

Fostering Islamic Values in Online Language Learning: A Case Study of A Whatsapp English Group for Muslim Women

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Abstract

Online communities offer dynamic environments for foreign language learning. This study explores how a Muslim women's English learning club on WhatsApp integrates Islamic values into their daily communication. Employing a descriptive-qualitative approach with observation and questionnaires, the research examines interactions among thirty-eight female members from diverse backgrounds and age groups. Findings reveal that the participants utilize various communication techniques to embed Islamic values within the online learning environment. Islamic terms, short phrases, discussion topics, and stickers function as implicit and explicit cues to these values. Examples include offering suggestions, using courteous greetings, polite statement, thanking, apologizing, reminding each other, giving appreciation, providing consolation, and engaging in communal prayers. Additionally, the study suggests that utilizing WhatsApp as an online learning platform fosters participant engagement with the learning materials. Through daily communication, members have the opportunity to reinforce Islamic values learned both formally and informally. This case study highlights how the presence of Islamic terms and values differentiates this online learning group from other online communities.

Keywords: English group, Islamic values, Muslim women, Online language learning

INTRODUCTION

Online Language Learning

This study attempts to investigate how the group members apply Islamic values in their daily communication in the online language learning group, particularly their active engagement, which is made possible by the English learning program in WhatsApp group. Furthermore, the study explores whether members are able to apply Islamic values they have acquired in their previous schools or their independent learning, both explicitly and implicitly, in daily conversation.

Islamic principles such as justice, compassion, and environmental stewardship should be integrated into the work of educators (Sofa, 2018). However, Sudan (2017) distinguishes between Islamic education, which focuses on religious knowledge and practices, and the more general application of Islamic values in higher education. This broad application has the potential to instill ethical decision-making, social responsibility, and a desire to learn in all disciplines. He further argues that effective student communication is not limited by location or time, and includes intellectual understanding (cognitive), emotional connection (affective), and practical application. Educators can help

students become well-rounded individuals who contribute positively to the world by developing these communication skills alongside Islamic values.

Islamic Values

Three elements or pillars of Islamic teachings must receive attention, be guided and implemented by every individual Muslim, so that he is truly perfect or holistic Islam. According to Adnan (2023), the three pillars are *aqidah*, sharia and *muamalah*. He further argues that "The three pillars cannot be separated from one another, because the three are like an integral body. The main teachings of Islam consist of three major elements or aspects, namely elements of *aqidah* (faith/belief), sharia (laws and norms), and *muamalah* (behavior/character)" (Adnan, 2023). From this concept, we can take Islamic values from three aspects, those are belief values, law values and character values.

Meanwhile, according to Husein (2022), "In Islam, there are three fundamental teachings established by Allah and His Messenger, which must be practiced and realized in the life of every Muslim. These three things are Iman (belief), Islam (sharia), and Ihsan (morals). These three things are interrelated with each other, must be practiced simultaneously, and cannot be ignored one from another. The faith of a Muslim is not complete until these three aspects are applied in his life."

According to Husein (2022), for example, someone who prays means that he has implemented the Islamic law, which is one of the pillars of Islam. However, he should also have a strong basis of faith (*aqeedah*) that the worship is done solely for the sake of Allah. Because charity is done without the basis of faith and sincerity is rejected and does not get any reward at all. Likewise, it also applies to the relationship between the two with the moral aspect. The law of prayer that is performed with full sincerity will actually lead a Muslim to noble morals. This even more makes sense where worship that is carried out correctly and sincerely will produce noble character. Thus, from this statement, we can infer a concept that Islamic values are divided into belief values, sharia values and moral values.

Additionally, according to Yasin & Jani (2013), education's goal should be connected to both the Muslim community's present circumstances and life's ultimate purpose. Islamic values are taught by educational principles to everyone, encouraging them to think and behave positively in order to become better people than they were before. Salahuddin (2011) reminds us that the purpose of Islamic education is to instill an Islamic personality in each individual Muslim. It indicates that the Islamic personality demonstrates God-consciousness, which is defined as having a constant awareness of the Creator and the knowledge that God is aware of one's own acts (Sofa, 2018).

Furthermore, Haneef claims in Salahuddin (2011) that Islamic principles guide all facets of life and that Islamic values and attitudes serve as the foundation for an Islamic personality. Furthermore, intelligence and academic achievement are closely associated, but after high school, intelligence becomes less significant due in part to the increased influence of personality (Sharp, 2008).

Following their education in school, Islamic higher education institutions serve as a platform for developing proper morality of the students. Students can fulfill their passions and reach their full potential in these institutions. For the purpose of guiding the students in accordance with Islamic principles, this study argues that it can be strengthened through the use of appropriate media. They call it enthusiasm and interest. As a result of the values,

there are certain rules and customs that they are aware of. According to Sofa (2018), Islamic education may be quite important. Even though the previous research focused only on Islamic higher education, this study takes place in Senior High School.

Pohl (2000) highlights that community development should not be interpreted as implying that the study of Islamic tradition plays a lesser or incidental function. Based on this statement, it implies that Islamic traditional studies could be extremely important for educating the public. Furthermore, according to Al-Attas (1977), Islamic education aids in the full development of a person's personality, whereas teaching just serves to teach a person or group how to perform specific jobs effectively. Islamic phrases like "Alhamdulillah," "Assalamualaikum," "sabar...ini ujian...", "don't waste your time complaining about what you lack or worrying about what you might lose," and "give the best of what you have in this moment to create new value" were used in the conversation (Sofa, 2018).

Islamic values, according to Ma'sumian (1995) in Nuriman & Fauzan (2017), place a strong emphasis on how people should think and act in order to pursue authentic worship of God. It implies that everyone's primary source of guidance for social interactions, including how to interact with and treat others, must be Islamic principles. The term addresses the kind of education that has to be put in place for the students who will make up the future generation of Muslims. Teachers and lecturers can incorporate moral education into any subject they teach, or they can serve as role models for the students, modeling ethical behavior in accordance with Islamic law. Teaching Islamic principles, which includes moral education, entails training and correcting pupils to be the greatest people they can be, and it has a direct impact on the educational system (Nuriman & Fauzan: 2017).

Moreover, according to Tauhidi (2001), the implementation of Islamic values education involves assisting students in making ethically sound decisions on their own. While Islamic values, according to Iskandar's (2014) idea of Islam, It is stated that Islamic law governs and resolves issues pertaining to a person's relationship with God (worship), with himself (morality, etc.), and with other people (muamalah to uqubat) (Iskandar, 2014, p. 6). However, in this study, the Islamic values will not be categorized as mentioned above but only in a small part of them. Written Islamic terms, shorts phrases, discussion topics and stickers and emoticon are the categorizations.

WhatsApp English Group

Aminatun (2019) asserts that the introduction of technology into the educational system has changed the nature of instruction from traditional to contemporary. These days, technology mostly benefits education, particularly when it comes to learning English. WhatsApp is one of the social networking apps that students find appropriate and useful as a mobile learning tool for training. One of the newest and most promising social networking apps is WhatsApp, which is compatible with all current device and operating system types and can be used on PCs as well as mobile devices (Bouhnik & Deshen, 2014).

According to Justina's research, there has also been usage of WhatsApp as a platform for online education in 2016 that she used WhatsApp at Osmania University in India to improve her writing and reading comprehension at the undergraduate college level. Her study's findings demonstrated how crucial it was to use WhatsApp to find out what their kids are interested in and use that information to get them involved in language

development—especially in reading and writing, which may be challenging for slow learners to learn when done the traditional way. The use of WhatsApp can also be done by teachers as done by Kheryadi (2017) that used WhatsApp as a teaching tool for English language by giving his study's subject certain questions. The findings showed that the students were eager, self-assured, and had a good outlook on using WhatsApp to study English.

According to Sari and Putri's (2019) research, the majority of students demonstrated a substantial good outcome when using WhatsApp Groups in their writing classes, with a multiplicity of perspectives presented in the findings. When students used WhatsApp Group Chat to learn how to write, they acknowledged that it was simple to use and easy to intensify interactions with other group members both during and after class. It was also effective for submitting writing assignments because students could upload files to the group and receive feedback from the lecturer right away. Finally, students were free to ask questions and share writing resources (Sari & Putri, 2019).

Since texting is WhatsApp's primary function, students can use this tool to hone their writing abilities. Similar to the last study, this one included group chat chats as observation material, which was subsequently examined for any mention of Islamic values and for member viewpoints on the usage of online English language learning in the group.

METHOD

The purpose of this study is to examine the Islamic values that are discussed in online language learning groups and the perspectives of the group members regarding online English language learning through WhatsApp groups "*Muslimah English Club*". Thus, In terms of research methodology, the descriptive approach was employed in this study. Member activities in their everyday conversation in the WhatsApp group has been observed and analyzed. Group of Muslimah English Club was selected for this study research because this group focused on training and learning English together for the Muslim women which Islamic values must be a part of their daily learning and conversation. Additionally, this WhatsApp group offers a variety of programs that help members, as well as the tutor, learn to actively participate in practicing English. Thirty-eight members from this WhatsApp group will participate in this study. They had all gained knowledge of Islamic principles that they could use to their communication styles.

The research employed observation and questionnaires to gather data. When the members initiate their English conversation through chat in the group, the observation began, and the researcher attempted to document their daily activities from the beginning of their involvement to the group discussion. The crucial aspect was to the Islamic values that emerged in the members' written language communication during their daily conversations via chat. The researcher watched and recorded the students' activities after participating in, right down to the smallest word or phrase. The observation had been utilized to determine how they communicate, particularly with regard to the employment

of Islamic values and the incorporation of Islamic values into their discourse. After the research had been completed, the questionnaire had been sent out to find out the opinions, feelings, and comments of the members regarding the English program. They might answer the questionnaire in Indonesian.

For the questionnaires, members of the WhatsApp group were given a questionnaire to answer in order to understand more about their perspectives on online learning, Islamic values, and the English language learning process. The researcher cannot guarantee that every group member completes the online questionnaire, given that the members have varying backgrounds and activities, and that the researcher is not physically present in the same location as the group. This is because the questionnaire was sent via the Google Form link. Consequently, the survey's sample size is limited to five respondents who completed the questionnaire on the day the link to the Google form was given.

RESULTS AND DISCUSSION

The research reveals that Islamic values are present within the WhatsApp English group in various forms. These include Islamic terminology, short phrases with religious meanings, discussion topics focused on Islamic teachings, and even stickers featuring Islamic themes. The forms of Islamic values can be found in offering suggestions, using courteous greetings, polite statement, thanking, apologizing, reminding each other, giving appreciation, providing consolation, and engaging in communal prayers.

1) ISLAMIC VALUES

A. Islamic terms in Arabic (written in latin)

The most prevalent Islamic value is found in Arabic phrases that are expressed in Latin letters. Not only do these thirty words and phrases contain a lot of Islamic concepts, but they also appear frequently in group chats since this group was formed, they have appeared 735 times in total. The Arabic words for Islamic values in Latin letters are listed below:

NO	Terms	Total
a.	<i>Assalamu'alaikum</i>	56
b.	<i>Wa'alaikumussalam</i>	25
c.	<i>Alhamdulillah</i>	89
d.	<i>Allahumma shoyyiban naafi'an</i>	3

e.	<i>Alhamdulillah 'ala kullihal</i>	1
f.	<i>Du'a/du'aa</i>	13
g.	<i>Ustadzah</i>	1
h.	<i>Tahsin</i>	1
i.	<i>Qur'an</i>	3
j.	<i>Muslimah</i>	7
k.	<i>Makkah</i>	1
l.	<i>Umrah</i>	2
m.	<i>Maa shaa Allah Tabarakallah</i>	8
n.	<i>Ramadan</i>	37
o.	<i>Barakallahu fiik</i>	1
p.	<i>Madinah</i>	3
q.	<i>Maa shaa Allah/masyaaallah</i>	85
r.	<i>Suhoor</i>	9
s.	<i>Salah</i>	1
t.	<i>Zakah</i>	1
u.	<i>Muslim</i>	10
v.	<i>Qadarullah</i>	2
w.	<i>Aamiin</i>	53
x.	<i>Ramadan mubarak</i>	2
y.	<i>Allah</i>	259
z.	<i>Marhaban yaa Ramadhan</i>	5
aa.	<i>Shalihah</i>	16
bb.	<i>Ma'had</i>	2

cc.	<i>Manasik</i>	1
dd.	<i>In shaa Allah/insya Allah</i>	38
Total		735

The reasons why they are parts of Islamic values will be explained below:

1) Assalamu'alaikum

Greeting in Islam is a part of teachings. In Riyah-Salihin Book 26, Number 5379:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Six are the rights of a Muslim over another Muslim. It was said to him: Allah's Messenger, what are these? Thereupon he said: When you meet him, offer him greetings; when he invites you to a feast accept it. when he seeks your council give him, and when he sneezes and says: "All praise is due to Allah," you say Yarhamuk Allah (may Allah show mercy to you); and when he fails ill visit him; and when he dies follow his bier."

2) Wa'alaikumussalam

Answering salaamis crucial as stated in Riyad-Salihin Book 26, Number 5378:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Five are the rights of a Muslim over his brother: responding to salutation (salaam), saying Yarhamuk Allah when anybody sneezes and says al-Hamdulillah, visiting the sick. following the bier.' Abd al-Razzaq said that this hadith has been transmitted as mursal hadith from Zuhri and he then substantiated it on the authority of Ibn Musayyib.

3) Alhamdulillah

Saying Alhamdulillah for Muslims is really important. It is written in book of Riyad as-Salihin, number 1396:

Anas bin Malik (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Allah is pleased with His slave who says: 'Al-hamdu lillah (praise be to Allah)' when he takes a morsel of food and drinks a draught of water." [Muslim].

Also in Riyad as-Salihin, number 1394 (Book 13, Hadith 2):

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah ﷺ said, "Any matter of importance which is not begun with Al-hamdu lillah (praise be to Allah) remains defective". Abu Dawud.

4) Allahumma shoyyiban naafi'an

This a pray that usually recited when it rains. It is narrated from Aisyah r.a. that when it rained the Messenger of Allah saw would say: "O Allah, make it a beneficial rain."

نَافِعًا صَيِّبًا اللَّهُمَّ

*Allahumma soyyiban naafi'an
O Allah, make it a beneficial rain.
(Sahih Al-Bukhari)*

- 5) Alhamdulillah 'ala kullihal
When anything unpleasant or uncomfortable occurs, we typically say this prayer, returning the situation to Allah. We say, "All praise is due to Allah for everything, for all circumstances," or "Alhamdulillah 'alaa kulli haal." Because there may be goodness and wisdom hiding beneath something that, to us as humans, seems bad. By stating that, we maintain an optimistic outlook and refrain from using foul language, such as obscenities or grumbling, and instead limit our speech to positive expressions.
- 6) Du'a/du'aa
This word is sometimes written "*du'a*" and sometimes written "*du'aa*" with the letter a written twice, this is because it adapts to the writing of the word two in Arabic which uses *alif* or a long *harakat*. The word prayer is part of Islamic values because the core of worship is prayer and in Islam, Muslims are taught many prayers both before doing activities, during activities and after after activities.
- 7) Ustadzah
Ustadzah means teacher in Arabic. The nickname ustadzah is for female teachers, while for male teachers it is ustadz. In this group the word ustadzah is mentioned because there is a group member who is a Qur'an teacher and is already known as an ustadzah so she is also called an ustadzah in the group.
- 8) Tahsin
Tahsin is the science of how to read the Qur'an properly and correctly. This word appeared in the group because there was a teacher teaching Tahsin Al-Qur'an in the group.
- 9) Qur'an
The Qur'an is the holy book of Muslims. Members of this group prefer to use the word Qur'an in its original Arabic form rather than in its English form, which has become Koran.
- 10) Muslimah
Muslimah is the name for Muslim women. Muslimah means women who are Muslim. As for men who are Muslims, they are called Muslims. Muslim can also be used to refer to Muslims in general, both men and women.
- 11) Makkah
The English version of Makkah is called mecca, but the members in this group prefer to use the original Arabic term Makkah. Makkah is the main holy city for Muslims.
- 12) Umrah
Umrah is an act of worship performed by visiting the House of Allah. The meaning of Umrah according to the language is pilgrimage or visit. Umrah is also called a small Hajj because the activities are like Hajj activities but have differences, namely

there is no wukuf in arafah, for the time is also different because Hajj is performed from the end of the month of Shawwal to the beginning of the month of Dhulhijjah while Umrah can be done at any time. As for the ruling on performing it, Hajj is obligatory for every Muslim if they are able to perform it, but Umrah is sunnah muakkad, which is preferred and very good to do but not to the point of being obligatory and mandatory.

13) Maa shaa Allah Tabarakallah

This is usually said when something is amazing or wonderful. By using this expression, we return or submit everything that is good and beautiful to Allah and realize that all goodness comes from Allah. That way we avoid feeling arrogant.

14) Ramadan

Ramadan is the holy month of Islam. In this month Muslims are required to fast for 30 full days (except for those who are unable to do so and are allowed by Islamic rules).

15) Barakallahu fiik

This greeting is usually said as a congratulation or a sense of joy towards someone or an event. With this greeting, we hope that Allah will add blessings to the person or event so that we will be kept by Him in goodness.

16) Madinah

Madinah is the second holy city after *Makkah*. Although in English there is the word Medina which is the equivalent word for *Madinah*, but the members of this group prefer to call the city of Medina according to its name in Arabic, namely *Madinah*. In this city there is the Nabawi mosque which is the mosque of the Prophet Muhammad PBUH.

17) MaasyaaAllah/maa shaa Allah

In this group, it is sometimes written in the original Arabic *masyaa Allah*, and sometimes in English *mashaAllah*. This expression shows a sense of awe directed towards Allah.

18) Suhoor

Suhoor is a term of the Arabic word *sahur*. *Suhoor* is the activity of eating at the time before *fajr* when you are about to fast during the day until sunset.

19) Salah

In the original Arabic language it is called *shalat* but in English pronunciation this word is written *Salah*. *Salah* is a Muslim worship activity that must be done 5 times a day.

20) Zakah

Zakah in Arabic is originally *zakat*. *Zakat* is a certain part of the property that every *Muslim* is obliged to spend when it has reached the specified conditions.

21) Muslim

Muslim is a term for people who follow Islam in general. As for specifically, Muslim is a term for men who embrace Islam.

22) Qadarullah

Qadarullah means the decree of Allah. This saying is usually mentioned when something happens and we try to accept it gracefully because it has all happened by Allah's decree.

23) Aamiin

Aamiin is a saying that means "O Allah, accept our prayer." In Arabic, the meaning of the words *amin*, *aamin*, *amiin* and *aamiin* are different. Thus, for Muslims who already know the difference in meaning, they tend to use the expression *aamiin* according to the original reading in Arabic so as not to change the intended meaning.

24) Ramadan Mubarak

Ramadan Mubarak means "may this Ramadan be full of blessings." This greeting is commonly said in welcoming the holy month of Ramadan.

25) Allah

Allah means God. Muslims are taught to always mention the name of Allah in every prayer, such as "*Allahumma baariklana...*" in prayers before meals, "*Bismika-Allahumma...*" in bedtime prayers, and so on.

26) Marhaban yaa Ramadhan

This phrase is usually said when entering the month of Ramadan. The month of Ramadan is a holy month in which all Muslims are required to fast for 30 full days (except for those who have *udzur shari* / unable to carry out for certain reasons permitted by Islamic rules) *Marhaban yaa Ramadhan* means "welcome to Ramadan" which shows a sense of joy in welcoming this holy month for Muslims.

27) Shalihah

Shalihah comes from the word *shalih*. The meaning of *shalih* in terminology is a person who believes in Allah and His Messenger and always does righteous deeds and this applies to both men and women. However, the word *shalihah* more specifically refers to women who are pious.

28) Ma'had

Ma'had is used to refer to an educational institution that teaches religious education and knowledge related to Islam.

29) Manasik

The word *manasik* is usually juxtaposed with the word Hajj, making it Hajj manasik. Hajj manasik is a term to denote the practice or simulation of the Hajj pilgrimage performed before leaving for the *Baitullah*.

30) Inshaa Allah/In shaa Allah

This phrase is taught in Islam to be said by Muslims when they want to do something. As The Etiquette of Saying In shaa Allah mentioned in verses 23 and 24 of Chapter Al-Khaf, Allah then states:

And never say about anything: 'I shall certainly do this tomorrow' (al-Kahf 18: 23) unless Allah should will it. And should you forget (and make such a statement), remember your Lord and say: 'I expect my Lord to guide me to what is nearer to rectitude than this.' (al-Kahf 18: 24)

B. Islamic terms in English translation

Moreover, Arabic words that have English equivalents can also be found in Islamic terminology. There are nine words that have come up in discussions inside the Muslimah English Club group; these words have appeared 85 times altogether. A list of these words is provided below:

No	Terms	Total
a.	Fasting	20
b.	Pray	21
c.	Pillar	1
d.	Prayer	4
e.	Takjil war	1
f.	Blessing	10
g.	Pilgrimage	1
h.	Islamic	5
i.	Arabic	18
Total		85

The English language is familiar with phrases like Fasting, Pray, Pillar, Prayer, Blessing, Pilgrimage, Islamic, Arabic, and others. However, since the term "takjil war"

first surfaced in 1445 H or during Ramadan in 2024, it might be new. In Indonesia, after breaking the fast, Muslims typically consume snacks known as takjil. The term "takjil war" refers to a competition between Muslims and non-Muslims to purchase takjil or snacks before breaking the fast. This is only an expression, though, as food vendors actually benefit from this and consider it a blessing.

C. Short Phrases of Islamic Attitude

Short phrases of Islamic attitude also exist in this group. The phrases are as below:

No	Terms
a.	Greeting
b.	Apologizing
c.	Thanking
d.	Introducing each other
e.	Making du'a
f.	Appreciating
g.	Offering suggestions
h.	Polite statement
i.	Reminding each other
j.	Providing consolation

- 1) **Greeting**
Islam teaches greeting fellow Muslims when you first meet them, hence greeting them is a part of Islamic beliefs. Furthermore, it is required to respond to a Muslim brother when he greets you, as this is sunnah (a highly desired practice). There are usually greetings at the start of this group chat, whether they take the form of general greetings like "hello" and "hi" or specific ones like "Assalaamu'alaykum."
- 2) **Apologizing**
The phrases mentioned are: "I'm sorry", "I apologize" and "forgive me."

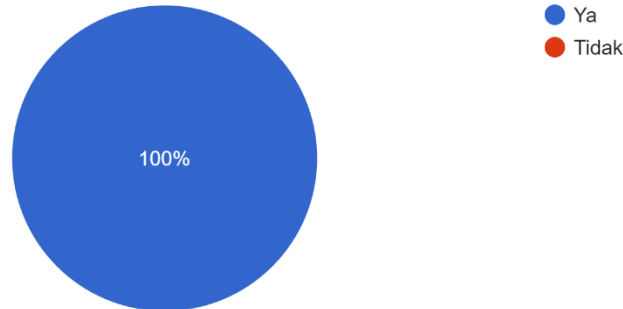
- 3) **Thanking**
The phrases mentioned are: *“Thank you”, “thank you very much”, “thank’s a million”, and “jazaakillahu khayr”.*
- 4) **Introducing each other**
The phrases mentioned are: *“let me introduce myself” and “let me introduce her”.*
- 5) **Making du’a (pray)**
The phrases mentioned are: *“let’s pray together” and “don’t forget to pray”.*
- 6) **Appreciating**
The phrases mentioned are: *“Amazing,” “good job”, “excellent”, “fantastic”, “wonderful” and “great”.*
- 7) **Offering suggestions**
One example of the phrases mentioned is: *“How about make it as weekly/monthly meeting with specific theme so everyone could prepare what to share 🤔” (R6)*
- 8) **Polite statement**
One example of the phrases mentioned is: *“If you don't mind, you could repeat these words 😊” (R7)*
- 9) **Reminding each other**
Two examples of the phrases mentioned are: *“Yess, that’s correct. The words should, could, and would (modal should be pronounced without 'L' sound. And don't forget to use verb 1 after all modal verbs” (R8) and “Bumil only drink milk or juice ok... @62.. ...pregnant mom shouldn't drink coffee 🤔” (R9)*
- 10) **Providing consolation**
Two examples of the phrases mentioned are: *“That's okay, we'll be familiar after this” and “It's okay, everyone here is so passionate in learning English, everyone is great because willing to always learn”*

D. Discussion topics

Based on the survey, 5 out of 5 group members said that they gained Islamic values from the English lessons. The chart and explanation are as follows:

Apakah anda mendapatkan nilai-nilai islami dalam pembelajaran dan percakapan grup WhatsApp Muslimah English Club?

5 responses



	Theme
1.	I'edul Fitri or about reading / other themes of worship
2.	fasting
3.	Daily practices
4.	Opinion from Islamic point of view
5.	Relevance of material to the Koran

This 5-point discussion topic was obtained based on the survey conducted. As mentioned by the respondents that they get Islamic materials in English learning, namely:

“Sesuai moment misalnya hari Raya I'edul Fitri atau ttg bacaan / tema ibadah lainnya” (R1)

“Ttg pembahasan puasa” (R2)

“Mengingatkan dan memotivasi untuk melaksanakan amalan harian dl”l (R3)

“Opini2 yang diberikan” (R4)

“Keterkaitan materi dengan alquran” (R5)

D. Emoticon and stickers

1) Smile 😊 😄

Jami` at-Tirmidhi 1956

Abu Dharr narrated that the Messenger of Allah said :

“Your smiling in the face of your brother is charity, commanding good and forbidding evil is charity, your giving directions to a man lost in the land is charity for you. Your seeing for a man with bad sight is a charity for you, your removal of a rock, a thorn or a bone from the road is charity for you. Your pouring what remains from your bucket into the bucket of your brother is charity for you.”

2) Love 😍 ❤️

It was narrated from Anas ibn Maalik (may Allah be pleased with him) that a man was with the Prophet (peace and blessings of Allah be upon him) when another man passed by and he said: O Messenger of Allah, I love this man. The Prophet (peace and blessings of Allah be upon him) said to him: "Have you told him?" He said: No. He said: "Tell him." So he caught up with him and said: I love you for the sake of Allah. He said: May the one for Whose sake you love me also love you. Narrated by Abu Dawood (no. 5125) and classed as saheeh by al-Nawawi in Riyadh al-Saaliheen (183) and classed as hasan by al-Albani in Saheeh Abi Dawood. In some reports of the hadeeth it says: "Tell him for it will strengthen the love between you." Narrated by Ibn Abi'l-Dunya in al-Ikhwaan (69).

3) Hand 🙏

The Prophet Muhammad (S) has said, "O' 'Ali! My intercession shall not reach the person who does not accept the apology from another person - whether the apology is truthful or untruthful."

4) This is a sticker about the reply of greeting "Assalaamu'alakum"



5) This is a sticker that is used when the sender of the chat feels amazed of something. The picture of the sticker is a little girl using hijab with a smile in her face. There are also two signs of love above her head, showing that the feeling is great.



6) This is a sticker when someone makes du'a / pray and then at the end of the praying the du'a is closed by "aamiin"



- 7) This is a sticker that shows a sign or heart shape. this sticker has a picture of a woman wearing a hijab, which is part of the obligation and identity of a Muslim woman. the heart sign also shows that Islam is a religion of love.



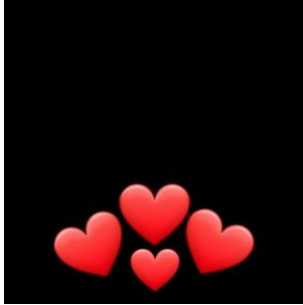
- 8) This is a sticker that says MasyaAllah, an Arabic expression that means "holy Allah" and is used to show our amazement at something amazing and to remember that everything good comes from Allah.



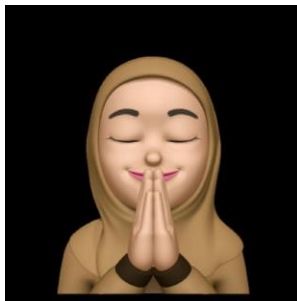
- 9) This is a sticker with a picture of a Muslim woman wearing a hijab showing a hand with a heart symbol. accompanied by a smile on her face which is part of the sunnah, so this sticker is a symbol of the friendliness of a Muslim.



- 10) This is a sticker with a heart image. this sticker is usually given when someone likes something in a group conversation. the heart shape which is a sign of love is also part of Islamic values because love for fellow Muslim brothers is part of Islamic teachings.

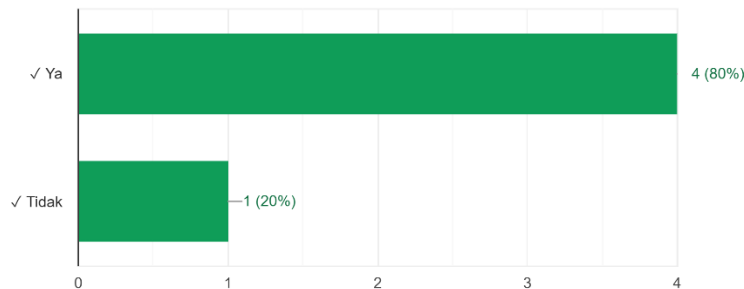


- 11) This sticker shows an image of a woman wearing a hijab with her hands clasped together in front of her. This image is commonly used for apologies, or stating "you're welcome" and the statement "aamiin" as a closing prayer.



2. ONLINE LANGUAGE LEARNING

Apakah waktu belajar di Muslimah English Club sesuai dengan waktu luang anda?
0 / 5 correct responses



1) Time

According to the questionnaire, four out of five group members stated that the Muslimah English Club WhatsApp group's learning schedule fits in with their spare time, allowing them to participate in learning whenever they have free time without it conflicting with their hectic schedules or other commitments.

2) Learning system/method

Out of the five participants, five expressed satisfaction with the learning system that was put in place in the group. Alternatively put, every participant who responded to the survey expressed a favourable opinion of the learning method.

3) Effectiveness

Four of the five group members who responded to the questionnaire felt that the Muslimah English Club WhatsApp group's online English instruction is effective. 80% of respondents stated that the following reasons make this online learning effective:

One respondent mentioned that by practicing speaking and writing, listening to the group conversations, and having a good time with the teacher, she could remember what he had learnt and it makes learning the language effective.

“Saya bisa mengingat kembali apa yg pernah dipelajari dg menyimak obrolan di grup , berlatih menulis dan bicara dan guru nya menyenangkan: (R1)

The second respondent claimed that although MEC offers competent English instruction, the subjects are a little weighty and the questions might occasionally take too long. she finds it challenging to stay involved for an extended period of time since he needs to look after his children, who have unpredictable schedules. She advises making learning informal and lighthearted.

“Belajar inggris di MEC efektif sebenarnya cuma bahasannya aga berat, dan kadang soalnya terllu menyita waktu. Buat aku pribadi agak susah buat engage lama karna harus sambil jaga anak yg emang random juga jadwalnya. Saran aku dibuat ringan aja dan santai” (R2)

The third respondent claimed that because she had recently joined, she had not found online learning to be beneficial because she hasn't attended many lectures or conversations.

“Karena saya baru saja bergabung. Jadi belum banyak kelas atau diskusi yang saya jalani” (R3)

According to the fourth respondent, learning is effective because even if she is not involved in group activities, she can still learn by reading other members' responses.

“Jika saya sedang ada kegiatan dan kurang aktif di grup, saya bisa belajar dengan membaca balasan dr member2 lain.” (R4)

The online learning is effective, according to the fifth respondent, because it is more individualized or personalized for her due to the small number of participants.

“Lebih personal aja gitu. Karena peserta tidak terlalu banyak.” (R5)

CONCLUSION

This study reveals that there are nine Arabic terms with an English translation and thirty Islamic terms written in Latin. In this WhatsApp English group chat, there are also five kinds of Islamic conversation themes, ten different types of short phrases that reflect Islamic attitudes and eleven Islamic stickers that are utilized.

This study also shows that eighty percent of the participants who completed the questionnaire reported that learning in the group was beneficial and fit in with their free time. In reference to the employed learning system, all members who responded to the survey expressed their satisfaction with it. Practice, reading English conversations in members' spare time, and the small number of participants allow for a more intimate setting are some of the factors that contribute to its effectiveness. However, for those who have just joined and haven't completed all the classes, it feels ineffectual, and for those who have kids, the learning is very challenging. Therefore, to ensure that everyone can follow along, it is recommended to offer light and easy learning.

In conclusion, this demonstrates the presence of a fair degree of Islamic values in the daily conversations through chat within the Muslimah English Club WhatsApp group. This study also suggests that utilizing WhatsApp as an online learning platform fosters participant engagement with the learning materials. Through daily communication, members have the opportunity to reinforce Islamic values learned both formally and informally. This case study highlights how the presence of Islamic terms and values differentiates this online learning group from other online communities.

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