

Motivation and Satisfaction of Arabic Education Students of UIN Maulana Malik Ibrahim Malang in Accessing Arabic Content on Instagram

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Abstract

This study aimed to examine the motivations and satisfaction of Arabic Education students in accessing Arabic content on Instagram by applying the Uses and Gratifications Theory (UGT). While the integration of social media into language learning has received considerable attention, particularly in informal and self-directed settings, limited research has specifically explored students' motivations and levels of satisfaction in this context. To address this gap, a quantitative approach was adopted, involving 144 randomly selected students. Data were collected through a questionnaire designed to assess the discrepancy between gratification sought and gratification obtained across five dimensions: academic, informational, personal identity, social interaction, and entertainment. The instrument was validated by experts, and its validity and reliability were tested using the Pearson correlation with the bivariate method in SPSS. The results revealed that students were most motivated and satisfied in the academic, informational, and personal identity dimensions. Conversely, the dimensions of social interaction and entertainment did not yield a satisfactory experience. The highest level of motivation and satisfaction was attributed to Instagram's role in enhancing vocabulary acquisition, whereas the lowest level of gratification was associated with creating Arabic content on the platform. Gender-based differences also emerged: male students reported higher motivation and satisfaction in vocabulary development, increased self-confidence, and improved

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listening skills, while female students showed greater motivation and satisfaction in vocabulary acquisition, grammar mastery, and reading proficiency. These results contribute theoretically by extending the application of UGT to Arabic language learning through social media. They also offer practical implications for integrating Instagram into instructional strategies and highlight policy-level considerations for acknowledging digital platforms as valid tools in formal education.

Keywords: Motivation; Satisfaction; Arabic Content; Instagram; Arabic Learning.

Introduction

According to a survey conducted by the Association of Internet Service Providers of Indonesia (APJII), the highest level of internet penetration and usage comes from students. Access to social media including WhatsApp, Facebook, Line, Telegram, Twitter, YouTube, Instagram and others is ranked first as a reason for Indonesians to use the internet.¹ Social media has become an integral component of academic activities. Fiona and Reg observed that contemporary students devote a significant portion of their free time to using social media. In response, educators have sought to enhance student engagement with assignments through these platforms. When utilized effectively for academic purposes, social media holds substantial potential as a valuable resource for both teachers and students.²

Some lecturers and students in UIN Maulana Malik Ibrahim (UIN Maliki) use social media in courses as reference and teaching media, either in language skills such as listening, speaking, reading, writing, grammar and vocabulary. It opens up great opportunities, possibilities, and facilities to improve education. Every student can benefit from social media while learning Arabic, both inside and outside of the classroom.³ One of the most popular social media among students and teachers is Instagram. Instagram is used by millions of people every day, especially by young adults.⁴ Instagram offers features for sharing photos and videos with a distinctive visual design, making it an appealing tool for educational purposes. Its components that can be leveraged for learning include the feed

¹ "Asosiasi Penyelenggara Jasa Internet Indonesia - Survei," accessed June 26, 2024, <https://survei.apjii.or.id/survei?emailSent=1>.

² Tella Adeyinka, *Social Media Strategies for Dynamic Library Service Development* (IGI Global, 2014).

³ Aulia Mustika Ilmiani and Abdul Muid, "Bi'ah Lughawiyah Era Society 5.0 melalui Penggunaan Media Sosial Mahasiswa," *Arabi: Journal of Arabic Studies* 6, no. 1 (June 30, 2021): 54–67, <https://doi.org/10.24865/ajas.v6i1.348>.

⁴ Ali Erarslan, "Instagram as an Education Platform for EFL Learners," *Turkish Online Journal of Educational Technology - TOJET* 18, no. 3 (July 2019): 54–69.

(homepage), Instagram Stories, and the Live feature. To effectively engage students and foster active participation, instructional content shared through these features should incorporate compelling visuals that capture learners' interest⁵.

According to Cardoso, Computer Assisted Language Learning (CALL), Mobile Assisted Language Learning (MALL), and Computer-Mediated Communication (CMC) have informed us that the adaptation of new technologies helps students in overcoming some of the challenges faced in language classrooms; such as the limited classroom time.⁶ Students' activity towards using social media for learning will determine their acceptance and motivation towards using social media for training and teaching courses by lecturers, focusing during the process of using social media for academic purposes, rather than deviating from the sole purpose of the learning process.⁷ Social media has emerged as a vital instrument in academic contexts, particularly in language learning. Platforms like Instagram are extensively utilized by both students and educators for their visual engagement, interactive features, and ease of access. In the context of Arabic language education, Instagram has emerged as a promising medium for delivering content, engaging learners, and enhancing exposure to authentic language use.⁸

A growing body of research has examined the integration of Instagram into Arabic language instruction, with particular emphasis on its effectiveness in enhancing targeted language skills. For instance, Arifin et al. investigated the impact of Instagram on speaking skills,⁹ while Tolinggi examined the use of microblogs on Instagram as an innovative approach to teaching Arabic.¹⁰ Rembulan & Fauziah highlighted the potential of Instagram features such as stories, polls, and Q&A tools in making Arabic content more engaging and

⁵ Kemdikbud, "Instagram sebagai Media Pembelajaran Bahasa Indonesia dan Sastra | Badan Pengembangan dan Pembinaan Bahasa - Kemendikbudristek," accessed June 11, 2024, <http://badanbahasa.kemdikbud.go.id/artikel-detail/3504/instagram-sebagai-media-pembelajaran-bahasa-indonesia-dan-sastra>.

⁶ Ahmad Habibi Syahid and Mehrunnisa Ani Mufti, "Using Instagram on Arabic Learning in the Post-Pandemic Era: Students' Voices," *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 8, no. 2 (December 31, 2021): 241–54, <https://doi.org/10.15408/a.v8i2.22909>.

⁷ Adeyinka, *Social Media Strategies for Dynamic Library Service Development*.

⁸ Zainul Arifin et al., "Instagram in Arabic Learning: Mixed Methods to Investigate the Effectiveness and Errors of Speaking Skills," *Alsinatuna* 7, no. 2 (June 30, 2022): 174–88, <https://doi.org/10.28918/alsinatuna.v7i2.5019>.

⁹ Arifin et al.

¹⁰ Syindi Oktaviani R. Tolinggi, "Microblog pada Instagram sebagai Inovasi Media Pembelajaran Bahasa Arab," *Prosiding Konferensi Nasional Bahasa Arab*, no. 7 (October 9, 2021): 95–111.

interactive.¹¹ Additionally, Albantani¹² and Mahmud & Syarifaturrahmatullah¹³ emphasized Instagram's role as an alternative medium for Arabic instruction, especially in developing listening, reading, and writing skills.

Despite these contributions, there remains a notable gap in understanding students' motivations and levels of satisfaction when accessing Arabic content on Instagram. Most prior studies have focused on measuring learning outcomes or engagement, often overlooking the subjective experiences of users — particularly in terms of why students choose to use Instagram for Arabic learning and how satisfied they are with the experience.

Some researchers, such as Meidina & Kurniasari, have explored audience gratifications in media consumption,¹⁴ and Hidayatullah examined user interaction with Arabic content.¹⁵ Nevertheless, previous studies have not explicitly applied the Uses and Gratifications Theory (UGT) to examine both the gratification sought (motivation) and the gratification obtained (satisfaction) among learners of Arabic who use Instagram. This research fills that gap by employing UGT to investigate students' motivations for utilizing Instagram in their Arabic language learning and the extent to which they perceive their expectations as being fulfilled.¹⁶ While UGT has been applied in various digital media contexts,¹⁷ its application in the domain of Arabic language learning via Instagram remains limited.

This raises questions in the minds of researchers, (1) What are the motivation (gratifications sought) of UIN Maliki's students for joining Arabic content on Instagram? (2) What are the satisfactions (gratifications obtained) of

¹¹ intan Rembulan And Syifa Fauziah, "Pemanfaatan Feeds dan Fitur Instagram Stories dalam Pembelajaran Bahasa, Sastra, dan Budaya Arab," *International Conference of Students on Arabic Language* 4, no. 0 (July 18, 2020): 249–59.

¹² Azkia Muharom Albantani, "Social Media As Alternative Media For Arabic Teaching In Digital Era," *Aksinatuna* 4, no. 2 (June 12, 2019): 148–61, <https://doi.org/10.28918/alsinatuna.v4i2.2043>.

¹³ Muhammad Ibrahım Mahmud and Syarifaturrahmatullah Syarifaturrahmatullah, "Effectiveness of Instagram Videos in Increasing Interest in Arabic Language Learning at Madrasah Aliyah Negeri Kutai Barat," *El-Syaker: Samarinda International Journal of Language Studies* 1, no. 1 (March 3, 2024): 15–32, <https://doi.org/10.12345/esijls.v1i1.23>.

¹⁴ Dian Lestari Meidina and Nani Kurniasari, "Audience's Motives and Gratification in Listening to The Podcast," *COMMENTATE: Journal of Communication Management* 3, no. 1 (June 30, 2022): 1–6, <https://doi.org/10.37535/103003120221>.

¹⁵ Andi Nurul Hidayatullah, "Pengaruh Penggunaan Media Pembelajaran Bahasa Arab Berbasis Youtube dan Minat Belajar terhadap Hasil Belajar Peserta Didik pada Mata Pelajaran Bahasa Arab di MA. PP. Yasrib Soppeng," *Shaut al Arabiyyah* 9, no. 1 (June 25, 2021): 23–31, <https://doi.org/10.24252/saa.v9i1.19114>.

¹⁶ Guosong Shao, "Understanding the Appeal of User-generated Media: A Uses and Gratification Perspective," *Internet Research* 19, no. 1 (January 1, 2009): 7–25, <https://doi.org/10.1108/10662240910927795>.

¹⁷ S. Shyam Sundar and Anthony M. Limperos, "Uses and Grats 2.0: New Gratifications for New Media," *Journal of Broadcasting & Electronic Media* 57, no. 4 (2013): 504–25, <https://doi.org/10.1080/08838151.2013.845827>.

UIN Maliki's students for using Arabic content on Instagram? (3) Are there gender-based differences in motivation and satisfaction? By answering these questions, this study contributes to both theoretical development — through the application of UGT in a new educational context — and practical insights for educators aiming to enhance student engagement through social media platforms like Instagram.

To evaluate and measure their use and satisfaction, the researcher adopted the Uses and Gratification theory. The Uses and Gratifications Theory posits that individuals actively select media to fulfill specific needs. Researchers adopting this framework emphasize users' intentional, goal-oriented, and discerning behavior in choosing media content to satisfy their personal motivations.¹⁸ The theory describes why consumers use a particular medium and what functions the medium serves for them. Uses and Gratification theory offers a methodological perspective for addressing the matters of media choice and consumption. Pai and Arnott noted that users' choices regarding communication media are influenced not only by the inherent characteristics of the medium but also by the extent to which it satisfies individual needs and is shaped by social factors.¹⁹ In this research, researchers used Palmgreen's uses and gratification theory model, namely the expectancy values model. According to this theory, people orient themselves to media based on their beliefs and evaluations of that media. Palmgreen uses the basis that people use media driven by certain motivations. Palmgreen's concept does not end there. Palmgreen proposes a model that examines whether the audience's motivations have been fulfilled by the media. In other words, are the audiences satisfied after using the media? Palmgreen thus carries the concept of Gratification Sought (motive) and Gratification Obtained (satisfaction).²⁰ Gratification sought refers to the satisfaction that an individual seeks or desires when consuming certain media. Gratification sought is the motive that drives someone to encourage someone to consume media. Meanwhile, the gratification obtained refers to the actual satisfaction an individual experiences after consuming a particular type of media.²¹ Joinson identified several types of gratifications derived from the use of social networks, including social connection, escapism, content creation, entertainment, information seeking and

¹⁸ Marina Krcmar and Yuliya Strizhakova, "Uses and Gratifications as Media Choice," in *Media Choice* (Routledge, 2009).

¹⁹ Peiyu Pai and David C. Arnott, "User Adoption of Social Networking Sites: Eliciting Uses and Gratifications through a Means–End Approach," *Computers in Human Behavior* 29, no. 3 (May 1, 2013): 1039–53, <https://doi.org/10.1016/j.chb.2012.06.025>.

²⁰ Philip Palmgreen, "Uses and Gratifications: A Theoretical Perspective," *Annals of the International Communication Association*, January 1, 1984, <https://www.tandfonline.com/doi/abs/10.1080/23808985.1984.11678570>.

²¹ Rachmat Kriyantono, *Teknik Praktis Riset Komunikasi Disertai Contoh Praktis Riset Media, Public Relation, Advertising, Komunikasi Organisasi, Komunikasi Pemasaran* (Jakarta: KENCANA PRENADAMEDIA GROUP, 2006).

sharing, as well as the expression of identity and sharing of photographs.²² Meanwhile, McQuail mentioned the motives for consuming media divided into four categories: information, personal identity, social integration and interaction, and entertainment.²³ While according to Rubin and Herzog, the gratification for consuming media also for learning and education.²⁴ The use of media is the use of the latest technology in learning.²⁵

To measure satisfaction, the researchers used discrepancy theory by comparing the difference between the values of gratification sought and gratification obtained. Discrepancy theory posits that satisfaction arises from the comparison between what an individual desires (expectations) and what they actually receive (reality). When there is a mismatch or discrepancy between these two factors, the level of satisfaction or dissatisfaction is determined by the nature and magnitude of the difference. A positive discrepancy, where reality exceeds expectations, leads to higher satisfaction, while a negative discrepancy, where reality falls short of expectations, results in dissatisfaction. Discrepancy theory is commonly employed to explain user satisfaction by examining the difference between gratification sought and gratification obtained. In this framework, gratification sought refers to the expectations or desired outcomes an individual aims to achieve, whereas gratification obtained denotes the actual experiences or benefits received. Satisfaction occurs when the outcomes align with or surpass the initial expectations. Conversely, dissatisfaction occurs when the gratification obtained falls short of the gratification sought. This discrepancy between expectation and reality serves as a key factor in determining levels of satisfaction or dissatisfaction. Discrepancy theory is often applied in contexts such as job satisfaction, consumer behavior, and overall well-being, helping explain how expectations influence perceived outcomes and satisfaction. When satisfaction is achieved beyond what is desired, it can lead to even greater satisfaction, resulting in a discrepancy, but a positive one.²⁶

This study employed a quantitative descriptive research design, supported by the Uses and Gratifications Theory (UGT) framework. A quantitative approach was chosen to systematically measure and compare students' motivations (gratification sought) and levels of satisfaction (gratification obtained) when accessing Arabic content on Instagram. This method allows for generalizable insights and supports hypothesis testing, particularly regarding

²² Sundar and Limperos, "Uses and Grats 2.0."

²³ Denis McQuail, *Mass Communication Theory: An Introduction, 2nd Ed*, Mass Communication Theory: An Introduction, 2nd Ed (Thousand Oaks, CA, US: Sage Publications, Inc, 1987).

²⁴ Sundar and Limperos, "Uses and Grats 2.0."

²⁵ Aflisia, N., Karolina, A., Yanuarti, E., & Raihan, M. (2020). Pemanfaatan aplikasi Kahoot untuk meningkatkan penguasaan unsur Bahasa Arab. *Al-Muktamar As-Sanawi li Al-Lughah Al-'Arabiyyah (MUSLA)*, 1(1), 1-17.

²⁶ Lyman W. Porter, "Managerial Attitudes and Performance," (*No Title*), accessed August 27, 2024, <https://cir.nii.ac.jp/crid/1130282268980350848>.

gender-based differences. The study involved a population of 650 undergraduate students in the Arabic Language Education program at UIN Maulana Malik Ibrahim Malang. A sample of 144 students was selected using simple random sampling. This sample size represents approximately 22.15% of the total population and was determined based on practical constraints while ensuring randomness in selection. 36% percent of the respondents were male, and 64% of the respondents were female. 37% of the respondents were at sixth semester, 30% were at fourth semester, 20% were at second semester, and 13% were at eight semester. There were two kinds of classes at UIN Maliki, including the International Class Program (ICP) and regular classes (Class A, B, C, and D). 36% of the respondents were at ICP class, 33% were at class D, 14% were at class B, 13% were at class A, and 4% were at class C.

A questionnaire was constructed with 41 questions divided into three sections: demographic information, gratification sought, and gratification obtained items. The first section consisted of seven items. Respondents were asked to indicate their gender, class, semester, and Instagram account. The gratification sought section consisted of fourteen items, and gratification obtained consisted of fourteen items too. Both gratification sought and gratification obtained item were modified from Meidina & Kurniasari²⁷ and Hidayatullah²⁸. We divided items on gratification sought and gratification obtained into five dimensions: academic, information, personal identity, social interaction, and entertainment. The data collection tool used was the questionnaire with a Likert scale-type scale ranging from (1 strongly disagree to 5 strongly agree). The instrument has been validated by three experts in educational technology, communication sciences, and Arabic. The questionnaire was previously validated for content and face validity through a pilot test on May 21, 2024 involving 30 students of Arabic Department at State University of Malang. Before distributing the questionnaire to the students of UIN Maliki, the validity and reliability of the questionnaire were tested using Pearson Correlation by correlate bivariate method in SPSS. The results are the level of significance was smaller than 0,05 and Cronbach's Alpha was greater than 0,70. Meaning, all questionnaire items are valid and reliable.

Prior to data collection, permission was obtained from the director of Postgraduate of UIN Maulana Malik Ibrahim Malang and head of Arabic Education Department of UIN Maulana Malik Ibrahim Malang. The questionnaire link was created using Google Forms and distributed through the class WhatsApp groups. It was also shared directly in face-to-face classroom sessions as well as during online classes via Google Meet. Additionally, the

²⁷ Meidina and Kurniasari, "Audience's Motives and Gratification in Listening to The Podcast."

²⁸ Hidayatullah, "Pengaruh Penggunaan Media Pembelajaran Bahasa Arab Berbasis Youtube dan Minat Belajar terhadap Hasil Belajar Peserta Didik pada Mata Pelajaran Bahasa Arab di MA. PP. Yasrib Soppeng."

researchers shared the questionnaire link with the class leader to be distributed in the class WhatsApp group. The questionnaire was delivered from May 21, 2024 to May 30, 2024. The researchers explained the purpose of this study and respondents were requested to complete the questionnaires.

Student satisfaction in using media is measured based on discrepancy gratifications, or the gap between Gratification Sought (GS) and Gratification Obtained (GO), following the Palmgreen Model. The satisfaction gap (discrepancy gratifications) is the difference in satisfaction that occurs between the gratification score sought and the gratification obtained score in consuming certain media. This discrepancy is determined by comparing the answers given by respondents regarding gratification sought and gratification attained. If the mean GS score is greater than the mean GO score, it can be said that needs/motives are not satisfied. If the mean GS score is smaller or equal to the mean GO score, it can be stated that the needs or motives are met.²⁹

Data is processed using SPSS version 23. The statistical test that the researchers used was the Partial Correlation Test (Pearson Product Moment). To test the level of significance, the paired sample t-test was applied. If the sig.(2-tailed) value is <0.05 then there is a significant difference between GS and GO but if the sig.(2-tailed) value is >0.05 then there is no significant difference between GS and GO.

Findings and Discussion

Arabic Instagram Accounts Followed by Students of Arabic Department

The following table shows the most followed Arabic Instagram account by students of Arabic Department at UIN Maulana Malik Ibrahim Malang.

Table 1. Arabic Instagram Accounts Followed by Students of Arabic Department

Instagram Account	Number of Students
@markazarabiyah	16
@kursus_arab_alazhar	14
@arabiyahtalks	14
@aljazeera	13
@santripedia	8
@kampungarab	7
@qowaidul_lughoh	6
@lughoty	5
@nahwupedia	4
@takallam.arabiyyah	4
@muhibbularabiyyah	3

²⁹ Meidina and Kurniasari, "Audience's Motives and Gratification in Listening to The Podcast."

@marhabanacademy	3
@lisanularab	3
@toafl.id	3
@penatarim	2
@kampungkitabkuning	2

The table below shows the mean results of every single questionnaire statement of gratification sought.

Table 2. Mean of Gratification Sought on Every Dimension

Dimension	Description	Mean
Academic	Search references related to Arabic Learning	3.278
	Create content by assignment	3.146
	Create content by initiative	2.868
	Access Instagram to master listening proficiency	3.569
	Access Instagram to master speaking proficiency	3.521
	Access Instagram to master reading proficiency	3.583
	Access Instagram to master writing proficiency	3.444
	Access Instagram to increase vocabulary	3.903
Information	Access Instagram to master grammar (nahwu-sharf)	3.681
	Access Instagram to seek information about Arab	3.618
Personal	Access Instagram to learn Arab culture	3.472
	Access Instagram to support self-confidence in Arabic	3.639
Identity	Access Instagram to become more competent in Arabic	3.396
Social	Access Instagram to communicate with native speakers	3.368
Interaction	Access Instagram to discuss with friends about Arabic	3.326
Entertainment	Access Arabic content on Instagram to find entertainment	3.618
	Access Arabic content on Instagram to relax and pass time	3.549

The table below is the mean results of every single questionnaire statement of gratification obtained.

Table 3. Mean of Gratification Obtained on Every Dimension

Dimension	Description	Mean
Academic	Obtained material and resources related to Arabic learning	3.569
	Created content by assignment	3.215
	Created content by initiative	2.694
	Accessing Arabic content on Instagram has helped mastering listening proficiency	3.653
	Accessing Arabic content on Instagram has helped mastering speaking proficiency	3.5

	Accessing Arabic content on Instagram has helped mastering reading proficiency	3.604
	Accessing Arabic content on Instagram has helped mastering writing proficiency	3.521
	Accessing Arabic content on Instagram has helped increasing vocabulary	3.965
	Accessing Arabic content on Instagram has helped mastering grammar	3.597
Information	Get information about Arab through Instagram	3.715
	Learn Arab culture through Instagram	3.597
Personal Identity	Instagram support self-confidence in Arabic	3.618
	Instagram support to become more competent in Arabic	3.424
Social Interaction	Communicate with native speakers through Instagram	3.236
	Discuss about Arabic with friends through Instagram	3.451
Entertainment	Get entertainment	3.514
	Relax and passed time	3.5

Table 4. Discrepancy gratification between Gratification Sought and Gratification Obtained

Dimension	Gratification Sought	Gratification Obtained	Discrepancy
Academic	3.443	3.479	0.036
Information	3.545	3.656	0.111
Personal Identity	3.517	3.521	0.004
Social Interaction	3.347	3.344	-0.003
Entertainment	3.583	3.507	-0.076
Mean	3.469	3.493	0.024

Mean of overall Gratification Sough and Gratification Obtained

Mean of Gratification Sought	3.469
Mean of Gratification Obtained	3.493
Discrepancy	0.024

From the data above, it can be concluded that: (1) In the academic dimension, $GO > GS$, which means that Instagram satisfies students in the academic dimension; (2) In the information dimension, $GO > GS$, this shows that Instagram satisfies students in information dimension; (3) In personal identity dimension, $GO < GS$, this shows that Instagram did not satisfy students in personal identity; (4) In social interaction dimension, $GO < GS$, this shows that Instagram did not satisfy students in social interaction dimension; (5) In

entertainment dimension, $GO < GS$, this shows that Instagram did not satisfy students in entertainment dimension; (6) For all dimension, $GO > GS$, this shows that Instagram did not satisfy students; (7) It is evident that the information dimension, with a discrepancy value of 0.111, has the highest level of satisfaction; (8) Dimension of academic, information, and personal identity reach the point of satisfaction with value of discrepancy 0.036, 0.111, and 0.004. Meanwhile, the dimension of social interaction and entertainment did not reach the point of satisfaction with a value of discrepancy -0.003 and -0.076.

Instagram emphasizes content consumption and one-way interaction (e.g., likes, comments), rather than meaningful or real-time communication. Although features like Direct Messages (DMs) and comment sections exist, they do not support deep or consistent interaction with native speakers — a key expectation expressed by students. Instagram is less effective for peer-to-peer or cross-cultural communication because of its asymmetrical and primarily visual nature. From a methodological perspective, the measurement of social interaction gratification may have been too broad. While students reported low satisfaction in interacting with native speakers, many engaged in peer discussions via comments or group chats. Future research could distinguish between peer-based interaction and native speaker engagement for more nuanced results.

Students reported lower-than-expected satisfaction in accessing Arabic contents on Instagram for entertainment. This may be due to the way Instagram use is framed educationally — as part of assignments or self-directed learning — which diminishes the platform's appeal as a source of leisure. Additionally, Instagram's algorithm tends to prioritize trending and non-educational content, making Arabic educational posts appear less frequently on students' feeds. This limits incidental exposure and enjoyment. Methodologically, the construct of "entertainment" may need more precise operationalization. The current scale treated entertainment as a single concept without differentiating between light-hearted engagement (e.g., humorous videos) and cultural immersion (e.g., traditional Arab music or poetry). A more detailed approach could reveal how students derive different types of satisfaction from various content formats.

The data indicate that students experienced satisfaction when using Instagram. From the comparison between gratification sought and gratification obtained it can be concluded that: 1) Students can access Arabic learning materials and resources through Instagram, 2) Accessing Arabic content on Instagram has helped to master listening proficiency, 3) Accessing Arabic content on Instagram has helped to master reading proficiency, 4) Accessing Arabic content on Instagram has helped to master writing proficiency, 5) Accessing Arabic content on Instagram has helped increasing vocabulary, 6) Get information about Arab through Instagram, 7) Learn Arab culture, 8) Instagram support students to become more competent in Arabic, and 9) Have a discussion about Arabic with

friends through Instagram. Meanwhile, in terms of the value of discrepancy gratifications between gratification sought and gratification obtained, some dimensions did not achieve the value of satisfaction (gratification obtained), such as 1) Creating Arabic content, 2) Mastering speaking proficiency, 3) Mastering grammar, 4) Communicating with native speakers, 5) Gaining entertainment from Arabic contents, and 6) Accessing Arabic content to pass time. Nevertheless, all of those items were only a slight discrepancy between gratification sought and gratification obtained.

Gender Differences in Motivation and Satisfaction on Accessing Arabic Content on Instagram

Table 5. The Value of Gratification Sought and Gratification Obtained on Accessing Arabic Content on Instagram for Male Students

Category	Gratification Sough	Gratification Obtained	Discrepancy Values
Learning and Searching Resources and Materials	3.308	3.692	0.385
Creating Content (Assignment)	2.942	3.212	0.269
Creating Content (Initiative)	3.058	2.827	-0.231
Listening Skill (<i>Istima</i>)	3.654	3.673	0.019
Speaking Skill (<i>Kalam</i>)	3.538	3.423	-0.115
Reading Skill (<i>Qiraah</i>)	3.577	3.596	0.019
Writing Skill (<i>Kitabah</i>)	3.481	3.615	0.135
Vocabulary (<i>Mufrodah</i>)	3.788	4.000	0.212
Grammar (<i>Nahwu Sharaf</i>)	3.635	3.615	-0.019
Arabic Cultural Content	3.558	3.654	0.096
Understanding of Arabic Culture	3.500	3.519	0.019
Confidence in Arabic	3.692	3.750	0.058
Competency in Arabic	3.481	3.538	0.058
Communication with Native Speakers	3.365	3.442	0.077
Communication with Peers in Arabic	3.269	3.500	0.231
Entertainment	3.654	3.596	-0.058
Passing Time	3.462	3.519	0.058

The ranking of gratification sought values for male students shows that the highest motivation is derived from increasing vocabulary (*Mufrodah*) with a score of 3.788, followed by supporting self-confidence in Arabic (3.692), and to mastering listening proficiency (*Istima*) and to find entertainment, both scoring 3.654. Motivation to mastering grammar (*Nahwu Sharaf*) also ranks high at 3.635.

At the lower end of the spectrum, creating content (for assignment) has the lowest score of 2.942, followed by creating content (by initiative) at 3.058. This indicates that participants prioritize vocabulary building, confidence, and listening skills while deriving less gratification from content creation activities.

The ranking of gratification obtained values for male students shows that the highest satisfaction is derived from increasing vocabulary (*Mufrodah*) with a score of 4.000, followed by supporting self-confidence in Arabic (3.750), and mastering listening skill (*Istima*) (3.673). Understanding Arabic culture and writing skill (*Kitabah*) also score highly, at 3.654 and 3.615, respectively. On the lower end, creating content (by initiative) has the lowest score of 2.827, followed by creating content (by assignment) at 3.212. This indicates that participants feel most satisfied with their vocabulary learning and confidence-building, while content creation activities yield lower satisfaction.

The ranking of discrepancy values for male students reveals that the highest positive discrepancy is found in learning and seeking references and materials (0.385), indicating that this category exceeds expectations the most. Conversely, the largest negative discrepancy is in creating content (by initiative) (-0.231), followed by speaking skill (*Kalam*) (-0.115) and getting entertainment (-0.058), indicating that these areas fall short of participants' expectations.

The ranking of gratification sought values for male students highlights that vocabulary building (*Mufrodah*) is the top motivation, with a score of 3.788, followed by boosting self-confidence in Arabic (3.692) and improving listening proficiency (*Istima*) and entertainment, both scoring 3.654. Meanwhile, content creation, especially for assignments, scores the lowest at 2.942. Similarly, in gratification obtained, vocabulary learning also provides the most satisfaction (4.000), with self-confidence (3.750) and listening skills (3.673) ranking high, while content creation by initiative scores the lowest (2.827). In terms of discrepancy values, seeking learning materials has the highest positive discrepancy (0.385), meaning it exceeded expectations, while creating content by initiative (-0.231) and speaking skills (-0.115) fell short of expectations.

Table 6. The Value of Gratification Sought and Gratification Obtained on Accessing Arabic Content on Instagram for Female Students

Category	Gratification Sought	Gratification Obtained	Discrepancy Values
Learning and Searching Resources and Materials	3.261	3.500	0.239
Creating Content (Assignment)	3.261	3.217	-0.043
Creating Content (Initiative)	2.761	2.620	-0.141
Listening Skill (<i>Istima</i>)	3.522	3.641	0.120
Speaking Skill (<i>Kalam</i>)	3.511	3.543	0.033
Reading Skill (<i>Qiraah</i>)	3.587	3.609	0.022

Writing Skill (Kitabah)	3.424	3.467	0.043
Vocabulary (Mufrodat)	3.967	3.946	-0.022
Grammar (Nahwu Sharaf)	3.707	3.587	-0.120
Arabic Cultural Content	3.652	3.750	0.098
Understanding of Arabic Culture	3.457	3.641	0.185
Confidence in Arabic	3.609	3.543	-0.065
Competency in Arabic	3.348	3.359	0.011
Communication with Native Speakers	3.370	3.120	-0.250
Communication with Peers in Arabic	3.359	3.424	0.065
Entertainment	3.598	3.467	-0.130
Passing Time	3.598	3.489	-0.109

The ranking of gratification sought values indicates that the strongest motivation among female students is to increase vocabulary (*Mufrodat*) (3.967) and to master grammar (*Nahwu Sharaf*) (3.707), followed by reading skill (*Qiraah*) (3.587) and understanding Arabic culture (3.652). Skills related to listening (*Istima*) (3.522) and speaking (*Kalam*) (3.511) also rank highly. On the lower end, creating content (by initiative) scores the lowest at 2.761, showing that content creation activities are less valued in comparison to language skills and cultural engagement.

The ranking of gratification obtained values shows that female students derive the highest satisfaction from increasing vocabulary (*Mufrodat*) (3.946), followed by understanding of Arabic culture (3.750). Skills related to Listening (*Istima*) and understanding Arabic culture both scores equally at 3.641. Lower on the list are creating content (by initiative) (2.620) and communication with native speakers (3.120), indicating that these areas provide less satisfaction. Overall, participants find the most gratification in language skills and cultural content, while content creation activities are less fulfilling.

The ranking of discrepancy values for female students reveals that the highest positive discrepancy is found in learning and seeking references and materials (0.239), followed by understanding of Arabic Culture (0.185) and listening skill (*Istima*) (0.120). These areas exceed expectations the most. In contrast, the largest negative discrepancy appears in communication with native speakers (-0.250), indicating a significant gap between expectations and actual experience. Other notable negative discrepancies include creating content (by initiative) (-0.141) and entertainment (-0.130), suggesting that these areas fail to meet participants' expectations.

The gratification sought values for female students show that their top priorities are increasing vocabulary (*Mufrodat*) (3.967), mastering grammar (*Nahwu Sharaf*) (3.707), and improving reading skills (*Qiraah*) (3.587). Content creation is less valued, with creating content by initiative scoring the lowest at 2.761. In

terms of gratification obtained, the highest satisfaction comes from vocabulary learning (3.946) and understanding Arabic culture (3.750), while content creation and communication with native speakers score lower. Regarding discrepancy values, the largest positive discrepancy appears in seeking learning materials (0.239), indicating that this aspect exceeded expectations, while communication with native speakers (-0.250) reflects the greatest gap between expectations and actual outcomes.

Academic satisfaction

First, Using Instagram satisfies students' needs for accessing materials and references related to the Arabic language. Instagram is a platform for educational resources, teaching methods, and a tool for learning a foreign language. Using Instagram satisfies students' needs in searching for materials and references related to the Arabic language. This aligns with the information needs function of Uses and Gratifications theory, where users access the platform to gain new knowledge or information.³⁰

Second, Using Instagram satisfies students in creating Arabic content. Instagram satisfies students' needs in using Arabic to create content based on employing assignments from the lecturer. Students were able to create Arabic content as a result of assignments given by their lecturers. These assignments are part of the Nahwu course by making Arabic quotes with interesting designs, as well as grammar analysis, and then uploading them to Instagram. In addition, students in the Sharaf course, can submit Sharaf memorization on Instagram.

Thirth, Using Instagram does not satisfy students to create Arabic content based on their desire. It does not fulfill their intrinsic motivation to create content voluntarily. This refers to the difference between external motivations (such as assignments) and internal motivations, which are not fully met. Some students admitted that their busy academic and non-academic schedules prevented them from creating Arabic content.

Fourth, Using Instagram satisfies students in helping their listening skills. Students feel that Instagram supports the improvement of their listening skills by offering abundant and relevant audiovisual content that facilitates effective language acquisition.³¹

Fifth, Using Instagram does not satisfy students in helping their speaking skills. Instagram does not effectively meet students' needs for improving their speaking skills. This may be due to the limited oral interaction on the platform, which focuses more on visual and textual content.

³⁰ Aloraini and Nouf, "Investigating Instagram as an EFL Learning Tool," SSRN Scholarly Paper (Rochester, NY, July 1, 2018), <https://doi.org/10.2139/ssrn.3226719>.

³¹ Rully Agung Yudhiantara and Ade Yeti Nuryantini, "Instagram-Assisted Language Learning in Islamic Higher Education: Toward Online Collaboration," *JEELS (Journal of English Education and Linguistics Studies)* 5, no. 2 (November 29, 2018): 189–210, <https://doi.org/10.30762/jeels.v5i2.738>.

Sixth, Using Instagram satisfies students in helping their reading skills. This platform is considered to meet the needs in improving reading skills, according to a study by Mushridhi et al., where the study showed a positive effect on developing students' reading behaviour through the Instagram application.³²

Seventh, Using Instagram satisfies students in helping their writing skills. This aligns with previous research indicating that social media can enhance literacy through both the consumption and production of texts.³³ In terms of writing skills, Instagram facilitates informal practice through comments and captions, consistent with CALL and MALL literature that emphasizes peer-to-peer engagement via digital platforms.³⁴ However, unlike formal writing tasks in structured environments, Instagram-based writing appears to encourage creativity and spontaneous expression rather than grammatical accuracy or syntactic complexity — a finding also noted by Singh et al. in ESL contexts.³⁵

Eighth, Using Instagram satisfies students in helping them master vocabulary. Instagram meets students' needs in enriching their vocabulary by offering diverse content that exposes them to new words in various contexts.³⁶ However, while Mushridhi focused on general reading improvement, our study specifically highlights how Instagram supports Arabic vocabulary acquisition through short, repetitive exposure, which may not translate into deeper comprehension of complex texts.

Ninth, Using Instagram does not satisfy students in mastering grammar and morphology. Students feel that this platform is not sufficient in helping them master grammar and morphology, which may require a more structured learning approach than what Instagram offers due to the short duration.

Informational satisfaction

Informational satisfaction refers to the extent to which users feel that the information they receive meets their needs and expectations. Instagram satisfies students' needs for accessing and learning about content, information, and news related to the Arab world, including Arab culture. In the context of social media platforms such as Instagram, this concept is particularly important because users

³² Alzairin Morshidi, Mohamed Amin Embi, and Harwati Hashim, "Instagram Application: An Active Tool in Cultivating Reading Behaviour," *Journal Information and Technology Management (JISTM)* 4, no. 11 (March 18, 2019): 95–106.

³³ Noor Amalina Audina and Muassomah Muassomah, "Instagram: Alternatif Media dalam Pengembangan Maharah Al-Kitabah," *Al-Ta'rib : Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya* 8, no. 1 (June 24, 2020): 77–90, <https://doi.org/10.23971/altarib.v8i1.1986>.

³⁴ Syahid and Mufti, "Using Instagram on Arabic Learning in The Post-Pandemic Era."

³⁵ Belvinna Singh et al., "Instawrite: Instagram as a Platform of Improving ESL Vocabulary among Learners in International School," *International Journal of Academic Research in Business and Social Sciences* 11 (December 19, 2021), <https://doi.org/10.6007/IJARBSS/v11-i12/11762>.

³⁶ Retno Widia Agustín and Mutiara Ayu, "The Impact of Using Instagram for Increasing Vocabulary and Listening Skill," *Journal of English Language Teaching and Learning* 2, no. 1 (June 25, 2021): 1–7, <https://doi.org/10.33365/jeltl.v2i1.767>.

often turn to these platforms to obtain certain types of content, including news, cultural updates, and educational resources. Through Instagram, students are able to get information about Arabic such as Arabic proverbs and sentiments, Arabic news, and heritage books, as the @aljazeera account is one of the most followed Instagram accounts by students of the Arabic Language Education Department at the State Islamic University of Maulana Malik Ibrahim Malang. In addition, the lecturer, Ms. Zakia Arifah, in the writing skill course advocated for students to read Al Jazeera's account or website as an information source for the project of writing, reading, and uploading news to Instagram.

According to the uses and gratifications theory, individuals actively seek out media to satisfy certain needs, including information, personal identity, engagement, social interaction, and entertainment.³⁷ In this context, students of Arabic may follow accounts such as @aljazeera to fulfill their informational needs related to the Arabic language and culture, and to stay updated on relevant global events. By following these accounts, they can access a variety of content ranging from news to traditional Arabic texts.

Shao's study supports this theory, showing that social media users often seek informational gratification by engaging with content tailored to their interests.³⁸ This is consistent with the behaviour of Arabic language learners who seek out Arabic Instagram accounts to enhance their studies and gain deeper insights into language use in real-world contexts.

Informational satisfaction plays a crucial role in language acquisition, as learners are more likely to engage with and absorb information when it aligns with their interests and needs. For Arabic language learners, Instagram can serve as a source of both linguistic and cultural exposure. According to Krashen, language learners acquire new language skills when they are exposed to comprehensible input that is slightly beyond their current proficiency level.³⁹ Instagram accounts like @aljazeera provide authentic material that may prompt learners to expand their vocabulary and understanding of the complex grammatical and semantic structures of Arabic.

Furthermore, students may find satisfaction in the accessibility and convenience of accessing Arabic content in real time through Instagram. The features, including the use of images, videos, and interactive features such as polls and stories, provide an engaging and dynamic way to consume information. This multimodal approach can enhance understanding and retention of information, as suggested by Paivio's dual coding theory, which asserts that information

³⁷ Jay G. Blumler and Elihu Katz, *The Uses of Mass Communications: Current Perspectives on Gratifications Research. Sage Annual Reviews of Communication Research Volume III* (Sage Publications, Inc, 1974).

³⁸ Shao, "Understanding the Appeal of User-generated Media."

³⁹ Stephen D. Krashen, *The Input Hypothesis: Issues and Implications* (Longman, 1985).

presented in both visual and verbal forms is more likely to be remembered.⁴⁰ By following the news provided by Al Jazeera's Instagram account, students can learn and understand Arab culture on a deeper level. Al Jazeera provides a variety of reports on current events in the Arab world, allowing students to learn about the practices and traditions of different Arab societies. According to social learning theory, individuals learn by observing the behavior of others,⁴¹ and thus, by following the news, customs, and traditions presented in Al Jazeera reports, students can develop their understanding of Arab culture. Continuous exposure to such content also gives them the opportunity to enhance their vocabulary and knowledge of the Arabic language in its cultural and social context.

Personal Identity Satisfaction

Using Instagram contributes significantly to enhancing students' confidence in mastering the Arabic language. The availability of Arabic content on the platform fosters greater self-assurance and language proficiency among learners. Engaging with Arabic through Instagram also alleviates stress by allowing students to track their progress in a supportive online environment. Moreover, students can rehearse prior to posting, ensuring that their performance is refined and effectively presented. On the other hand, Instagram can be a solution to the problem of limited time for learning in the classroom. Students can repeat the materials uploaded to Instagram to better understand them. These findings were similar to the results of Syahid and Mehrunnisa,⁴² as they indicate that Online Arabic learning using Instagram is considered to be able to present a relaxed atmosphere in learning Arabic while playing social media, making them more confident to practice language skills and proficiency.⁴³

Social Interaction Satisfaction

In general, Instagram does not fully satisfy students' needs for meaningful social interaction in the context of Arabic language learning. Specifically, it falls short in facilitating direct communication with native Arabic speakers, whether in written or spoken form, due to the platform's inherent design, which emphasizes content consumption over deep two-way interaction.^{44,45} Although features like comments and direct messages are available, they often do not effectively support ongoing or genuine language interaction.

⁴⁰ A. Paivio, *Imagery and Verbal Processes* (New York: Psychology Press, 2013), <https://doi.org/10.4324/9781315798868>.

⁴¹ Albert Bandura, "Social Cognitive Theory of Mass Communication," in *Media Effects*, 3rd ed. (Routledge, 2008).

⁴² Syahid and Mufti, "Using Instagram on Arabic Learning in the Post-Pandemic Era."

⁴³ Agustin and Ayu, "The Impact of Using Instagram for Increasing Vocabulary and Listening Skill."

⁴⁴ Erarslan, "Instagram as an Education Platform for EFL Learners."

⁴⁵ Mahmud and Syarifaturrahmatullah, "Effectiveness of Instagram Videos in Increasing Interest in Arabic Language Learning at Madrasah Aliyah Negeri Kutai Barat."

However, Instagram does support peer-based interaction, particularly among classmates. Students reported satisfaction in using the platform to discuss Arabic content with friends, especially during collaborative tasks such as commenting on posts or sharing reflections. This supports the findings of Kathuria and Sunita, who argue that Instagram encourages active learning by fostering interactive engagement with content.⁴⁶ The use of likes, comments, and shares fosters a collaborative learning environment, where students can reflect on and respond to shared materials.

During the pandemic, for instance, Instagram was used to facilitate writing instruction, where students commented on each other's work and engaged in peer feedback.⁴⁷ These interactions supported the development of communication, collaboration, creativity, and basic critical thinking skills, although in a limited capacity. Compared to more interactive platforms like WhatsApp or Telegram, which allow real-time group discussions and voice chats, Instagram's limitations become more apparent.⁴⁸

Entertainment Satisfaction

The use of Instagram for Arabic content does not meet students' needs for entertainment and relaxation, which may be more fulfilled by non-learning content. Students also reported that Instagram-based Arabic learning does not fulfill their leisure needs, as the content is often less engaging than other types of posts found on the platform. This may be due to the fact that educational content is often accessed in formal contexts—such as class assignments—which reduces its recreational appeal. Nevertheless, some students appreciated the presentation of learning materials in engaging formats, such as quotes of wisdom or Arabic expressions accompanied by visually appealing images. These findings support Wulandari's study, which highlights the importance of visual and creative elements in maintaining students' interest and engagement in language learning via Instagram.⁴⁹

Overall, the highest satisfaction for using Instagram is for increasing vocabulary with scores of GS (3,903) and GO (3,965). When comparing both the two scores, the gratification obtained score is greater than the gratification sought score, indicating that Instagram could help the students increase their vocabulary. This finding is similar to Retno's, that using Instagram has an impact on increasing

⁴⁶ Sunita J. Kathuria, "A Study of the Usage and Perception of Instagram as a Learning Tool. | EBSCOhost," December 1, 2024, <https://doi.org/10.26634/jet.21.3.21279>.

⁴⁷ Arifin et al., "Instagram in Arabic Learning."

⁴⁸ Ilmiani and Muid, "Bi'ah Lughawiyah Era Society 5.0 melalui Penggunaan Media Sosial Mahasiswa."

⁴⁹ Nurkhamidah Putri Wulandari, "The Use of English Learning Accounts in Instagram to Improve Efl Students Vocabulary," *EJI (English Journal of Indragiri) : Studies in Education, Literature, and Linguistics* 6, no. 2 (July 5, 2022): 363–74, <https://doi.org/10.32520/eji.v6i2.2009>.

vocabulary by seeing the caption or watching the video.⁵⁰ The study by Wulandari also found that Instagram contains interesting words and images that can help students improve their vocabulary.⁵¹

The students can engage themselves in learning new words and increase their attention in excitingly learning a second language. Students would be able to learn at their phase and it would benefit them in numerous ways.⁵² Instagram provides English translation for users who do not understand Arabic captions. It may assist the user in comprehending Arabic without having to open a dictionary. Regarding the Instagram accounts followed by students, it appears that most of the content focuses on vocabulary, phrases, and expressions. Instagram with limited duration of feed is suitable for short contents like vocabulary, phrase, and expression.

In contrast, the lowest satisfaction for using Instagram is for creating content by initiative with scores of GS (2.868) and GO (2.694), respectively. Comparing the two scores, it is evident that the motivation and satisfaction in using Instagram is unlikely to be to create content on one's initiative, particularly in Arabic. Some students admitted that their busy academic and non-academic schedules prevented them from creating Arabic content.

Conclusion

Using Instagram gives satisfaction to students of Arabic majors. The academic, information, and personal identity elements all provide satisfaction. Meanwhile, the dimension of social interaction and entertainment did not reach the point of satisfaction. The highest motivation and satisfaction is that Instagram could help increase vocabulary. On the other hand, students experience the lowest level of gratification when creating Arabic content on Instagram. Students were less likely to use Instagram for creating content unless it was part of an academic assignment.

For male students, the top motivation and satisfaction to access Arabic contents on Instagram come from increasing vocabulary (Mufrodat), boosting self-confidence in Arabic, and improving listening skills. On the lower end, content creation activities provide the least motivation and satisfaction. The highest satisfaction is in learning materials, while creating content by initiative and speaking skills fall short of expectations. For female students, the highest motivations focus on increasing vocabulary, mastering grammar, and reading skills. Vocabulary learning and cultural understanding provide the highest

⁵⁰ Agustin and Ayu, "The Impact of Using Instagram for Increasing Vocabulary and Listening Skill."

⁵¹ Nurkhamidah Putri Wulandari, "The Use of English Learning Accounts in Instagram to Improve EFL Students Vocabulary," *EJI (English Journal of Indragiri): Studies in Education, Literature, and Linguistics* 6, no. 2 (July 5, 2022): 363–74, <https://doi.org/10.32520/eji.v6i2.2009>.

⁵² Singh et al., "Instawrite."

satisfaction, whereas content creation and communication with native speakers are considered less rewarding.

From a pedagogical perspective, this study suggests that educators should leverage Instagram not only as a supplementary tool but also as an integral part of language instruction. Instagram's visual and interactive features—such as stories, reels, polls, and comment sections—can be strategically used to promote active learning, peer collaboration, and informal practice of the Arabic language. Teachers can create interactive activities such as vocabulary challenges, brief listening tasks, or cultural reflection posts to stimulate student engagement beyond classroom boundaries. Moreover, since students showed greater motivation when using Instagram for self-paced learning, instructors should consider incorporating more learner autonomy into their teaching methods.

In terms of curriculum design, this research highlights the need to integrate social media platforms like Instagram into formal Arabic language programs. Language curricula should include digital literacy components that guide students in selecting, evaluating, and interacting with authentic Arabic content online. Institutions may develop modules that align Instagram-based activities with specific language competencies, especially in listening and vocabulary development. Additionally, in response to low satisfaction with speaking and content creation, future curriculum frameworks might focus more on structured oral activities such as voice notes, video responses, or live interactions to close these learning gaps.

The study used a quantitative approach, which limits the depth of understanding regarding students' subjective experiences. While it effectively identifies patterns and levels of satisfaction, it lacks an in-depth exploration of the underlying factors driving student motivations and gratifications. Future research could include qualitative insights, multi-platform comparisons, and longitudinal studies to better understand how digital tools like Instagram can be optimized for comprehensive Arabic language learning.

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