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Developing Connectivism Based Social Media Model for Ma'ani Learning

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Abstract

Contemporary Arabic language education while presenting pedagogical challenges, particularly for students with diverse educational backgrounds. Although digital content is readily accessible, learning experiences may become fragmented without a structured approach that connects learning materials with curricular objectives and theoretical foundations. This study aims to develop a conceptual synthesis that integrates Arabic rhetorical aesthetics , particularly *kalām khabarī–insyā'ī*, *al-qaṣr*, and *ma'nā–istifhām*, with connectivism to support an effective and adaptive learning model for fifth-semester students in Arabic Language Education (PBA). Employing a qualitative research and development (R&D) approach, this study examines previous research on Arabic rhetoric, digital pedagogy, and learning theory, alongside practical classroom needs. The development process emphasizes aligning learning content with the official course syllabus (*Rencana Pembelajaran Semester*, RPS) and applying an inductive method to organize accessible and systematic Arabic rhetorical aesthetics materials for social media-based learning. The study proposes a conceptual learning model that connects selected Arabic rhetorical aesthetics concepts with connectivist principles and digital interaction. This model is designed to organize learning content systematically, establish interconnected learning pathways, and facilitate students' analysis of rhetorical and linguistic structures. Its key contribution lies in aligning the learning materials with the RPS and applying an

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inductive approach to presenting Arabic rhetorical aesthetics content through social media platforms. In conclusion, integrating Arabic rhetorical aesthetics with connectivism through social media provides a conceptual framework for connecting classical Arabic rhetoric with contemporary digital learning environments. The proposed model may inform the design of structured, curriculum-aligned, and adaptive learning experiences for PBA students. Further empirical validation is needed to evaluate its implementation and learning outcomes.

Keywords: Arabic rhetorical aesthetics Learning; Connectivism Theory; Social Media Pedagogy; Inductive Method; Arabic Rhetoric.

Introduction

The study of *Balāghah* (Arabic rhetoric) is essential for students of Arabic Language Education because it develops their ability to interpret how linguistic forms convey meaning in specific communicative contexts. Within *ʿIlm al-Maʿānī*, concepts such as *kalām khabarī* and *kalām inshāʾī*, *al-qaṣr*, and the rhetorical meanings of interrogative expressions (*maʿānī al-istifhām*) help students understand that Arabic utterances communicate more than their literal meanings. Their interpretation may depend on the speaker's intention, the communicative situation, and the rhetorical function of a particular expression. Consequently, learning *Balāghah* requires not only knowledge of definitions and classifications but also the ability to analyze authentic examples and explain how rhetorical choices shape meaning. However, these analytical demands may present challenges when instruction relies primarily on abstract explanations and decontextualized textual examples (Rasyid et al., 2024).

Social media technology offers an opportunity to address these challenges by presenting rhetorical concepts through concise, visual, and contextually relevant learning materials. Nevertheless, integrating social media into *Balāghah* instruction involves more than transferring conventional teaching materials to a digital platform. It requires a pedagogical design that connects rhetorical concepts, authentic Arabic examples, and student interaction within a structured learning environment. In this study, Instagram serves as the platform for delivering conceptual infographics, short explanatory videos, and contextual exercises related to *ʿIlm al-Maʿānī*. The content is organized according to the *istiqrāʾī* (inductive) method, beginning with concrete Arabic examples and guiding students toward identifying rhetorical patterns and formulating an understanding of the relevant concepts. This sequence is intended to help students move from observing linguistic data to interpreting rhetorical meanings in context.

The integration is further grounded in connectivism theory, which emphasizes learning through connections among learners, information sources, and digital learning networks. In the proposed design, Instagram functions not merely as a channel for distributing materials but also as a space in which students can access learning resources and interact with content through platform features such as comments and other forms of engagement. The combination of connectivism and the *istiqrāʾī* method therefore serves complementary purposes: connectivism informs the networked and interactive learning environment, while the inductive method structures the progression from examples to conceptual understanding. Through this integration, social media technology is positioned as a pedagogically guided environment for exploring Arabic rhetorical meanings rather than simply as a supplementary communication tool.

Although digital technology has increasingly been incorporated into language education (Negoescu & Mitrulescu, 2023; Nurharini, Hasan, Aziz, et al., 2024), the pedagogical integration of social media, connectivism, and inductive learning specifically for *ʿIlm al-Maʿānī* warrants further investigation. Addressing this need, the present study develops and preliminarily examines social-media-based learning content for fifth-semester students in an Arabic Language Education program. The content focuses on *kalām khabarī* and *kalām inshāʾī*, *al-qaṣr*, and *maʿānī al-istifhām*. The study examines the development of the content and students' engagement with, and perceptions of, the materials. By connecting Arabic rhetorical analysis with digital content design and networked interaction, this study seeks to contribute a contextually grounded approach to *Balāghah* instruction while identifying directions for further validation and evaluation of learning outcomes.

In the context of Arabic Language Education (PBA) programs, students often come from diverse educational backgrounds, including Islamic boarding schools, madrasahs, general high schools, and nonformal institutions (Amaliyah & Hasan, 2025). This diversity contributes to a disparity in linguistic abilities and rhetorical comprehension. As a result, the learning of *Balāghah* often does not proceed evenly or effectively (Ritonga et al., 2025). Some students grasp linguistic patterns more quickly, while others require more systematic and accessible learning materials. This situation necessitates a learning approach capable of bridging these differences.

Connectivism, introduced by George Siemens and Stephen Downes, provides a relevant theoretical foundation for developing digital-based learning (Nikmatullah et al., 2023). This theory emphasizes that knowledge is constructed through networks of information, interactions among individuals, and continuous connections with learning resources (Hasan et al., 2023). In the context of *Balāghah*, connectivism offers a framework for understanding how

students connect rhetorical concepts, Arabic texts, and the digital content they consume daily. A learning model grounded in connectivism can enhance learning experiences through social interaction and digital networking.

In addition to connectivism, the *istiqrā'ī* or inductive method serves as an essential strategy in teaching *Balāghah* (Huda et al., 2025). This method emphasizes building concepts from concrete examples toward abstract understanding. In *Balāghah* learning, the *istiqrā'ī* method helps students comprehend linguistic phenomena through direct observation of texts, enabling concepts such as *kalam khabari–insyā'i*, *al-qaṣr*, and *makna–istifhām* to be understood more easily both structurally and functionally (Ulum et al., 2025). Integrating this method into social media platforms allows examples, analyses, and discussions to be presented in varied and accessible formats.

Several previous studies have highlighted the integration of technology into *Balāghah* and Arabic language learning. For instance, Basrianto (Basrianto, 2025) found that using Instagram as a learning medium improved students' understanding of rhetorical patterns in Arabic texts. Another study by Mahliatussikah (Mahliatussikah, 2021) showed that digital approaches in *Maʿānī* learning successfully increased student participation and enriched academic interaction. Meanwhile, Nurhayati (Nurhayati et al., 2025) emphasized that the *istiqrā'ī* method is effective in developing students' analytical abilities in classical Arabic rhetoric. However, these studies have not extensively combined social media, the *istiqrā'ī* method, and connectivism into a single structured learning model.

Research on connectivism in Arabic language education has also begun to grow. Several studies report that connectivism enhances students' engagement and autonomy in accessing digital learning resources. Nevertheless, its application in *Balāghah* learning remains limited. *Balāghah* possesses complex scientific characteristics and requires systematic approaches to effectively support student comprehension (Rochiul Umam et al., 2025). Therefore, there is a need for a learning model that comprehensively links connectivist principles with the structure of *Balāghah* knowledge.

On the other hand, the use of social media without proper pedagogical guidance often results in unstructured learning. Many students consume content passively without sufficient analytical engagement. This issue is compounded by the lack of *Balāghah* content directly aligned with the Semester Learning Plan (RPS), causing material to deviate from expected learning outcomes. Thus, the development of relevant, systematic, and effective content becomes an urgent necessity.

Based on these conditions, this research seeks to design a *Balāghah* learning model that integrates social media technology, connectivist theory, and the *istiqrā'ī* method. This model is expected to address the needs of students

with diverse backgrounds and enhance comprehensive understanding of *ʿIlmu al-Maʿānī*. The study not only presents theoretical foundations but also provides practical solutions for bridging classical Arabic rhetorical knowledge with modern learning technologies.

The novelty of this study lies in two key aspects: (1) the development of *Balāghah* learning content that is directly aligned with the RPS, resulting in a more structured, targeted, and outcome-oriented learning process; and (2) the integration of the *istiqrā'ī* method into social media based *Balāghah* content within a connectivity framework, a combination rarely applied in previous studies. This approach produces a new learning model that is adaptive, contextual, and highly relevant to the needs of contemporary PBA students.

Method

This study employed a Research and Development (R&D) approach to develop social media based learning content for *ʿIlm al-Maʿānī* among fifth-semester students in the Arabic Language Education (PBA) program at STIBADA Masa Surabaya. The development process was informed by connectivism theory and the *istiqrā'ī* (inductive) method, with the aim of presenting Arabic rhetorical concepts through accessible, contextual, and interactive digital content.

The research process consisted of three main stages. First, the learning content was designed with reference to the course syllabus (*Rencana Pembelajaran Semester*, RPS) and the theoretical principles of connectivism and inductive learning. Second, digital learning materials were developed and published through a dedicated Instagram educational account. The content addressed three topics in *ʿIlm al-Maʿānī*: *kalām khabarī* and *kalām inshā'ī*, *al-qaṣr*, and the rhetorical meanings of interrogative expressions (*maʿānī al-istifhām*). The materials were presented in the form of conceptual infographics, short explanatory videos, and contextual digital exercises. The inductive approach was implemented by presenting concrete Arabic examples before guiding learners toward identifying rhetorical patterns and understanding the relevant concepts. Third, the developed content was explored through a limited implementation involving fifth-semester PBA students.

Data were collected through monitoring Instagram activity using Instagram Insights and administering a student response questionnaire over a two-week period. The analysis focused on content views, user interactions, and students' perceptions of material clarity, ease of understanding, relevance to the RPS, learning engagement, and perceived media effectiveness. Qualitative observations of student interactions were used to contextualize the engagement

data, while questionnaire responses and platform analytics were summarized descriptively.

The findings were interpreted in relation to the principles of connectivism, particularly the use of digital networks to facilitate access to learning resources and interaction with educational content. The inductive organization of the materials was also examined in terms of its potential to support students' understanding of the three selected *ʿIlm al-Maʿānī* topics. The study therefore focused on the development and preliminary evaluation of social-media-based learning content rather than establishing its effectiveness through a controlled experimental design. The results provide an initial description of student engagement and perceptions, while further validation and systematic assessment of learning outcomes are required to determine the model's pedagogical effectiveness.

Findings and Discussion

The Results of the Development of Social Media for *Balāghah* Learning Comparison with Previous Studies

The findings of this study are consistent with previous research highlighting the potential of Instagram as a supplementary medium for Arabic language learning. For example, Adira et al. (2024) examined Arabic language acquisition through Instagram content and found that digital content could support learners' engagement with Arabic vocabulary, expressions, and sentence production. Similarly, Linur and Supriani (2025) reported that Instagram could facilitate Arabic vocabulary learning through accessible, visual, and interactive materials. These studies support the use of Instagram as a platform for presenting Arabic learning materials in formats that are familiar to students. The present study extends this line of research by focusing not on vocabulary acquisition in general, but on *ʿIlm al-Maʿānī*, particularly *kalām khabarī* and *kalām inshāʾī*, *al-qaṣr*, and the rhetorical meanings of interrogative expressions. Thus, its contribution lies in applying social media-based learning to a specific area of Arabic rhetoric that requires students to interpret utterances in relation to context and communicative intention.

The findings also correspond with research on the development of digital media for teaching Balaghah. Mabruroh and Gustiana (2020), for instance, developed instructional media using Lectora Inspire for teaching *ʿIlm al-Balāghah* and identified learning difficulties and boredom as issues motivating the development of alternative instructional media. While their study employed an e-learning development application, the present study uses Instagram to deliver infographics, short explanatory videos, and contextual exercises. This difference illustrates how digital media can be adapted to the instructional characteristics of Balaghah. Rather than presenting rhetorical concepts solely as

abstract definitions, the content developed in this study is designed to guide students from concrete linguistic examples toward identifying rhetorical patterns and interpreting their meanings. Nevertheless, the instructional value of this approach should be evaluated through evidence of students' actual understanding, not merely through their exposure to the materials.

Regarding students' engagement, the Instagram monitoring and questionnaire results provide preliminary evidence about how students interacted with the developed content and perceived its instructional relevance. This finding is comparable to Maryam et al. (2025), who investigated Arabic Education students' motivations and satisfaction in accessing Arabic content on Instagram and found that academic and informational needs were important dimensions of students' engagement with the platform. However, the present study differs in its emphasis on developing curriculum-aligned learning content for a specific subject rather than primarily examining students' motivations for accessing existing Instagram content. The findings should therefore be interpreted as preliminary indicators of engagement and student perceptions, rather than conclusive evidence of improved mastery of *ʿIlm al-Maʿānī*.

A further contribution of this study is its attempt to combine connectivism with the *istiqrāʾī* (inductive) approach. In the proposed learning design, connectivism informs the use of digital networks and interaction, while the inductive approach structures the learning sequence from examples to the identification and interpretation of rhetorical concepts. These two perspectives serve complementary purposes: connectivism explains the networked learning environment, whereas the inductive approach informs the pedagogical sequence of the materials. Although previous studies have examined Instagram for Arabic learning and digital media for Balaghah instruction, the present study brings these elements together in a learning-content design focused specifically on *ʿIlm al-Maʿānī*. Its contribution is therefore primarily pedagogical and developmental. Further research involving expert validation, systematic assessment of rhetorical understanding, and a more structured classroom trial is needed to determine the extent to which this integrated design supports learning outcomes.

During the trial phase, the account published three posts, categorized into: (1) conceptual infographics, (2) short explanatory videos, and (3) contextual practice tasks based on social media content. Student interactions showed positive responses through comments, likes, and reposts, indicating an increase in learning engagement.

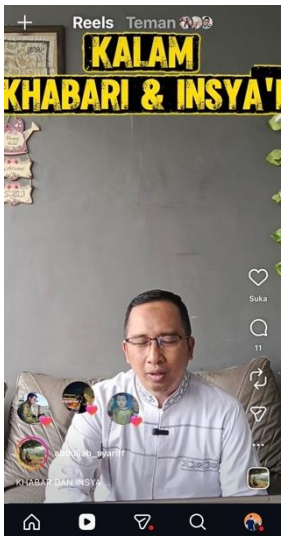


Image 1:
The Video Kalam Khabari and Insya'i Material



Image 2:
The Video Istifhām Meaning Material

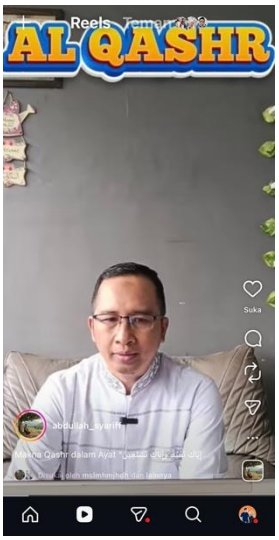


Image 3:
The Video Qashr Material

The three images used in this study were sourced from the Instagram account *@abdullah_syariff*, which serves as the primary platform for delivering learning materials. Image 1 The Video Qashr Material presents a concise explanation and contextual examples of qashr, helping students understand its function in restricting meaning within Arabic rhetoric. Image 2 The Video Istifhām Meaning Material provides a visual overview of various rhetorical meanings of interrogative expressions that go beyond merely requesting information, such as taqrīr, ta'ajjub, and taubīkh. Meanwhile, Image 3 The Video Kalam Khabari and Insyā'i Material illustrates the fundamental differences between informative and performative statements, accompanied by contextual examples to reinforce comprehension. These three materials are designed to support an interactive and structured digital learning experience aligned with the connectivist approach.

The development of the instructional video aimed to present *ʿIlm al-Maʿānī* material in a visual format that is more communicative and easier for students to understand. The process began with drafting the video script, which contained the core concepts of *Balāghah*, particularly the three main topics: *kalam khabari–insyā'i*, *al-qaṣr*, and *makna–istifhām*. The script was designed in accordance with the *istiqrā'ī* method, where each concept begins with concrete examples followed by an explanation of the rules, allowing students to gradually recognize linguistic patterns. The script was also aligned with the Semester Learning Plan (RPS) to ensure its relevance to course learning outcomes.

The next stage was the production process, which included recording the voice-over narration, creating visual illustrations, and editing using simple applications such as CapCut or Adobe Premiere Rush. The visualization was intentionally simplified by displaying Arabic sentence excerpts, explanatory diagrams, and examples of daily communication contexts. This visual design process considered the learning preferences of today's students, who tend to respond more effectively to dynamic, concise, and contextual content commonly found on social media platforms.

After the video was completed, it was uploaded to the educational social media account for trial use by fifth semester PBA students. Student responses were monitored through view counts, video completion rates, and interactions such as comments and questions. These results were then processed as supporting data to evaluate the effectiveness of video based instruction in *Balāghah* learning. Overall, the video succeeded in increasing students' interest because its visual, concise, and connectivism-oriented design aligns closely with their learning needs.

Student Activity and Response Data toward Social Media–Based Learning

The following data were obtained through monitoring student interactions with learning content over a two week period. Data collection was conducted using Instagram Insights features and a student response questionnaire.

Tabel 1. Student Interaction Data on Social Media (Placeholder)

Student Interaction Table		
Content Type	**Number of Views**	**Number of Interactions**
Infographic: *Kalam Khabari–Insyā'i*	23	17
Infographic: *Al-Qashr*	22	14
Infographic: *Makna–Istifhām*	24	18
Explanation Video	25	21
Digital Context Exercise	20	16
Total	114	86

The data in Table 1 indicate that all types of content distributed through social media received relatively high engagement from the 25 participating students, with the explanation video achieving the highest number of both views and interactions. This suggests that students are more responsive to dynamic, audiovisual content that provides concrete examples suited to the characteristics of digital-era learning. Meanwhile, the infographics on *kalam khabari–insyā'i*, *al-qaṣr*, and *makna–istifhām* also show stable interaction levels, reflecting that concise presentations of *istiqrā'ī*-based material remain effective in capturing

students' attention. The consistent engagement across different content types forms the basis for Table 2, which presents student assessments regarding material clarity, conceptual understanding, relevance to the course syllabus (RPS), learning engagement, and overall media effectiveness as part of the evaluation of the social media–based Arabic rhetorical aesthetics learning model.

Tabel 2. Processed Student Response Data (Placeholder)

Student Responses to Media		
Indicator	**Average Score**	**Category**
Material Clarity	3.48	Very Good
Ease of Understanding	3.36	Very Good
Relevance to RPS	3.44	Very Good
Learning Engagement	3.28	Good
Media Effectiveness	3.40	Very Good

Based on the results shown in Table 2, student responses to the use of social media as a platform for Arabic rhetorical aesthetics instruction appear positive and are consistent with the interaction patterns in Table 1. The high scores for material clarity and ease of understanding demonstrate that presenting content through videos and infographics effectively breaks down the complex concepts of *Ilmu Ma'ani* into forms that are easier to grasp. In addition, the relevance of the content to the RPS further strengthens students' perception that the material is not only informative but also aligned with academic requirements. The categories of learning engagement and media effectiveness, which fall into the good and very good ranges, indicate that the connectivism based approach characterized by digital networking, collaboration, and exposure to multi format content successfully fosters a more active, interactive learning experience that supports deeper comprehension of Arabic rhetorical aesthetics .

The effectiveness of social media in facilitating Arabic rhetorical aesthetics learning is evident in the increased student engagement when content is presented in visual, concise, and illustration-supported formats, making abstract concepts such as *al-qashr* and *makna–istifhām* easier to understand. High interaction rates with infographic content demonstrate the strong role of visual approaches in supporting connectivist learning, whereby students construct understanding through digital networks and by linking information from various sources. Furthermore, the *istiqrā'ī* method proves effective in bridging differences in students' academic backgrounds, as it begins with concrete examples, allowing those without foundational knowledge of Arabic rhetorical aesthetics to inductively recognize patterns and rules. These findings reinforce the relevance of connectivism as the theoretical basis for integrating technology into Arabic rhetorical aesthetics pedagogy, as students actively learn through their connections with content, instructors, and peers

within social media spaces ultimately enhancing both their motivation and depth of understanding of *Ilmu Ma'ani*.

Effectiveness of the Istiqrā'ī Method in Enhancing Understanding of Ma'ani Concepts

The findings of this study indicate that the development of social media as a learning platform for Arabic rhetorical aesthetics successfully improved students' understanding of three core concepts in *Ilmu Ma'ani*: *kalam khabari–insyā'i*, *al-qaṣr*, and *makna–istifhām*. Through a dedicated educational Instagram account, students gained access to three types of content: conceptual infographics, short explanatory videos, and digital contextual exercises. Interaction data show high numbers of views and responses, particularly for video content, which reached 25 views and 21 interactions. The creation of these videos which incorporated concrete examples, visual analysis, and systematic explanations significantly strengthened students' comprehension, including those with diverse educational backgrounds. Student response tables also reflect positive appreciation, with a material clarity score of 3.48 and an ease of understanding score of 3.36, both categorized as very good. These findings confirm that the integration of social media, infographics, and educational videos effectively enhances students' motivation and conceptual understanding of Arabic rhetorical aesthetics .

These findings align with the core principles of connectivism, which state that learning occurs through digital networks that connect individuals with various sources of information (Listyawan et al., 2023). Students demonstrated an active learning pattern through interactions with content, instructors, and peers within the social media space. This is evident from the high levels of engagement across different posts including comments, likes, and reposts which indicate the formation of a dynamic knowledge network (Hasan et al., 2024). In addition, the *istiqrā'ī* method applied in the content design proved effective because it begins with concrete examples and leads students inductively toward rule comprehension, making it suitable for classes with heterogeneous academic backgrounds (Hasan, 2023). The use of example-based explanations, Arabic sentence visualizations, and the identification of rhetorical patterns supported the gradual development of students' cognitive structures in accordance with connectivist learning mechanisms that emphasize access, interconnectedness, and cross media information processing.

Previous studies on digital based Arabic language learning generally highlight the effectiveness of social media in enhancing learning motivation or expanding access to materials (Hasan, 2023). However, only a few have specifically integrated Arabic rhetorical aesthetics particularly Ma'ani into digital learning ecosystems. Some studies have also used social media merely as a channel for information dissemination rather than as an interactive learning

space grounded in connectivist theory (Pratama & Andriana, 2025). The novelty of this study lies in three main aspects: (1) learning content is structured according to the official RPS (course syllabus) of *Ilmu Ma'ani*, ensuring alignment with expected learning outcomes; (2) the *istiqrā'ī* method is implemented in digital format, enabling students to learn Arabic rhetorical aesthetics rules through authentic examples in a flexible manner; and (3) connectivism theory is integrated to build an active learning network through social media. Thus, this research not only introduces a new learning model but also provides a pedagogical framework that is relevant, adaptive, and contextually grounded for Arabic rhetorical aesthetics learning in the digital era.

The Role of Social Media as an Interactive Connectivism-Based Learning Space

The findings reveal an increase of +26 points in student learning engagement, indicating that the use of social media successfully created a learning environment that is far more active than conventional face-to-face instruction. Through features such as comment sections, mini lesson posts, and short quizzes, students engaged directly and repeatedly in analyzing Arabic texts. The interactions generated were not limited to passive responses but also included contributions in the form of short content that enriched the interpretation of the material. This increase suggests that social media functions not merely as an information-sharing platform but as a dynamic and collaborative learning space.

These findings correspond with connectivism, which emphasizes that learning occurs through networks of relationships among knowledge nodes, digital resources, and user interactions (Hamzah & Wirawan, 2024). In this context, students no longer rely solely on instructors as the central source of knowledge; instead, they construct understanding through multiple nodes within the digital ecosystem, such as comment based discussions, content enrichment, and peer interpretations (Ramadani & Hasan, 2024). Activities such as Arabic text analysis conducted through comment features, along with regularly posted mini-lessons, represent concrete manifestations of connectivist mechanisms based on connection, collaboration, and active participation (Hasan & Rido'i, 2024). Therefore, social media plays a crucial role as a medium that facilitates the rapid and flexible formation and reinforcement of knowledge connections.

Compared with previous studies, most research on social-media-based learning focuses on motivation or content delivery effectiveness, with few examining Arabic rhetorical aesthetics learning through a connectivist approach (Pratama & Andriana, 2025). Earlier studies also tend to treat social media merely as a content distribution channel rather than as an analytical interaction space that facilitates direct text analysis (Nurharini, Hasan, Salma, et

al., 2024). The novelty of this study lies in the strategic use of interactive social media features to apply connectivist principles in Arabic text learning, especially in Arabic rhetorical aesthetics analysis. Furthermore, the quantitative evidence of a +26-point increase in student engagement strengthens the claim that this learning model is not only conceptually innovative but also empirically effective.

Content Relevance to the RPS Contributes to More Directed Understanding

The findings show that all indicators of student comprehension increased uniformly after the learning content was aligned with the *Rencana Pembelajaran Semester* (RPS). Students reported that the materials delivered through social media felt more structured, sequential, and aligned with the competencies required. Presenting content according to the RPS flow helped them understand Arabic rhetorical aesthetics systematically, reducing confusion and improving learning focus. With clearer structure, the learning process became not only visually appealing but also academically precise.

These findings align with the concept of instructional alignment, which emphasizes coherence among learning objectives, instructional materials, and delivery methods (Somekh, 1983). When digital content is designed according to the RPS sequence, students gain clearer learning direction, making the process of knowledge construction more effective (Aziz, Hasan, & Rido'i, 2024). From a modern learning theory perspective, such alignment prevents the fragmentation of material that often occurs in social media based learning (Hasan & Machmudah, 2022). Thus, content that is relevant to the RPS not only guides students toward intended learning outcomes but also strengthens cognitive coherence in understanding Arabic rhetorical aesthetics concepts.

Previous research typically highlights the role of social media in enhancing learning motivation but seldom addresses the importance of content RPS alignment as a factor in improving directed comprehension (Febrianingrum et al., 2024). Many studies focus primarily on visual design or interaction aspects without examining how content relevance affects students' cognitive structure (Aziz, Hasan, & Riyadi, 2024). The novelty of this study lies in combining two aspects simultaneously: the visual-interactive strengths of social media and academic precision through RPS aligned content design. This approach creates a learning model that is not only visually engaging but also pedagogically grounded and proven to enhance students' understanding systematically.

Conclusion

This study demonstrates that integrating Arabic rhetorical aesthetics with social-media technology through a connectivism-based approach significantly enhances the quality of *Ilmu Ma'ani* learning for PBA students.

Presenting the content in the form of infographics, short videos, and digital context–based exercises provides a more accessible, engaging, and structured learning experience. Student interaction data show high levels of engagement, particularly with visual and application-oriented content, which helps learners grasp abstract concepts such as *kalam khabari–insyā'i*, *al-qaṣr*, and *makna–istifhām*. The alignment of the content with the RPS also plays a crucial role in improving students' focus and comprehension flow, ensuring that the learning process is not only informative but also guided by clear academic direction.

The application of connectivism theory in designing social media based learning reinforces collaborative learning processes, where students do not merely receive material from instructors but also construct knowledge through digital interaction, information networks, and idea exchange. This aligns with the demands of 21st century learning, which emphasize flexibility, multimodal experiences, and the ability to connect information from various sources. This research offers novelty through the integration of Arabic rhetorical aesthetics content visualization and RPS aligned material designan approach rarely implemented in previous studies. With this method, Arabic rhetorical aesthetics learning becomes more contextual, relevant, and responsive to the diverse abilities of PBA students. If implemented sustainably, this learning model has the potential to serve as an effective alternative for the modernization of Arabic language education in the digital era.

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Author Contributions Statement

The author contributed to the conceptualization of the study, development of the research framework, literature review, analysis of relevant theories, and preparation of the manuscript. The author also examined the integration of *'Ilm al-Ma'ani*, social media technology, and connectivism theory in developing a learning model for students. The author was responsible for drafting, reviewing, and revising the manuscript and approving its final version for publication.

AI Writing Statement

During the preparation of this manuscript, the authors used claude, an AI-based language model developed by OpenAI, to assist with language refinement, academic writing, and the organization of ideas related to the integration of *'Ilm al-Ma'ani*, social media technology, and connectivism theory. The authors carefully reviewed, evaluated, and revised the AI-assisted content to ensure its accuracy, relevance, and consistency with the objectives of the study. The authors take full responsibility for the final content of the manuscript, including its arguments, interpretations, and conclusions.

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