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The Effectiveness of Slido as an Interactive Learning Medium for Asmaul Husna Material for Seventh Grade Students at MTs Berkah Palangka Raya

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ABSTRACT

The study purpose was this study aimed to analyze the effectiveness of Slido as an interactive student response system platform in strengthening learning participation and memory reinforcement in the material of Asmaul Husna among seventh-grade students of MTs Berkah Palangka Raya. The development of digital learning technology drives Islamic Education (PAI) teachers to integrate interactive media that are more relevant, contextual, and engaging for the characteristics of the contemporary student generation. The presence of Slido is positioned not merely as a supporting media, but as a pedagogical resource that potentially restructures the dynamics of participation and interaction in religious learning. Through Slido, students have the opportunity to engage actively, respond anonymously, and increase their self-confidence in expressing answers and opinions. This research sought to portray this phenomenon empirically.
Materials and methods. This research applied a qualitative descriptive approach, with the primary data obtained through structured interviews involving students who followed the learning using Slido. Data were collected through purposive sampling and analyzed using Miles & Huberman's interactive model consisting of data reduction, data display, and conclusion drawing. The instrument used was an interview guideline focusing on student perceptions, attention span, learning focus, and memory reinforcement aspects during Slido-based learning
Results. The findings indicate that Slido increases learning focus, participation, student confidence in expressing opinions, and supports better memorization of Asmaul Husna compared to conventional lecture-based instruction. However, several limitations emerged, including unstable internet connectivity and limited device compatibility.
Conclusions. Slido provides positive pedagogical implications for Asmaul Husna learning in madrasah settings, but requires adequate infrastructure support and teacher creativity to reach optimal effectiveness.

Keywords: Asmaul Husna, Slido, Interactive Learning, Student Response System, PAI Digital Integration

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INTRODUCTION

In The development of digital technology in education has brought significant changes to the interaction patterns between teachers and students, especially at the junior high school/MTs level (Syukur. A., 2024). Interactive web-based digital learning platforms are increasingly being adopted by schools because they are considered capable of increasing student attention and engagement (M. Husna, 2024). One form of this innovation is the use of student response systems such as Slido, which allows teachers to provide questions, quizzes, polls, and even live interaction synchronously during the learning process (Suharjo et al., 2025). However, despite these opportunities, the effectiveness of digital media in Islamic Religious Education (PAI) learning, especially in Asmaul Husna material, has not been specifically researched (Bustamam et al., 2022).

Several institutions have shown that MTs students still tend to be passive in lecture-based PAI learning, which has an impact on their interest in learning and low learning engagement (Fitria

et al., 2025). In addition, conventional approaches only emphasize rote memorization, while affective domains such as the meaning of Asmaul Husna, for example, the attributes of Ar-Rahman, Al-Hakim, and Al-Alim, are often neglected (Rizqiyah et al., 2024). This condition is a real and relevant research problem, because learning Asmaul Husna requires not only memorizing 99 names, but also interpreting and applying divine values in the character of adolescents (Probolinggo, 2025).

Previous studies have examined the use of interactive learning technology. (Muttaqin et al., 2024) studied the use of Kahoot in Fiqh material and found an increase in motivation but only in the game-based quiz aspect. (Nisa et al., 2025) researched Quizizz in Akidah Akhlak learning and concluded that there was an increase in learning outcomes, but the focus was on strengthening memorization, not understanding Asmaul Husna. These studies have not specifically examined the role of Slido in the context of Asmaul Husna material and have not been directed at the level of interactive reflection or meaning internalization.

Thus, there is a clear research gap: there has been no study examining the effectiveness of Slido specifically in teaching Asmaul Husna at the MTs level, even though the platform is designed not only for picture quizzes, but also for live open-ended questions, word cloud meaning mapping, and instant feedback, which in theory are more relevant to theological meaning-making activities (Wibowo et al., 2024).

This study aims to (1) analyze the effectiveness of using Slido in teaching Asmaul Husna to seventh-grade students at MTs Berkah Palangka Raya; (2) measure Slido's contribution to student engagement and understanding of the meanings of Allah's names; and (3) provide a model for implementing interactive, relevant, and evidence-based Islamic Education (PAI) learning.

The uniqueness of this study lies in its context: the research was conducted on Asmaul Husna material, which theologically requires a process of internalizing values, not just cognitive memorization. The contribution of this study is not only at the technical level of utilizing digital media, but also at the level of integrating meaning construction with technology-supported learning in PAI (Reski et al., 2025). The results of this study are expected to become a reference for digital-religious learning models for madrasahs.

The novelty of this study is the presentation of an empirical model of the correlation between Slido features (word cloud, rating item opinion, open-ended chat wall) and the level of meaning internalization domain in Asmaul Husna material for MTs students, which has not been published in previous studies. Thus, this study adds a new perspective that interactive technology is not merely a trigger for rapid cognition, but can also be a medium for constructing deeper and measurable religious meaning in PAI learning.

METHOD

This This study used a descriptive qualitative approach with the main data source coming from structured interviews with seventh grade students at MTs Berkah Palangka Raya who participated in Asmaul Husna learning using Slido media (Romdona, et al., 2025). Data collection techniques were carried out through purposive sampling of informants who were considered capable of providing the most relevant and objective data regarding the process of using this interactive media. Data collection was carried out using interview guidelines that had been compiled into questions related to perceptions, learning experiences, levels of involvement, and the effectiveness of Slido in Asmaul Husna learning. The research activities began with instrument planning, informant selection, interview implementation, data recording, and field note writing. All interview data were recorded, transcribed in full, and then analyzed using the Miles & Huberman interactive analysis model, which includes the stages of data reduction, data presentation, and systematic conclusion drawing to find patterns of meaning and core findings (Mahmudah, 2021). In the analysis process, the researcher presented each category of findings based on the students'

answers to the question indicators so that the research data was presented in its entirety, complete, traceable, and led to an in-depth understanding of the effectiveness of Slido in increasing students' spiritual and cognitive engagement in internalizing the meaning of Asmaul Husna in class VII MTs Berkah Palangka Raya.

FINDING AND DISCUSSION

This study presents empirical findings from structured interviews with seventh-grade students at MTs Berkah Palangka Raya who participated in Asmaul Husna learning using Slido media, which were then analyzed and linked to the research focus on the effectiveness of interactive media in increasing student participation, engagement, and quality of learning experiences. The presentation of the results not only describes the students' responses in the field but also links them to theoretical concepts and previous research, so that each point of the findings presented has an academic and argumentative basis, rather than being merely descriptive. Thus, the discussion serves to show how Slido has a pedagogical influence on students' cognitive and psychological dimensions, while also demonstrating the conceptual contribution of this research in reinforcing the urgency of transforming learning media in PAI based on a digital approach. After this introduction, the following detailed description presents the core results of the research obtained in the field.

1) Slido Can Improve Student Focus, Engagement, and Courage in Expressing Opinions

The data from the interviews shows that the majority of students stated that they were more focused and interested when the Asmaul Husna learning process used Slido compared to conventional learning patterns such as lectures and direct question and answer sessions. The interactive nature of Slido creates a learning atmosphere that is less rigid, less monotonous, and more dynamic. This condition shows that the choice of learning media has a direct correlation with the psychological climate of student learning, especially in Islamic Education subjects, which are often assumed to be "serious" and lacking in variety in their implementation of methods (Interdiana et al., 2022).

The findings also show that the features offered by Slido, such as polls, voting, quizzes, word clouds, and quick responses, encourage naturally triggered curiosity. Students feel that they are not just answering questions but participating as subjects who contribute to the learning process (Ruslandi et al., 2025). Thus, Slido produces productive engagement, not just passive participatory engagement.

In terms of psychology and classroom communication, Slido has been proven to reduce communication barriers, especially for students who are shy, introverted, or feel inferior when speaking verbally in front of their peers (Sukmasetya & Dwihantoro, 2024). This platform provides a safe, private, and non-intimidating space for participation (low-risk context). As a result, quiet students have a "safe" space to speak up, without direct social pressure from the gaze of the class or spontaneous responses from friends (Burhanudin, 2025).

This reinforces the finding that Slido functions as a communication equalizer, a tool that levels the playing field for speaking up (Nirsal et al., 2025). In the context of Islamic education, which emphasizes the values of deliberation, participation, and the courage to express opinions, Slido becomes an instrument that can facilitate these values with a digital format that is more acceptable to the digital native generation.

Empirically, the findings of this study are relevant to the researcher's initial findings that PAI learning, including Asmaul Husna, has often been hampered by a classroom culture that still places teachers as the dominant source and students as passive recipients (Bonniadi, 2024). Slido has effectively disrupted this one-way relationship pattern and transformed it into a two-way interactive

learning pattern. This shows that the use of a student response system is not just a matter of media, but a matter of changing the pedagogical paradigm.

When compared to previous theoretical foundations and research, these results are consistent with the views of Azzahra & Firdaus (2025), who state that interactive response platforms strengthen self-confidence, increase the sense of involvement, and reduce communication anxiety because the engagement process occurs in a semi-anonymous space. This means that Slido is not only "attractive" but also changes the psychological structure of learning interactions.

However, this study still has limitations. The data was obtained from only one class, with a single data source based on interviews. The findings do not include triangulation data in the form of direct observation or test score analysis. This means that the conclusions drawn are still preliminary conclusions that are valid in the context of the research class, but cannot yet be generalized to a larger population (Ramadani et al., 2025).

Therefore, further research is recommended to apply a more comprehensive research design, such as a mixed-method design that combines interview data, classroom observations, and pre-post test score comparisons between classes using Slido and classes using conventional methods (Hasanah, 2023). Thus, empirical findings regarding the effectiveness of Slido can be tested not only at the level of perception and experience, but also at the level of measurable cognitive achievement.

With all of the above explanations, it can be confirmed that Slido not only increases students' attention and comfort in learning Asmaul Husna, but also contributes to pedagogical functions, namely facilitating the courage to express opinions and eroding psychological barriers in students who were previously passive. However, long-term effectiveness requires methodological reinforcement in further research so that the results are more robust and can be used as a reference model for the application of digital learning in Islamic Education more broadly and sustainably.

2) Slido Simplifies the Process of Reinforcing Asmaul Husna Memory, but Still Requires Technical Support and Teacher Creativity

The interview results show that students stated that the Asmaul Husna learning process was easier to remember when using Slido compared to the traditional lecture approach. This change in perception is not just a matter of "new media," but shows a shift in the orientation of learning from teacher-centered to learner-centered (Sukmawati, 2023). In this context, digital stimuli trigger students' mental engagement so that they are not just recipients of material, but actively process it.

The polling and quiz features provided by Slido allow students to do retrieval practice in a short time. Every time they answer, they are doing a recall process that strengthens their memory. Cognitively, retrieval is a technique for strengthening long-term memory, and Slido provides an environment for doing retrieval naturally, without being forced (Halimah & Antono, 2025). This is why students find it "easier to remember."

In addition, the word-cloud feature provides a very powerful visual experience (Putri, 2025). When words appear together in a single display, students not only see text, but also see representations of meaning in visual form. This kind of visualization helps build semantic associations in memory (Fardhani, 2025). In the context of Asmaul Husna, this means that students do not just memorize letters, but connect the names of Allah with the visual patterns of words that appear repetitively.

Instant response reinforces positive reinforcement (Maulidya & Kumullah, 2023). When the correct answer appears immediately, a sense of accomplishment arises instantly. This reinforcement accelerates the internalization of meaning. Thus, Slido is not just a medium, but a reinforcement machine for religious memory. This is totally different from the lecture method, where feedback can be delayed by minutes, hours, or even days.

This is in line with findings that interactive digital stimuli strengthen short-term memory and accelerate the transfer of understanding (Juraganda et al., 2025). Thus, Slido not only enhances PAI

learning but also deepens the structure of student information storage through experiential digital processing-based cognitive pathways. This analytical presentation also confirms that learning Asmaul Husna should not be understood merely as memorizing terminology, but as a process of internalizing divine values that requires emotional, visual, and attentional engagement, repetition, and interaction (K. A. Husna, 2025). Slido provides this medium in a single experiential package.

However, findings in the field raise an important note: technical constraints, especially unstable internet networks. This causes student responses to not always be real-time, enthusiasm to be interrupted, and the momentum of reinforcement to be lost. This means that Slido's success is not a single, stand-alone variable; it requires a supportive technological ecosystem. Thus, Slido's effectiveness is not only the result of its features and design, but also depends heavily on infrastructure readiness, school digital policies, and network management quality. This means that innovative media will only be optimal in a ready ecosystem. Otherwise, technology has the potential to lose the pedagogical momentum it should create. In addition, students also expect teachers to be more creative by adding visualizations, images, or content variations to enrich the learning experience and reduce repetition.

These findings make it clear that technology does not automatically produce effective results; it requires careful and intentional conceptualization of learning design. The limitation of this study is the absence of a quantitative comparison between the learning outcomes of students using Slido and those without Slido, so that the improvement in achievement cannot be measured numerically. Therefore, further research is recommended using a mixed-method approach with quantitative data reinforcement (e.g., pre-post tests) in order to map the differences in learning outcomes in a measurable and more generalizable manner.

CONCLUSIONS

This The use of Slido in teaching Asmaul Husna in the seventh grade at MTs Berkah Palangka Raya contributed positively to increasing learning motivation, focus, courage to participate, and ease for students in strengthening their memory of the material being studied, along with interactive features such as polls, quizzes, word clouds, and direct feedback that provided a more comfortable and interesting space for participation compared to conventional lecture models. Thus, this study confirms that the integration of student response systems such as Slido not only has an impact on psychological aspects such as engagement and self-confidence but is also capable of strengthening the process of internalizing religious values in a more contextual and meaningful way. However, the limitations of this study lie in the data sources, which only come from interviews in one class, and the absence of quantitative comparisons of learning outcomes. Therefore, future research is recommended to develop a mixed method design with control and experimental class comparison tests, as well as expand the context of different materials and schools to increase the validity and generalization of findings, while exploring creative strategies for teachers in utilizing Slido features so that its application is more optimal and sustainable in the 21st-century PAI learning ecosystem in madrasahs.

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