

Learning to Read the Yellow Book on @Nahwu_Pedia Instagram Account Reels

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Abstract

The times are changing for better or worse. Instagram @Nahwu_Pedia makes a transition both in terms of content and utilization of the Reels feature. This transition can affect its effectiveness as a digital-based yellow book reading learning media. Research was conducted to review the effectiveness and relevance of Instagram @Nahwu_Pedia which underwent a transition. The research used descriptive qualitative with participants, namely researchers, account owners, and 17 old followers. The sample was taken using *purposive sampling*. Data collection techniques were observation, interview, questionnaire, and documentation. Data were analyzed by data reduction, data presentation, and conclusions. The findings show that Instagram @Nahwu_Pedia is effective and relevant to the fulfillment of the indicators of learning effectiveness according to Hamzah B. Uno, although there is a transition in content and features in the rapid development of the digitalization era.

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Introduction

Arabic is crucial for the people of Indonesia, Muslims, and the people of other countries based on the position of Arabic as a way of transferring religious knowledge (Islamic religion) and also an international language. By studying Arabic, one will be able to gain new knowledge of various things related to the use of Arabic. For example, the use of Arabic language knowledge in exploring the contents of the yellow book as a classic book of Islamic religious knowledge sources that are still widely used in Indonesia.

Based on data displayed by the Directorate of Early Education and Islamic Boarding Schools of the Ministry of Religious Affairs (Kemenag), there are 30,494 Islamic boarding schools spread across Indonesia¹. Meanwhile, Muhammad Ali Ramdhani as the Director General of Islamic Education of the Ministry of Religious Affairs stated, statistically, the Ministry of Religious

¹ Satu Data Kementerian Agama RI. "Jumlah Pondok Pesantren, Guru, dan Santri Menurut Provinsi." satudata.kemenag.go.id. Last modified 2022. Diakses Juni 3, 2023.
<https://satudata.kemenag.go.id/dataset/detail/jumlah-pondok-pesantren,-guru,-dan-santri-menurut-provinsi>.

Affairs noted that until April 03, 2022 the total number of pesantren in Indonesia had reached around 36,600². With this data, it has shown the existence of the yellow book in Indonesia. Where Islamic boarding schools generally use the yellow book as one of the sources of teaching materials for religious knowledge.

In reading the yellow book which is generally in the form of Arabic text without harakat, a tool is needed to be able to understand it. This tool is the science of nahwu which is included in the 13 branches of "Ulumul Arabiyah" or Arabic linguistics which contains knowledge about Arabic word endings (kasus), words that have a fixed word endings (mabni), and words that can change (mu'rab)³.

The rapid advancement of technology has brought us to the digitalization of learning media. One of them is the use of Instagram social media that can be utilized for Arabic language learning. According to Munir⁴, in learning Arabic, its success is not only determined by well-structured material, but the selection of appropriate methods and media also affects and encourages the effectiveness and efficiency of learning. Instagram itself is a social media that is quite close to people's lives in terms of the number of active Instagram users in Indonesia which is recorded by the source of the report from We Are Social as of February as many as 89.15 million people⁵. Learning via Instagram is also believed to be a wide space for anyone who wants to learn Arabic without any classification of age, level of education, etc. Ambarsari said that Instagram can facilitate interaction between teachers and students who are limited by distance⁶. Reinforced by the results of research by Husin, et al that students prefer to learn using the Instagram platform in learning Arabic due to the delivery of simple and interesting material⁷. Of course, it shows the usefulness of Instagram for learning, especially Arabic. One of the Instagram accounts containing Arabic language learning with the account name @nahwu_pedia has 97,000 followers, this is proof that Arabic language learning via Instagram has received a good response from the community⁸.

Salimatul Fuadah in her previous research studied the @nahwu_pedia Instagram account in 2020. In her research, Fuadah concluded that the @nahwu_pedia Instagram account proved to

² kemenag.go.id, "Pesantren: Dulu, Kini, dan Mendatang." *kemenag.go.id*. Last modified 2022. Diakses November 11, 2022. <https://kemenag.go.id/opini/pesantren-dulu-kini-dan-mendatang-ft719d>.

³ H. A. Fuad Said, *Pengantar Sastra Arab* (Pustaka Babussalam Medan, 1985).

⁴ M. Munir, *Perencanaan Sistem Pengajaran Bahasa Arab* (Jakarta: Kencana, 2016).

⁵ Sarnita Sadya, "Pengguna Instagram RI Terbesar Keempat di Dunia pada Awal 2023." *dataindonesia.id*. Last modified 2023. <https://dataindonesia.id/digital/detail/pengguna-instagram-ri-terbesar-keempat-di-dunia-pada-awal-2023>.

⁶ Zukhruf Ambarsari, "Penggunaan Instagram Sebagai Media Pembelajaran Bahasa Dan Sastra Indonesia Pada Era 4.0," *Prosiding Seminar Nasional PBSI-III* (2020), <http://digilib.unimed.ac.id/id/eprint/41225>

⁷ Husin, dkk, "Pemanfaatan Platform Instagram Sebagai Media Pembelajaran Bahasa Arab Untuk Pemula," *Prosiding Konferensi Nasional Bahasa Arab VII*, no. 7 (2021), <http://prosiding.arab-um.com/index.php/konasbara/article/view/1007/0>

⁸ Instagram "Jumlah Pengikut Instagram @Nahwu_Pedia." *www.instagram.com*. Last modified 2023. Diakses Juni 3, 2023. https://instagram.com/nahwu_pedia?igshid=MzRIODBiNWFIZA==.

be effective with the material, flexibility, and utilization of existing features at that time for Mahārah Al Qira'ah and Mahārah Al Kitabah⁹. Nevertheless, Instagram social media is a platform where it continues to develop in terms of features, policies, and other things. So, it cannot be denied that there will be an impact of a development, whether it comes in the positive or negative realm.

In June 2021, Instagram's latest feature was released in Indonesia called Instagram Reels¹⁰. Reels is a feature that is actually not much different from the photo/video upload feature and Instagram stories. On reels we can upload videos with a longer duration than Instagram stories. A significant difference with Instagram stories is also that the video uploaded on reels will not only be on the Instagram homepage for 24 hours, but will continue to exist unless the uploader deletes or hides the reels upload. Since the release of this reels feature, video feed posts on user accounts will automatically change to reels posts. In line with that, the @nahwu_pedia Instagram account has also experienced progress and development and novelty in utilizing Instagram social media for Arabic language learning. Thus, there is a transition in the content and features used by the @nahwu_pedia Instagram account.

The research to be carried out by researchers is an encouragement from the development of Instagram features and the results of previous studies which state that the Instagram account @nahwu_pedia is an effective learning media. The existence of the transition makes researchers want to re-examine the effectiveness and relevance of the Instagram account. This study aims to determine the scope of learning to read the yellow book on the @nahwu_pedia Instagram account Reels and the responses of the old followers of the account. Hopefully, this research can get results that can be utilized by both teachers and Arabic language learners who need digital-based, interesting, and varied learning. Especially specifically for those who want to learn the skill of reading the yellow book, as well as generally other Arabic language learning.

Method

This research uses qualitative descriptive research. According to Hermawan, descriptive research is research that seeks to describe a field phenomenon in research conducted on objects that have been determined in a structured and clear way¹¹. Meanwhile, according to Bogdan and Taylor, qualitative research is a research step that produces data in the form of written or oral

⁹ Salimatul Fuadah, "Penggunaan Media Instagram @Nahwu_Pedia dalam Mahārah Al Qira'ah dan Mahārah Al Kitabah Mahasiswa Bahasa Arab." *Studi Arab* 11, no. 2 (2020). <https://jurnal.yudharta.ac.id/v2/index.php/studi-arab/article/view/2513>.

¹⁰ Nur Rohmah Aida, "Mengenal Apa Itu Instagram Reels, Fitur Baru yang Disebut-sebut Mirip TikTok." *www.kompas.com*. Last modified 2021. <https://www.kompas.com/tren/read/2021/06/24/073100065/mengenal-apa-itu-instagram-reels-fitur-baru-yang-disebut-sebut-mirip-tiktok?page=all>.

¹¹ I. Hermawan, *Metodologi Penelitian Pendidikan (Kualitatif, Kuantitatif dan Mixed Method)*. Kuningan: Hidayatul Quran Kuningan, 2019.

words from the observed population¹². This research was conducted to examine more deeply the learning of reading the yellow book on the Instagram Reels feature and how effective it is.

The participants in this study are the researchers themselves, account owners and followers of the @nahwu_pedia Instagram account. These participants were selected based on the suitability of the participants' backgrounds with the research to be carried out by the researcher. The sampling in this study will use purposive sampling technique. This technique is sampling that has been determined and selected according to certain objectives and needs¹³. So in accordance with these techniques, the samples in this study were account owners and longtime followers totaling 17 people with interactive criteria in learning to read the yellow book on the @nahwu_pedia Instagram account Reels.

Data collection will be carried out using data collection techniques, namely observation, interviews, questionnaires, and documentation on predetermined samples. The collected data will then be analyzed by data reduction, data presentation, and conclusion drawing. Data reduction is a data processing process to select data that is relevant to the research. Data presentation will be presented in narrative form because this research uses qualitative descriptive studies. Conclusion drawing is the final result of research obtained from research data, analysis, and adjustment of the objectives and problem formulation of this research.

Result and Discussion

The learning method is a technique used to achieve learning objectives. Based on the problem formulation and research objectives, the researcher collected data using this technique by reviewing several theoretical studies on the mnemonic method and its implications for Arabic learning. The learning method is a crucial component in supporting the process and success of learning. One method that can be applied to Arabic learning is the mnemonic method.

Instagram

Instagram social media as mentioned earlier is a clear evidence of one of the technological advances. Where Instagram has brought people's lives into a digital-based podium and provides a great opportunity for someone to interact with many people, despite differences in place and time, just by surfing the internet. The diversity of features available on Instagram is one of the factors why Instagram can be close to people's lives. The closeness to people's lives has led to the idea that Instagram can be utilized as an innovative and interesting learning media with all its features. Media itself according to Kustandi and Sudjipto is a tool that helps teachers in clarifying the meaning of

¹² I. W. Suwendra, *Metodologi penelitian kualitatif dalam ilmu sosial, pendidikan, kebudayaan dan keagamaan* (Badung: Nilacakra, 2018).

¹³ D. Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2018).

the messages conveyed to students, so that the learning process can run well, can foster an interactive attitude, and can achieve good learning objectives¹⁴.

Since the inception of Instagram, there have been many changes in terms of appearance and features. Instagram often updates its features according to the wishes of the community as the times progress. Here are some Instagram features that are increasingly complete and interesting, including:

1. Followers and Following

Instagram provides this feature with the aim that a user can see and respond to the latest posts from other user accounts that he is interested in. This system works so that there is interaction and communication between fellow users. Interactions that can be done such as; giving likes, commenting, sending messages, responding to stories, tagging, sending messages, etc.

2. Direct Message

The function of this Direct Message is for communication between Instagram social media users personally or directly to the intended account user.

3. Uploading Photos or Videos

Uploading photos or videos on Instagram can be said to be the original purpose of Instagram. This is so, because Instagram at the beginning of its creation was only limited to a place to share photos or videos with simple and can be accompanied by captions or descriptions of the photos or videos.

4. Arroba

One of the other Instagram features is the use of arroba. Arroba on Instagram serves to tag other accounts on our uploads. Its use can be for captions/comments, as well as in uploaded photos or videos.

5. Comment Column

As described above, to establish communication and interaction between users, Instagram provides a comment column feature. This comment field is usually used by users to comment on other users' uploads.

6. Like

The same purpose as the comment field feature, none other than to build interaction. Giving a like to another user's account post is a sign that we like the post.

7. Instagram Story

This one is a new feature but not the latest. This feature was launched in August 2016. Instagram is similar to the photo or video upload feature. The difference lies in the duration, appearance,

¹⁴ F. Alfiani, T. Kurniawati, and M. K. Siwi, "Pengembangan Webtoon Untuk Pembelajaran IPS (Ekonomi) di SMP." *Ecogen* 1, no. 2 (2018): 439. <http://dx.doi.org/10.24036/jmpe.v1i2.4766>

and interaction provided. The duration of this Instagram story for videos is a maximum of fifteen seconds. The display is not directly displayed on the homepage, and the photo or video display size is 9:16. Interactions carried out when using this feature such as giving likes (likes) or commenting, will not be visible to the public and can only be seen by the uploader via direct message or direct message. In addition, this Instagram story feature is only displayed on the Instagram homepage for 24 hours. After that, the post will disappear, but the uploader can still see it in history. That way, this Instagram story is current and chronological.

8. Live Streaming or Live Broadcasting

This feature is available for Instagram social media users to share about their activities to other fellow users live. Live broadcast means showing real time.

9. Reels

Reels is a feature that is actually not much different from the photo/video upload feature and Instagram stories. In reels we can upload videos with a longer duration than Instagram stories. A significant difference with Instagram stories is also that the video uploaded on reels will not only be on the Instagram homepage for 24 hours, but will continue to exist unless the uploader deletes or hides the reels upload.

10. Shop

Instagram now also provides a store feature. Seeing the rise of big brands and MSMEs that promote their merchandise on Instagram social media, Instagram took the initiative to provide a special stall for stores. That way, both ordinary users and stores can be better organized.

11. Guide

This feature is the latest feature where Instagram has made it easy for users to categorize each post. So, this can be very helpful for Instagram accounts that aim to become learning media.

Thus, it can be concluded that Instagram is a good social media platform to be utilized as a digital learning media platform because of its many features that can support learning effectiveness.

Learning to Read the Yellow Islamic classic Book

Learning is the assistance provided by an educator to students to create a process of absorption of knowledge and knowledge, mastery of skills and habits, and the formation of attitudes and beliefs in students¹⁵.

According to Gasong, in essence, learning can be interpreted as a collection of events designed to pioneer, stimulate and support students' learning activities¹⁶. Learning involves the interaction of an educator and learners within the scope of knowledge transfer events. Learning

¹⁵ E. Komara, *Belajar dan pembelajaran interaktif*. Bandung: Refika Aditama, 2014.

¹⁶ Dina Gasong, *Belajar dan Pembelajaran*. Yogyakarta: DEEPUBLISH, 2018.

will be effective if an educator fulfills his or her obligations. Thus, Gasong describes three kinds of tasks of an educator in learning, including: designing, managing, and as an evaluator¹⁷.

Reading is one of the receptive language skills in written discourse¹⁸. Reading is an activity of understanding information sourced from written discourse by pronouncing sounds or by the method of reading silently, accompanied by digesting the meaning that involves the use of reason so as to build a rope of understanding between the author of the discourse and the reader.

Learning to read Arabic has the aim that a person can know the Arabic text, know how to pronounce the hijaiyah letters, read Arabic text, understand and understand the meaning of short texts in the form of vocabulary or long texts in the form of simple sentences or proverbs in Arabic, explore or digest Arabic text information, interpret Arabic reading, and determine the most important part to be used as a summary or conclusion. Taufik¹⁹ states that reading will add new lessons about vocabulary and other forms of language.

Reinforced by Ibrahim's opinion²⁰ related to learning to read Arabic which has six kinds of objectives, including:

1. Learners are able to recite and read the Al-Qur'an, Al-Hadith, and other religious books such as the yellow book properly and correctly:
2. Learners have various reading skills, such as speed reading, free reading, being able to understand meaning, meaning, and so on.
3. Stimulate a love of reading.
4. Acquire linguistic skills such as pronouncing vocabulary, new structures, and so on.
5. Train learners to be able to express the meaning or intent of what is read.
6. Improve understanding of reading materials such as scientific books and religious books.

Based on this explanation, learning to read Arabic is said to be successful and effective if it achieves these goals.

In learning Arabic, there are various factors that hinder and support the effectiveness of learning. In the process of learning Arabic, especially learning to read, a relatively difficult obstacle is identified, namely the Arabic language which only has consonants, while for vowels in Arabic in the form of syakl instead of letters²¹. Reading Arabic text to be good and correct requires knowing the line or harakat of each letter, especially the final harakat of each word. The harakat can be

¹⁷ Ibid.

¹⁸ D. Febrianingsih, "Keterampilan Membaca Dalam Pembelajaran Bahasa Arab." *SALIMIYA: Jurnal Studi Ilmu Keagamaan Islam* 2, no. 2 (2021): 25. <https://ejournal.iaifa.ac.id/index.php/salimiya/article/view/335>

¹⁹ Aziza, Lady Farah, and Ariadi Muliansyah, "Keterampilan Berbahasa Arab Dengan Pendekatan Komprehensif." *Al-Tsaqafah: Jurnal Jurusan PBA* 19, no. 1 (2020): 6. <https://doi.org/10.20414/tsaqafah.v19i1.2344>

²⁰ Saepudin, *Pembelajaran Keterampilan Berbahasa Arab: Teori dan Aplikasi* (Yogyakarta: TrustMedia Publishing, 2012).

²¹ S. Mariyam, "Hubungan Penguasaan Nahwu Sharaf dengan Kemampuan Membaca Kitab Kuning Pesantren Riyadhul Huda." *Tatsqiyi: Jurnal Pendidikan Bahasa Arab* 2, no. 1 (2021): 72–81. <https://doi.org/10.30997/tjpb.v2i1.2828>

fathah, kasrah, dhommah, or sukun. Meanwhile, to know every harakat from Arabic texts that only consist of consonants (bare Arabic texts), it requires knowledge of nahwu.

The science of nahwu is the science of deciphering Arabic words with their meanings²². According to Mustafa Ibrahim in his book commenting on the previous opinion of al-shiban regarding the definition of nahwu science, that nahwu science is a condition of the end of each word, the word is I'rab or bina²³. Meanwhile, according to Mariyam, the science of nahwu, also known as syntax, is a science in Arabic to determine the location of words in a sentence and changes in vowels at the end of each word²⁴. It is concluded that the science of nahwu is the science of how to read Arabic texts by describing each word by knowing the final state of the word in order to obtain meaning.

In practice, the science of nahwu can be implemented when reading Arabic texts, especially those that do not have harakat (consisting only of consonant letters) such as the yellow book. Implementing the science of nahwu when reading the yellow book will make the reading of the text good and correct and obtain the meaning of what is contained in the yellow book.

According to Ulum, yellow books are religious books that are identical to texts written in Arabic, Malay, Javanese, Sundanese or other languages using Arabic script²⁵. Even so, the majority and very identical yellow books use Arabic in their writing. Meanwhile, according to Mariyam, the yellow book or classical book is a masterpiece written by previous scholars with a distinctive Arabic style and is different from modern books today.²⁶

The two definitions above lead to the conclusion that the yellow book is a written work of the previous scholars regarding Islamic religious knowledge with various advantages and has a distinctive characteristic in its writing style. The distinctive feature of the yellow book lies not only in its Arabic writing style, but also in the format it uses.

Martin Van Bruinessen describes the writing format of the yellow book or most classical Arabic books as commentaries on previous opinions on the original text²⁷. New comments are

²² H. A. Fuad Said, *Pengantar Sastra Arab* (Pustaka Babussalam Medan, 1985).

²³ A. R. Hakim, "Mempermudah Pembelajaran Ilmu Nahwu pada Abad 20." *Al-Maqayis* 1, no. 1 (2013). <https://doi.org/10.18592/jams.v1i1.96>

²⁴ Mariyam, "Hubungan Penguasaan Nahwu Sharaf dengan Kemampuan Membaca Kitab Kuning Pesantren Riyadhul Huda." *Tatsqifiy: Jurnal Pendidikan Bahasa Arab* 2, no. 1 (2021): 72–81. <https://doi.org/10.30997/tjpb.v2i1.2828>

²⁵ M. M. Ulum, "Metode Membaca Kitab Kuning Antara Santri dan Mahasiswa." *Islamic Review: Jurnal Riset dan Kajian Keislaman* 7, no. 2 (2018): 125–136. <https://doi.org/10.35878/islamicreview.v7i2.141>

²⁶ Mariyam, "Hubungan Penguasaan Nahwu Sharaf dengan Kemampuan Membaca Kitab Kuning Pesantren Riyadhul Huda." *Tatsqifiy: Jurnal Pendidikan Bahasa Arab* 2, no. 1 (2021): 72–81. <https://doi.org/10.30997/tjpb.v2i1.2828>

²⁷ M. Van Bruinessen, "Kitab kuning: Books in Arabic script used in the pesantren milieu: Comments on a new collection in the KITLV library," *Bijdragen tot de taal-, land-en volkenkunde/Journal of the Humanities and Social Sciences of Southeast Asia* 146, no. 2-3 (1990). <https://www.jstor.org/stable/27864122>

called *syarah* and previous opinions are called *matan*²⁸. The writing format in the yellow book is divided into two parts based on the explanation above, namely *matan* and *syarah*.

Learning Effectiveness

Learning effectiveness is defined as a situation where there is a match between learning actors and the intended target results²⁹. Meanwhile, according to Miarso, learning effectiveness is part of many educational quality standards and often uses goal achievement as a benchmark³⁰. The researchers concluded that the effectiveness of learning is the achievement of the objectives of learning carried out by educators and students and shows good evaluation results.

In learning effectiveness there are also underlying indicators. Hamzah B. Uno states in his book, to determine the effectiveness of learning can use the indicators below:

1. Good organization of materials.
2. Effective communication.
3. Mastery and enthusiasm for the subject matter.
4. Positive attitude towards students.
5. Fair grading.
6. Flexibility in learning approaches.
7. Good student learning outcomes³¹.

The factors that influence the effectiveness of learning according to Abu Ahmadi include:

1. The raw input factor (i.e. the student factor itself), where each child has different conditions:
 - a. Psychological condition
 - b. Physiological condition
2. Environmental inputs (i.e. environmental factors), be it the natural environment or the social environment.
3. Instrumental input factors, which include:
 - a. Curriculum
 - b. Teaching programs or materials
 - c. Facilities
 - d. Teacher (teaching staff)³².

²⁸ Ibid.

²⁹ E. Mulyasa, *Manajemen Berbasis Sekolah: Konsep, Strategi, dan Implementasi*. Cetakan 6. (Bandung: PT. Remaja Rosdakarya, 2004).

³⁰ Y. Miarso, *Menyemai benih teknologi pendidikan*. 2 ed. (Kencana, 2004).

³¹ Hamzah B. Uno and Nurdin Mohamad, *Belajar dengan Pendekatan PAIKEM* (Jakarta: Bumi Aksara, 2012).

³² Abu Ahmadi dan Joko Tri Prasetyo. *Strategi Belajar Mengajar*. Bandung: Pustaka Setia, 2005.

Instagram Profile @Nahwu_Pedia

The @Nahwu_Pedia Instagram account is one of the Arabic language learning accounts that utilizes advances in digitalization and is affiliated with Al Azhar Pare, which is located at Jl. Cempaka No. 29 Tegalsari Tulungrejo, Pare, Kediri, East Java. Al-Azhar Pare itself is an Arabic language course institution established on the basis of motivation and encouragement to help students and foreign language activists in mastering and developing a second or foreign language quickly and easily³³. Al-Azhar Pare's Arabic course focuses on speaking skills and reading the yellow book (qawaid). In line with the course institution, Instagram @Nahwu_Pedia was also established with the same purpose, namely as an Arabic language learning account as well as an online course provider that focuses on nahwu and yellow book reading skills.



Figure 1. Instagram Front Page @Nahwu_Pedia

Khairul Annas is the founder and admin of Instagram @Nahwu_Pedia. He is a student at Miftahul 'Ulum Ngawen Islamic boarding school in Central Java, and also one of the tutors at Al-Azhar Arabic course in Pare³⁴. Khairul has managed the @Nahwu_Pedia Instagram account since its inception in 2019 with his two colleagues. Starting from just sharing knowledge about Arabic in his spare time, the response and good feedback from Instagram users, made Khairul continue to improve Instagram @Nahwu_Pedia so that it can be used as a medium for learning Arabic, especially in the field of nahwu sharaf. These efforts have paid off, as evidenced by the number of Instagram followers @Nahwu_Pedia as of May 28, 2023 which reached 97,100. The number of uploads of 1,153 posts also shows the consistency of Instagram @Nahwu_Pedia in sharing Arabic learning materials.

³³ Kursus, Profil Lembaga. "Kursus Bahasa Arab Al-Azhar Kampung Inggris Pare Kediri." *visitpare.com*. Last modified 2023. <https://visitpare.com/profil-lembaga/kursus-bahasa-arab-al-azhar-kampung-inggris-pare-kediri/>.

³⁴ Salimatul Fuadah, "Penggunaan Media Instagram @Nahwu_Pedia dalam Maharah Al Qira'ah dan Maharah Al Kitabah Mahasiswa Bahasa Arab." *Studi Arab* 11, no. 2 (2020). <https://jurnal.yudharta.ac.id/v2/index.php/studi-arab/article/view/2513>.

Instagram @Nahwu_Pedia is known to utilize various features available on Instagram, including: Feed uploads (posts), Reels, Guides, and Highlights. In addition, there are also other features that are well utilized, namely Instagram Story and Live Broadcast. The utilization of these features is none other than in order to achieve the goal of Instagram @Nahwu_Pedia, which is to become a digital heritage / trace of good learning media and also benefit many people. Of course, accompanied by the hope that Instagram @Nahwu_Pedia can be one of the references to nahwu sharaf learning media that utilizes digitalization appropriately.

Coverage of Learning Materials on @Nahwu_Pedia Instagram Reels

On the @Nahwu_Pedia Instagram account, we can see the first upload of Reels learning materials on June 25, 2021 if based on the release time of this Reels feature in the Indonesian region and the format of the feature.



Figure 2. First Reels Upload

The first upload of Reels Instagram @Nahwu_Pedia based on the picture above, contains information about an application that can give harakat to bare Arabic text (not yet harakat) with only a matter of seconds. The upload received a fairly good response from followers and non-followers of Instagram @Nahwu_Pedia for the first time trying the Reels feature. The good response is illustrated by the number of views that reached 5,839, the number of likes as many as 280, and also 7 comments. Therefore, Instagram @Nahwu_Pedia continues the next lessons using the Reels feature. Until now, Instagram @Nahwu_Pedia has a rapid increase in the form of interaction and response from followers and also non-followers on its Reels uploads. This is evidenced by the highest number of viewers of @Nahwu_Pedia Instagram Reels uploads as of May 28, 2023 is 82,200 regarding nahwu fi'il mudhori' mu'rob jokes.

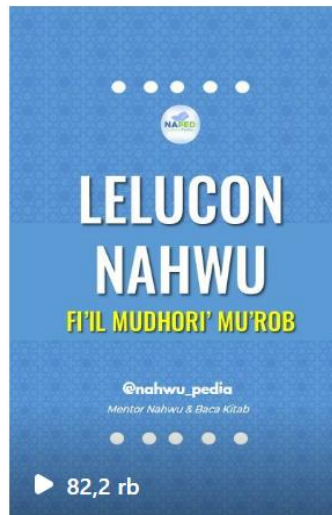


Figure 3. Reels with the Most Viewers

Arabic learning materials uploaded on this Reels feature include nahwu science lessons in the form of materials, as well as yellow book reading lessons in the form of reading examples or interactive content that invites followers to practice reading yellow books. The nahwu material on @Nahwu_Pedia's Instagram Reels begins with Arabic proverbs that can increase vocabulary, then continues with uploading the correct translation procedures for proverbs to produce the right meaning. Training on how to i'rab a familiar Arabic sentence such as "ما شاء الله" or "عليه الصلاة والسلام" is one of the materials found on @Nahwu_Pedia Instagram Reels.

The introduction of various types of i'rab accompanied by quizzes, is an added value on Instagram @Nahwu_Pedia because it not only shares material but also indirectly ensures that followers receive the subject matter properly. This can encourage the effectiveness of followers who are learning to read the yellow book. The explanation of the rules, various kinds of wazan, wadzifah and also sighat which are packaged concisely and well by Instagram @Nahwu_Pedia is a strong enough attraction for followers or students of Arabic, especially in the field of nahwu. The use of the Reels feature has also made a transition in content content, which at first the majority of content was in the form of writing, now available in the form of videos (audio visual) that can increase understanding.



Figure 4. Nahwu Proficiency Test



Figure 5. Materials on Rules, Wazan, Wadzifah, and Sighat

Apart from that, the material presented on @Nahwu_Pedia Instagram Reels is also about 'adad ma'dud and also sharing about nahwu at large. The scope of learning material is not monotonous, and uses various sources or references in its content, including: kitab Alfiyah ibnu Majah, Imrithy, Amsilathy, Jurumiyah, and others.

Learning to Read the YellowIslamic classic Book on @Nahwu_Pedia Instagram Reels

In this study, researchers took 17 samples from old and active followers on Instagram @Nahwu_Pedia who stated that the transition of content and features (the use of Reels) affected the effectiveness of learning to read the yellow book. Researchers conducted interviews with samples using a questionnaire to find out what influence was given by the transition of content

from written, pictorial, to audio-visual, and the transition of the use of the Reels feature on the learning of the yellow book on Instagram @Nahwu_Pedia. Previously, samples who were or had studied the yellowIslamic classic book were interviewed regarding the role of Instagram @Nahwu_Pedia. As a result, 82.4% of the samples stated that Instagram @Nahwu_Pedia helped them in learning the yellowIslamic classic book and the rest said maybe.

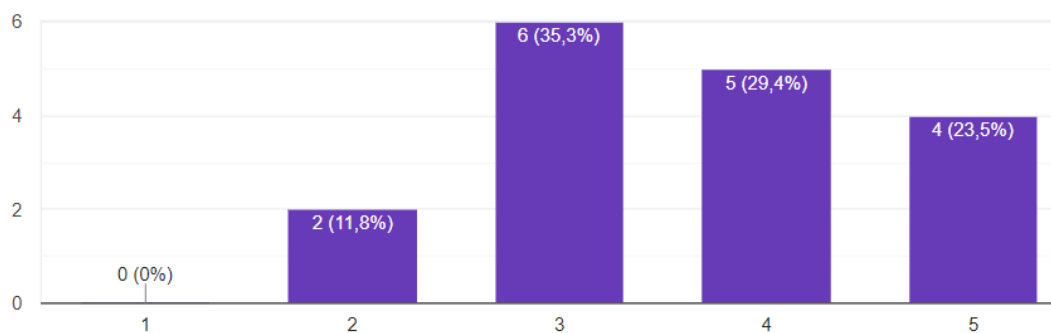


Figure 6. Large Scale Role of @Nahwu_Pedia in Learning to Read the Yellow Book

Description:

1 = Not Helpful

5 = Very Helpful

The material about nahwu and sharaf is very well presented, interesting, structured, and reliable reference sources make Instagram @Nahwu_Pedia very helpful for its followers, especially for those who learn to read the yellow scriptures. Good organization of material triggers good communication as well. So that two-way communication is built between account managers / educators and followers / students.

The transition of content and features has affected the learning of reading the yellow book to a good impact. This good impact proves the effectiveness of using Reels in sharing subject matter uploads. Fifteen out of seventeen samples used in the study stated that with Reels, learning becomes more effective and efficient. This is because the use of Reels makes learning materials shorter, condensed, straightforward, and very clear. Heavy and very weighty material can be conveyed clearly, lightly, easily understood, and not saturated because of the sufficient duration.

The use of Reels can also reach a wider and more targeted audience. That is, Reels videos can be included on anyone's Reels homepage not just their followers. In addition, in the Reels feature the account owner can respond directly to the interaction giver in the form of comments with the Reels video again. On the @Nahwu_Pedia Instagram account there is a Reels upload containing a direct response to one of the questioners in the comments about the subject matter in the previous Reels. The response will go to the questioner's notification and contains a clear answer because it is described verbally.

The number of other platforms that can or have been used as digital-based learning media as well, does not make @Nahwu_Pedia Instagram Reels go out. The samples gave their opinions regarding the relevance of @Nahwu_Pedia Instagram Reels in supporting the learning of reading the yellow book today. The results show that Instagram @Nahwu_Pedia is still relevant today, seeing from the material that discusses Arabic grammar, nahwu, sharaf, vocabulary, social media-based, credible material sources, and good content packaging. Not only that, the samples did not hesitate to suggest Instagram @Nahwu_Pedia to their relatives who were learning to read the yellow book.

Conclusion

Society has been spoiled with technological advances. Where at this time, social media platforms have expanded from starting in the form of written, pictorial, and now audio-visual uploads. Just like Instagram, which released a new feature called Reels to keep up with technological advances. Every change will have an impact, both positive and negative. A study is needed to find out what impact these changes have. Therefore, this research was conducted and produced data showing that the changes on Instagram @Nahwu_Pedia by utilizing the Reels feature in sharing its subject matter had a positive impact.

Reels Instagram @Nahwu_Pedia organizes the presentation well so that it is structured, targeted, and useful. Two-way communication is established between account managers or educators and followers or learners. The comment column on the Reels feature helps in the smooth learning process. Mastery of the material, especially in reading the yellow book, can be honed because of the inclusion of a skills test. Flexibility in the learning approach encourages students' interest in learning in any condition or situation. Thus it can be concluded that learning to read the yellow book on Instagram Reels @Nahwu_Pedia is effective, efficient, and relevant in the rapid progress of the digitalization era.

The effectiveness of Instagram @Nahwu_Pedia which is not eroded by the times makes this account very worth recommending to educators and students who need digital-based learning media in the fields of nahwu, sharaf, and reading the yellow book. However, further research is needed in the form of a comparative study of the effectiveness of learning to read the yellow book with Instagram Reels and similar platforms such as Tiktok. This is to get the best digital learning media in accordance with existing advances

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