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Arabic Fuṣḥā in the Digital Space: Content Strategies, Participation Patterns, and the Sociolinguistic Dimensions of The Educational Instagram Account @arabic.clinic1

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Abstract

This study examines the use of Arabic Fuṣḥā (Modern Standard Arabic) in the digital space through a content analysis of the educational Instagram account @arabic.clinic1. Employing both quantitative and qualitative content analysis of twenty posts and their comment sections during March–May 2025, the research identifies content typology, engagement-driving strategies, and audience participation patterns. Findings reveal that Qur'an-based content and proverbs generated the highest levels of appreciation, whereas concise lexical distinctions and linguistic facts generated the greatest private circulation. Audience participation was manifested through three fluid practices: responding, discussing, and disseminating. The consistent choice of fuṣḥā functions as a marker of intellectual prestige and Islamic identity simultaneously. These findings affirm that social media has become a space for Arabic revitalization that integrates education, identity, and entertainment, while offering a model for designing digital Arabic learning content.

Keywords: *Digital Arabic; Content Analysis; Instagram; Audience Engagement; Sociolinguistics*

Abstrak

Penelitian ini mengkaji penggunaan bahasa Arab Fuṣḥā (Arab Standar Modern) dalam ruang digital melalui analisis konten akun Instagram edukatif @arabic.clinic1. Dengan menerapkan analisis konten kuantitatif dan kualitatif terhadap dua puluh unggahan beserta kolom komentarnya selama periode Maret–Mei 2025, penelitian ini mengidentifikasi tipologi konten, strategi penggerak keterlibatan, serta pola partisipasi audiens. Temuan menunjukkan bahwa konten berbasis Al-Qur'an dan peribahasa memperoleh apresiasi tertinggi, sedangkan pembedaan leksikal yang ringkas dan fakta kebahasaan menghasilkan sirkulasi privat terbesar. Partisipasi audiens terwujud melalui tiga praktik yang bersifat cair: merespons, mendiskusikan, dan menyebarkan. Konsistensi penggunaan fuṣḥā berfungsi sekaligus sebagai penanda prestise intelektual

dan identitas keislaman. Hasil penelitian ini menegaskan bahwa media sosial telah menjadi ruang revitalisasi bahasa Arab yang mengintegrasikan pendidikan, identitas, dan hiburan, serta menawarkan model bagi perancangan konten pembelajaran bahasa Arab digital.

Kata Kunci: *Bahasa Arab Digital, Analisis Konten, Instagram, Keterlibatan Audien, Sociolinguistik*

Introduction

Arabic occupies a distinctive position in world civilization. As the language of the Qur'an and Islamic worship, it has long served as a principal medium for the transmission of Islamic scholarship and religious knowledge. It is also one of the six official languages of the United Nations and is used daily by more than 400 million people worldwide. Beyond its communicative function, Arabic operates as a marker of collective identity, a symbol of intellectual and religious heritage, and a language of profound spiritual significance for a global Muslim population that reached approximately two billion in 2020.¹

Within a global digital ecosystem historically dominated by English, however, Arabic occupies a position marked by both challenge and opportunity. On the one hand, the disproportionate presence of English has generated concerns about the marginalization of other languages; on the other, digital media have opened new avenues for linguistic vitality, adaptation, and identity expression. In their influential study of online language choice among young professionals in Egypt, Warschauer, El Said, and Zohry found that English predominated in web use and formal e-mail communication, whereas Romanized Egyptian Arabic was used extensively in informal e-mails and online chats. Their findings suggest that the expansion of English in the early digital environment did not simply displace Arabic. Instead, Arabic speakers adapted their linguistic practices to the technological conditions and communicative demands of digital interaction while continuing to express their linguistic and cultural identities. Arabic therefore did more than merely maintain its presence online; its resilience was reflected in its capacity to accommodate new writing practices, modes of interaction, and forms of digital exchange.²

One of the clearest manifestations of this linguistic adaptation is Arabizi, a digitally mediated writing practice in which Arabic—particularly its spoken varieties—is represented through Latin characters, with numerals commonly employed for Arabic phonemes that lack direct equivalents in the Latin alphabet. The practice initially developed partly in response to the limited support for Arabic script in early digital technologies and subsequently became associated with informal online communication and expressions of youth identity. Although Arabizi demonstrates the flexibility of Arabic users in adapting to changing technological environments, attitudes toward it

¹ Conrad Hackett et al., *How the Global Religious Landscape Changed From 2010 to 2020* (Pew Research Center, 2025), text/html,application/pdf, <https://doi.org/10.58094/FJ71-NY11>.

² Mark Warschauer, Ghada R. El Said, and Ayman G. Zohry, "Language Choice Online: Globalization and Identity in Egypt," *Journal of Computer-Mediated Communication* 7, no. 4 (June 2006): 0–0, <https://doi.org/10.1111/j.1083-6101.2002.tb00157.x>.

remain divided. Some users regard it as a practical and expressive communicative code, whereas others perceive it as non-standard and potentially detrimental to the status of Arabic, its script, and the cultural identities associated with them. These concerns should therefore be understood as sociolinguistic attitudes documented among particular groups of users rather than as conclusive evidence that Arabizi itself causes the deterioration of standard Arabic.³⁴

Alongside these informal and hybridized practices, social media platforms have also developed into alternative spaces for Arabic language education, accommodating instructional content on vocabulary, grammar, and communicative skills. However, previous studies have predominantly examined social media as a supplementary learning medium or evaluated Arabic educational accounts from pedagogical and user-engagement perspectives. Far less attention has been paid to the systematic use of Arabic *Fuṣḥā* by native-speaking content creators as a means of delivering structured linguistic knowledge while simultaneously constructing linguistic authority and identity. This underexamined tendency is particularly significant because it reflects a broader transformation of social media from a domain primarily associated with informal interaction into a space where formal language instruction, audience participation, and sociolinguistic identity intersect.⁵

Recent scholarship increasingly positions social media not merely as a channel for interpersonal communication, but also as an informal learning environment in which knowledge can be produced, distributed, discussed, and accessed beyond the institutional boundaries of classrooms and universities. A recent review of research on social media-based microlearning found that its most consistently reported benefits include expanded educational reach, stronger learner engagement, greater satisfaction, and increased opportunities for interaction among learners and educators. These affordances are particularly evident on visually oriented platforms, where short videos, images, captions, and comment sections enable complex information to be reorganized into concise and accessible learning units. Empirical research on short-form educational content similarly indicates that platform-based microlearning can stimulate participation, curiosity, and engagement, although its effectiveness depends on the

³ Abdulkafi Albirini, *Modern Arabic Sociolinguistics: Diglossia, Variation, Codeswitching, Attitudes and Identity*, 0 ed. (Routledge, 2016), <https://doi.org/10.4324/9781315683737>.

⁴ David Palfreyman and Muhamed Al Khalil, "A Funky Language for Teenzz to Use: Representing Gulf Arabic in Instant Messaging," *Journal of Computer-Mediated Communication* 9, no. 1 (June 2006): 0–0, <https://doi.org/10.1111/j.1083-6101.2003.tb00355.x>.

⁵ Jessie S. Barrot, "Social Media as a Language Learning Environment: A Systematic Review of the Literature (2008-2019)," *Computer Assisted Language Learning* 35, no. 9 (December 2022): 2534–62, <https://doi.org/10.1080/09588221.2021.1883673>.

quality of instructional design and the suitability of the material for concise presentation.⁶⁷

These developments have important implications for Arabic language education. Instagram-based learning materials have been reported to support communicative practice, learner creativity, and speaking development by providing contextualized content that can be accessed beyond formal classroom settings. Social media therefore allows explanations of Arabic grammar, vocabulary, and usage to circulate across geographical and institutional boundaries while enabling learners to respond, ask questions, and participate through platform-specific features. At the same time, the brevity and visual orientation of these platforms present a particular pedagogical challenge for Arabic *Fuṣḥā*, whose grammatical structures and formal registers are often regarded by learners as complex and demanding. The pertinent question, therefore, is not simply whether *Fuṣḥā* can be disseminated through social media, but how it can be transformed into concise, visually engaging, and participatory content without sacrificing linguistic accuracy or conceptual depth.⁸

The emergence of Arabic educreators on visually oriented platforms represents one manifestation of this broader transformation. Instagram's combination of short videos, images, captions, and interactive comment sections enables linguistic material to be reorganized into focused learning units that can be accessed during everyday social-media use. This format corresponds to microlearning, but its pedagogical value depends not merely on brevity; it also requires coherent instructional design, linguistic accuracy, and opportunities for meaningful participation.

Previous studies on social media-based Arabic language learning in Indonesia can be organized into three interrelated strands. The first examines social media as an alternative learning environment beyond the formal classroom. Huda, Mahdawati, and Utami investigated an Arabic-learning Facebook group and the Instagram account @arabiyahatalks, finding that both provided independently managed learning opportunities that could be accessed outside institutional settings, although their content was not directly aligned with a formal school or madrasah curriculum. The second strand focuses on measurable learning outcomes. Febriani and colleagues examined Instagram-based communicative teaching materials among 30 participants in a basic Arabic training program and reported that contextualized materials delivered through the platform contributed positively to learners' creativity and speaking skills. The third strand concentrates on the characteristics of individual educational accounts.

⁶ Erhan Aslan, "Bite-Sized Language Teaching in the Digital Wild: Relational Pedagogy and Micro-Celebrity English Teachers on Instagram," *System* 121 (April 2024): 103238, <https://doi.org/10.1016/j.system.2024.103238>.

⁷ Marc Denojean-Mairet et al., "A Literature Review on the Integration of Microlearning and Social Media," *Smart Learning Environments* 11, no. 1 (October 2024): 46, <https://doi.org/10.1186/s40561-024-00334-5>.

⁸ Suci Ramadhanti Febriani et al., "USING COMMUNICATIVE BASED TEACHING MATERIALS THROUGH INSTAGRAM FOR INCREASING CREATIVITY AND SPEAKING SKILLS," *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan* 27, no. 1 (June 2024): 35–46, <https://doi.org/10.24252/lp.2024v27n1i3>.

Nisai and Shalgham's analysis of @gramatika_arab showed that quizzes, visual pamphlets, and handwritten explanations facilitated access to Arabic learning materials and attracted users from several national contexts. Together, these studies establish that social media can extend access to Arabic instruction, support particular language skills, and accommodate varied forms of educational content.⁹¹⁰¹¹

Despite these contributions, the existing studies primarily evaluate social media in terms of its pedagogical usefulness, learner perceptions, or the descriptive characteristics of individual accounts. They provide limited explanation of why particular content types generate different levels or forms of audience participation. Engagement is generally treated as evidence of interest or accessibility rather than analyzed as a multidimensional phenomenon involving observable metrics, communicative responses, and varying audience roles. Moreover, little attention has been paid to how the choice of Arabic variety—particularly the sustained use of *Fuṣḥā* by a native-speaking content creator—constructs linguistic authority, pedagogical legitimacy, and sociolinguistic identity in digital interaction.

These limitations directly inform the analytical framework of the present study. Building on previous research concerning the pedagogical affordances and content characteristics of social media-based Arabic learning, this study extends the analysis through four interconnected dimensions: content typology, content-presentation strategies, patterns of audience engagement, and the sociolinguistic meanings associated with the use of *Fuṣḥā*. Engagement is examined not only through quantitative indicators such as likes, comments, reposts, and sends, but also through the forms and functions of audience participation visible in comment-based interaction. The sociolinguistic dimension, meanwhile, considers how language choice and interactional practices position *Fuṣḥā* as both a medium of linguistic instruction and a marker of authority and identity. In this way, the study moves beyond asking whether social media supports Arabic learning to examine how particular forms of content generate participation and how that participation acquires pedagogical and sociolinguistic significance.

The transnational circulation of Arabic-learning content is particularly relevant to Indonesia, where learners can engage directly with instructional materials produced by native Arabic-speaking content creators. International scholarship has demonstrated that Instagram and TikTok provide multimodal, mobile, interactive, and participatory affordances for informal language learning. Studies have also shown that passive content consumption and active contribution can influence language-learning

⁹ Nisai Lu'luun and Mohamed Ahmed Mohamed Ibrahim Shalgham, "Implementation of the Use of Instagram @gramatika_arab in Developing Arabic Language Skills for Students of Arabic Language Education of UIN Sunan Kalijaga,," *Uktub: Journal of Arabic Studies*, 2024, <https://jurnal.uinbanten.ac.id/index.php/uktub/article/view/11312>.

¹⁰ Febriani et al., "USING COMMUNICATIVE BASED TEACHING MATERIALS THROUGH INSTAGRAM FOR INCREASING CREATIVITY AND SPEAKING SKILLS."

¹¹ Nurul Huda, Hamaslika Mahdawati, and Aulia Karima Zuhda Utami, "Utilization of Facebook & Instagram Social Media as Media for Learning Arabic in Indonesia: Pemanfaatan Media Sosial Facebook & Instagram Sebagai Media Pembelajaran Bahasa Arab Di Indonesia," *Edulab : Majalah Ilmiah Laboratorium Pendidikan* 8, no. 1 (June 2023): 59–73, <https://doi.org/10.14421/edulab.2023.81.05>.

motivation and cultural identification in different ways. In Arabic digital sociolinguistics, however, research has focused primarily on Arabizi, code-switching, dialect use, and their relationship with identity, while Indonesian studies have largely evaluated social media as a supplementary learning medium or described the pedagogical characteristics of individual Arabic-learning accounts. Consequently, limited attention has been paid to how content design, audience engagement, and the sustained use of Fuṣḥā interact within a transnational digital learning environment. Addressing this gap, the present study integrates content typology, presentation strategies, quantitative and qualitative patterns of audience engagement, and the construction of linguistic authority and identity through Fuṣḥā in its analysis of an Instagram account managed by a native Arabic-speaking content creator.¹²¹³¹⁴¹⁵

Against this background, the present study examines how Fuṣḥā-based educational content is designed, circulated, and received within a transnational Instagram learning environment. Specifically, it aims to identify the typology and presentation strategies of the content, compare patterns of audience engagement across content categories and formats, analyze the communicative roles reflected in audience participation, and interpret the sociolinguistic meanings associated with the sustained use of Fuṣḥā. By integrating pedagogical, engagement, and sociolinguistic analysis, the study seeks to explain how linguistic knowledge, authority, and identity are negotiated through social media-based Arabic learning.

Method

This study employs a mixed content analysis design that combines quantitative and qualitative procedures. Quantitative analysis is used to compare engagement metrics across content categories and presentation formats, while qualitative analysis is applied to interpret content strategies, comment-based participation, and sociolinguistic meanings. Content analysis is appropriate because it enables the systematic classification of observable textual, visual, and interactional data while preserving the contextual meanings through which such data acquire significance.¹⁶

Theoretical Framework

The analysis is guided by three complementary theoretical frameworks. First, Ferguson's theory of diglossia distinguishes between the High (H) variety, conventionally associated with formal, educational, and institutional domains, and the Low (L) varieties used primarily in everyday interaction. In the Arabic context, this

¹² Nurul Huda, Hamaslika Mahdawati, and Aulia Karima Zuhda Utami, "Utilization of Facebook & Instagram Social Media as Media for Learning Arabic in Indonesia."

¹³ Warschauer, Said, and Zohry, "Language Choice Online."

¹⁴ Chun Lai and Chung-Pui Tai, "Types of Social Media Activities and Hong Kong South and Southeast Asians Youth's Chinese Language Learning Motivation," *System* 97 (April 2021): 102432, <https://doi.org/10.1016/j.system.2020.102432>.

¹⁵ Aslan, "Bite-Sized Language Teaching in the Digital Wild."

¹⁶ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (2455 Teller Road, Thousand Oaks California 91320: SAGE Publications, Inc., 2019), <https://doi.org/10.4135/9781071878781>.

framework has subsequently been developed to account for the functional distribution, ideological evaluation, and context-dependent use of Fuṣḥā and colloquial Arabic. The framework is used here to interpret the marked and sustained use of Fuṣḥā within Instagram, a platform commonly associated with informal communication.¹⁷¹⁸

Second, the study draws on digital sociolinguistics, particularly the view that online language is a socially situated practice shaped by technological affordances, networked audiences, multilingual repertoires, and identity work. Androutsopoulos's concept of entextualization further explains how linguistic material is selected, reformulated, and circulated for networked audiences through social media. This perspective guides the analysis of how Fuṣḥā, visual presentation, and interactional practices construct linguistic authority and identity.¹⁹²⁰

Third, the study adopts Hug's microlearning framework, which conceptualizes learning through relatively small content units and short, focused activities differentiated by their duration, scope, form, process, and mediality. Recent research on the integration of microlearning and social media further identifies expanded reach and learner engagement as important potential affordances of this model. In this study, microlearning informs the analysis of content segmentation, thematic focus, and presentation format; it is not used to infer learning effectiveness, which lies beyond the scope of the data. Together, the three frameworks explain the linguistic positioning, social meaning, and pedagogical organization of the content under investigation.²¹²²

Research Subject and Data Sources

The Instagram account @arabic.clinic1, managed by Dr. Ahmad Muhammad, was purposively selected as the research object. Its selection was based on four criteria aligned with the research objectives: the consistent use of Arabic Fuṣḥā as the principal instructional medium, a sustained focus on linguistic education, the use of multiple presentation formats, and the availability of sufficient audience interaction for comparative engagement and comment analysis. These characteristics make the account an information-rich case for examining the relationship among content design, audience participation, and the sociolinguistic positioning of Fuṣḥā in a transnational digital learning environment.

The primary dataset comprises twenty posts and screenshots of their respective comment sections collected from March to May 2025. Posts were included when they: (1) contained Arabic linguistic material; (2) displayed the engagement metrics required for analysis; and (3) collectively represented variations in themes and presentation

¹⁷ Albirini, *Modern Arabic Sociolinguistics*.

¹⁸ Charles A. Ferguson, "Diglossia," *WORD* 15, no. 2 (January 1959): 325–40, <https://doi.org/10.1080/00437956.1959.11659702>.

¹⁹ Jannis Androutsopoulos, "Networked Multilingualism: Some Language Practices on Facebook and Their Implications," *International Journal of Bilingualism* 19, no. 2 (April 2015): 185–205, <https://doi.org/10.1177/1367006913489198>.

²⁰ Susan C. Herring and Jannis Androutsopoulos, "Computer-Mediated Discourse 2.0," in *The Handbook of Discourse Analysis*, 1st ed., ed. Deborah Tannen, Heidi E. Hamilton, and Deborah Schiffrin (Wiley, 2015), 127–51, <https://doi.org/10.1002/9781118584194.ch6>.

²¹ Denojean-Mairet et al., "A Literature Review on the Integration of Microlearning and Social Media."

²² Denojean-Mairet et al., "A Literature Review on the Integration of Microlearning and Social Media."

formats. In total, forty image files were collected, consisting of twenty post captures and twenty corresponding comment-section captures. Each item was checked against its publication date and sequence on the account to confirm its authenticity and prevent duplication.

Coding Instrument and Data Classification

A coding sheet was developed to record ten variables for each post: sequence number, topic, content category, publication date, number of likes, comments, reposts, and sends, presentation format, and whether the answer to the linguistic question was displayed. The four engagement indicators represent different forms of audience response: likes indicate relatively passive appreciation, comments reflect visible participation, reposts represent public redistribution, and sends indicate private circulation or recommendation.

Content categories were developed inductively through repeated examination of the dataset rather than imposed in advance. Each post was assigned to the category that most accurately represented its central linguistic focus, including morphology (*ṣarf*), syntax (*naḥw*), semantics (*dilālah*), lexicology, linguistic correction, and related themes that emerged from the data. Presentation formats and answer-display strategies were coded separately to enable comparisons between what was presented and how it was delivered.

Analytical Procedure

The analysis proceeded through four stages. First, the collected material was reduced and organized by removing duplication and recording the relevant textual, visual, and engagement data. Second, posts were classified according to their content categories, presentation formats, and answer-display strategies. Third, descriptive quantitative analysis was conducted to compare engagement metrics across categories and formats. Because the dataset represents a purposively selected single-account case, the numerical results are interpreted descriptively rather than as inferential evidence applicable to a broader population.

Fourth, qualitative thematic analysis was applied to the available comment-section data. Recurring responses were grouped according to their communicative functions, including answering questions, providing explanations, debating linguistic interpretations, expressing appreciation, offering prayers, tagging other users, and indicating further circulation of the content. These recurring patterns formed the basis for developing a typology of audience participation. Comment length, interactional purpose, and responses to other users were considered when distinguishing between participation types.

To improve coding consistency, the dataset was coded iteratively using explicit category definitions. Ambiguous cases were revisited by comparing each post's linguistic focus, presentation strategy, and comment pattern with the coding criteria, and an audit trail of category revisions and coding decisions was maintained. Arabic examples and specialized *naḥw*–*ṣarf* terminology were checked against the original posts to minimize transcription and categorization errors. In the final analytical stage, the quantitative and qualitative findings were integrated to identify relationships among content

characteristics, presentation strategies, audience engagement, and the sociolinguistic positioning of Fuṣḥā.

Results and Discussion

Following the coding procedure described in the Methods section, the initial topic codes were compared and consolidated into broader analytical clusters. The findings are presented according to the four research objectives: content typology, engagement strategies, participation practices, and the sociolinguistic positioning of Fuṣḥā. The accompanying comment captures were examined for recurring communicative functions and language choices. Because the identities and geographical origins of commenters could not be verified, the qualitative categories refer to observable participation practices rather than permanent audience identities.

Characteristics and Typology of the Content

The initial coding produced several specific topic categories, including plural forms, maṣḍar, grammatical gender, lexical distinctions, linguistic facts, i'rāb, syntactic riddles, proverbs, public-language correction, and socio-linguistic satire. Through axial categorization based on their linguistic orientation and pedagogical function, these categories were consolidated into five broader clusters: morphology and lexical relations; grammar, i'rāb, and syntactic riddles; linguistic facts and visual wordplay; proverbs and language in public use; and error correction and socio-linguistic satire.

Table 1. Distribution of the posts according to analytical cluster

Analytical cluster	Representative topics	Number of posts	Percentage
Morphology and lexical relations	Plural forms, maṣḍar, grammatical gender, and lexical distinctions	7	35%
Grammar, i'rāb, and syntactic riddles	Analysis of ma'an, ḥasbiya Allāh, latadkhulunna, and ambiguous constructions	5	25%
Linguistic facts and visual wordplay	Lexical curiosities, pictograms, and visual language puzzles	4	20%
Proverbs and language in public use	Arabic proverbs and the eloquence of public figures	2	10%
Error correction and socio-linguistic satire	Correction of public signs and humorous criticism of official language use	2	10%
Total		20	100%

Morphology and lexical relations constituted the largest cluster, accounting for seven posts or 35% of the dataset. These posts addressed the plural forms of such words as imbarātūr (emperor), mukhkh (brain), and imru' (man), the maṣḍar of a verb, the grammatical gender of al-ʿaqrab (scorpion), and distinctions between semantically related lexical items, including nisā' and niswah. These topics are well suited to

Instagram because they can be presented as discrete linguistic problems that require short answers while still producing uncertainty among users.

The frequency of morphology- and vocabulary-oriented questions suggests that the account uses accessible linguistic material as a regular entry point for participation. Users do not need to construct a complete grammatical explanation to respond to a question concerning a plural form or lexical category. However, the apparently elementary character of these questions should not be equated with simplicity in all cases. Questions about irregular plurals, grammatical gender, and near-synonymous lexical items frequently draw on areas in which educated Arabic speakers themselves may disagree or hesitate. The content therefore occupies an intermediate position between elementary instruction and linguistic problem-solving.

The second cluster consisted of five posts, or 25% of the sample, concerned with grammar, *i'rāb*, and syntactic riddles. The topics included the grammatical analysis of *ma'an*, the Qur'anic expressions *ḥasbiya Allāh* and *latadkhulunna*, and syntactically ambiguous sentences permitting more than one interpretation. In contrast with posts requiring the retrieval of a word form, these posts called for analysis of grammatical function, case assignment, sentence structure, or the relationship between syntactic form and meaning.

One example is the post asking for the *i'rāb* of *ma'an* in the expression *ji'nā ma'an*. The answer could not be produced solely through direct lexical recall because the word may be analyzed differently depending on its function and context. Similarly, the post on *latadkhulunna* required users to recognize the grammatical effect of *nūn al-tawkīd* and the form of the verb. By adapting such topics into concise questions and multiple-choice formats, the account transformed material normally associated with formal grammar lessons into brief units of digital participation.

Four posts, constituting 20% of the sample, presented linguistic facts and visual wordplay. These included unexpected lexical observations, concise linguistic curiosities, and pictograms in which audiences were asked to infer an Arabic expression from a visual arrangement. Such content relied on cognitive surprise: users encountered information that conflicted with their previous assumptions or were invited to construct meaning from a non-verbal arrangement. For example, a post highlighting an unusual characteristic of the word *al-mar'ah* generated interest not through a complex explanation but through the unexpected relationship between singular and plural lexical forms.

The remaining four posts concerned proverbs, language in public life, public error correction, and socio-linguistic satire. Although these categories occurred less frequently, they connected formal linguistic knowledge with cultural knowledge and everyday public communication. One post presented the proverb *alqā 'aṣāhu* through a television-quiz segment, while another highlighted a linguistic error on a building sign. A socio-satirical post offered humorous "correction services" for the language of public officials. These posts expanded the object of instruction beyond textbook sentences by

positioning Arabic as a language whose accuracy and expressive quality remain socially consequential.

Across the five clusters, three characteristics were consistently visible. First, the posts displayed a micro-didactic structure: each post generally concentrated on one linguistic problem. This corresponds to microlearning, in which material is divided into focused and manageable units. The posts did not attempt to reproduce full textbook chapters; instead, they isolated a word, construction, rule, or error that could be encountered and processed during a short scrolling session.²³

Second, many posts created an informational gap. Some presented a question without immediately displaying the answer, while others offered alternatives or an ambiguous construction. The informational gap was associated with a shift from viewing to visible responding. Third, the account linked linguistic knowledge with recognizable cultural, religious, or public contexts. Qur'anic verses, proverbs, television programs, public figures, and signs in public spaces made grammatical knowledge appear connected to lived linguistic practice rather than confined to formal study.

The visual presentation also contributed to the account's recognizable identity. The dataset included branded educational templates, reels using audiovisual material, text on dark backgrounds, multiple-choice formats, pictograms, illustrated lexical comparisons, and screenshots of public-language use. The recurring template—featuring books, writing instruments, a coffee cup, and a stethoscope—visually reinforced the name *al-'iyādah al-lughawīyyah*, or “the language clinic.”

The stethoscope carried a meaning beyond decoration. Through the medical metaphor, linguistic errors were represented as conditions requiring diagnosis and treatment, while the account manager occupied the position of a linguistic specialist. This framing made technically demanding material more approachable while preserving the account's scholarly authority. Visual branding therefore served both an identificational and epistemic function: it distinguished the account in a crowded feed and established an interpretive frame through which followers understood its content.

Content Strategies and Patterns of Engagement

Across the 20 posts, the screenshots recorded 41,443 likes and 3,608 comments. The mean was 2,072.2 likes and 180.4 comments per post. However, the median was only 939 likes and 153 comments, showing that a limited number of highly popular posts raised the arithmetic mean. Engagement was therefore distributed unevenly across the dataset. Because no inferential statistical test was conducted, the results are described as substantial descriptive variation rather than statistically significant differences.

²³ Denojeau-Mairet et al., “A Literature Review on the Integration of Microlearning and Social Media.”

Table 2. Representative posts and their engagement metrics

Content/topic	Primary strategy	Likes	Comments	Reposts	Sends
I'rāb of ḥasbiya Allāh	Qur'anic text and grammatical explanation	9,206	100	62	456
Meaning of alqā 'aṣāhu	Proverb presented through a television-quiz clip	6,531	184	28	282
Gender of al-'aqrab	Audiovisual question using contrasting examples	5,237	384	21	574
Difference between nisā' and niswah	Illustrated lexical comparison	4,878	22	254	1,673
Linguistic characteristic of al-mar'ah	Concise and surprising linguistic fact	2,525	156	88	1,732
Syntactic riddle involving "Umar"	Open-ended grammatical problem	1,937	685	34	848
Correction of a public sign	Authentic error-identification task	590	301	8	60
Maṣḍar question	Multiple-choice grammatical quiz	488	250	8	23
I'rāb of latadkhulunna	Qur'anic multiple-choice analysis	534	217	5	20

The highest number of likes was recorded by the post explaining the i'rāb of *ḥasbiya Allāh*, which received 9,206 likes, 100 comments, 62 reposts, and 456 sends. Its popularity is noteworthy because the post contained relatively dense grammatical information. The result contradicts the assumption that only simplified material succeeds on social media. Rather, technically demanding content can generate high engagement when it is connected with material that carries strong recognition and symbolic significance.

The phrase *ḥasbiya Allāh* was not merely a grammatical example. As a Qur'anic expression, it also carried devotional and affective meanings. The post consequently invited at least two modes of reception: linguistic analysis and religious reflection. The comment capture indicated that grammatical responses co-occurred with expressions of prayer, remembrance, and trust in God. This dual reception helps explain why the post generated extensive appreciation even though it did not produce the largest number of comments.

The second-highest number of likes was recorded by the proverb *alqā 'aṣāhu*, with 6,531 likes. The post was presented through a television-quiz clip in which the audience had to identify the meaning of the expression. Its appeal emerged from the interaction of linguistic learning, cultural knowledge, and media familiarity. Instead of

presenting a dictionary-style explanation, the post situated the proverb within a recognizable entertainment format. The post therefore exemplified edutainment without eliminating the substantive linguistic content.

A comparable audiovisual strategy appeared in the post asking whether *al-'aqrab* was grammatically masculine or feminine. It received 5,237 likes, 384 comments, 21 reposts, and 574 sends. The question was concise, but the uncertainty surrounding grammatical gender encouraged audiences to answer and compare their knowledge with that of other users. The post simultaneously generated appreciation, public response, and private circulation, making it one of the most balanced engagement profiles in the dataset.

The data nevertheless show that the highest number of likes did not necessarily correspond to the highest number of comments. The syntactic riddle involving “Umar” received 1,937 likes but generated 685 comments, the highest comment count in the dataset. The post created an ambiguous grammatical problem whose solution could not be settled through an immediate factual response. Participants had to interpret the sentence, propose an analysis, or engage with alternative explanations.

The same tendency appeared in two multiple-choice posts. The question concerning the maṣḍar received only 488 likes but generated 250 comments, while the analysis of *latadkbulunna* received 534 likes and 217 comments. These figures indicate that content explicitly designed as a problem or quiz encouraged users to shift from appreciation to visible participation. The answer-withholding strategy was particularly effective when the problem could be answered briefly but still required the application of grammatical knowledge.

The relationship can also be observed in plural-form questions. The post asking for the plural of *imbaratūr* received 341 likes but 150 comments, and the question concerning the plural of *mukhkh* received 708 likes and 165 comments. Although these posts did not attain the reach of Qur'anic or proverb-based content, their comment-to-like relationship indicates that elementary morphological questions can provide a low-threshold point of entry for participation.

Authenticity of context constituted another engagement strategy. A post displaying a linguistic error on a public building received 590 likes but 301 comments. Here, the audience was not simply asked to complete an exercise prepared by a teacher. It was invited to evaluate Arabic encountered in the public environment. Some users proposed corrections, while others discussed the form and source of the error. This positioned participants not only as learners but also as evaluators of public linguistic practice.

The response to the public sign may be interpreted as a form of digitally mediated language maintenance. The participants' concern with the correctness of a publicly displayed Arabic expression suggests that standardization was understood as a shared responsibility. Nevertheless, this interpretation must be framed cautiously: the comments demonstrate engagement with linguistic correctness, but they do not establish the long-term effect of such interaction on actual language use.

A third pattern appeared in the sends metric. The lexical comparison between *nisa'* and *nismah* received 4,878 likes and only 22 comments, yet it was reposted 254 times and sent 1,673 times. The post concerning the linguistic characteristic of *al-mar'ah* was sent 1,732 times. These posts did not require extended public responses, but their concise and surprising information appears to have made them highly transferable through private communication.

This finding requires terminological precision. In the screenshots, the two-arrow icon indicates reposts, while the paper-plane icon indicates sends or sharing through direct messages. These metrics should not be combined because they represent different platform actions. Reposting displays content again through a user's visible network, whereas sending circulates it through a more private channel. The screenshots therefore reveal at least two modes of digital dissemination.

The results collectively show that engagement is multidimensional. Likes indicate appreciation or recognition but do not necessarily demonstrate cognitive participation. Comments make audience responses publicly visible, although their educational substance differs. Reposts and sends represent circulation, but they do not reveal whether recipients subsequently read or learned from the content. Accordingly, this study distinguishes three primary engagement outcomes: appreciation, participation, and circulation.

Table 3. Analytical interpretation of engagement indicators

Indicator	Primary interpretive function	Evidential limitation
Likes	Appreciation, recognition, or affective approval	Do not demonstrate learning or close reading
Comments	Public response, attempted answer, question, correction, or discussion	Vary greatly in linguistic and pedagogical depth
Reposts	Visible redistribution through the platform	Do not establish how the redistributed content is received
Sends	Private or interpersonal circulation	Do not reveal recipients or their subsequent responses

This differentiation adds analytical depth to earlier studies that generally regard social-media engagement as an overall indicator of effectiveness. A post with many comments performs a different communicative function from one with many sends. The findings therefore indicate that the “most effective” content depends on the intended outcome. If the objective is public participation, unanswered questions and grammatical ambiguity are productive. If the objective is circulation, concise lexical facts and illustrated comparisons appear more appropriate. If the objective is broad appreciation, the integration of linguistic knowledge with religious or culturally recognizable material is especially promising.²⁴

²⁴ Aslan, “Bite-Sized Language Teaching in the Digital Wild.”

Patterns of Audience Participation

Qualitative examination of the comment captures identified three recurring participation practices: responding, discussing, and disseminating. These categories refine the earlier labels of respondent, discursive, and ambassador audiences. In the present analysis, they are treated as practices rather than fixed audience types because the same individual may respond briefly to one post, participate in a discussion on another, and send a third post privately.

The first practice, responding, was especially visible in quiz, plural-form, maṣḍar, and grammatical-gender posts. Responses were typically short and direct, frequently consisting of a lexical form, a grammatical label, or one of the alternatives displayed in the post. Such contributions did not always include justification, but they demonstrated that users were willing to test their knowledge publicly.

The accumulation of short responses also created visible social activity around a post. When users encountered numerous answers, they could compare their own understanding with those of others before or after contributing. However, this pattern also presents an analytical limitation: a correct answer cannot automatically be interpreted as evidence that learning occurred through the post, since the user may already have known the answer or copied it from preceding comments.

The second practice, discussing, appeared most prominently in posts involving syntactic ambiguity, i'rāb, or public errors. In the grammatical riddle involving "Umar," the high number of comments reflected more than repeated one-word answers. The comment thread contained competing explanations and attempts to justify particular readings. Comparable practices occurred in the posts on *ma'an*, *latadkbulunna*, and the public sign, where some users questioned, corrected, or supplemented previous responses.

These exchanges extended the pedagogical space beyond the original post. The post introduced a problem, while the comment section provided a space in which participants articulated reasoning and encountered alternative analyses. In this limited sense, the comment section functioned as a "secondary classroom." It was secondary because the interaction depended on the original micro-content but could develop explanations more extensive than the post itself.

The finding challenges a simplistic opposition between social media and serious learning. Short-form content did not always lead to short-form thinking. When the prompt contained productive ambiguity and required justification, users could generate extended linguistic exchanges. Nevertheless, comment-based interaction should not be equated with verified learning outcomes. The data provide evidence of linguistically substantive participation, but the study did not conduct pre-tests, post-tests, interviews, or direct assessments of participants' competence.

The third practice, disseminating, was reflected mainly in reposts and sends. Users performing this practice may leave little or no public text in the comment section, but their actions contribute to the expansion of a post's audience. The *nisa'-nismah* and *al-mar'ah* posts illustrate this practice particularly clearly. Both offered compact,

surprising information that could be understood without following a long discussion, making them suitable for interpersonal sharing.

Responding, discussing, and disseminating therefore constituted complementary components of an engagement ecology. Responding contributed volume and visibility, discussing contributed interpretive depth, and disseminating contributed reach. The strongest posts did not always maximize all three functions, but some activated them simultaneously. The *al-'aqrah* post, for example, combined 5,237 likes, 384 comments, and 574 sends, indicating appreciation, public participation, and private circulation within the same engagement profile.

The proposed participation model extends previous research on Arabic-learning accounts. Nisai and Shalgham identified the attractiveness of quizzes, pamphlets, and handwriting-based materials to learners from different countries. The present findings add a functional interpretation by showing what audiences do in response to such formats. This shifts the analysis from the attractiveness of media forms to the communicative practices generated by those forms.²⁵

Fuṣḥā as a Sociolinguistic Strategy

The fourth major finding concerns the consistent use of *Fuṣḥā* in the instructional content. All 20 sampled posts presented their principal linguistic material in *Fuṣḥā*, including posts derived from entertainment clips, public speech, humorous criticism, and everyday signage. *Fuṣḥā* was therefore not restricted to explicitly religious or formal grammatical explanation; it was also used to discuss popular culture and contemporary public communication.

Within Ferguson's diglossia framework, the high variety is associated with education, religious discourse, formal writing, and other domains carrying institutional prestige. The use of *Fuṣḥā* by @arabic.clinic1 retained these associations. Grammatical terminology, Qur'anic analysis, and correction of linguistic errors positioned the account as a source of scholarly and normative authority. *Fuṣḥā* thus contributed to the credibility of the account and reinforced the "language clinic" identity established visually through its branding.²⁶

At the same time, the data show that *Fuṣḥā* could be integrated into communicative formats not anticipated in the traditional formulation of diglossia. It appeared in reels, quizzes, riddles, pictograms, humorous posts, and comment exchanges. The significance of this finding lies not in the disappearance of diglossia but in the expansion of the environments in which the high variety can function.

The comment sections contained a more heterogeneous linguistic repertoire. Responses included *Fuṣḥā*, dialectal Arabic expressions, short religious formulas, emojis, and occasional non-Arabic elements. Because the dataset consisted of screenshots rather than verified participant profiles, the commenters' nationality and

²⁵ Lu'luun and Shalgham, "Implementation of the Use of Instagram @gramatika_arab in Developing Arabic Language Skills for Students of Arabic Language Education of UIN Sunan Kalijaga."

²⁶ Ferguson, "Diglossia."

first language could not be determined reliably. The study therefore does not claim that Egyptian, Iraqi, Indonesian, or any other national group formed a particular proportion of the audience.

Similarly, the study does not claim statistically that Fuṣḥā constituted the majority of all comments because every comment was not coded independently according to language variety. What can be established from the qualitative data is that Fuṣḥā recurred across the comment sections, particularly in attempted grammatical explanations, while dialectal and informal resources remained present. The language of the original post consequently functioned as a Fuṣḥā anchor within a more diverse participatory environment.

This pattern supports Albirini's argument that the selection of an Arabic variety is connected with attitudes, identities, and social positioning. When users provided grammatical explanations in Fuṣḥā, they aligned their discourse with the scholarly register established by the account. Other users responded through dialectal or less formal expressions while continuing to engage with the Fuṣḥā problem. The comment section thus became a contact zone in which different varieties were employed for different interactional purposes.²⁷

The Qur'anic posts made the relationship between language and identity particularly visible. Responses to ḥasbiya Allāh included not only linguistic observations but also devotional expressions. In this context, Fuṣḥā functioned simultaneously as the language of grammatical analysis and as the language of a sacred textual tradition. For Muslim audiences, including non-Arab learners, interaction with Fuṣḥā may therefore carry religious and symbolic meanings beyond the acquisition of linguistic competence.

This interpretation is especially relevant to the transnational character of Arabic. Dialects are strongly associated with particular regions, whereas Fuṣḥā provides a shared written and formal resource for audiences from different linguistic backgrounds. The exclusive use of Fuṣḥā in the posts reduced dependence on a specific regional dialect and potentially expanded the accessibility of the content among Arabic learners and educated users across countries.

The findings should not be interpreted as demonstrating that social media is eroding the boundaries of diglossia. Such a conclusion would require comparative and longitudinal evidence across domains and user groups. A more defensible interpretation is that @arabic.clinic1 exemplifies the digital domain expansion of Fuṣḥā. The high variety retains its association with education and prestige while acquiring additional functions in short-form entertainment, public participation, and interpersonal circulation.

This pattern provides a productive counterpoint to studies of Arabizi and digital code-mixing. Warschauer, El Said, and Zohry showed how Arabic users negotiated global digital environments without simply abandoning Arabic, while Palfreyman and Al Khalil documented the adaptation of Gulf Arabic through Latin characters and

²⁷ Albirini, *Modern Arabic Sociolinguistics*.

numerals in computer-mediated interaction . Those studies highlighted adaptation through informalization and script modification. The present study identifies another adaptive direction: the recontextualization of standardized Arabic within platform-specific visual, interactive, and entertainment-oriented formats.²⁸²⁹

These directions should not be viewed as mutually exclusive. Digital Arabic is neither moving uniformly toward Latinization nor uniformly returning to standardization. Rather, digital platforms accommodate competing and overlapping practices: dialect writing, Arabizi, code-mixing, Fuṣḥā instruction, linguistic correction, and religious discourse. @arabic.clinic1 occupies the standardization-oriented side of this continuum, but its success depends precisely on adapting Fuṣḥā to the communicative conventions of contemporary social media.

Pedagogical Implications and Scholarly Contribution

The findings correspond with previous studies showing that Instagram can support Arabic learning through visual and communicative materials . They also support morpho-semantic research demonstrating that Instagram has become an active environment for the presentation and negotiation of Arabic lexical meaning . However, the present study extends this literature by integrating content typology, differentiated engagement metrics, participation practices, and language-variety choice within one analytical framework.³⁰³¹

First, the findings demonstrate that presentation format alone does not explain engagement. Reels achieved high engagement in several cases, but the most successful content combined format with other elements: religious relevance, semantic surprise, ambiguity, popular-cultural familiarity, or authentic public-language problems. Platform compatibility is therefore necessary but insufficient. The linguistic and symbolic significance of the content also shapes audience response.

Second, the study differentiates among appreciation, participation, and circulation. This distinction prevents all visible Instagram actions from being interpreted as equivalent indicators of instructional success. A high number of likes does not demonstrate discussion, while a high number of comments does not necessarily indicate wide circulation. The conceptual distinction offers a more precise framework for future studies of educational engagement on social media.

Third, the participation model shows that audiences do not operate solely as passive recipients. They answer, discuss, correct, justify, and disseminate linguistic content. However, the degree of participation depends partly on content design. Questions that withhold answers encourage responding; ambiguous constructions

²⁸ Palfreyman and Khalil, ““A Funky Language for Teenzz to Use.”

²⁹ Warschauer, Said, and Zohry, “Language Choice Online.”

³⁰ Dikri Dirwatul Ghazali, “ANALISIS MORFO-SEMANTIK PENGGUNAAN LEKSEM DALAM INSTAGRAM BAHASA ARAB,” *Kalamuna: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 2, no. 1 (January 2021): 63–79, <https://doi.org/10.52593/klm.02.1.05>.

³¹ Febriani et al., “USING COMMUNICATIVE BASED TEACHING MATERIALS THROUGH INSTAGRAM FOR INCREASING CREATIVITY AND SPEAKING SKILLS.”

encourage discussion; and compact linguistic facts encourage dissemination. Engagement can consequently be designed toward different communicative objectives.

Fourth, the study positions Fuṣḥā as both the object and medium of learning. The account does not merely explain standard Arabic through another language or regional dialect. It constructs an instructional environment in which Fuṣḥā is used to teach Fuṣḥā. This choice gives the content transnational accessibility and intellectual legitimacy while also connecting it with Islamic textual identity.

From the perspective of microlearning, each Instagram post functions as a small and relatively independent learning unit. This approach may reduce the psychological burden associated with extensive naḥw and ṣarf material. A learner can encounter one plural form, one grammatical problem, or one linguistic distinction without first navigating an entire chapter. Interactive questions may also stimulate retrieval practice by requiring users to produce an answer before viewing an explanation.

Nevertheless, engagement metrics cannot establish pedagogical effectiveness. Likes, comments, reposts, and sends indicate observable platform behavior, not improvement in grammatical competence. The fragmented structure of Instagram may also prevent learners from understanding how isolated rules relate to a broader linguistic system. Educational accounts of this kind should therefore be positioned as supplementary resources rather than substitutes for planned instruction.

For Arabic educators, including those working in Indonesia, the account offers several transferable design principles. Teachers can divide complex grammatical material into focused units, use unanswered questions when active recall is intended, connect rules with authentic examples, employ visual comparisons for lexical distinctions, and use Qur'anic material when it is pedagogically and contextually appropriate. Comment prompts can also be designed to request justification rather than merely a correct alternative, thereby increasing the possibility of substantive discussion.

Such adaptation must remain critical. Teachers should not reproduce Instagram's pursuit of attention as the sole criterion of success. Highly engaging content is not automatically accurate, systematic, or suitable for a particular level of learner. Social-media materials require curricular sequencing, verification of linguistic explanations, and connection with clearly defined learning outcomes. Their strongest role lies in stimulating curiosity, reinforcing previously taught material, and extending interaction beyond classroom time.

Overall, the findings demonstrate that the educational potential of Instagram arises from the interaction of four dimensions: linguistic content, presentation strategy, participation design, and sociolinguistic meaning. @arabic.clinic1 succeeds not simply because it uses reels, images, or quizzes, but because it combines these formats with recognizable linguistic problems, cultural knowledge, religious significance, and opportunities for audience action.

The scholarly contribution of the study therefore lies in showing that Fuṣḥā can be digitally recontextualized without relinquishing its association with scholarship and linguistic authority. In this account, Fuṣḥā is not preserved as a static heritage confined

to books and formal institutions. It becomes a language through which users answer questions, debate grammatical interpretations, circulate lexical knowledge, respond to public errors, and express religious affiliation. The case demonstrates that the digital adaptation of Arabic can involve not only informalization and hybridization but also the participatory expansion of its standard variety.

Conclusion

This study demonstrates that the educational content of @arabic.clinic1 is organized into five main clusters: morphology and lexical relations; grammar, i'rāb, and syntactic riddles; linguistic facts and visual wordplay; proverbs and language in public use; and error correction and socio-linguistic satire. Across these categories, the account employs micro-didactic units, quizzes, audiovisual materials, cognitive surprise, religious references, and examples of authentic language use to adapt complex linguistic topics to Instagram.

The findings further show that content strategies produce different forms of engagement. Qur'anic and culturally recognizable content generated high appreciation; unanswered questions, grammatical ambiguity, and authentic errors encouraged comments and discussion; while concise lexical facts stimulated reposting and private sharing. Correspondingly, audience participation took three fluid forms: responding, discussing, and disseminating. These practices contributed respectively to interactional volume, interpretive depth, and content circulation.

Sociolinguistically, the consistent use of Fuṣḥā functions as a source of pedagogical authority, transnational accessibility, and identification with Arabic scholarly and Islamic traditions. Its use in reels, quizzes, humour, and everyday interaction indicates a digital expansion of Fuṣḥā rather than the disappearance of diglossia. The study therefore contributes a differentiated model of digital engagement comprising appreciation, participation, and circulation, while demonstrating that standardized Arabic can remain authoritative and simultaneously become participatory in social-media environments.

These findings are limited to 20 posts from one account over a three-month period, while visible engagement cannot be treated as direct evidence of learning achievement. Future research should therefore employ longitudinal and comparative designs, analyze larger comment corpora, and experimentally examine whether Fuṣḥā-based edutainment produces measurable improvements in Arabic proficiency. Ultimately, the case of @arabic.clinic1 demonstrates that the digital vitality of Fuṣḥā depends not on technological sophistication alone but on the ability to present linguistically substantive material in forms that are relevant, participatory, and meaningful. For Arabic educators, such content is best used as an interactive supplement to, rather than a replacement for, systematic formal instruction.

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