

CHAPTER 2

LITERATURE REVIEW

2.1. Intercultural Competence

The concept of intercultural competence is often regarded as a component of communicative competence, as proposed by Deardorff (2006). Referring to Alred and Byram (2002), these skills are purported to induce a transformation in individuals' knowledge, attitudes, and behaviors, fostering a more receptive and adaptable stance towards diverse cultures. Hammer, Bennett, and Wiseman (2003) postulated that cross-cultural competence can be defined as the capacity to engage in thoughts and behaviors that are suitable and effective in diverse cultural contexts. Huang, Rayner, and Zhuang (2003) argued that individuals possessing cross-cultural competence possess the capacity to establish interpersonal connections with individuals from diverse cultural backgrounds, effectively navigate intricate disputes arising from cultural disparities, and demonstrate proficiency in engaging with others from varying cultural contexts. Undoubtedly, the possession of intercultural competence is widely recognized as a beneficial attribute in contemporary society, characterized by the prevalence of global interconnectedness. Cross-cultural competence is an essential skill in the contemporary globalized society. Cross-cultural competence can be defined as the capacity to acquire specific information, abilities, and attitudes that result in behaviors and communications that are perceived as successful and suitable in intercultural interactions (The Global Perspective Project).

Intercultural communication refers to the interaction of individuals who possess distinct cultural backgrounds, encompassing variations in race, ethnicity, socioeconomic status, or a combination thereof. Culture can be defined as the collective patterns of behavior, beliefs, values, and customs that are produced and embraced by a specific group of individuals, and subsequently transmitted from one generation to the next (Tubbs & Moss, 1996). The foundation of intercultural communication lies in various academic disciplines, including language, namely sociolinguistics, sociology, cultural anthropology, and psychology. Psychology, among the four disciplines, holds a prominent position in the realm of cross-

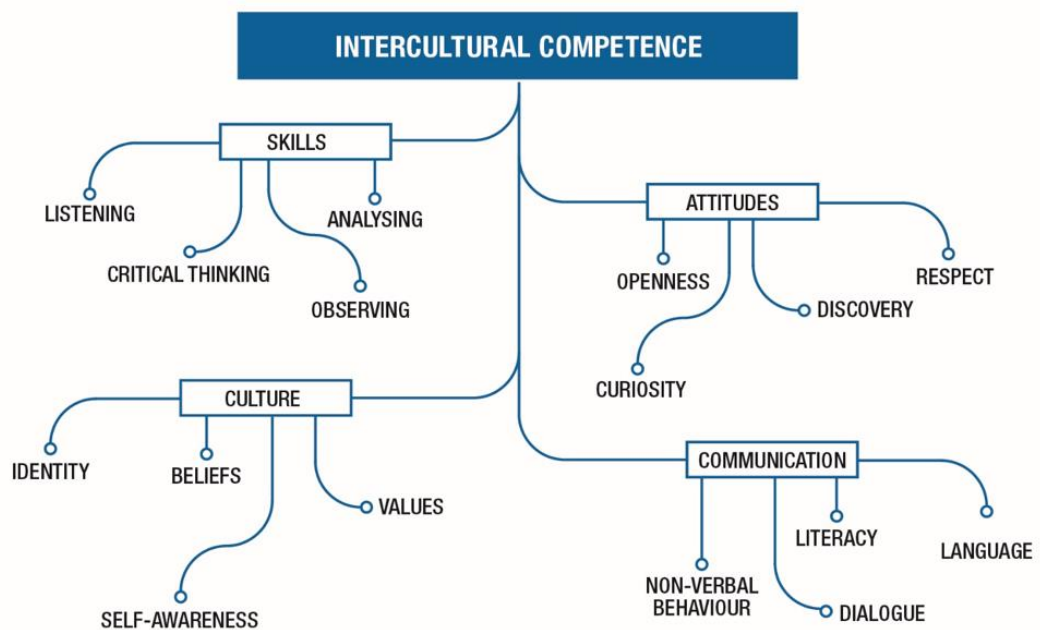
cultural communication, particularly within the domain of cross-cultural psychology. The prominence of cross-cultural communication within the realm of business has assumed significant importance, particularly for organizations seeking to expand their market presence outside national borders. This is particularly relevant when the destination country is characterized by cultural diversity.

Cultural variances within a nation give rise to a multitude of experiences, values, and perspectives. The presence of diversity within a group fosters the emergence of shared communication patterns among individuals with similar backgrounds, while also impacting communication dynamics among individuals from distinct locations and races. Workers of companies with international branches are required to possess a comprehensive understanding of the cultural circumstances and environments they will encounter. This makes the intercultural competence an essential requirement. Gudykunst and Kim (2003) propose a conceptualization of intercultural communication as a "transactional" phenomenon. The process in question is characterized by both transactional and symbolic elements, involving interactions among persons hailing from diverse cultural backgrounds. The focal term under consideration is "process." In the context of Swedish discourse, the term "culturmöte" is commonly used to describe the encounter of cultures. This encompasses several aspects such as literature, communication style, management style, customs, and value systems. Nevertheless, it is common for certain meetings to be studied without taking into account the inherent characteristics of the process.

The primary variable of the aim, manner, means, and meaning conveyed through the communication process is the mode of exchange, namely individual expression. Referring to Lustig and Koester (2003), intercultural communication can be defined as a process wherein individuals from diverse cultural backgrounds engage in the exchange of meaning. This phenomenon arises when significant cultural disparities give rise to unequal interpretations and expectations regarding effective communication. As Jandt (2004) stated, intercultural communication encompasses not only the exchange of information between people, but also the

interaction between groups that possess distinct cultural affiliations. In brief, intercultural communication pertains to the dynamic exchange between people and collectives characterized by divergent perspectives on communication patterns and meaning attribution. Intercultural communication competence (ICC) pertains to the active acquisition of qualities possessed by individuals that enhance the efficacy of intercultural communication. It may be delineated through three primary components: knowledge, skills, and attitudes.

Picture 2. 1
Intercultur Competence



2.2. Intercultural Competence Models

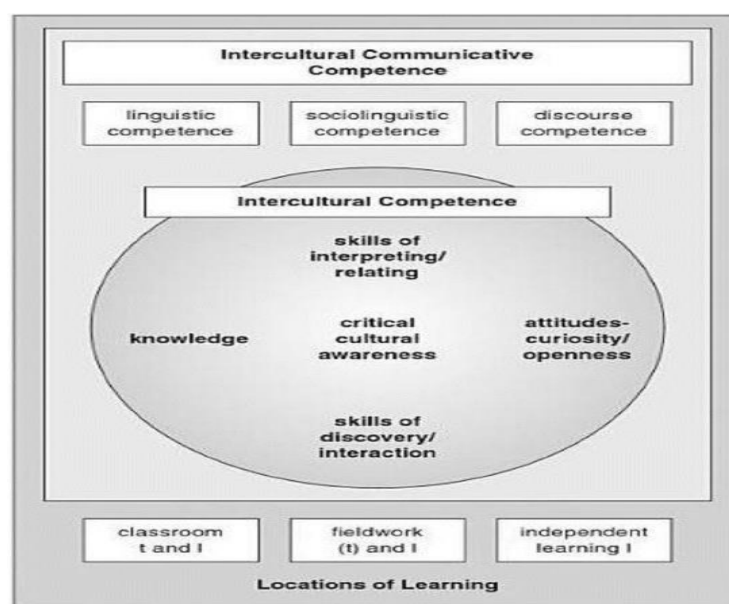
2.2.1. Byram Model of ICC

When the concept of ICC was introduced by Byram in 1997, it challenged the notion of communicative (CC), which was prevalent in FL education at the time. Capturing the factors involved in intercultural communication, ICC includes aspects of CC that Byram felt were lacking in earlier theoretical conceptions. Prior

theoretical conceptions relate to the ability to use language appropriately according to context and purpose (eg, Canale & Swain, 1980; Halliday, 1975; Hymes, 1972; van Ek, 1986). The argument is that these efforts, through their emphasis on the native speaker ideal, have created an impossible target for learners of FL. Moreover, they "ignore the importance of learner's social identity and cultural competence in intercultural interactions" (Byram, 1997).

Picture 2.1. 1

Byram Model of ICC



The knowledge (savoir) component of Byram's (1997) ICC model concerns the speaker's intercultural insight into "social groups and their products and practices in one's own country and in the interlocutor's country, and general processes of social and individual interaction". Interpreting and relating skills (savoir comprendre) consists of the ability to "interpret documents or events from other cultures, explain them, and relate them to documents from one's own culture". Discovery and interaction skills (savoir apprendre/faire) involve the ability to "acquire new knowledge about culture and cultural practices and the

ability to operationalize knowledge, attitudes, and skills under the constraints of real-time communication and interaction". Attitude (*savoir être*) relates to "curiosity and openness" as well as "readiness to suspend disbelief about culture and other beliefs about oneself". The final component, education (*savoir s'engager*), deals with the ability to "evaluate critically and from the perspective of explicit criteria, practices and products in one's own and other people's cultures and countries". In short, Byram argues, these interrelated competencies not only help intercultural speakers to achieve effective exchange of information but also to build and maintain interpersonal relationships based on mutual respect and understanding. Over the last decade, the notion of *savoir s'engager* has been further developed in context. Byram's work on cross-cultural citizenship education (ICE) (see for example, Byram, 2008, 2012; Byram, Golubeva, Han & Wagner, 2017). ICE emphasizes values such as democratic culture, rule of law, and human rights as a defense against racism, extremism, and intolerance in society.

In this way, Byram's work on intercultural citizenship highlights the political dimension of intercultural education and expands on the civic action aspect of his model. Despite the emphasis on *savoir s'engager*, the model itself has remained more or less unchanged since its introduction more than twenty years ago, and continues to influence pedagogical research and practice to this day. In addition to featuring regularly in literature reviews (e.g., Perry & Southwell, 2011; Spitzberg & Chagnon, 2009; Wilberschied, 2015), this model has been used as a theoretical basis for various empirical studies of classroom practice and instructional materials (e.g., Ayon, 2016; Benavides, 2019; Burwitz-Meltzer, 2003; Forsman, 2006; Hoff, 2013). Scholars also rely on Byram's model and the concept of intercultural speakers as starting points for new conceptualizations (eg, Helm & Guth, 2010; Hoff, 2016; Porto, 2013; Ros i Solé, 2013). Such a reconceptualization is, first and foremost, a testament to the impact that Byram's ideas have had. However, they also highlight some limitations of the original model, as will be outlined in the next section.

2.2.1.1. Attitude

Openness, respect, and curiosity and curiosity/invention are fundamental attitudes that are essential for facilitating effective intercultural communication. In order to foster enduring connections with others who possess divergent opinions and values, it is important to prioritize the consideration of others, engage in active listening, and demonstrate appreciation and respect for their perspectives. Openness and curiosity encompass a disposition to transcend the boundaries of comfort zone.

Attitudes held by individuals towards individuals who are thought to possess cultural, belief, and behavioral differences are inferred through the implicit interactions that occur between individuals within their own social group or from other social groups. Such views are frequently classified as prejudices or stereotypes (Allport, 1979), and they can have varying effects, but they often result in poor relationships. The attitudes necessary for successful international encounters are not exclusively positive, as even favorable biases can impede the achievement of mutual understanding. The recommended dispositions should encompass a sense of curiosity and receptiveness, along with a willingness to temporarily set aside skepticism and evaluative tendencies when engaging with the interpretations, convictions, and actions of individuals. In addition, it is necessary to possess a disposition that allows for the temporary abandonment of personal interpretations and actions, and to critically examine them, as well as one's own conduct, from the perspective of individuals who are interconnected with them.

This phenomenon can result in a process known as "re-socialization," as described by Berger and Luckmann (1966), when individuals deconstruct the framework of their prior subjective reality and subsequently reconstruct it in alignment with new societal norms. The objective is to deconstruct their prior framework of subjective reality and thereafter reconstruct it in alignment with novel standards. This entails questioning the established conventions of initial socialization, and in the context of acquiring a foreign language, individuals may

gain the ability to consciously regulate their biased interpretations by being aware of their own values. The expected cause-and-effect link between attitudes and knowledge is not as straightforward as commonly believed, as suggested by Byram, Morgan et al. (1994). It is not necessarily the case that more information directly leads to the development of favorable attitudes. However, it may be argued that the process of relativizing meanings, ideas, and attitudes is more effectively achieved through comparative analysis with others, rather than attempting to relativize them in isolation. Instead of seeking to relativize and separate oneself from what the socialization process has indicated as something natural and permanent, it is more productive to engage in comparative analysis with others.

2.2.1.2. Knowledge

When discussing culture, which encompasses the beliefs, values, and conventions of a particular social group and has an impact on an individual's communicative conduct, there are additional areas of knowledge that need consideration, such as sociolinguistic awareness, cultural awareness, profound knowledge, and cultural knowledge. Byram (1997) posits that the construct of ICC encompasses various dimensions, including linguistic, sociolinguistic, discourse, and cultural ICC framework encompasses three distinct domains, namely the emotive, cognitive, and behavioral perspectives. The examination of intercultural competence necessitates a significant consideration of the emotive realm. The affective domain emphasizes the significance of individual variances, specifically attitudes, in the cultivation of intercultural communicative competence and the attainment of intercultural speaker status. Byram (1997) stated, attitudes encompass an individual's inclination towards curiosity and openness, as well as their willingness to temporarily set aside preconceived notions about other cultures and their own beliefs. In contemporary times, it is imperative for learners to engage in the assessment of their own attitudes and beliefs, alongside the evaluation of the attitudes, beliefs, and behaviors of others (Elola & Oskoz, 2008). The topic of second language acquisition attitudes has

been thoroughly investigated in the field of second language acquisition, and their impact on linguistic learning is substantial (de Saint Léger & Storch, 2009; LoCastro, 2001). Nevertheless, the extent to which attitudes contribute to the advancement of intercultural competence has not been thoroughly investigated in scholarly research. Furthermore, the incorporation of attitudes within intercultural competency frameworks has been approached in many ways. In the scholarly discourse, the phenomenon under consideration has been designated by certain scholars as "intercultural awareness," while others have referred to it as "sensitivity and attitudes" (Vogt, 2006). Hence, the absence of consensus and discord regarding terminology can provide divergent outcomes in studies examining the identical affective component.

The knowledge that individuals bring when engaging with people from foreign countries can be classified into two distinct categories. The user seeks to acquire knowledge on the social and cultural groups present in their own country, as well as comparable information about the interlocutor's country. Understanding the dynamics of contact at both the individual and societal levels is essential. The acquisition of a deeper understanding of concepts and processes in interaction serves as the fundamental prerequisite for achieving successful interaction, which is not inherently captured or documented. Kusumadmo (2013) argued, knowledge refers to the utilization of information and data in conjunction with individuals' potential skills, competence, ideas, intuition, commitment, and motivation. The holistic perspective encompasses a comprehensive understanding of information that encompasses a wide range of ideas, decisions, skills, root causes, linkages, perspectives, and concepts. Knowledge is typically kept inside the cognitive faculties of individuals or encoded in various forms such as processes, documents, goods, facilities, and organizational systems. Knowledge encompasses various elements, including action, concentrated innovation, expertise, the consolidation of expertise, interpersonal connections, and strategic partnerships.

In the realm of education, individuals engage in the acquisition of knowledge, which encompasses both conscious and unconscious elements. This

acquisition is influenced by the social groups to which individuals belong, as well as other social groups that are connected to them. Additionally, individuals develop various identities, such as regional, ethnic, and social class identities, through both formal and informal processes of socialization. Their understanding of the collective beliefs, interpretations, and actions of these diverse groups encompasses a sense of consciousness. Referring to Barth (1969), groups differentiate themselves from one another and establish their boundaries in order to distinguish themselves. The latter frequently encompass narratives concerning their historical background, institutions, and religious principles, which are deeply acknowledged. Conversely, other characteristics are typically assumed and acknowledged just when juxtaposed with other groups. It is possible that a greater number of important individuals may establish connections with other groups due to their unconscious and unanalyzed nature. The knowledge pertaining to the other country and the interlocutor's identity that they bring to the interaction is primarily "related" in nature. This implies that it is information acquired and frequently conveyed through socialization within one's own social group, rather than being inherent characteristics of one's own group and national identity. One illustrative case is the field of history. The other nation is currently undergoing the process of exploring the historical narratives specific to its own nation-state, resulting in varying interpretations of narratives conveyed from foreign sources. Frequently, narratives that are shared tend to be predetermined and characterized by stereotypes, particularly in informal modes of socialization, such as familial interactions or media portrayals. The degree of proximity and interaction between an individual's nation and their own nation determines this outcome. The extent of the interlocutor's role is directly proportional to the amount of information available regarding the other individual involved in the interaction. In the contemporary day, it is evident that in contemporary society, proximity extends beyond mere physical distance, since it can be effectively bridged by advanced communication networks.

Instead, the focus lies on the control of media and politics. The notion of American knowledge being universally applicable is subject to variation based on an individual's country of origin and the geopolitical dynamics between nations. The level of familiarity with countries such as Denmark exhibits significant variation across different regions of the globe. The inherent relativity of knowledge, beliefs, meanings, and behaviors in different countries. The interlocutor alludes to an additional dimension of information inside the discourse, namely, an understanding of interactive processes occurring at both the individual and societal levels. When an individual possesses knowledge regarding the formation of their social identity, as well as their role as a prism through which other members of their group perceive them, and the reciprocal nature of this process. The individual from a different group recognizes that having awareness serves as the foundation for achieving successful interaction. While possessing declarative information is a prerequisite, it is insufficient in and of itself, necessitating the acquisition of procedural knowledge pertaining to appropriate behavioral responses in certain situations. In this context, the focus lies on interpretation and the establishment of connections, namely the capacity to utilize preexisting knowledge to comprehend a specific document or behavior and draw comparisons to analogous yet distinct documents or behaviors within one's own social cohort. At a fundamental level, it is widely recognized that the act of consuming tea carries varying connotations across diverse cultural contexts. Similarly, a policy paper pertaining to the "centralization of education" might be perceived as either "conservative" or "progressive" depending on the specific contextual framework in which it is analyzed. The significance of behaviors or documents should not be underestimated. Similarly, the acquisition of discovery skills and Interaction serves as a mechanism for the amplification and enhancement of knowledge pertaining to individuals, enabling a deeper understanding of their characteristics and facilitating the development of appropriate responses. This pertains to interaction with certain people.

2.2.1.3.Skills

The major cognitive abilities employed in the processing of acquired knowledge include observation, active listening, analysis, evaluation, interpretation, and the establishment of connections and relationships. Critical self-reflection is also crucial for the cultivation of intercultural competence. When encountering a 'document' of foreign origin, individuals can employ specialized information and general knowledge frameworks to facilitate the interpretation process. This approach enables them to identify and comprehend the allusions and connotations embedded within the document. The acquisition of information can occur through formal education or informal methods, although it is expected to be conscious knowledge that is actively applied. The interpretation of a document within one's own context is typically influenced by both conscious and implicit knowledge. The latter, in particular, has the potential to obscure the ethnocentric values and connotations embedded in the document, thereby posing challenges for individuals from different countries to comprehend it.

The capacity to interpret a document originating from one country for an individual from another, or to recognize connections between papers originating from diverse countries, is thus contingent upon one's familiarity with both the domestic and foreign contexts. Furthermore, when forming connections, individuals will encounter shared interests, easily comprehensible ideas and associations, as well as gaps or deficiencies, such as conflicting interpretations (Ertelt-Vieth, 1991). The process of interpreting a document in relation to another or translating it for cross-cultural accessibility involves addressing and resolving dysfunctions and contradictions, while also acknowledging and identifying issues that cannot be resolved.

The ability to interpret and establish relation relies on preexisting knowledge. The topic concerning the extent and nature of knowledge that can be obtained by formal education, particularly in the context of foreign language instruction, is one that will be revisited. Moreover, this particular skill can be differentiated from the skills of discovery and interaction in that it does not

necessarily require direct interaction with a conversational partner, but can be limited to the analysis of documents. Consequently, individuals possess the ability to establish their own timeframe for interpretation, free from the limitations imposed by social interactions. The ability to engage in discovery can be exercised by individuals independently, as well as within the context of social interactions.

The aptitude for discovery becomes relevant in situations where an individual possesses limited or nonexistent prior information. The acquisition of specialized knowledge and comprehension of the underlying beliefs, meanings, and behaviors associated with certain events, be it in the form of documents or interactions, is a valuable ability. The knowledge that is obtained can be categorized into two types: instrumental knowledge and interpretative knowledge. The latter can function without engaging in direct interpersonal communication with individuals from another nation, yet still fulfill a want for knowledge and receptiveness. This is seen in the instance put up for the United States, where individuals may never utilize a foreign language in interactive exchanges, but yet require an understanding of and connection to other countries and cultures. In the aforementioned scenario, the individual may possess a high degree of geographical mobility and therefore seek to ascertain the means by which they can establish connections with a novel society. This may involve identifying the institutions responsible for granting travel and residency licenses, as well as those that oversee diplomatic relations between the host country and the individual's country of origin. The discovery skill entails the capacity to identify noteworthy phenomena within an unfamiliar context and to extract their inherent meanings, implications, and interconnections with other phenomena. While the fundamental talent remains the same, individuals may have more challenges when operating in surroundings that are significantly different from their place of origin, particularly in relation to languages and cultures that are considered 'exotic'. Nevertheless, considering the influence exerted by global media and popular culture, it is probable that individuals can recognize certain phenomena in remote locations.

However, it should not be believed that these phenomena hold identical interpretations and levels of importance.

One method of discovery is evidently through social interaction, notwithstanding the limitations imposed by temporal factors and the aforementioned considerations of shared views and attitudes. The social interaction skill mostly involves effectively navigating these limitations within certain contexts and with particular individuals. Individuals must rely on their pre-existing knowledge, possess attitudes that foster sensitivity towards others who may have vastly different backgrounds and identities, and employ the abilities of exploration and analysis. People must effectively address dysfunctions that may occur during interactions by utilizing their knowledge and abilities. They may be tasked with not only establishing a connection between their own social identities and those of their conversational partner, but also serving as a mediator between individuals from diverse backgrounds and identities. The distinguishing factor between an 'intercultural speaker' and a native speaker is in their ability to form relationships, manage dysfunctions, and mediate.

2.2.2. Bennett Model of ICC

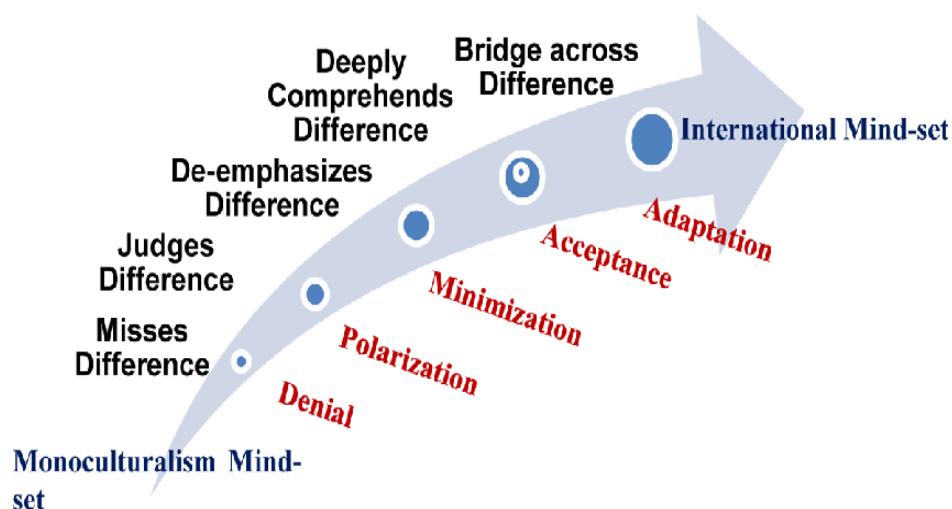
Developed by Milton Bennett, The Bennett model, is also called Developmental Model of Cross Cultural Susceptibility (DMIS). This conceptual framework elucidates the mechanisms by which individuals can adapt and adjust to cultural variations. Bennett initially proposed the utilization of this model by trainers as a means to evaluate trainees' intercultural awareness and enhance their intercultural sensitivity, which is synonymous with cultural sensitivity, denoting the capacity to embrace and adjust to novel and diverse cultures. The purpose of this intervention is to provide assistance.

DMIS has been divided into six distinct phases in order to enhance the sensitivity to variance. It aims to identify the fundamental cognitive orientations employed by people in order to comprehend and interpret cultural differences. Each point on the continuum signifies a progressively intricate

perceptual arrangement of cultural distinctions, which enables the development of more sophisticated encounters with diverse cultures. Through the process of identifying the underlying experiences that contribute to cultural variations, it becomes possible to formulate predictions regarding behavior and attitudes. By utilizing this knowledge, educational practices can be tailored to facilitate development along the continuum. The first three stages of self are ethnocentric, in which a person views his cultures as the center of his reality. In further courses, one develops an increasingly ethnic-relative perspective. That is, you experience your own culture in the context of another culture. In the fourth stage, the ethnocentric view is replaced by an ethnorelative view.

Picture 2.1. 2

Bennet Model



2.3. The Use of Instagram for Intercultural Learning

The process of learning extends beyond the mere transmission of information or knowledge. Intercultural competence, or the capacity to acquire knowledge, skills, and targeted attitudes also facilitate successful and appropriate conduct and communication in intercultural relationships (Global Perspectives

Project). There are multiple approaches to enhancing these skills, and one such one is by using the social media platform Instagram. Instagram is widely recognized as one of the most prevalent social media platforms in Indonesia. One basic reason for utilizing Instagram as a platform for self-improvement or educational purposes stems from its widespread familiarity and accessibility, particularly among students. Given the prevalence of Instagram usage, individuals, including students, may readily leverage their existing accounts to engage with the platform. According to Chun et al. (2016), Instagram offers a novel avenue for students to engage in a critical exploration of language and culture, thereby facilitating their reflection on meaningful learning processes.

Instagram offers a variety of features that enable users to distribute information via their Instagram stories and feeds, hence facilitating convenient access to informational content through Instagram media. Undoubtedly, this platform serves as a valuable educational tool, facilitating the development of cross-cultural knowledge, skills, and attitudes. Developing intercultural competency is crucial for cultivating effective personal and professional connections. In the study conducted by Kemp and Falahudin (2014), it was found that learning media offers various advantages. These include the ability to deliver learning materials in a consistent manner, enhancing clarity and engagement in the learning process. Additionally, learning media facilitates interactivity, saves time and energy, and contributes to improved learning outcomes. Furthermore, the flexibility of utilizing media allows for learning to take place at any location and time.

According to Imnova (2020), Instagram made its debut in 2010 as a widely embraced application that has gained significant popularity on a global scale. Handayano (2019) and Imonova (2020) assert that Instagram can serve as a valuable tool for incorporating various language learning activities within the classroom setting. These activities include digital storytelling, grammar exercises utilizing photos, reading exercises, speaking exercises through videos, and more. Consequently, Instagram can be effectively utilized to enhance language skills

both within and outside the traditional classroom environment. Undoubtedly, the media possesses the ability to cultivate a favorable disposition among students towards the subject matter and the process of learning. Additionally, it has the potential to redefine the role of students in a more constructive manner. Moreover, the media may effectively render abstract learning materials more tangible and comprehensible. Lastly, it can transcend the constraints imposed by human sensory limitations. Numerous investigations have been undertaken pertaining to the utilization of Instagram as a tool for English language instruction and acquisition. Referring to Sari and Wahyudin (2019), Instagram has the potential to serve as a valuable educational medium and language learning tool beyond the confines of the traditional classroom setting. Research conducted on the utilization of Instagram has demonstrated its efficacy in enhancing the learning process and facilitating subject comprehension. According to Rizal and Farikhah (2021), social networking sites have the potential to be utilized as effective tools for current educational purposes. Instagram provides a platform for teachers and students to engage in the exchange of photos and videos. The utilization of this approach is posited to provide advantageous outcomes in language classrooms, as it has the potential to foster a meaningful instructional milieu. The acquisition of four abilities is generally necessary when learning a new language. First and foremost, acquiring proficiency in English communication is of utmost importance, necessitating the development of skills in speaking, reading, listening, and writing. Additionally, the development of writing abilities necessitates regular practice and a comprehensive understanding of the remaining three language proficiencies, namely listening, reading, and speaking. According to Baqiatus Sallamah and Husein As Sabiq (2020), in order for readers to comprehend written content, it is imperative for writers to effectively express their thoughts and emotions in a creative manner. Nevertheless, there is a scarcity of research that has been undertaken to substantiate its efficacy, particularly in the context of technology-integrated education (Rinda, Novawan, & Miqawati, 2018). The phenomenon of globalization has led to a growing prominence of popular culture across various domains. The prevalence of gadget usage is seeing a notable surge

in numerous nations, with Indonesia becoming as a particularly prominent example (Christanty, Bestari, Faiza, & Mayekti, 2020). The incorporation of social networking activities can enhance lecturers' professional growth and facilitate the integration of media and innovative teaching methods (Rizal and Farikhah, 2019).

Instagram has been selected as a viable platform for acquiring foreign language skills, particularly in the context of English, owing to its exceptional attributes. Rinda et al. (2018) stated, Instagram has a role in cultivating a feeling of community and enabling significant communication among students. The utilization of social media platforms Instagram is a messaging platform that facilitates user engagement with a broader audience through the sharing of photographs or videos, alongside supplementary functionalities such direct chat, comments, and likes. Instagram, commonly referred to as IG or Insta, is a software application designed for the purpose of sharing images and videos. It enables users to capture photographs, record videos, apply digital filters, and subsequently distribute their works on a range of social networking platforms, including Instagram itself. Nowadays, a lot of Instagram accounts have emerged that not only showcase visual content in the form of images and videos, but also offer informative resources pertaining to many subjects in the English language. Consequently, it can be posited that now children has considerable access to a many technological resources. In terms of user base, Instagram boasts a substantial following and enjoys global recognition. By April 2012, the number of active users exceeded 100 million, a milestone achieved in less than two years since its inception. The platform had a significant increase in its user base, reaching a staggering 600 million members by April 2017. Instagram today has a substantial user base of 90 million individuals who actively engage with the platform on a monthly basis (Soviyah and Etikaningsih, 2018). Instagram was initially developed in 2010 as a digital platform for sharing photographs. However, as it evolved, additional functionalities such as video sharing, SMS integration, and the introduction of story sharing were incorporated, thereby

significantly augmenting its expansion and popularity. (Erarslan, 2019) Based on the aforementioned characteristics, it can be inferred that the utilization of social media in educational settings is a viable and advantageous medium (Kurniati, 2021).

The objective of this research is to determine the influence of social media and attitudes on the acquisition of English language proficiency in various domains, namely reading, speaking, listening, and writing. Specifically, this study will concentrate on investigating the role of the Instagram application in this process. Instagram serves as an educational instrument for the purpose of generating content for a single oral exercise and two written tasks, so enhancing proficiency in speaking, grammar, writing, and vocabulary. Instagram has played a major role in transforming the language used in educational settings by facilitating the generation of writing tasks that incorporate contextually relevant content. Additionally, it has offered students an enjoyable learning experience. The research investigated the utilization of social media platforms, including Facebook, blogs, Twitter, and Instagram, for language learning in educational settings through mobile devices, commonly referred to as mobile learning. The study conducted by Gonulal (2019) investigated the effectiveness of utilizing mobile phones for both synchronous and asynchronous interaction, as well as their impact on the improvement of listening and speaking abilities. The researcher discovered that mobile devices effectively facilitated collaborative speaking and listening activities. Upon engaging in a discourse regarding Instagram and the various activities encompassed within its realm, it may be posited that Instagram exerts a positive influence on the linguistic aptitude of students. The utilization of this instrument in an educational context facilitates convenient contact beyond the confines of traditional office hours and classroom settings. The utilization of Instagram provides students with the opportunity to cultivate ideas by engaging with contextually relevant content, hence facilitating an enjoyable learning experience.

The use of Instagram as a tool for language acquisition is not devoid of its limitations. A commonly cited limitation, particularly in the context of qualitative data, pertains to the prevalence of informal language observed on the Instagram platform (Gonulal, 2019). Instagram is a platform that promotes creativity and facilitates the discovery of sources (Efendi, 2019). Referring to Agustin and Ayu (2021), Instagram can serve to facilitate language teaching practices within the context of higher education. Stated by Kurniati (2021), individuals primarily utilize Instagram as a platform to generate and share English slang, with the intention of expressing their self-identity and emotional experiences. Argued by many English speakers, teaching English speaking skills is highly challenging. Practicing holds significant importance as it facilitates the gradual integration of English language skills into one's daily routine, so fostering a habitual engagement with the language. In addition to Instagram, the use of social media platforms for the purpose of enhancing English language proficiency can be further investigated, provided that these platforms are readily discernible and user-friendly. Instagram can also serve as a platform for enhancing various skills and abilities (Nurhikmah, 2021). Individuals on Instagram engage in the act of posting pictures as a means of employing various strategies such as boasting, complaining, or self-degradation (Chalak, 2021). These strategies are utilized as a politeness strategy aimed at mitigating the impact of their self-presentation, ultimately leading to the creation of a positive and proud disclosure. Furthermore, the ability to effectively convey one's thoughts and ideas through writing is influenced by several factors, including a deficiency in vocabulary, linguistic skills, and mechanics. Consequently, individuals may encounter difficulties in expressing themselves adequately.