

The Effectiveness of Prezi and Kahoot! in Preserving the Functional Values of Seblang Rituals

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This study aims to identify the effectiveness of Kahoot! and Prezi to keep the values embedded in Seblang rituals intact. This study employed a mix method research design by involving 60 students at the tertiary level. Seblang rituals have functional values in economic, religious, political, socio-cultural and educational aspects. Knowledge of the functional value of ritual Seblang needs to be disseminated for the preservation of local wisdom through the implementation of Kahoot! and Prezi media in higher education. The research results showed that there were significant differences between the experimental classes by applying Kahoot! and Prezi media between the control class and experimental class, as indicated by test results on students' knowledge of the functional value of Seblang rituals. This research yields implications for the development of local cultural tourism tailored for educational purposes.

Key words: *Prezi, Kahoot!, Ritual Seblang, Banyuwangi.*

Introduction

History and culture are among the interesting aspects of research studies (Puji, 2019). One of the local wisdoms that still exist today is selamatan. *Selamatan* (is the communal feast from Java, symbolising the social unity of those participating in it) can be classified into several types according to the events to which the ceremony is related. These include (1) *Selamatan* in relation to one's life activities (2) village *selamatan* (3) *Selamatan* of agricultural land and after harvesting rice (4) *selamatan* associated with religious holidays (5) *Selamatan* at certain times such as rejecting reinforcements and releasing the vein. One form of *Selamatan* can be realised through dance. Rituals intertwined with Banyuwangi region of Indonesia are part of a *Selamatan* laden with unique tradition and ceremony.

Seblang is the oldest culture in Banyuwangi and is a sacred dance representing the communication with supernatural spirits considered to evoke cosmic harmony. The ritual is closely related to the pre-Islamic customs of the *Using* community (the name of one community group in Banyuwangi Indonesia). *Seblang* for the *Using* community has become a tradition which is always carried out every year. Custom can be divided into four levels: 1) the level of cultural values, 2) the level of norms, 3) the level of laws, and 4) the level of special rules.

Seblang ritual is a manifestation of disposing of bad luck. It is intended that the village be given a blessing fortune and safety from disaster (Ma'rifa *et al.*, 2017). The *Seblang* ritual holds values and functions which can be accepted by the *Using* community from decades back. *Seblang* systematically has a universal value that can be accepted openly and holds a functional meaning, not only by the *Using* community but also for the plural and heterogeneous Banyuwangi community. The values embedded in *Seblang* teach humans to live side by side in harmony, mutual cooperation, tolerance, and cooperation. The values contained in the *Seblang* encourage unity and peace into social capital for the community and the government of Banyuwangi regency. This helps to deal with the protests of clerics who had thought that the *Seblang* event was more prominent than other major religious events.

Traditional ceremonies are held to maintain or obtain a good safety and life for a person or group of people such as families, villagers, residents of the country and so on. In addition, traditional ceremonies are also a means of begging for safety and blessing for places such as houses, houses of worship, villages, countries, and so on. *Seblang* ritual is believed to be a legacy from pre-Hindu culture because the form of dance is related to the procession of inserting spirits into dancers' soul, which is commonly called subconscious dance. The myth associated with *Seblang* can be related to the theory of C. A. Van Peursen is a story that gives a certain direction and guidance to a group of people who symbolise fertility. The myth serves to make people aware that there are supernatural forces also influence the life of the present and the effort to realise, which therefore requires a medium between humans and supernatural powers. *Seblang* rituals are considered as intermediaries or mediums of worship to the *Dhanyang* or the cosmos power manifested in dances under the conditions of trance dancers. The offerings are a complementary ceremony that must not be left behind when carrying out the *Seblang* ritual. The local community affords mutual assistance to prepare the need to support *Seblang* ritual.

Even though the followers of Islam are quite dominant, belief in spirits and all things unseen from matter or nature is still firmly held by the community. This belief is manifested in *Seblang* dance and the offerings as well as respect for the origin or *Dhanyang* village (animism). This can be seen from the implementation of the village *slematen* with the performance of *Seblang* who still uses fumigation by burning incense to summon and expel

spirits. This ritual is also accompanied by the provision of various kinds of offerings aimed at the successors or villages' *Dhanyang*.

The animism teaches that the spirits who die still affect the lives of people they leave behind. This belief is deeply rooted in prehistoric traditions. Village safety is believed to depend on community treatment of the spirits of their ancestors. Ancestral spirits can interfere or help people's lives, depending on the treatment given. Efforts to maintain good relations with ancestral spirits are carried out by carrying out village cleansing ceremonies by staging *Seblang* every year.

The *Seblang* ritual also possesses a functional value which is meaningful to community's life in general, in addition to its fundamental historical values. The study of the functional values intertwined with *Seblang* departs from functional theory. This theory emphasises the order system and ignores the element of conflict in a change in society (Ritzer & Smart, 2012). This shows that a system will still exist and survive if it has carried values for other components. *Seblang*, in general, is bound to functional value considered vital to the community. This is shown by the belief and also the existence of *Seblang*-related cultures omnipresent today. This portrays that *Seblang* holds the function which is essential for the surrounding community. This analysis of functional value also lays the objective of this study. The functionalist values under investigation include (1) the economic field; (2) politics; (3) legal sector; (4) social culture sector; and (5) education. All aspects of functional value will be examined as an effort to preserve cultural values and manifestation. The functionalist value evolving in community stimulates the awareness that this *Seblang* ritual needs to be maintained.

Research on *Seblang* is still research deploying a social science approach. The preservation of cultural values certainly needs to be utilised in the interests of broader aspects. The researchers hold the presumption that information holds the benefit of the education world. Education is a crucial tool for character development and efforts to realise the achievement of national education goals (Cetin, 2018). This study aims to identify the effectiveness of Kahoot! and Prezi media in preservation of the functional values embedded in *Seblang* rituals.

Methodology

The research was carried out on the day after Sacrifice Feast (*Idul Fitri* and *Idul Adha*). The data collection techniques operative in this research were observation, interview, and documentation of audio-visual material (Cresweel, 2015). The observation was the process of gathering open-ended or open information by observing people and places in a research site. The interview procedure was carried out by preparing interview guidelines for the

surrounding community who also participated in *Seblang* show. Interviews were conducted to obtain data depicting *Seblang* Ritual and its functional value on people's lives. The collection of audio-visual material comprised of images, sound, and video during the *Seblang* ritual. The documentation materials focused on audio-visual set as the bedrock for developing Prezi and Kahoot! devoted to a planned learning process.

The research sample in this study was selected by simple random sampling. The following table describes the research samples.

Table 1: Respondents' Profiles

No	Sample	N	Demography
1	University I	30	20 (66% females); 10 (34% males)
2	University II	30	18 (60% females); 22 (40% males)

The research instruments in this study involved questionnaires and test sheets which were packaged in Kahoot!. The test sheet was packaged in the form of a quiz containing eight questions which are assessed through numerical scores.

Results and Discussion

This chapter points out the results of documentation and identification of *Seblang* rituals and testing the effectiveness of Kahoot! and Prezi on the students' knowledge of the functional value.

The Process of Seblang Ritual in Banyuwangi

Geographically, Banyuwangi is one of the regions in the province of East Java, Indonesia, located on the eastern tip of the island of Java. The *Seblang* ritual is meant to keep the village community away from various kinds of vices that have a relationship with supernatural powers or the cosmos beyond humans' life. *Seblang* ritual is performed every year in two different villages namely *Bakungan* village and *Olehsari* village in Banyuwangi Indonesia. *Seblang* was never held between 1943 and 1956. The action had a negative impact on the village community, with many crops failing and disease attacks on livestock and humans inevitable. The community returned to the *Seblang* ritual in 1957 to get protection from the spirits of the village guardian ancestors, and the community eventually felt a good impact. The interview results were garnered from one of the community leaders who took charge of the preparation of the *Seblang* ritual, in *Olehsari* and *Bakungan* village. Information was obtained about the differences between the two villages. Table 1 shows the data on the differences in the actual ritual process between the two villages.

Table 2: The Differences between *Seblang* in Bakungan and Olehsari

No	Differences	<i>Seblang</i> in Bakungan	<i>Seblang</i> in Olehsari
1	Time	Conducted after Idul Adha	Conducted after Idul Fitri
2	Dancers	Menopausal women	Pre-puberty girls
3	Music instruments	<i>Kendang</i> , <i>kempul</i> , gong and <i>sarong</i>	Javanese traditional music instruments and violin
4	Head accessories	<i>Omprok</i> which looks like a dancer and is used across generations	Banana leaves which is renewed annually

Figure 1. The Differences in *Omprok* of *Seblang* Dancers



Omprok is the covering or crown of the head-worn by *Seblang* dancers upon performing the dances. The left side is a complex of Bakungan village dancers deemed very special because it is worn for generations by *Seblang* dance dancers. The picture to the right is a palm tree dancer *Seblang* in Olehsari village, which is made from coconut leaves and is continually updated every year because they are not durable. *Omprok* represents *Dewi Sri*, the goddess of fertility, as manifested by mystical ornaments.

Figure 2. Offerings in Seblang



Functional Values in Seblang from an Economic Perspective

Seblang ritual is a worldwide ritual. *Seblang* ritual attracts migrants and foreign tourists to visit the ritual. Banyuwangi government explicitly includes the *Seblang* ritual in Banyuwangi Festival series each year. Crowded domestic and foreign visitors become one of the economic opportunities for rural communities in Olehsari and Bakungan village. In the same vein, it empowers the economy to increase local income. Bakungan village and Olehsari village become tourism villages promoted by Banyuwangi regency government in 1996.

Functional Values in Seblang from a Religious Perspective

Bakungan and Olehsari residents have confidence in the power of *Seblang* ritual. This raises sympathy and care for the holding of the ritual. They believe that *Seblang* ritual has a function of the safety and blessing of the village. This is shown by the fact that the violation of *Seblang* rituals has not been realised in a long time so that there is a decline in the quality of livestock and agriculture as well as disease outbreaks. This brings about a certain stigma and paradigm to the community that the disaster is caused by ignorance to the spirits of the ancestors who guarded the village. Besides, the emergence of fanaticism towards this extreme ritual assumption also appears in the community. *Seblang* ritual raises the extreme assumption of associating partners with the god because ritualists are actually Muslim.

The belief of the village community is still dominant towards the manifestation of fertility guardian goddess. The symbol of fertility is symbolised by a beautiful goddess named *Dewi Sri*. The symbol of rice and its fertility in Javanese culture is called *Nini Thowok*, and in Sundanese culture, it is known by the goddess named *Nyi Pohaci Sangiang Sri Dangdayang Tisnawati*. In *Dayak* culture, the symbol of rice and fertility is symbolised by the characterisation of *Babung Kabungsuan*. *Dewi Sri* in fertility culture is sacred. Folklore related to this fertility goddess varies across regions.

Functional Values in Seblang from Political Perspective

Seblang ritual is multifunctional, meaning that it is not merely meaningful for the sake of tradition. However, this denotes an opportunity for the government to explore tourism activities. Banyuwangi district government gives full support to ritual. Banyuwangi district government also helps the team to monitor *Seblang* ritual. The Banyuwangi government also provides financial support to the implementation of *Seblang* ritual. *Seblang* rituals generate a great deal of income to the regional income of Banyuwangi government. Banyuwangi government undertakes promotional actions and promotes the process of disseminating information through the Tourism department and related agencies in order to promote *Seblang* ritual associated with the community. Banyuwangi government also supports tourism projects in Olehsari and Bakungan villages. This has become one of the advantages and role of the government in promoting *Seblang* rituals.

Functional Values in Seblang from a Socio-cultural Perspective

Seblang ritual yields a recreational function that displays the existence and socio-cultural excellence of rural communities in Olehsari and Bakungan village. The recreational function has a social meaning to be one of the attractions with the families for a stronger harmony. A recreational value is essential to maintain good social relations and communication between one individual and another individual in a family. Another socio-cultural function is that *Seblang* rituals can foster high solidarity among villagers. *Seblang* ritual is a ritual that requires sophisticated preparation and equipment. This will only run properly if the entire community cares about it and cooperates in the implementation of this ritual. Bakungan and Olehsari villagers work in tandem for the success of this ritual. In one of the *Seblang* ritual sessions, there is a joint meal session in a long banana leaf. This has become one of the forms of high tolerance and care from the community towards *Seblang* rituals.

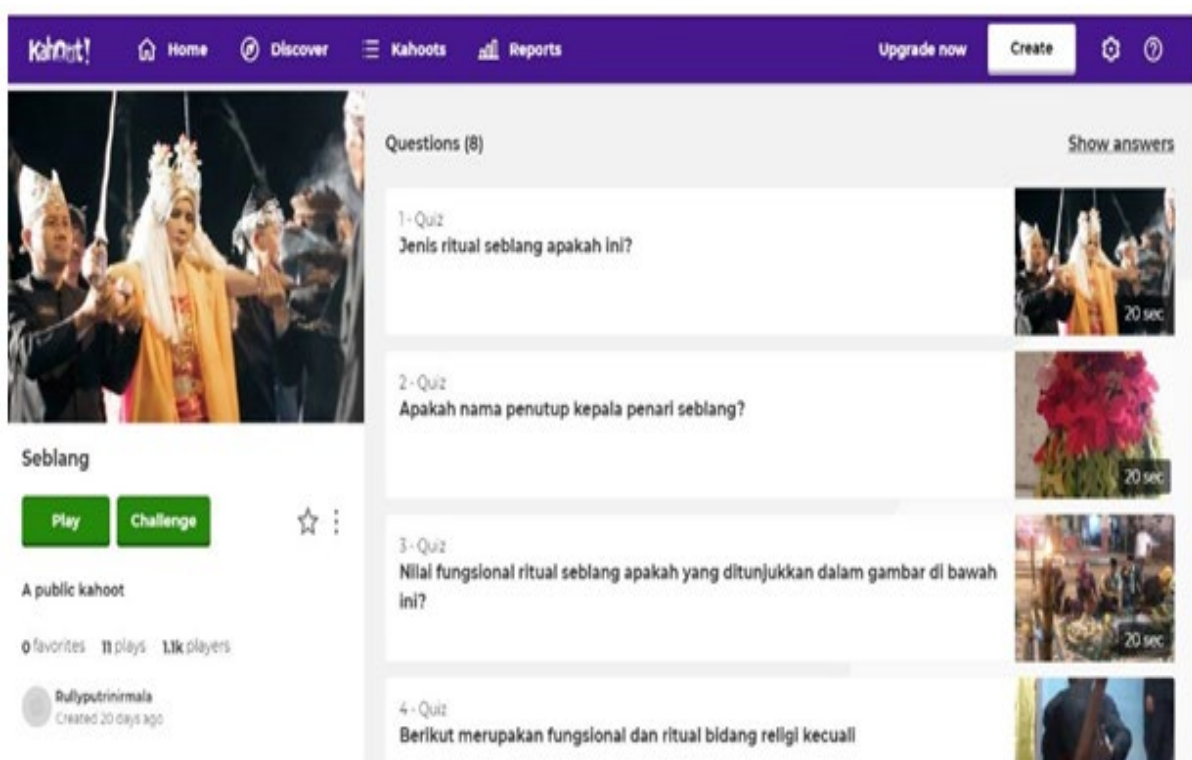
Functional Values in Seblang from an Educational Perspective

Seblang ritual is highly omnipresent in Indonesian culture. A culture needs to be preserved so that it continues to develop and become its own identity for certain communities. The education sector becomes one of the crucial opportunities in carrying out the role of preservation of the culture of the Indonesian people, especially the *Seblang* ritual. Educators, such as teachers and students, have the opportunity to explore *Seblang* as an interesting object of a research study. Academicians can also develop *Seblang* ritual learning resources in the form of instructional videos, textbooks, and other media by highlighting Banyuwangi *Seblang* ritual objects. This will generate intriguing knowledge and information which potentially informs the learning process.

The Effectiveness of Kahoot! and Prezi in Preserving Seblang Rituals

Researchers have developed Prezi-based media as a means of presenting learning materials and information about *Seblang* rituals. Prezi-based slides developed are tailored to the students' needs in the fields of culture, social and education. The slides developed had the following aspects (1) title; (2) identity of the Prezi-based slide developer; (3) learning outcomes; (4) slides concerning *Seblang* ritual; and (5) slides on the *Seblang* ritual along with aspects of its functional value described by pictures; graphs, videos, music, hyperlinks, documents. Kahoot-based media developed in this study serves to assess students' achievement by integrating the 8-question quiz.

Figure 3. Kahoot! Media



Pre- and post-test of the experimental classes were tested using the media previously developed. To contrast, the control class was taught using media in the form of power points, as shown in the table below.

Table 3: Normality Test Results of Experiment Class

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	Df	Sig.
Pre-experiment	0,098	30	0.200*	0.946	30	0.130
Post-experiment	0.144	30	0.116	0.954	30	0.218

Based on the normality test above, the Kolmogorov Smirnov pre-experimental value p is $0.200 > 0.005$ and the post-experimental p is $0.116 > 0.005$. Based on the assumption of normality, paired sample t-test can be carried out. The results of paired sample t-test pre- and post-class experiments by using Kahoot! and Prezi media is shown in Table 4.

Table 4: Paired Sample t-test Results of Experiment Class

	Mean	SD	N	Correlation	95% confidence interval of difference		T	df	Sig. (2-tailed)
					Lower	Upper			
Pre-experiment	2.39	0.724	30						
Pos-experiment	3.14	0.639	30	-0.19	-1.13405	-.37428	-4.060	29	0.000

$$\begin{aligned}
 \text{Eta Squared} &= \frac{t^2}{t^2 + (N-1)} \\
 &= \frac{-4,060^2}{-4,060^2 + (30-1)} \\
 &= \frac{16,4836}{16,4836 + (29)} \\
 &= \frac{16,4836}{45,4836} \\
 &= 0,362
 \end{aligned}$$

The table above shows that there is a significant difference between pre-experimental class ($M = 2.39$, $SD = 0.724$) and post-experimental class ($M = 3.14$, $SD = 0.639$), $t(29) = -4.060$, $p 0.000 < 0.005$ (two-tailed). The increase in mean score is 0.75 with 95% confidence ranging from -1,134 to -0,374. Eta squared statistics (0.362) indicate a large effect (Cohen, 1988; Creswell, 2017; Creswell, 2011). The data shows that the application of Prezi and Kahoot! can give effect to students' knowledge about preservation of the functional value of the *Seblang* dance.

The advantages of Prezi and Kahoot! are concrete visualisation of the object that will be explained in the material. Prezi has complete features and can accommodate several formats such as audio, video, files, links, and several other formats (Bicen, 2017). *Seblang* rituals become material objects mediated in Prezi. The content of this material requires a variety of formats and diverse displays in order to be able to provide optimal visualisation and information. Prezi provides this convenience so that researchers are able to design the media by displaying the existence of various formats according to their needs. In addition, Prezi formats also have the advantages in terms of user-friendly layout, which allows the transition between one slide and another and creates a more attractive look. Students prefer learning by applying technology to social media and for the learning improvement (Thang *et al.*, 2016; Dellos, 2015; Gebbels, 2018).

Kahoot! also becomes one of the factors supporting the enhancement of students' knowledge of *Seblang* ritual. Kahoot! is a mobile-based evaluation media that gives students a creative and attractive impression (Zarzycka, 2016). In addition, Kahoot! also is highly accessible because it only requires a mobile phone to answer the quiz previously prepared by the teacher. Kahoot! is also able to present concrete visualisations of objects in *Seblang* ritual material. Variations in the use of audio as well as several other formats, resulting in students' excitement, pleasure and comfort in learning (Wang, A. I., & Lieberoth, A., 2016). Questions designed will provide a real visualization to students about the learning objectives. Kahoot! provides an opportunity for educators to be more creative and therefore motivate students through game-based evaluation (Lin *et al.*, 2018; Zarzycka-Piskorz, 2016).

Gamification is a socially centred process, which potentially increases motivation and promotes learning between countries across levels and ages. Technological progress and continuous progress have changed the practice of learning. Educators have the opportunity to introduce and integrate game-based learning by utilising technology. Game-based learning provides something unique by combining elements of education and recreation and building teamwork in study groups (Tan *et al.*, 2018); (Puji, 2018). Game-based learning relies on learning experiences that enable students to be fully involved in the learning cycle. Kahoot! offers a new emphasis on interaction and elicits a creative response by students in the learning process Wang, A. I., & Lieberoth, A. (2016). Kahoot! is an appropriate platform to increase students' motivation and involvement and provide interesting evaluations to assess students' understanding of learning material.

The learning process, learning experience, and learning hold an important place in education (Sibel. H, 2018). Learning evaluation is a decision-making process based on assessment results. Assessment and evaluation in education play an important component because it actualises the goals specified in the curriculum and determines the desired level of achievement. The learning evaluation through digital and electronic media in education is

providing an opportunity for educators to obtain informative feedback and control in learning. Measuring and evaluating activities carried out digitally aid to avoid faulty learning objectives (Barnes, 2017).

Table 5: Normality Test Results of Control Class

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	Df	Sig.
Pre-control	0.177	30	0.017	0.920	30	0.027
Post-control	0.121	30	0.200*	0.956	30	0.241

Based on the normality test, it is clear that the data are normally distributed with the value of Kolmogorov Smirnov pre-control $p = 0.017 > 0.001$ and post-control $p = 0.200 > 0.005$. Due to the assumption of normality test, paired sample t-test can be carried out. The followings are the results of Paired sample t-test of the pre- and post-control class, the results of which are obtained through PowerPoint slides and written test.

Table 6: Paired Sample t-test of Control Class

	Mean	SD	N	Correlation	95% confidence interval of difference		T	df	Sig. (2-tailed)
					Lower	Upper			
Pre-control	2.46	0.976	30						
Post-control	3.69	0.662	30	0.96	-0.64542	0.19542	-1.095	29	0.283

$$\begin{aligned}
 \text{Eta Squared} &= \frac{t^2}{t^2 + (N-1)} \\
 &= \frac{-1,095^2}{-1,095^2 + (30-1)} \\
 &= \frac{1,199}{1,199 + (29)} \\
 &= \frac{1,199}{30,199} \\
 &= 0,039
 \end{aligned}$$

The table above shows that there is no significant difference between pre-control ($M = 2.46$, $SD = 0.976$) and post-control ($M = 3.69$, $SD = 0.662$), $t(29) = -1.095$, $p = 0.283 > 0.005$ (two-tailed). The increase in mean score is marked 1.23 with 95% confidence ranging from -

0.6454 to 0.1954. Eta squared statistics ($0.039 < 0.1$) indicate low effect (Cohen, 1988). These data indicate that the application of slide media and written tests are not able to give effect to students' knowledge about the preservation of the functional value of the *Seblang* dance.

Powerpoint is a mediating tool that is powerful enough to be developed as a learning medium. Broadly speaking, power points have features that are almost the same as the Prezi media, but the difference is that the powerpoint has a more rigid and monotonous layout design and appearance compared to the Prezi. In addition, the form of test evaluation has an impact on the lack of understanding and visualisation of the ritual object *Seblang*.

Conclusion

The *Seblang* ritual is one of the icons of tourism and culture of Banyuwangi people in Indonesia. The Olehsari village and Bakungan village as the organiser of the rituals has been established by the government, and these regions have obtained permission to become a tourist city. This leads to a functional impact on various aspects and various parties who have helped to develop the existence of *Seblang*. The economic values of *Seblang* ritual are pertinent to growing the community's economy and surrounding communities. This is shown by the presence of stalls and the emergence of merchants by the road when the attractions around the village and *Seblang* procession are conducted. The functional religious values rally the sympathy of the villages' communities to continue preserving *Seblang*. This belief is deemed to take place because the community believes that *Seblang* ritual will protect the villages from bad luck. The government also supports *Seblang* ritual. Administrative and financial supports have also been provided by the government so that *Seblang* ritual will remain omnipresent. *Seblang* ritual raises tolerance and care among members of the communities who work together in organising *Seblang*. Mutual cooperation characterising the identity of Indonesian people needs to be maintained and kept intact. The educational aspect also gains its traction by making the *Seblang* ritual an object of learning material.

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