



English Proficiency in Islamic Contexts



Yuli Marlina, S.Ag., S.Pd., M.Pd

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Yuli Marlina. S.Ag., S.Pd., M.Pd adalah Dosen di Universitas Islam Jakarta sejak tahun 2015 Prodi Pendidikan Agama Islam, pengampu mata kuliah Bahasa Inggris. Saat ini bidang konsentrasi yang digeluti dalam meningkatkan kualitas manajemen pengajaran dan pembelajaran siswa serta pengembangan di sekolah dan pendidikan tinggi. Buku yang sudah ditulis diantaranya adalah;

Fenomena plubbing, kontrol diri, sosial ekonomi dan interaksi sosial, Mengurai fenomena komunikasi : kajian teori, kasus dan praktek, Perspektif Dinamika Pendidikan Dalam Merdeka Belajar, Konsep kurikulum dan pendidikan Islam, PEMBELAJARAN ERA DIGITA, Tantangan Gen Z pada lingkup Sekolah menenga Pertama Dalam menghadapi Bullying, Napza, dan Game Online. Manajemen Pembelajaran Kolaborasi Aktualisasi Merdeka Belajar -Belajar Merdeka, dan aktif menulis artikel di berbagai jurnal Pendidikan. Beliau dapat dihubungi melalui email yulic.marlina@gmail.com



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ISBN 978-623-120-986-3



9 786231 209863

ENGLISH PROFICIENCY IN ISLAMIC CONTEXTS

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PENERBIT CV. EUREKA MEDIA AKSARA

ENGLISH PROFICIENCY IN ISLAMIC CONTEXTS

Penulis : Yuli Marlina, S.Ag., S.Pd., M.Pd

Desain Sampul : Ardyan Arya Hayuwaskita

Tata Letak : Via Maria Ulfah

ISBN : 978-623-120-986-3

Diterbitkan oleh : **EUREKA MEDIA AKSARA, JUNI 2024**
ANGGOTA IKAPI JAWA TENGAH
NO. 225/JTE/2021

Redaksi:

Jalan Banjaran, Desa Banjaran RT 20 RW 10 Kecamatan Bojongsari
Kabupaten Purbalingga Telp. 0858-5343-1992

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KATA PENGANTAR

Assalamualaikum Warahmatullahi Wabarakatuh.

Buku *English Proficiency in Islamic Contexts* ini merupakan gambaran tentang pembelajaran bahasa Inggris di Fakultas Agama Islam. Pembelajaran yang berisi tentang agama Islam dalam berbahasa asing, khususnya bahasa Inggris. Dalam buku ini berisi tentang teks agama dalam bahasa Inggris yang disertai penjelasan tata bahasa Inggris yang sangat menarik, ditambah kosa kata dan latihan-latihan yang mudah dipahami.

Sistematika buku ini mengacu kepada konsep dan pembahasan yang terkait, terdiri dari 14 Unit yang dijelaskan secara rinci, berikut rinciannya.

Unit 1 : Islam : Noun

Unit 2 : Al-Qur'an : Pronouns

Unit 3 : Al_Hadist : Modal's part 1

Unit 4 : Muhammad PBUH : Modals Part 2

Unit 5 : Praying : Adjective

Unit 6 : Fasting : Adjective ending "Ing and Ed"

Unit 7 : Alms : Gerund

Unit 8 : Jihad : Infinitives

Unit 9 : Khulafaurrasyidin : Adverb

Unit 10 : Nikah : Comparison

Unit 11 : Good character in Islam : Adjective Clause

Unit 12 : Doomsday in Islam : Past tense

Unit 13 : Decree and Embodiment (Qadha and Qadar) : Past perfect

Unit 14 : Religious moderation in Islam : Past perfect continuous, active and Passive sentence

Buku ini masih memerlukan banyak saran dalam menentukan pembelajaran yang sesuai dengan keadaan dan kebutuhan saat ini. Akhir kata penulis ucapkan terima kasih.

Wassalamualaikum Warahmatullahi Wabarakatuh

Jakarta, 2024

Yuli Marlina, S.Ag., S.Pd., M.Pd

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UNIT

1

ISLAM NOUN

ISLAM

Islam, a monotheistic faith, is one of the world's major religions, with over a billion followers globally. It originated in the 7th century CE in the Arabian Peninsula with the teachings of Prophet Muhammad (peace be upon him). The central beliefs of Islam revolve around the concept of Tawhid, the oneness of Allah, and the adherence to the Five Pillars of Islam: Shahada (faith), Salah (prayer), Zakat (charity), Sawm (fasting), and Hajj (pilgrimage).

The Quran, Islam's holy book, is believed to be the literal word of Allah as revealed to Prophet Muhammad through the angel Gabriel. It serves as a guide for Muslims in matters of faith, morality, and conduct. Additionally, the Hadith, a collection of sayings and actions of Prophet Muhammad, provides further insight into Islamic teachings and practices.

Islam emphasizes the importance of compassion, justice, and social responsibility. It promotes ethical behavior, equality among individuals, and the importance of community welfare. Muslims are encouraged to cultivate a strong connection with Allah through prayer, supplication, and acts of worship, while also demonstrating kindness and generosity towards others.

Despite misconceptions and stereotypes, Islam is a diverse and multifaceted religion with a rich cultural heritage and a profound influence on societies throughout history. It continues to inspire millions of individuals worldwide, offering guidance, solace, and a sense of belonging to its followers.

UNIT

2

AL-QUR'AN PRONOUNS

ALQUR'AN

In terms of language, the Qur'an comes from the Arabic language, qara'a-yaqr'au-qur'aanan which means "reading" or "something that is read over and over again". Muhammad Ali ash-Shabuni defines the Qur'an as follows: "The Qur'an is the incomparable word of Allah, revealed to the Prophet Muhammad, the cover of the Prophets and Apostles through the Angel Jibril (as), its written in the manuscripts which was conveyed to us mutawatir, reading and studying them is a worship. Al-Qur'an starting with Surah Al-Fatihah and closing with Surah An-Nas". Other names of Al-Qur'an are Al-kitab, Al-Furqon, Ad-dzikir, Al-Mushaf, Al-Huda, Al-Mauidzoh, As-syifa, Al-Hukm, Al-hikmah, At-tanzil, Ar-rahmah, Ar-ruh, Al-bayan, Al-kalam, Al-Busyraa, An-Nur, al-bashoir, Al-balagh, Al-qaul, Al-burhan.

UNIT

3

AL-HADIST MODAL'S PART 1

AL-HADITH

Al-Hadith, the collection of sayings, actions, and approvals of Prophet Muhammad (peace be upon him), holds a significant place in Islamic literature and jurisprudence. Alongside the Quran, it serves as a primary source of guidance for Muslims, providing insight into the Prophet's life and teachings. Al-Hadith plays a crucial role in understanding and interpreting Islamic principles and practices.

The compilation and preservation of Al-Hadith began during the lifetime of Prophet Muhammad and continued through the efforts of his companions and subsequent generations. Scholars meticulously collected and verified narrations to ensure their authenticity and reliability. Various classifications were established to categorize Al-Hadith based on their authenticity, chains of transmission, and content.

Al-Hadith covers a wide range of topics, including theology, ethics, jurisprudence, and social conduct. It offers practical guidance for Muslims in matters of faith, worship, and interpersonal relationships. Through Al-Hadith, Muslims gain a deeper understanding of the Prophet's character, exemplifying virtues such as compassion, humility, and integrity.

Scholars of Hadith meticulously analyze the chains of transmission (isnad) and the text (matan) of each narration to determine its authenticity and applicability. Authentic Hadith are considered authoritative sources of Islamic law and ethics, guiding believers in their daily lives and religious practices.

UNIT

4

MUHAMMAD PBUH MODALS PART 2

MUHAMMAD PBUH

Prophet Muhammad (PBUH) stands as the epitome of human excellence and nobility, bestowed with flawlessness and radiance by the grace of Allah SWT. His life and teachings have left an indelible mark on humanity, earning Islam the title of "*rahmatan lil 'alamin*" - a blessing to the universe. The beauty of Prophet Muhammad's character reflects the brilliance encapsulated within the Qur'an.

According to Aisyah, the beloved wife of the Prophet, his character was synonymous with the teachings of the Qur'an. This profound statement illuminates the depth of Prophet Muhammad's embodiment of the Qur'anic principles, serving as a living testament to the divine guidance contained within the holy scripture. His actions, words, and deeds mirrored the values of compassion, justice, tolerance, and humility that the Qur'an espouses.

Prophet Muhammad's perfection as a human being stems from his unwavering commitment to fulfilling the commandments of Allah SWT and serving as a beacon of guidance for all of humanity. He exemplified the highest moral standards and led by example, inspiring countless individuals to emulate his noble character and strive for righteousness in their own lives. Indeed, Prophet Muhammad's life serves as a timeless example of divine guidance and human excellence, guiding believers to walk the path of righteousness and compassion.

UNIT

5

PRAYING ADJECTIVE

THE POWER OF PRAYER IN ISLAM

Praying is obligation for every Muslims five times a day. Prayer holds immense significance in Islam, serving as a direct connection between believers and their Creator, Allah. Known as Shalat, it is a fundamental aspect of the faith, encapsulating rituals, spiritual depth, and communal unity.

Praying/Shalat is obligatory for every Muslim, requiring five daily prayers at set times: Fajr, Dhuhr, Asr, Maghrib, and Isha. These prayers involve physical postures like standing, bowing, prostration, and sitting, accompanied by recitations from the Quran. Through these actions, Muslims express their devotion, humility, and obedience to Allah.

Beyond its physical rituals, Salah is a spiritual journey. It's a time to detach from worldly distractions and focus solely on connecting with Allah. During life's chaos, prayer offers solace and tranquility. It's a reminder of life's transience and the eternal presence of the Divine.

Prayer nourishes the soul, fostering inner peace and contentment. It's a moment of self-reflection and introspection, guiding believers towards spiritual growth and purification. Prayer instills discipline, punctuality, and mindfulness, guiding Muslims towards righteousness.

Moreover, Salah fosters unity within the Muslim community. Five times a day, believers gather to pray collectively, irrespective of differences in ethnicity or nationality. This communal act of

UNIT

6

FASTING ADJECTIVE ENDING “ING AND ED”

FASTING IN ISLAM: A PATHWAY TO SPIRITUAL RENEWAL

Fasting, known as Sawm, is a sacred practice observed by Muslims worldwide, particularly during the holy month of Ramadan. It stands as one of the Five Pillars of Islam, essential for believers seeking spiritual growth and connection with Allah. This essay explores the profound significance of fasting in Islam, focusing on its rituals, spiritual dimensions, and communal aspects.

During Ramadan, Muslims abstain from food, drink, smoking, and marital relations from dawn until sunset. The day begins with Suhoor, a pre-dawn meal, and ends with Iftar, the meal to break the fast at sunset. These rituals not only fulfill the physical requirements of fasting but also serve as moments of gratitude and communal bonding.

Fasting in Islam transcends mere abstinence from worldly pleasures; it is a holistic spiritual practice aimed at cultivating self-discipline, empathy, and gratitude. By refraining from food and drink, Muslims seek to heighten their awareness of their spiritual selves and strengthen their connection with Allah. Fasting teaches patience, perseverance, and gratitude as believers endure hunger and thirst while expressing gratitude for the blessings in their lives.

Moreover, fasting fosters moral growth and self-renewal. Through the practice of self-restraint, Muslims learn to control their desires and inclinations, purifying their souls from impurities. It instills virtues such as compassion, empathy, and generosity, as believers empathize with the less fortunate and engage in acts of charity.

UNIT

7

ALMS
GERUND

ZAKAT IN ISLAM: A SYMBOL OF COMPASSION AND SOCIAL EQUITY

Zakat, the third Pillar of Islam, stands as a cornerstone of compassion and social equity within the Muslim community. As an obligatory form of almsgiving, Zakat holds immense significance in Islam, emphasizing the importance of charity, generosity, and social responsibility. This essay explores the principles and impacts of Zakat, highlighting its role in fostering compassion and addressing socioeconomic disparities.

Zakat, derived from the Arabic word meaning “purification” or “growth,” requires Muslims to donate a portion of their wealth annually to assist those in need. It serves as a means of purifying one’s wealth and blessings, while also promoting the welfare of the less fortunate. Calculated as a fixed percentage of one’s surplus wealth and assets, Zakat embodies the principle of sharing resources to ensure the well-being of the entire community.

The primary purpose of Zakat is to alleviate poverty and mitigate socioeconomic inequality. By redistributing wealth from the affluent to the disadvantaged, Zakat serves as a mechanism for social justice and economic empowerment. It enables marginalized individuals and communities to access necessities such as food, shelter, education, and healthcare, thereby fostering human dignity and social inclusion.

Moreover, Zakat plays a crucial role in nurturing compassion and empathy among Muslims. By voluntarily contributing to the welfare of others, individuals demonstrate humility, gratitude, and

UNIT

8

JIHAD INFINITIVES

JIHAD IN ISLAM: STRIVING FOR SPIRITUAL GROWTH AND JUSTICE

Jihad, derived from the Arabic root word “jahada” meaning “to strive” or “to exert effort,” is a fundamental concept in Islam often misunderstood and misrepresented. It encompasses various dimensions beyond armed conflict, including spiritual, moral, and defensive efforts aimed at upholding righteousness and justice.

At its core, Jihad emphasizes the internal struggle against one’s own desires and temptations. Muslims engage in Jihad al-Nafs, the struggle of the soul, striving for self-discipline, moral integrity, and spiritual growth. This personal Jihad underscores the importance of self-awareness, self-control, and continuous self-improvement as integral aspects of the Islamic faith.

Moreover, Jihad extends to the collective effort to promote societal welfare and uphold moral values. Muslims participate in Jihad al-Ma’ruf, enjoining good, advocating for justice, equality, and compassion in society. This form of Jihad emphasizes the proactive engagement of Muslims in constructive actions that foster peace, harmony, and social cohesion within communities.

Additionally, Jihad encompasses the defense of faith, community, and territory from external threats and aggression. Known as Jihad al-Difa’a, the defensive Jihad allows Muslims to protect themselves and their communities from oppression, persecution, and injustice. However, it is crucial to adhere to strict ethical guidelines, including proportionality, discrimination, and the avoidance of harm to non-combatants, in conducting defensive Jihad.

UNIT

9

KHULAFARRASYIDIN ADVERB

THE KHULAFARRASHIDIN: PIONEERS OF ISLAMIC LEADERSHIP

The Khulafarrashidin, or the Rightly Guided Caliphs, are revered figures in Islamic history for their exemplary leadership and steadfast commitment to Islam. Comprising Abu Bakr, Umar ibn al-Khattab, Uthman ibn Affan, and Ali ibn Abi Talib (may Allah be pleased with them), these remarkable individuals succeeded Prophet Muhammad (peace be upon him) and played pivotal roles in shaping the early Muslim community.

Abu Bakr, the first Caliph, emerged as a unifying force following the death of the Prophet. His caliphate was characterized by humility, piety, and unwavering dedication to the unity of the Muslim Ummah. Abu Bakr's leadership during the apostasy wars demonstrated his firm resolve in upholding the principles of Islam and preserving the integrity of the faith.

Umar ibn al-Khattab, the second Caliph, is renowned for his remarkable governance, administrative reforms, and expansion of the Islamic empire. Under his leadership, the Muslim world witnessed unprecedented territorial gains, including the conquests of Persia and Egypt. Umar's emphasis on justice, accountability, and accessibility to the masses laid the foundation for effective governance within the Islamic state.

Uthman ibn Affan, the third Caliph, is remembered for his contributions to the compilation and dissemination of the Quran. His caliphate saw the standardization of the Quranic text and its distribution to various regions of the Muslim world. Despite facing internal dissent, Uthman's commitment to preserving the integrity

UNIT 10

NIKAH COMPARISON

NIKAH IN ISLAM

Nikah, the Islamic marriage contract, holds a central place in Islamic tradition, serving as a sacred union between a man and a woman based on mutual consent, love, and commitment. In Islam, marriage is considered a vital institution ordained by Allah to establish familial bonds, promote social stability, and fulfil one's religious and moral obligations.

The process of Nikah involves several essential components, including the proposal and acceptance (ijab and qabul) by the bride and groom or their representatives, the payment of the Mahr (dowry) by the groom to the bride, and the presence of witnesses to attest to the contract's validity. The Nikah ceremony is often conducted by an Islamic scholar or religious authority, who ensures that the marriage contract complies with Islamic law and principles.

Islam places great emphasis on the rights and responsibilities of spouses within the marital relationship. Both husband and wife are expected to treat each other with kindness, respect, and compassion, as outlined in the teachings of the Quran and the Hadith. The Nikah contract establishes mutual rights and obligations, including financial support, emotional care, and mutual fidelity.

Furthermore, Nikah is regarded as a sacred covenant before Allah, invoking His blessings and guidance upon the couple as they embark on their journey together. It serves as a means of spiritual fulfilment and personal growth, fostering love, companionship, and harmony within the marital bond.

UNIT 11

GOOD CHARACTER IN ISLAM ADJECTIVE CLAUSE

EMBODYING AKHLAKUL KARIMAH: THE ESSENCE OF GOOD CHARACTER IN ISLAM

Good character, or *Akhlakul Karimah*, holds a paramount significance in Islam, serving as a cornerstone of moral conduct and spiritual development. Rooted in the teachings of the Quran and exemplified by the life of Prophet Muhammad (peace be upon him), good character encompasses virtues such as honesty, integrity, humility, compassion, and patience.

In Islam, possessing good character is considered essential for fulfilling one's duties towards Allah and fellow human beings. The Quran emphasizes the importance of maintaining upright conduct in various verses, urging believers to uphold righteousness and avoid immorality. Prophet Muhammad is described as a model of excellent character, with his companions attesting to his kindness, honesty, and generosity.

Good character extends beyond individual behaviour to encompass interactions with others and the broader community. Muslims are encouraged to treat others with kindness, respect, and empathy, regardless of differences in faith, ethnicity, or social status. Upholding good character fosters harmonious relationships, strengthens social bonds, and contributes to the well-being of society.

Furthermore, good character is intrinsically linked to spiritual growth and closeness to Allah. By cultivating virtues such as patience, gratitude, and forgiveness, believers strive to purify their hearts and attain spiritual elevation. The practice of good character

UNIT 12

DOOMSDAY IN ISLAM PAST TENSE

THE DAY OF JUDGMENT IN ISLAM: BELIEFS AND IMPLICATIONS

In Islamic theology, the Day of Judgment, also known as Doomsday, is highly significant because it symbolizes the ultimate assessment and conclusion of human existence in front of Allah. Islamic beliefs state that on this day, all souls will rise, humanity will come together for judgment, and divine justice will be administered according to each person's beliefs and acts.

Islamic eschatology describes several indicators that point to the imminence of the end of the world and precede the Day of Judgment. These signs might range from societal upheavals to celestial events. The emergence of the false messiah (Dajjal), the reappearance of Prophet Jesus (Isa), and the liberation of *Ya'juj* and *Ma'juj* (Gog and Magog) are significant indicators.

Every individual's deed and faith will be evaluated on the Day of Judgment. Those who continued in their disbelief or wickedness will be punished in Hell (Jahannam), whereas believers who lived moral lives and followed Allah's commands will be rewarded with eternal bliss (Jannah).

Vocabularies

- Resurrection : the action or fact of resurrecting or being resurrected
- Divine Justice : the justice meted out by a deity or higher power and is believed to be absolute and impartial.

UNIT 13

DECREE AND EMBODIMENT (QADHA AND QADAR) PAST PERFECT

QADA AND QADAR: DIVINE DECREE AND HUMAN RESPONSIBILITY

Qada and Qadar are fundamental concepts in Islamic theology, signifying divine decree and predestination, as well as the practical application of these principles in human life. *Qada* refers to Allah's decree, which includes His complete awareness and control over all events in the cosmos. It represents Allah's total sovereignty and the divine wisdom that directs the course of things.

In contrast, *qadar* refers to destiny or divine foreordination, which includes everyone's predetermined lifetime, nourishment, and circumstances. It includes both positive and negative situations, serving as a test of faith and a source of spiritual growth.

Islamic theology argues that, while Allah's decree is unchangeable, mankind have free will and moral agency. Individuals are accountable for their decisions and deeds within the context of divine decree. This balance of divine will and human accountability emphasizes the significance of faith, acceptance, and proactive effort in carrying out religious duties and ethical obligations.

Muslims are exhorted to embrace *Qada* and *Qadar* with faith (*Tawakkul*) in Allah's wisdom and to practice righteousness (*Taqwa*) in their daily lives. This integrated strategy promotes spiritual resilience, moral purity, and a strong reliance on Allah's guidance and kindness. Finally, the concept of *Qada and Qadar* instils believers with humility, acceptance, and a strong connection to the divine purpose.

UNIT 14

RELIGIOUS MODERATION IN ISLAM PAST PERFECT CONTINUOUS, ACTIVE AND PASSIVE SENTENCE

RELIGIOUS MODERATION IN ISLAM: BALANCING FAITH AND PRACTICE

Religious moderation in Islam represents the notion of maintaining a balanced and moderate approach to faith, ethics, and religious activities. It emphasizes avoiding extremism and cultivating a peaceful, inclusive worldview based on the teachings of the Quran and Prophet Muhammad's Sunnah (peace be upon him).

Moderation (*wasatiyyah*) in Islam encourages Muslims to uphold key Islamic values such as justice, compassion, and tolerance while avoiding extreme conduct and belief. The Quranic verse (2:143) defines Muslims as a society on the middle path, emphasizing the necessity of balance and equilibrium in religious behaviour.

Moderation in Islam encompasses many elements of life, including worship, social relations, and personal behaviour. It recommends against extreme austerity or rigidity in religious observance, instead supporting a flexible and adaptable approach that is consistent with Islam's greater principles of charity and wisdom.



The concept of religious moderation is based on the rejection of violence, fanaticism, and intolerance. Islam promotes peaceful coexistence, mutual tolerance, and discussion between people of other religions and views. Moderation helps Muslims to interact positively with different communities, contributing to the greater good while respecting Islamic beliefs.

TENTANG PENULIS



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  adalah Dosen di Universitas Islam Jakarta sejak tahun 2015 Prodi Pendidikan Agama Islam, pengampu mata kuliah Bahasa Inggris. Saat ini bidang konsentrasi yang digeluti dalam meningkatkan kualitas

manajemen pengajaran dan pembelajaran siswa serta pengembangan di sekolah dan pendidikan tinggi. Buku yang sudah ditulis diantaranya adalah; *Fenomena phubbing, kontrol diri, sosial ekonomi dan interaksi sosial, Mengurai fenomena komunikasi : kajian teori, kasus dan praktek, Perspektif Dinamika Pendidikan Dalam Merdeka Belajar, Konsep kurikulum dan pendidikan Islam, PEMBELAJARAN ERA DIGITA, Tantangan Gen Z pada lingkup Sekolah menenga Pertama Dalam menghadapi Bullying, Napza, dan Game Online. Manajemen Pembelajaran Kolaborasi Aktualisasi Merdeka Belajar -Belajar Merdeka, dan aktif menulis artikel di berbagai jurnal Pendidikan. Beliau dapat dihubungi melalui email yulie.marlina@gmail.com*