of Islam and ecology in general. Taken more generally, these insights illustrate how Muslim discourse on environmental ethics could be expanded beyond narrow legal categories (of *halal* and *haram* as applied to particular acts) in order to include broader categories and concerns of equality and justice, which are central in Islam.

In relation to this point, it is interesting to note the emergence of the notion of "eco-*halal*", which combines the Islamic dietary principle of *halal* meat and the sustainable-food movement (Barendregt 2013; Arumugam 2009). This may be another way to expand the

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