

LEARNING ARABIC QAWĀ'ID THROUGH INSTAGRAM: A MULTIMEDIA LEARNING PERSPECTIVE

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Abstract

This study investigated the use of the Instagram account @arabfaham as a medium for learning Arabic grammar (qawā'id) from the perspective of the Cognitive Theory of Multimedia Learning. It aimed to examine how multimedia-based content can address learners' difficulties in understanding qawā'id, which are often perceived as abstract and theoretical. A descriptive qualitative method was used to analyze the presentation of instructional content and user responses. Data were collected through documentation of selected Instagram Reels focusing on muftada' and khabar, as well as online interviews with users. The findings showed that the content was mainly delivered through interactive quizzes combining Arabic text and visual elements, which supported active cognitive processing. User interactions indicated a high level of engagement, particularly through answering questions and participating in discussions in the comment section. Furthermore, the content reflected key principles of multimedia learning, including dual channel, limited capacity, active processing, contiguity, segmenting, and personalization. These studies contributed to the growing body of research on digital language learning by demonstrating that Instagram can serve not only as a content delivery platform but also as an interactive learning environment that enhances learners' understanding and practical application of Arabic grammatical structures.

Keywords: *Arabic grammar learning; cognitive theory of multimedia learning; instagram; interactive learning; qawaid; social media learning*

1. Introduction

The development of science in the modern era is marked by rapid technological advancements, particularly in the widespread use of social media. Today, social media not only functions as a means of communication but has also been utilized as an alternative learning medium (Eliya Qori'ah et al., 2023). In the field of education, media plays an important role in helping achieve learning objectives. The fundamental principle in using media is that it should facilitate the learning process and enhance learners' understanding the material. Therefore, the use of media should be viewed from the perspective of general learning needs (Furoidah, 2020).

One social media platform that has great potential to be used as a learning medium is Instagram (Laily et al., 2022). Its features, such as feeds, stories, and reels, enable the delivery of learning content in a visual, concise, and interactive manner. Recent studies have shown that Instagram can enhance user engagement through visual and interactive content strategies that support digital Arabic language learning (Habibi et al., 2024). In addition, Instagram allows learners to access learning materials flexibly anytime and anywhere, which support self-directed learning. Its interactive features, such as comments and polls, also encourage active participation and immediate feedback during the learning process.

In Arabic language learning, language skills are interconnected, requiring not only vocabulary mastery but also an understanding of grammatical structures (*qawā'id*) within context. Therefore, learning Arabic, including *qawā'id* (grammar), requires an approach that is not only theoretical but also contextual and practical (Aulia et al., 2025). In general, learning Arabic encompasses three main components: the sound system (*aṣwāt*), vocabulary (*mufradāt*), and grammar or *qawā'id* (which includes *naḥw* and *ṣarf*). Among these, *qawā'id* plays a fundamental role in developing grammatical competence. This is in line with Chomsky (1965), who states that language is a system of rules that enables speakers to produce an unlimited number of sentences. Thus, mastery of *qawā'id* is essential for constructing grammatically correct sentences and understanding text accurately (Aulia & Baroroh, 2024).

However, *qawā'id* is often considered difficult due to the complexity of relationships between words in Arabic, making it challenging for learners to apply them effectively in both spoken and written forms (Mulyani, 2020). Previous studies show that learners continue to face difficulties in mastering *qawā'id* (Huda, 2020). In addition, the large amount of theoretical material and limited understanding of grammatical rules further hinder learners' comprehension and application (Farouq & Al-Mudzakaroh, 2018). Furthermore, teaching methods that rely heavily on memorization make it difficult for learners to apply *qawā'id* in daily language use (Ridlo, 2022).

In this context, Instagram can be an effective solution, as it provides visual and interactive features such as feed, reels, and stories, which can be used to present sentence examples, *i'rāb* exercises, and quizzes in a creative and engaging way. This condition aligns with the Cognitive Theory of Multimedia Learning proposed by Mayer (2001), which states that the learning process becomes more effective when information is delivered through a combination of verbal elements (words) and visual elements (images), rather than using text alone. Thus, the use of Instagram @arabfaham as a medium for learning *qawā'id* may help learners better understand and apply Arabic grammatical rules more easily and in accordance with real communication contexts (Jamil & Agung, 2022).

Although previous studies have explored the use of Instagram in Arabic language learning, most of them focus on general language skills, learning needs, and vocabulary acquisition rather than grammatical competence (Laily et al., 2022). Studies have shown that Instagram supports language acquisition and learner engagement; however, these investigations primarily emphasize psycholinguistic factors and vocabulary development rather than the teaching of *qawā'id* (Adira et al., 2024). Furthermore, content analysis studies indicate that vocabulary-based materials dominate Arabic learning content on Instagram, while grammar receives less attention (Habibi et al., 2024). This study seeks to fill

that gap by analyzing how Instagram content facilitates the learning of *qawā'id* and how learners respond to such instructional practices.

While previous studies have examined Instagram as a medium for Arabic learning and even explored its use in grammar instruction, they largely focus on content delivery and engagement without analyzing the integration of multimedia learning principles or learners' cognitive responses (Huda, 2025). In addition, social media has been widely recognized as a learning environment that supports interaction and engagement; however, its role in facilitating deeper cognitive processing in grammar learning remains underexplored (Tess, 2013). This study, therefore, offers a novel contribution by examining how Instagram-based *qawā'id* content aligns with the Cognitive Theory of Multimedia Learning and how users cognitively and interactively respond to such instructional design.

Based on this background, this study focuses on the utilization of the Instagram account @arabfaham as a medium for learning Arabic *qawā'id* from the perspective of the Cognitive Theory of Multimedia Learning. Specifically, this study aims to (1) describe how *qawā'id* materials are presented in the content of the @arabfaham Instagram account and (2) analyze users' responses to such content. This study contributes to the development of digital-based Arabic language learning by highlighting the integration of multimedia principles in grammar instruction through social media.

2. Literature Review

2.1 Instagram as a Medium for Learning Arabic

Various studies have demonstrated that Instagram holds considerable potential as a medium for learning Arabic; however, these studies emphasize different dimensions of its effectiveness. While Wijaya and Rismawati (2023) highlight the platform's ability to attract students' attention, enhance motivation, and reduce boredom, Jundi et al. (2023) focus more on the nature of the content itself, noting that Arabic learning materials on Instagram are typically presented through short videos, visual illustrations, and interactive quizzes. This contrast suggests that Instagram functions not only as an affective tool that increases engagement but also as a cognitive tool that structures learning content in accessible ways.

Similarly, Pamungkas et al. (2024) found that social media platforms such as Instagram and YouTube contribute to improving students' understanding and expanding vocabulary (*mufradāt*). However, their findings emphasize learning outcomes, whereas Rahman et al. (2025) underline the flexibility and interactivity of content delivery. When viewed together, these studies indicate that Instagram's effectiveness lies in the interplay between its technological affordances (flexibility and interactivity) and its pedagogical impact (comprehension and vocabulary acquisition).

From a broader perspective, international research also supports these findings. For instance, studies on digital learning environments show that multimedia-based platforms can enhance learner engagement and comprehension by presenting information in multimodal formats (Al-Jarf, 2022). In line with this, Maulidiya and Sopian (2025) argue that video-based platforms enable clearer explanation of complex concepts and increase student participation. Therefore, Instagram's combination of visual, textual, and interactive elements positions it as a potentially effective medium for Arabic language learning, particularly for learners in the digital era.

2.2 Learning Arabic *Qawā'id* through Social Media

In the specific context of learning Arabic *qawā'id*, social media platforms also demonstrate promising potential, although different studies highlight varying contributing factors. Fuadah (2020) emphasizes the role of Instagram features—such as feeds, stories, polls, and quizzes—in enhancing learners' reading (*mahārah al-qirā'ah*) and writing (*mahārah al-kitābah*) skills. In contrast, Dalimunthe and Yulia (2023) focus on the use of audio-visual media (e.g., TikTok) to improve learners' interest and comprehension of *nahw* and *ṣarf*. While these studies examine different platforms, they collectively suggest that visually enriched and interactive media play a crucial role in facilitating the understanding of abstract grammatical concepts.

However, the effectiveness of social media in learning *qawā'id* is not solely determined by content format. Sujefri and Habibah (2023) argue that both external factors (such as the integration of the four language skills) and internal factors (including motivation, interest, and digital literacy) significantly influence learning outcomes. This perspective adds a more holistic dimension, indicating that well-designed content alone is insufficient without considering learner readiness and engagement.

Agustina et al. (2024) further reinforce the importance of instructional design by noting that Instagram's popularity in Arabic learning stems from its ability to present abstract material in a more concrete, visual, and interactive manner. When synthesizing these findings, it becomes evident that effective *qawā'id* learning through social media depends on the alignment between content design, platform characteristics, and learner factors. Thus, social media should not merely be seen as a delivery tool, but as an integrated learning environment that requires careful pedagogical planning.

2.3 Mayer's Multimedia Learning Theory in Arabic Language Learning

Mayer's Multimedia Learning Theory provides a strong theoretical framework for understanding how Instagram-based learning content can support Arabic language acquisition. According to Richard E. Mayer (2001), learning is more effective when information is presented through a combination of verbal and visual elements, as learners process information through dual channels with limited cognitive capacity. This theoretical perspective is particularly relevant for learning *qawā'id*, which often involves abstract and complex rules.

While previous studies have shown the practical benefits of Instagram in enhancing motivation and comprehension, they rarely explicitly connect these outcomes to underlying cognitive theories. Mayer's principles—such as coherence, signaling, and redundancy—offer a lens to critically evaluate whether Instagram content is designed in a way that optimizes cognitive processing. For example, content that is overly dense or lacks clear visual emphasis may increase cognitive load, thereby reducing learning effectiveness.

Furthermore, international studies on multimedia learning confirm that well-structured integration of text, images, and audio can significantly improve comprehension and retention (Moreno & Mayer, 2007). In this context, analyzing Instagram content—such as that found on the account @arabfaham—through Mayer's theoretical framework allows for a deeper evaluation beyond surface-level engagement. It enables an assessment of whether the content not only attracts learners but also facilitates meaningful understanding of *qawā'id*.

Thus, this study addresses a gap in the literature by linking the practical use of Instagram as a learning medium with a well-established cognitive theory, providing a more comprehensive understanding of its effectiveness in Arabic grammar learning.

3. Research Method

This study employs a descriptive qualitative method aimed at providing a comprehensive description of the use of Instagram as a medium for learning Arabic qawā'id. Qualitative research seeks to understand phenomena holistically and describe them in words within a scientific context. This method is chosen because the issues examined are contextual in nature, relating to behavior, meaning, and user responses to digital learning media. The phenomena studied include how qawā'id materials are presented on the Instagram account @arabfaham and users' responses to the content. The study focuses on two forms of analysis: content analysis to examine how the materials are presented, and user response analysis to understand learners' interactions and reactions.

The data sources in this study consist of both primary and secondary data. Primary data were obtained through documentation of the Instagram account @arabfaham and through online interviews with users or Arabic learners who follow the account. A total of four participants were involved in the interviews. The participants were recruited through Instagram messages and selected based on their willingness to participate and their experience interacting with the @arabfaham account, such as viewing, liking, or commenting on its content. Documentation was conducted to examine how qawā'id materials are presented in the @arabfaham Instagram content, as well as user interactions, including the number of views, likes, and comments. The results of this documentation then served as the basis for developing the interview guidelines, ensuring that the questions were aligned with the characteristics of the qawā'id content presented on the account.

Interviews were conducted online via WhatsApp to gather Users' responses regarding their experiences and engagement with the qawā'id learning content, as well as to understand how learners' comprehension of qawā'id developed after utilizing the @arabfaham Instagram account. All participants were informed about the purpose of the study, and their consent was obtained prior to data collection. Confidentiality and anonymity were ensured by not disclosing participants' identities in the research report. Secondary data were obtained from literature and previous studies relevant to the use of social media and content analysis in Arabic language learning.

The next stage, after determining the data sources, was selecting the content to be analyzed based on qawā'id materials and the year of upload, with a focus on *mubtada'* and *khabar* as the fundamental structure of Arabic sentences. To maintain relevance, the analysis focused on videos with the highest number of views within the past year, as content with the greatest reach is considered to best represent the effectiveness of the presentation strategies used. The combination of documentation data, interviews, and content selection based on view count is expected to provide a comprehensive and contextual overview of the use of Instagram as a medium for learning qawā'id, from both the perspective of content creators and learners.

The next stage involved data analysis. This process employed the interactive model of Miles and Huberman (1994), which includes three main steps: data reduction, data display, and conclusion drawing. In the data reduction stage, the researcher selects and simplifies

data from documentation and interviews to focus more on the presentation and user responses to qawā'id content on the @arabfaham Instagram account. The simplified data are then presented in the form of descriptive narratives and tables to clarify the relationship between content, presentation, and user responses. The final stage is drawing conclusions by integrating the results of content analysis and user response analysis to address the research questions.

To ensure the trustworthiness of the data, this study employed data triangulation and methodological transparency. Data triangulation was achieved by comparing findings from documentation and interview data to ensure consistency and credibility. Methodological transparency was maintained by clearly describing the procedures of data collection, participant selection, and data analysis, allowing the research process to be systematically understood and evaluated. The entire analysis process was carried out continuously throughout the study until valid and comprehensive conclusions were obtained.

4. Results and Discussion

4.1 Presentation of Content as a Medium for Learning *Qawā'id*

The results of the documentation analysis show that qawā'id content on the Instagram account @arabfaham is not presented in the form of direct material explanations, but rather in the form of questions or quizzes. A total of seven content items were analyzed, all of which were presented as reels and uploaded within the past year. These content items focus on practices or quizzes on the topics of *mubtada'* and *khavar*, covering aspects such as identifying word positions, completing sentence structures, *i'rāb*, and material summaries.

Table 1.

Content Code	Topic Material	Material upload date	Type of content	Presentation Focus	Form of presentation	Short Description
K1	The position of the word in <i>jumlah ismiyyah</i>	June 10, 2025	Reels	Practice/quiz	Video + Text	The content displays the Arabic sentence الكتابُ الجديدُ with one word colored red and accompanied by a multiple-choice question regarding the position of the word.
K2	The position of the word in <i>jumlah ismiyyah</i>	June 16, 2025	Reels	Practice/quiz	Video + Text	The content displays the Arabic sentence الكتابُ الجديدُ with one word colored black and accompanied by a multiple-choice question regarding the position of the word.

K3	Complete <i>jumlah</i> <i>ismiyyah</i> correctly	Septem ber 10, 2025	Reels	Practice/quiz	Video + Text	The content displays the Arabic sentence ... الكتابة multiple-choice questions about the correct word to fill in the blanks.
K4	<i>I'rab</i> on <i>jumlah</i> <i>ismiyyah</i>	Septem ber 9, 2025	Reels	Practice/quiz	Video + Text	The content displays the Arabic sentence الكتاب جديد , multiple choice questions regarding the correct harakat for the sentence جديد .
K5	Identificati on of <i>jumlah</i> <i>ismiyyah</i>	Septem ber 14, 2025	Reels	Practice/quiz	Video + Text	The content displays Arabic sentences الولد مجتهد , multiple-choice questions about this type of sentence in Arabic.
K6	The correct pair of <i>jumlah</i> <i>ismiyyah</i> in terms of grammatic al structure	Septem ber 15, 2025	Reels	Practice/quiz	Video + Text	The content is presented in multiple-choice questions that ask users to determine the grammatically correct pair of <i>mubtada'</i> and <i>khavar</i> . The material is presented through Arabic text with variations in the vowels to emphasize differences in grammatical structure.
K7	Summary of <i>mubtada'</i> and <i>khavar</i> material	January 24, 2026	Reels	Practice/quiz	Video + Picture + Text	This content contains several questions that summarize the <i>mubtada'</i> and <i>khavar</i> material.

The findings indicate that qawā'id content on the Instagram account @arabfaham is predominantly presented in the form of quizzes rather than direct explanations. This pattern suggests a shift from a teacher-centered approach toward a learner-centered strategy, where users are encouraged to actively construct their understanding through practice. The dominance of multiple-choice formats reflects an emphasis on applied learning, enabling users to directly engage with grammatical concepts such as *mubtada'* and *khavar*.

The consistent use of short video-based reels combined with textual elements indicates an intentional design that integrates visual and verbal information. This suggests

that the content is structured to reduce the abstract nature of Arabic grammar, making it more accessible and easier to process. By presenting grammar through focused questions, the content encourages users not only to recall rules but also to apply them in context. This result is also consistent with Pujiati, Zahra, and Tamela (2019), who found that Instagram-based learning can significantly enhance student motivation and engagement. In the context of this study, the use of quiz-based content appears to sustain learner interest while simultaneously encouraging active involvement in grammatical analysis.

This finding corroborates Habibi et al. (2024), who found that interactive Arabic learning content on Instagram promotes active learner engagement. However, this study extends previous findings by demonstrating that quiz-based formats not only increase engagement but also stimulate analytical thinking, particularly in identifying sentence structures and grammatical roles. In this context, the presentation of qawā'id through interactive questions transforms learning from passive reception into active problem-solving.

4.2 User Interaction with *Qawā'id* Content on the @arabfaham Instagram Account

Table 2.

Content code	Viewers	Likes	Comments	Dominant response form
K1	12.900	165	58	Answer questions and discuss in the comments column
K2	11.000	141	107	Answer questions and discuss in the comments column
K3	16.100	125	107	Answer questions and discuss in the comments column
K4	8.824	84	97	Answer questions and discuss in the comments column
K5	6.834	50	68	Answer questions and discuss in the comments column
K6	5.323	56	91	Answer questions and discuss in the comments column
K7	3.119	74	7	Answer questions and discuss in the comments column

The interaction data reveal that users actively engage with qawā'id content, as reflected in views, likes, and comments. However, variations in engagement across content indicate that interaction is influenced not only by topic but also by content design and question type. This suggests that certain forms of presentation are more effective in attracting user attention and participation.

More importantly, the dominance of comment-based responses indicates that users are not merely passive audiences but active participants in the learning process. This pattern suggests that users engage cognitively by analyzing questions and applying grammatical rules when formulating their answers. The presence of discussions in the comment section further reflects a form of collaborative learning, where users exchange ideas and validate their understanding.

This finding corroborates Habibi et al. (2024), who emphasized that participatory content formats enhance user engagement in social media-based learning. However, this study extends prior research by showing that engagement is not limited to surface-level interaction (e.g., likes or views), but also involves deeper learning processes, such as grammatical analysis and peer discussion. This indicates that Instagram-based learning can facilitate not only interaction but also meaningful knowledge construction.

Additionally, differences in interaction patterns across content suggest that the level of question complexity may influence the depth of engagement. Content that encourages discussion tends to generate more cognitively demanding responses, while simpler questions result in more limited interaction. This implies that well-designed instructional prompts play a crucial role in fostering higher-order thinking in language learning contexts. This finding also aligns with), who highlighted that social media platforms facilitate collaborative language learning through user interaction and peer discussion. The presence of comment-based exchanges in this study reflects not only participation but also a form of socially constructed learning, where learners actively negotiate meaning and validate their understanding.

4.3 Analysis of *Qawā'id* Content Presentation on the Instagram Account @arabfaham Based on the Cognitive Theory of Multimedia Learning

Table 3.

No	Principles of Mayer's Theory	Analysis Indicators	Findings on Content
1.	<i>Dual Channel</i>	Combined use text and visuals	All content presents Arabic text with <i>harakat</i> and Indonesian text with a combination of simple visuals as a means of conveying the material
2.	Limited Capacity	The material is presented in a concise and focused manner	All content presents questions that represent the <i>mubtada'</i> and <i>khobar</i> material in a concise and focused manner
3.	Active Processing	Users are actively involved in understanding the material	All content requires users to actively analyze Arabic sentence structures and determine the correct answer by selecting the available options
4.	Contiguity Principle	Explanation of <i>qawā'id</i> and example sentences appear in one post	All selected content displays questions/quizzes as an evaluation of the material that has been presented in other videos.

5.	Segmenting Principle	The material is divided into small/gradual parts	Each content generally contains one focus question or one main rule, except for one summary content which contains several questions
6.	Personalization Principle	The language used is communicative and interesting	All content conveys questions in communicative language to invite users to participate in answering questions

To strengthen the analysis of content presentation based on the Cognitive Theory of Multimedia Learning, interviews were conducted with users of the Instagram account @arabfaham. The results of these interviews are presented in the following table.

Table 4.

Principles of Mayer's Theory	Summary of Interviewees' Answers	Answer Pattern	Analysis Conclusion
Dual Channel	Arabic text with <i>ḥarakāt</i> + Indonesian translation helps to understand the meaning and avoid reading errors	4 out of 4 agree	The dual channel principle is strongly confirmed; the combination of texts supports user understanding
Limited Capacity	The majority felt that one question allowed for focus and reduced stress; two sources suggested adding more questions for more practice	3 want to focus on one question, 1 wants more questions	The concise presentation is effective, but some users want more variety in the practices
Active Processing	All participants stated they had to think, analyze <i>i'rab</i> , <i>naḥw ṣarf</i> before answering.	4 out of 4 agree	Content encourages real-life active cognitive processing
Contiguity Principle	Quizzes are considered as practice/evaluation of previous material; some people try them before they understand	4 out of 4 acknowledge the function of practice	The content serves as reinforcement of the material, although the learning sequence is flexible
Segmenting Principle	Some prefer one question for focus; some want several questions for extra practice	2 single questions, 2 combinations/multiple questions	Sharing one focus of material is effective, but practice needs vary between users
Personalization Principle	Communicative, persuasive and relaxed language	4 out of 4 agree	Language style increases user interest and participation

The findings demonstrate that the presentation of qawā'id content on @arabfaham aligns with the principles of the Cognitive Theory of Multimedia Learning. The combination of Arabic text with ḥarakāt and Indonesian explanations reflects the dual-channel principle, which facilitates comprehension by engaging both verbal and visual processing systems. In this study, the use of Arabic text with ḥarakāt combined with Indonesian explanations reflects the application of this principle. This indicates that presenting grammatical material through both linguistic and visual representations helps learners better understand sentence structures and meanings. By simultaneously engaging these two channels, the content reduces ambiguity in interpreting Arabic sentences, which are often challenging for learners.

This finding aligns with Mayer's theoretical framework and is supported by Huda (2025), who found that visual and interactive media enhance learners' understanding of Arabic grammar. However, this study extends previous findings by showing that the effectiveness of multimodal presentation is significantly strengthened when combined with interactive quiz formats, which promote active engagement rather than passive reception.

The limited capacity principle suggests that each cognitive channel has a restricted ability to process information at one time. Therefore, instructional materials should be designed to avoid cognitive overload. The presentation of one question per content in this study reflects an effort to manage cognitive load. This suggests that breaking down grammatical material into smaller, focused units allows learners to concentrate on a single concept without being overwhelmed by complex rules. In the context of qawā'id, this is especially important because Arabic grammar involves multiple interconnected elements that can burden learners' cognitive processing. However, user responses also indicate a need for additional practice, implying that while simplicity supports initial understanding, repeated exposure is necessary for mastery.

This finding highlights the importance of balancing cognitive load management with sufficient practice opportunities. From the perspective of active processing, the requirement for users to analyze and respond to questions demonstrates that the content successfully promotes deeper cognitive engagement. This finding corroborates prior research emphasizing that active involvement is essential in grammar learning. Unlike traditional approaches that rely on memorization, this format encourages learners to apply grammatical rules in context, thereby supporting meaningful learning.

The active processing principle emphasizes that meaningful learning occurs when learners actively engage in selecting, organizing, and integrating information. The quiz-based format used in the content requires users to analyze sentence structures and determine correct answers, indicating active cognitive involvement. This suggests that learners are not passively receiving information but are actively constructing their understanding of grammatical rules. This finding corroborates prior research emphasizing that active engagement is essential in language learning. Unlike traditional approaches that rely heavily on memorization, this interactive format encourages learners to apply rules in context, thereby supporting deeper understanding and retention.

The contiguity principle states that learning is more effective when related information, such as explanations and examples, is presented closely in time or space so that learners can easily make connections. In this study, the quiz content functions as an immediate application of previously learned material, allowing learners to connect theory with practice. This suggests that even though learning on social media may not follow a

strictly linear sequence, the proximity between concept and application supports comprehension. Additionally, the integration of examples within the same content helps learners directly relate grammatical rules to their usage in sentences. This reinforces the understanding of qawā'id as a functional system rather than abstract theory.

The segmenting principle proposes that information should be divided into smaller, manageable units to facilitate step-by-step learning. The structure of the content, where each post focuses on a single question or concept, reflects this principle. This indicates that learners can process grammatical rules gradually, reducing cognitive overload and improving comprehension. However, variations in user preferences—some favoring single questions while others preferring multiple questions—suggest that segmentation should remain flexible. This implies that while microlearning formats are effective, incorporating varied levels of practice may better accommodate diverse learning needs.

Finally, The personalization principle states that learners understand material more effectively when it is presented in a conversational and engaging style rather than in a formal tone. The use of communicative and interactive language in the content reflects this principle. This suggests that a more relaxed and engaging tone can increase learner motivation and participation, particularly in subjects like qawā'id, which are often perceived as difficult and rigid. This finding corroborates Habibi et al. (2024), who emphasized that interactive and user-oriented communication enhances engagement in social media learning environments. In this study, the use of approachable language encourages users to participate actively, both in answering questions and engaging in discussions.

Furthermore, this finding is supported by Carpenter et al. (2020), who argued that Instagram's visual and interactive features provide meaningful opportunities for informal learning. The integration of short videos, text, and interactive questions in this study reflects how social media affordances can be utilized to support both cognitive processing and learner engagement.

Overall, the integration of content design, user interaction, and multimedia learning principles indicates that qawā'id content on @arabfaham functions not only as a medium for delivering material but also as an interactive learning environment. The findings suggest that quiz-based, visually supported, and communicatively presented content can transform Arabic grammar learning into a more engaging and cognitively stimulating process. This study contributes to existing literature by demonstrating that Instagram-based learning is not only effective in increasing engagement but also in facilitating deeper cognitive processing. By combining interactivity, multimodal presentation, and concise content structure, social media platforms can support more meaningful and applicative learning experiences in the context of Arabic grammar.

5. Conclusion

Based on the research findings, it can be concluded that the use of the Instagram account @arabfaham as a medium for learning Arabic qawā'id demonstrates several significant benefits, both in terms of content presentation and user engagement. Content presented in the form of interactive quizzes, combining text and visuals, has been shown to encourage active cognitive processing and increase user participation in understanding the concepts of mubtada' and khabar. In addition, the application of principles from the Cognitive Theory of Multimedia Learning—such as dual channel, limited capacity, active

processing, contiguity, segmenting, and personalization—is consistently reflected in the content design and contributes to a more interactive and contextual learning experience.

The findings also show that concise and focused presentation of material helps users gradually understand qawā'id, although some users expect a greater variety of questions to deepen their practice. User interaction, which is dominated by answering questions and discussions in the comment section, confirms that social media functions not only as a medium for delivering material but also as a collaborative learning space.

Theoretically, this study contributes to the development of Arabic language learning research by extending Mayer's Cognitive Theory of Multimedia Learning into the context of Arabic grammar instruction through social media environments. The findings demonstrate that multimedia-based learning principles can support the comprehension of abstract grammatical concepts when presented through interactive and visually engaging Instagram content. This study also enriches the discussion on digital pedagogy in Arabic language education, particularly regarding the integration of social media as a learning platform for qawā'id instruction.

Practically, the findings provide implications for Arabic language educators and content creators in designing effective social media-based learning materials. The use of concise explanations, visual elements, and interactive quizzes can increase learner engagement and encourage active participation in grammar learning. In addition, integrating conceptual explanations with practice exercises in a structured content sequence may help learners achieve a deeper understanding of qawā'id. Educators are also encouraged to utilize various Instagram features, such as reels, stories, and comment discussions, to create more interactive and collaborative learning experiences.

As for future development prospects, this study highlights the need for innovation in content variation, such as integrating conceptual explanations and exercises within a single content sequence, as well as utilizing other Instagram features to enrich the learning experience. In addition, future research could examine the effectiveness of using Instagram for learning qawā'id across different proficiency levels, or compare it with other digital platforms to gain a more comprehensive understanding of social media-based Arabic language learning.

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