Analysis of Needs to Learn Arabic through Instagram

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Abstract: This study aims to find out the results of the analysis of the needs of learning Arabic by students through special social media, namely Instagram. The research method used is survey-based and supported by several documents and several supporting theories. Of course, the population in this study is a sample of students from several levels of education as active users of Instagram social media. This research was conducted as a new thing that emerged in the world of learning Arabic which so far was considered difficult by some students. In the research results, it was found that 2 factors were needed by Arabic language students through Instagram, namely internal factors and external factors. External factors are the material needs of the four *maharah lugawiyah; istima'* (native speaker audio material), *kalam* (dialogue between followers of Instagram accounts), *qiraah* (native Arabic literacy), and *kitabah* (there are discussions through chat rooms between Instagram followers). Internal factors from Instagram account users; physical fitness (using appropriate gadgets), intelligence (smart using digital literacy), interest and motivation to learn (attractive Instagram display design accompanied by fun educational games).

INTRODUCTION

In the current digital era, social media is one of the media that is most popular with various audiences and from various groups, one of which is students at every level of education. The positive side of social media is its use as a learning medium. However, there are many deficiencies that need to be added in the presentation of Arabic language material in its application which often creates difficulties in learning itself.[1] The learning needs of each social media user need to be studied and analyzed as evaluation material so that the media used develops much better in meeting the needs of learning Arabic in the future. Social media that is often used as a learning medium for now is Instagram.[2] The more rapid the

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[1] Andi Arif Pamessangi, 'Analisis Kesulitan Belajar Bahasa Arab Mahasiswa Program Studi Pendidikan Bahasa Arab Iain Palopo', *Al Ibrah: Journal Of Arabic Language Education* Vol.2, No. (2019): 14.

[2] Saputra, Hadi; Azimah, Sonia Mu'tasimatul; Bahruddin, Uril. Atsâr Istikhdâm Instagram Reels fî Ta'allum al-Lughah al-'Arabiyyah li Mustakhdimiy Wasâil at-Tawâshul al-Ijtimâ'iy. International Journal of Arabic Language Teaching, [S.l.], v. 4, n. 02, p. 219-233, dec. 2022. ISSN 2686-214X. Available at: <https://e-journal.metrouniv.ac.id/index.php/IJALT/article/view/4912>. doi: https://doi.org/10.32332/ijalt.v4i02.4912.

development of the Instagram application which now has many interesting features in it, the wise and maximum use of these Instagram features can be used as a new innovation in learning media for Arabic language, literature and culture.[3]

Learning Arabic that is currently taking place is required to adapt to technological developments. Entering the industry 4.0 era, there are many applications that can be used in learning Arabic, one of which is the Instagram application which is so loved by the Millennial generation.[4] Therefore, from the results of Arif Mustofa's research, it is stated that the learning media used must adhere to the following principles: clarity of intent and purpose of the media, familiarity, and clear guidelines for its use.[5] Therefore, the millennial generation must really take advantage of the social media side based on positive benefits.

In the rapid and fast development of technology in this era, it certainly has a very important role in creating and providing a fun learning experience.[6] In this modern era, teachers or other educators must be able to develop various learning media by utilizing available learning media, both in digital form in modernity and conventional classical. The selection of learning media depends on several aspects.[7] The selection of Instagram as a medium for learning Arabic has of course been measured by the ability of its various features and supports Arabic learning activities on the four abilities that must be possess. This refers to Constructivism which is the most effective learning theory, according to the 2013 curriculum which requires students to be more active and creative in developing knowledge of technological advances.[8]

Of course, there are various things that describe learning analysis such as the current research. However, most of them focus more on research settings and analyzes of the application of electronic media to learning Arabic.[9] Most studies have a correct understanding of conventional data exposure, of course, with face-to-face learning that takes place as usual. Whereas on the other hand, an increase in social interaction can in fact also be found together in the realm of social media habituation with positive aspects and things. An example is raising issues related to social development that early childhood wants to examine regarding learning

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[3] 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 (18 July 2020): 249–59.

[4] Suci Ramadhanti Febriani And Ayu Desrani, 'Pemetaan Tren Belajar Agama Melalui Media Sosial', *Jurnal Perspektif* 14, No. 2 (26 July 2021): 339–56, Https://Doi.Org/10.53746/Perspektif.V14i2.49.

[5] Muhammad Arif Mustofa, 'Analisis Penggunaan Whatsapp Sebagai Media Pembelajaran Bahasa Arab Di Era Industri 4.0', *Arabiyatuna : Jurnal Bahasa Arab* 4, No. 2 (17 November 2020): 333, Https://Doi.Org/10.29240/Jba.V4i2.1805.

[6] Euis Sholihah, Adi Supardi, And Irpan Hilmi, 'Teknologi Media Pembelajaran Bahasa Arab', *Al-Urwatul Wutsqo : Jurnal Ilmu Keislaman Dan Pendidikan* 3, No. 1 (30 June 2022): 33–42.

[7] Irpan Hilm Euis Sholihah, Adi Supardi, 'Teknologi Media Pembelajaran Bahasa Arab', *Ejournal.Stit-Alhidayah.Ac.Id* Volume 3 N, No. Jurnal Keislaman Dan Pendidikan (2022): 10.

[8] M Wahid Nasrudin, 'Peningkatan Kualitas Pembelajaran Berbasis Kontruktivisme Melalui Media Sosial' 4, No. 2 (2019).

[9]Muhammad Afif Pimada,Luluk Humairo Amrulloh, 'Penerapan Media Elektronik Pada Pembelajaran Bahasa Arab', *Lahjah Arabiyah* Vol. 1 No. (2020): 9.

when dealing with Covid-19.[10] In this realm, students and parents must actively support education from their respective homes, of course, in various ways and methods as well as what needs they need to support these learning activities.

Therefore, it is so important to prepare for even the worst possibility in facing every existing educational realm. This research will focus on learning needs analysis focused on Instagram social media. This course will provide new insights about the world of education in the current era of mobility and technological advances for Arabic language education. Given today, the existence of social media has become a primary need in life. Social media is currently not only used as a medium of communication and information, but also as a medium of propaganda. *Da'wah* through social media is not only a trend, but also a lifestyle in the digital era.[11] For this reason, researchers want to provide new insights in the form of lifestyle in the digital era as well as learning Arabic through Instagram, which needs to be improved and analyzed what learning needs are needed to support learning Arabic as well as possible.

METHOD

This study uses a qualitative approach, namely research that does not use calculations in its research.[12] The results of this study are descriptive data in the form of written or spoken words from the object being observed by the researcher.[13] The data used in this study are sourced and divided into two types, namely: Primary data is specifically conducted to answer research questions.

The author collects primary data with the survey method and also the observation method. The survey method is a method of collecting primary data using oral and written questions, directly and indirectly.[14] This data will then be used as a transcript or text that describes the researcher's analysis. Secondary data is taken from other supporting documents in the form of text or readings and documents related to concepts and theories that are relevant to the research focus.[15] The aim is to complement the primary data used by researchers.

The method for collecting data goes through three stages, namely the first stage by making observations on a predetermined Instagram account, then providing questions that can add information to researchers by conducting interviews with followers, and after that collecting data from some or can be

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[10]Ema Aprianti1 And Nurunnisa Rita, 'Meningkatkan Interaksi Sosial Anak Usia Dini Melalui Program Pembiasaan Belajar Di Rumah Berbantuan Media Sosial Di Masa Pandemi Covid 19', *Jurnal Tunas Siliwangi* Vol. 6 No. (2020): 8.

[11] Salshabila Mega Riharsya1 Et Al., 'Penyuluhan Literasi Dakwah Digital Bagi Kalangan Milenial Muslim', *Prosiding Seminar Nasional Pengabdian Masyarakat Lppm Umj*, 2021, 6.

[12] Sugiyono Sugiyono, *Metodelogi Penelitian Kuantitatif Dan Kualitatif Dan R&D*, 1 (Bandung: Alfabeta, 2019). Hal. 325.

[13] Lexy Moleong J., *Metodologi Penelitian Kualitatif*, Edisi Revisi ; Cetakan Ketiga Puluh Delapan, Juli 2018 (Bandung: Pt. Remaja Rosdakarya, 2018). Hal. 004

[14] John W. Cresswell, *Research Design : Qualitative, Quantitative, And Mixed Methods Approaches*, 4th (Singapore: Sage Publication, 2014). Hal. 256.

[15] Sugiyono Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R & D* (Bandung: Alfabeta, 2014). Hal. 456

referred to as a documentation method that is very useful to support the intended research data. Data analysis through the stages of data collection, data reduction, data presentation and data verification.

RESULT AND DISCUSSION

From the results of the research conducted, there are several needs for learning Arabic using social media in the form of Instagram. Based on the results of the analysis, these needs can be divided into two types, namely internal and external needs. This is because the success or failure of a person in learning is caused by factors that come from outside such as the willingness of learning resources, as well as those that come from within the students themselves, such as motivation and interest in learning something.[16] In learning Arabic through Instagram, the needs can be analyzed as follows:

External Factors:

Learning needs seen from the inside is the availability of Instagram features that can support learning. In Arabic itself there are four *maharah* that are learned. There are four *maharah lughawiyah*, namely *maharah istima'* or listening skills, maharah kalam or speaking skills, *maharah qira'ah* or reading skills, and *Maharah Kitabah* or writing skills. The four *maharah lugawiyah* are benchmarks for students' ability to use Arabic which is obtained according to the five language proficiency levels.[17] The four *maharah lughawiyah* above have a close relationship with one another, this can be seen from the categorization of the four, namely listening and reading skills are included in the category of receptive skills *(al-maharat al-istiqbaliyah/receptive skills)*, while speaking and writing skills are categorized in productive skills *(al-maharat al-intajiyyah/productive skills)*.[18] The link between Instagram features and the four *maharah* is how Instagram can become material as a learning resource that is able to provide things needed in studying the four *maharah*.

Availability of *Maharah istima'* Learning Resources

On *maharah istima'*, an Instagram feature that has audio is needed in conveying maharah istima's material so that followers can hear it clearly. This is because *maharah istima'* is a very fundamental part, because *maharah istima'* is the basis and initial stage in mastering a language. The purpose of this *istima'* learning is to focus the attention of the Arabic learner on an audio or video that is being

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[16] Rimba Sastra Sasmita, 'Pemanfaatan Internet Sebagai Sumber Belajar', *Jurnal Pendidikan Dan Konseling (Jpdk)* 2, No. 1 (12 April 2020): 99–103, Https://Doi.Org/10.31004/Jpdk.V2i1.603.

[17] Kirom, Makhi Ulil. As-Shu'ûbah al-Lughawiyyah Wafqa Haramiyyati Hector Hammerly bi Istikhdâm Moodle. **International Journal of Arabic Language Teaching**, [S.l.], v. 4, n. 02, p. 159-173, nov. 2022. ISSN 2686-214X. Available at: <https://e-journal.metrouniv.ac.id/index.php/IJALT/article/view/5237>. Date accessed: 17 sep. 2023. doi: https://doi.org/10.32332/ijalt.v4i02.5237.

[18] 'Maharah Lugawiyah Dalam Pembelajaran Daring Bahasa Arab | Lisanan Arabiya: Jurnal Pendidikan Bahasa Arab', Accessed 20 May 2023, Https://Ojs.Unsiq.Ac.Id/Index.Php/Liar/Article/View/1768.

heard and take the points conveyed. Teaching *maharah istima'* using good methods will make it easier for students or *santri* to master this *maharah istima'* learning.[19]

Maharah istima' learning needs in the Instagram microblog are the provision of material on how to recognize the sound of letters and have the courage to say Arabic, then continue with direct practice of speaking Arabic with pieces of Arabic sentences. For the provision of feature material on Instagram, it already exists and is easy to access. However, in practice, you can only use direct messages. Therefore, the need for learning might be developed in the broadcast community feature, the newest feature on Instagram that can invite followers. Another need for *maharah istima'* is how the Instagram microblog provides audio obtained from the voices of native and foreign Arabs so that the differences can be found and heard by followers.

Al-Ashwat is a term for the study of Arabic language, which focuses on the realm of his study in the sound system. *Al-Ashwat* Science examines sound and various sounds produced by human speech organs. If related to this discussion, the science of *al-ashwat* is a science that focuses its studies on sounds and sounds pronounced by native speakers of Arabic. So, this cannot be separated from whether the pronunciation is fluent or not, whether the intonation is correct or not in expressing letters or sentences. The science of *al-ashwat*, known as phonology, is the study of linguistic sounds in terms of the nature of sound output, how to express it, and distinguish one sound from another because of its various characteristics.[20] Therefore, audio material from native speakers is needed in learning *Maharah Istima'* Arabic through Instagram.

Availability of Learning Resources *Maharah qira'ah*

In *maharah qira'ah*, learning needs are oriented towards reading material as a support for followers' reading abilities. *Maharah qira'ah* is an aspect of skills to be achieved in learning Arabic in addition to *maharah istima'* (listening skills), *maharah kalam* (speaking skills) and *Maharah Kitabah* (writing skills). *Maharah qira'ah* learning is taught after learning *maharah istima'* and *maharah kalam*. In general, a person is considered to have the ability of *maharah qira'ah* if he is able to read Arabic text according to *makhraj* and sentence structure and is able to understand the meaning of the words or sentences he reads.[21]

The learning needs of *maharah qira'ah* found on Instagram are literacy needs that are obtained from writing obtained from Arabic literacy so that followers can

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[19] Muhammad Zaky Sya'bani Et Al., 'Pembelajaran Maharatul Istima Dengan Menggunakan Media Youtube Di Pondok Pesantren Raudhatul Muta'allimin Ii Tanggamus', *Al Mufid* 4, No. 1 (16 March 2023): 80–89.

[20] Irza Hidayatulloh, Suparmanto Suparmanto, And Moh Nasikin, 'Strategi Pembelajaran Bahasa Arab Al-Ashwat Di Dalam Meningkatkan Keterampilan Menyimak Mahasiswa Jurusan Pendidikan Bahasa Arab Universitas Islam Negeri Mataram', *Al-Mu'arrib: Journal Of Arabic Education* 3, No. 1 (5 April 2023): 24–31, Https://Doi.Org/10.32923/Al-Muarrib.V3i1.2919.

[21] Dina Mustika Ishak And Efi Nur Fitriyanti, 'Pengaruh Pembelajaran Bahasa Arab Maharah Qira'ah Untuk Siswa Madrasah Aliyah Terhadap Pemahaman Budaya Arab', 2020, 14.

know concretely how the original Arabic literacy is, not just from Indonesia. Another need is the opportunity for followers to read and understand the reading that has been provided by providing forms of training so that followers can find out their level of understanding. These exercises can be applied in the form of quizzes using external applications in addition to features from Instagram. But the features on Instagram also have a quiz feature which is limited to only short questions. by using other features of other media, the exercise will be maximized.

There are 2 websites that can be recommended, namely Quizizz and Kahoot. These two features have been widely used as training material in several Arabic lessons. The use of Quizizz can stimulate students to understand questions better than textbook-based questions. Therefore, the use of quizizz as practice questions has a positive effect on learning outcomes. As a teacher, it is also necessary to increase the variety of learning that supports the creation of a fun technology-based learning atmosphere. Appropriate use of technology according to the characteristics of millennial generation students.[22]

Apart from Quizizz, kahoot media can also be used as a variation in teaching and learning activities, because students need learning that is not monotonous and teachers are also more able to use this kahoot media to support their learning in class, so that children are more motivated in learning and feel happy during the activity process. teaching and learning is in progress.[23] These two applications can be added as training materials uploaded on Instagram. However, this exercise can be used by Instagram users who want to know the extent of their understanding in learning Arabic through Instagram, especially *maharah qira'ah* so that Instagram users don't get bored by just reading text.

Availability of Learning Resources *Maharah kalam*

In *maharah kalam*, learning needs can be maximized by creating dialogue communities, which is Instagram's newest feature in the form of broadcasts that can be made by the account that manages the microblog. Problems that exist in learning *maharah al-kalam* (speaking skills) are also often found in learning conducted by teachers, including an environment that is less supportive in learning and a lack of strong interest in learning *maharah al-kalam*.[24]

This problem often occurs in the delivery or way of presenting *Maharah al-Kalam* learning, especially in the learning media used. There is no media that is very interesting and a learning environment to be used as maharah al-kalam learning. Arabic is one of the problems that must be resolved immediately. In

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[22] Moch Chabib Dwi Kurniawan And M. Misbachul Huda, 'Pengaruh Penggunaan Quizizz Sebagai Latihan Soal Terhadap Hasil Belajar Siswa Kelas V Sd', *Jurnal Pena Karakter* 3, No. 1 (31 October 2020): 37–41.

[23] Aceng Cucu Bunyamin, Dewi Rika Juita, And Noer Syalsiah, 'Penggunaan Kahoot Sebagai Media Pembelajaran Berbasis Permaianan Sebagai Bentuk Variasi Pembelajaran', *Gunahumas* 3, No. 1 (19 August 2020): 43–50, Https://Doi.Org/10.17509/Ghm.V3i1.28388.

[24] Lia Fatra Nurlaela, 'Problematika Pembelajaran Bahasa Arab Pada Keterampilan Berbicara Di Era Revolusi Industri 4.0', *Prosiding Konferensi Nasional Bahasa Arab* 6, No. 6 (2020): 552–68.

evaluating speaking skills, it is still not maximal in evaluating, as an example in the TOEFL IBT which still uses computers and TOAFL. Speaking skills relate to oral abilities, not writing. So to provide an evaluation of these skills, the oral test is one thing that is very objective. Likewise in learning media, interactive (oral) based learning will be very more effective.[25]

Maharah kalam's learning needs on Instagram are in the form of a voice recording feature which should be used as a medium for practicing each other. This feature already exists, with video calls on Instagram, dialogue exercises can actually be carried out. Another feature is live Instagram which can be watched by several people and can also be an exercise for *maharah istima'* with two people having a dialogue in this feature. However, on the other hand this feature requires a strong network. In the community health service program, in previous research, there were several obstacles encountered when using this live streaming feature.

The main obstacle experienced by both resource persons and participants was in the form of network constraints that were not always stable. In addition, the limitations of implementing community service are that the target audience for participants cannot reach the entire community, because the majority of Instagram users are young people.[26] This is a problem for Arabic language learners via Instagram if they are from an older age group. Because not all Instagram users understand the features in it. Next is the need for the Video call feature which is quite widely used because of the need for someone to interact remotely face to face, especially during a pandemic like this. This can also be done by teachers with students by using the Video Call feature, teachers can meet face to face online with students in 2 directions.[27] By utilizing the 2-way feature, the learning needs of *Maharah kalam* can be fulfilled due to direct practice with other people.

Availability of *Maharah Kitabah* Learning Resources

Maharah Kitabah is oriented towards the ability to express various kinds of thoughts, ideas, opinions, and feelings in writing. On the other hand, *Maharah Kitabah* learning aims to improve students' intellectual abilities, emotional maturity, and social maturity. *Maharah Kitabah* has several elements in learning Arabic: First, writing within the scope of an essay called *At-Ta'bir at-Tahririy* or *Al-Insya'*. Second, writing within the scope of standard letterforms and arrangements

[25] Ahmad Zubaidi, Junanah Junanah, And M. Ja'far Shodiq, 'Pengembangan Media Pembelajaran Mahârah Al-Kalâm Berbasis Media Sosial Menggunakan Aplikasi Tiktok', *Arabi : Journal Of Arabic Studies* 6, No. 1 (30 June 2021): 119–34, Https://Doi.Org/10.24865/Ajas.V6i1.341.

[26] Chahya Kharin Herbawani Et Al., 'Pemanfaatan Instagram Live Sebagai Sarana Edukasi Kesehatan Masyarakat Di Masa Pandemi Covid-19', *Warta Lpm* 24, No. 2 (19 March 2021): 196–206, Https://Doi.Org/10.23917/Warta.V24i2.12067.

[27] 'Pemanfaatan Instagram Sebagai Media Alternatif Ipa Dalam Masa Pembelajaran Jarak Jauh (Pjj) | Saputra | J-Kip (Jurnal Keguruan Dan Ilmu Pendidikan)', Accessed 21 May 2023, Https://Jurnal.Unigal.Ac.Id/Index.Php/J-Kip/Article/View/5423/4019.

by way of dictation which is popular with the term *Al Imla'*. Third, write in a beautiful form so that the artistic value can be read and enjoyed. This last element is known as *Al-Adab* and *Al-Khath*.[28]

The need for *Maharah Kitabah* learning in the Instagram microblog within the scope of essays is the availability of Arabic writings that contain descriptions, narration, arguments and persuasion so that Instagram followers can give their ideas through the comments column so that there is an exchange of responses and stimuli so that when an error occurs between one follower with other followers can provide suggestions to correct if there are errors in writing. Within the scope of letterforms and standard arrangement, the need for learning the material is the presence of examples of writing containing *hamzah washal* and *hamzah waqaf* and punctuation. This is because Instagram followers who study Arabic pay less attention to *hamzah washal* and *hamzah waqaf* and punctuation in Arabic writing. In the scope of beautiful writing, the need for learning is in the form of tutorials on writing Arabic letters from various *khats*, especially the *Naskhi* script which is commonly used in general. The *Naskhi* type of style is most widely used for writing the Qur'anic *mushaf* and other Arabic-language texts such as magazines or newspapers. This script looks very clear, simple, and easy to read.[29] Besides that, other khat can also be added with the rules of writing so that followers not only see the form of writing but also know how to write it. These things become learning needs through Instagram microblogs that have not been fulfilled in *Maharah Kitabah* learning.

Internal Factors:

Based on previous research, learning difficulties are caused by (internal) factors that arise from within students, namely. (1) students' physical fitness, (2) students' intelligence, (3) low interest in learning, (4) low learning motivation.[30] If it is associated with learning carried out in Arabic through Instagram, then these 4 points are very influential in learning needs using Instagram.

Physical fitness

This is closely related to the use of gadgets, especially the eyes. The results of a research institute stated that Indonesia is ranked fifth in the list of the world's largest use of gadgets with 47 million active users or around 14% of the total use of mobile phones. A study shows that when individuals read text messages or browse the internet via smartphones or tablets they tend to hold these gadgets

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[28] Rahmat Linur And Mahfuz Rizqi Mubarak, 'Facebook Sebagai Alternatif Media Pengembangan Maharah Kitabah', *Naskhi: Jurnal Kajian Pendidikan Dan Bahasa Arab* 2, No. 1 (27 April 2020): 8–18, Https://Doi.Org/10.47435/Naskhi.V2i1.154.

[29] Nasaruddin Nasaruddin Et Al., 'Sekolah Berbasis Khat Menata Keindahan Sekolah Dengan Seni Kaligrafi Al-Quran', *Taroa: Jurnal Pengabdian Masyarakat* 2, No. 1 (20 January 2023): 16–26, Https://Doi.Org/10.52266/Taroa.V2i1.1224.

[30] Delfina Christie Sondakh And Mega Febriani Sya, 'Kesulitan Pembelajaran Kosakata Bahasa Inggris Tingkat Sekolah Dasar', *Karimah Tauhid* 1, No. 3 (27 June 2022): 346–51, Https://Doi.Org/10.30997/Karimahtauhid.V1i3.7818.

closer to their eyes, so the muscles in the eyes tend to work harder. The work of the eyes when using gadgets is to focus on text on a smartphone or tablet, if left unchecked it will cause headaches and tension in the eyelid area.[31] Therefore, the need for learning through Instagram in terms of physical fitness is the need for a reminder of the duration of learning provided by the party who has an account providing teaching materials so that users do not exceed reasonable limits in using gadgets. From this point of view, actually the best reminder is yourself when using gadgets. However, it would be better if each teaching material has a predetermined duration.

The Intelligence

The intelligence of students plays an important role in the learning achievements they achieve. Learning achievement is a reflection of the intelligence of students. However, most people see intelligence only from intellectual intelligence. In fact, apart from intellectual intelligence or intellectual quotient (IQ) there are other intelligences that affect one's performance, these intelligences are emotional intelligence (emotional quotient or EQ) and spiritual intelligence (spiritual quotient or SQ). This is supported by Goleman's research which states that emotional intelligence contributes 67% to one's success, while 33% is influenced by other factors. As Zohar and Marshal said that a complete human being is a human who has intellectual intelligence, emotional intelligence, and spiritual intelligence.

The three intelligences have different components, according to Nggermanto, mathematical and linguistic intelligence are usually classified as IQ (Intelligence Quotient), while intrapersonal and interpersonal intelligence are included in the EQ (Emotional Quotient-emotional Intelligence) family, and spiritual intelligence or known as SQ (Spiritual Intelligence). Quotient). These three intelligences are then referred to as quantum intelligence.[32]

These three intelligences become a person's internal needs in learning Arabic through Instagram. This is caused by the free use of social media to be used by anyone and anywhere. This means that what you can control is your own intelligence which must be applied in utilizing social media. In digital world interactions, it is also necessary to strengthen the role of education.

However, digital literacy must be supported by good attitudes and intentions. These attitudes and good intentions are developed through character education. Indonesian character education has its roots in the foundation of the

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[31] Venada Nasyahtadila Et Al., 'Jarak, Durasi, Dan Keluhan Kelelahan Mata Dalam Penggunaan Gadget Civitas Akademika Stikes Dharma Husada Bandung Tahun 2020', *Jurnal Sehat Masada* 16, No. 1 (18 January 2022): 58–68, Https://Doi.Org/10.38037/Jsm.V16i1.264.

[32] Rizky Sulastyaningrum - -, Trisno Martono - -, And Budi Wahyono - -, 'Pengaruh Kecerdasan Intelektual, Kecerdasan Emosional, Dan Kecerdasan Spiritual Terhadap Prestasi Belajar Mata Pelajaran Ekonomi Pada Peserta Didik Kelas Xi Ips Di Sma Negeri 1 Bulu Tahun Ajaran 2017/2018', *Jurnal Pendidikan Bisnis Dan Ekonomi* 4, No. 2 (9 January 2019), Https://Jurnal.Fkip.Uns.Ac.Id/Index.Php/Ptn/Article/View/12445.

Indonesian state, namely Pancasila. Apart from that, it is also supported by religious education which enables everyone to understand good behavior and create peace.

On the other hand, religious people are easily provoked. In addition, you must have a strong personality in people's behavior on social media. Of course, religious people must have good morals or attitudes in accordance with applicable norms. If religious people insulted themselves on social media, it would be a strange phenomenon. For this reason, it is time to cultivate good character or behavior on social media based on this sense of digital literacy. In digital literacy itself, we must also develop good attitudes or behaviors so that digital literacy can run normally. Digital literacy must develop audience capabilities, in this case media literacy education in understanding typical media information or information. Besides that, it is also accompanied by the development of behavior, such as emotional development, feelings of other people, namely empathy in understanding information.[33]
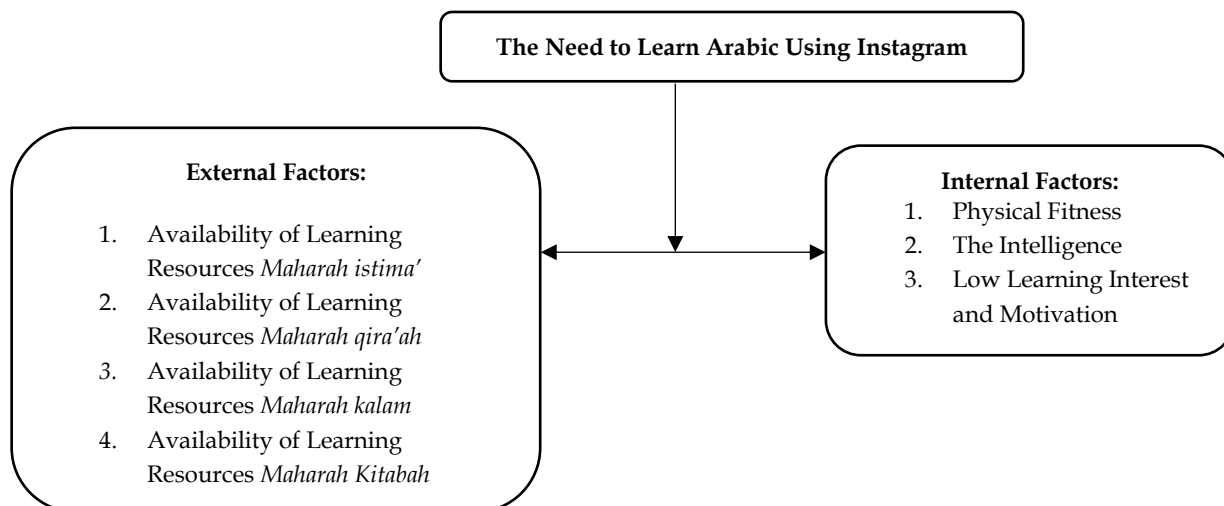
Low Learning Interest and Motivation

Interest in learning Arabic through social media in this era actually uses technology that supports learning activities. Arabic language learning media technology is the work of a combination of knowledge and skills that act as intermediaries who convey teaching materials and materials in order to create an enjoyable learning experience. The use of learning media technology aims to increase students' interest and motivation in learning Arabic.[34] Therefore, to attract interest and motivation, several things are needed, including attractive design, matching colors, and contrasts, and equipped with other media applications from outside Instagram so that learning is interesting in the form of educational games that can improve self-image and interest in learning.[35]

Therefore, every content creator who wants to develop Instagram as a medium for learning Arabic, at least has several clear learning targets by utilizing the advantages of features on Instagram, and also complementing its features by using other features that are not yet available by linking to social media accounts. Instagram has been created to support the needs of students both internally and externally.

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[33] Bambang Yuniarto And Rivo Panji Yudha, 'Literasi Digital Sebagai Penguatan Pendidikan Karakter Menuju Era Society 5.0', *Edueksos Jurnal Pendidikan Sosial & Ekonomi* 10, No. 2 (31 December 2021), Https://Www.Syekhnurjati.Ac.Id/Jurnal/Index.Php/Edueksos/Article/View/8096.

[34] Sholihah, Supardi, And Hilmi, 'Teknologi Media Pembelajaran Bahasa Arab'.

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┌─────────────────────────────────────────────┐
│   The Need to Learn Arabic Using Instagram    │
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External Factors:

1. Availability of Learning Resources *Maharah istima'*
2. Availability of Learning Resources *Maharah qira'ah*
3. Availability of Learning Resources *Maharah kalam*
4. Availability of Learning Resources *Maharah Kitabah*

Internal Factors:
1. Physical Fitness
2. The Intelligence
3. Low Learning Interest and Motivation

CONCLUSION

Based on the results and discussion of the research, learning needs on Instagram social media for learning Arabic are divided into 2 internal and external factors that should be equipped to meet learning needs. External factors are factors obtained from material that does not yet exist on the Instagram accounts of learning Arabic from the four *maharah lughawiyah* in the form of; the voices of native speakers, native Arabic literacy, two-way dialogue practice rooms, and space to write Arabic narratives which can then be discussed with other Arabic learners via Instagram. Internal factors are the needs that exist in students in the form of; timer for each material so as not to waste energy when using gadgets, digital intelligence by taking advantage of the positive side, and interest and motivation to learn that need to be increased. For this reason, suggestions for every Arabic student and teacher who uses Instagram as a learning medium can meet these needs and support as much as possible so that learning media is created that is effective and efficient and is able to provide valuable new insights in learning Arabic in this digital era and able to compete on the international stage.

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