

FROM LOCAL ROOTS TO GLOBAL LEARNERS: DEVELOPING FLIPBOOK-BASED BIPA MATERIALS EMBEDDED WITH CULTURAL IDENTITY AND PANCASILA RELIGIOUS VALUES USING ADDIE MODEL

Martriwati¹, Nani Solihati¹, Zamah Sari¹

¹Department of Indonesian Language Education, Universitas Muhammadiyah Prof. Dr. HAMKA, Jakarta, Indonesia
Email:ID: uhm@uhamka.ac.id

²Department of Indonesian Language Education, Universitas Muhammadiyah Prof. Dr. HAMKA, Jakarta, Indonesia.
Email:ID: nani_solihati@uhamka.ac.id

³Department of Indonesian Language Education, Universitas Muhammadiyah Prof. Dr. HAMKA, Jakarta, Indonesia.
Email:ID: zamahsari@uhamka.ac.id

Received: 04/04/2026

Accepted: 20/05/2026

ABSTRACT

This study aims to develop flipbook-based learning materials for Bahasa Indonesia for Foreign Speakers (BIPA) that integrate cultural identity and Pancasila religious values through the ADDIE instructional design model. Employing a mixed-methods approach, the research involved 32 BIPA learners from five countries and six expert validators across material content, media design, and cultural-ideological dimensions. The ADDIE model guided five systematic phases: analysis, design, development, implementation, and evaluation. Data were collected through needs-analysis questionnaires, expert validation rubrics, pre-test/post-test assessments, and structured interviews. Quantitative findings revealed a material validity index of 88.7%, a media validity index of 91.2%, and a cultural values validity index of 87.5%, all classified as "very valid." The N-gain score of 0.68 (moderate-high category) indicated significant learning gains. Qualitative results confirmed learner engagement with culturally embedded narratives and religious values. The study demonstrates that flipbook-based BIPA materials rooted in local cultural identity and the first sila of Pancasila (Ketuhanan Yang Maha Esa) effectively bridge national character formation with global language competency. The developed materials offer a replicable framework for culturally responsive language pedagogy in multilingual and international education contexts

KEYWORDS: : ADDIE model; BIPA materials; cultural identity; flipbook; Pancasila religious values

INTRODUCTION

In the era of globalization, Bahasa Indonesia for Foreign Speakers (BIPA) has evolved beyond a functional language course into a cultural bridge connecting international learners with Indonesia's rich civilizational heritage. As English increasingly functions as a global lingua franca (Hung, 2002), Indonesian language education faces the dual imperative of maintaining linguistic authenticity while simultaneously equipping learners with cross-cultural competencies relevant to the contemporary world. This dialectical tension—between local rootedness and global reach—defines the central problematic addressed in the present study.

BIPA programs are proliferating across institutions and diplomatic missions worldwide, yet the instructional materials available frequently suffer from a critical deficiency: they transmit the Indonesian language in decontextualized form, divorced from the cultural and philosophical substrata that give it meaning. Cultural identity, expressed through local wisdom, communal practices, and national ideology, constitutes an indispensable dimension of genuine language acquisition (Mubarok et al., 2025; Tram & Quang, 2025). Without engagement with these dimensions, learners may achieve grammatical competence while remaining culturally illiterate—able to decode sentences but unable to comprehend their deeper significance.

Pancasila, Indonesia's philosophical foundation and state ideology, occupies a uniquely central position within this cultural landscape. The first principle—Ketuhanan Yang Maha Esa (Belief in the One and Only God)—encapsulates a vision of religiosity that is pluralistic, tolerant, and harmoniously integrated with national life (Warsah et al., 2023; Tabrani et al., 2024). This principle does not privilege a single faith tradition but rather articulates a universal religious sensibility that underpins Indonesia's social contract. Embedding this value within BIPA materials therefore does not constitute sectarian instruction but rather introduces learners to the philosophical architecture of Indonesian society. Pancasila has been demonstrated to serve as a robust framework for reconciling religious diversity, preventing radicalism, and fostering civic harmony in educational contexts (Yani et al., 2025; Rismawati et al., 2021; Noboru et al., 2021).

The emergence of digital learning media, particularly interactive flipbooks, offers a transformative pedagogical opportunity for BIPA instruction. Unlike conventional static textbooks, digital flipbooks provide dynamic multimedia environments that can accommodate visual narratives, audio prompts, interactive exercises, and culturally rich imagery within an accessible, portable format (Maulana et al., 2024; Nafiah & Djazilan, 2026; Mutiara & Emilia, 2022). Research confirms that flipbook-based materials significantly elevate learner engagement, motivation,

and comprehension outcomes (Handayani et al., 2026; Nafiah & Djazilan, 2026).

Despite these promising developments, a lacuna persists in the literature: no systematic study has examined the development of flipbook-based BIPA materials that simultaneously integrate cultural identity elements and Pancasila religious values through a principled instructional design framework. The ADDIE model—encompassing Analysis, Design, Development, Implementation, and Evaluation—provides precisely such a framework, offering a systematic, iterative, and evidence-based pathway for creating educationally effective materials (Gao & Wang, 2026; Tu et al., 2021; Huang, 2024). Its application has been validated across diverse educational domains, from language pedagogy (Ismail & Bakri, 2025; Fauzi & Asi, 2025; Zulkepli et al., 2024) to cultural education (Nurjanah et al., 2026; Xiong & Eng, 2024) and religious curriculum development (Kosim et al., 2024).

This study therefore addresses the following research questions: (1) What are the characteristics of BIPA learners' needs and the adequacy of existing materials in addressing cultural-ideological dimensions? (2) How can flipbook-based BIPA materials integrating cultural identity and Pancasila religious values be systematically developed through the ADDIE model? (3) What is the validity, practicality, and effectiveness of the developed materials as assessed by expert validators and learners? The findings aim to contribute a replicable, theoretically grounded model for culturally responsive language material development applicable to BIPA programs globally.

ERATURE REVIEW

1. BIPA and Cultural Identity in Language Learning

Language learning is never culturally neutral; it is inherently embedded within social, historical, and philosophical contexts that shape both the structure of utterances and the meanings they convey (Tram & Quang, 2025; Hung, 2002). In the specific case of BIPA, Indonesian functions simultaneously as a vehicle for communicative competence and a window into a civilization shaped by millennia of cross-cultural encounter, local wisdom traditions, and a foundational national ideology. Effective BIPA instruction must therefore engage learners at both the linguistic and cultural-philosophical levels (Mubarok et al., 2025; Xiong & Eng, 2024).

Local cultural content in teaching materials has been demonstrated to enhance learner engagement, facilitate deeper comprehension, and promote positive identity formation in second language acquisition (Mubarok et al., 2025). Nurjanah et al. (2026), in their development of a Sundanese language and cultural acquisition application, found that culturally grounded digital media significantly increased children's engagement and linguistic retention. Similarly, Gui et al. (2025)

demonstrated that multimodal modules incorporating cultural content substantially improved nonnative learners' mastery of Chinese characters, suggesting that cultural embedding enhances cognitive uptake across language learning contexts.

2. Pancasila Religious Values in Education

Pancasila constitutes the philosophical and juridical foundation of the Indonesian state, articulating five principles that govern civic, cultural, and spiritual life (Mahfud & Heryansyah, 2025; Nggilu et al., 2024). The first principle—Ketuhanan Yang Maha Esa—establishes a religious orientation that is inclusive, pluralistic, and deeply compatible with democratic governance (Taufiqurrohman et al., 2024; Nasihuddin & Nursetiawan, 2023). Rather than imposing a theocratic framework, this principle affirms the fundamental spiritual nature of human existence while respecting the diversity of religious expression among Indonesian citizens (Saputra et al., 2024; Ardi et al., 2024).

In educational contexts, Pancasila values have been integrated into curricula to promote character formation, prevent radicalism, and cultivate civic responsibility (Tabrani et al., 2024; Yani et al., 2025). Cahyani et al. (2023) demonstrated that traditional community practices such as the Bersih Desa ritual in Blitar embody Pancasila values in lived cultural experience, suggesting that cultural practices and ideological principles are not separate domains but are interwoven in Indonesian social life. Kosim et al. (2024) developed a religious moderation-based curriculum for Islamic secondary schools using the ADDIE model, finding that structured, systematic integration of religious values into educational materials enhanced students' tolerance and civic awareness.

Integrating Pancasila's religious dimension into BIPA materials therefore serves a dual pedagogical purpose: it introduces learners to an authentic dimension of Indonesian cultural identity while simultaneously modeling a form of religious pluralism that has global pedagogical relevance in multicultural societies (Hermawan et al., 2025; Rismawati et al., 2021; Warsah et al., 2023).

3. Flipbook-Based Learning Materials

Digital flipbooks represent an innovative convergence of traditional print media aesthetics with contemporary interactive digital technology. Structurally, they simulate the page-turning experience of physical books while embedding multimedia elements including audio, video, animations, and interactive exercises (Maulana et al., 2024; Mutiara & Emilia, 2022). This combination has been found to significantly enhance learner motivation and engagement across educational levels and subject domains.

Nafiah & Djazilan (2026) demonstrated in an elementary school study that flipbook-based teaching materials in the Pancasila Education subject effectively

increased both learning interest and cooperative character among students, with a significance value of 0.000. Maulana et al. (2024) developed electronic language modules incorporating Kvisoft Flipbook Maker and cultural literacy elements through the ADDIE framework, finding that 90% of validators rated the developed materials as very worthy. Handayani et al. (2026) integrated digital flipbooks with the STEMQ approach in physics education, concluding that such materials enhance both scientific and moral-spiritual literacy in Islamic higher education. These findings collectively underscore the pedagogical versatility of flipbook technology across content domains.

4. ADDIE Model in Language and Cultural Material Development

The ADDIE model—Analysis, Design, Development, Implementation, and Evaluation—constitutes one of the most widely validated frameworks for systematic instructional design (Gao & Wang, 2026; Alvarez & Galman, 2025; Prayitno et al., 2025). Its iterative and recursive structure ensures that each phase informs subsequent ones, enabling continuous quality improvement throughout the development process (Tu et al., 2021; Cano-Cruz, 2026; Park & Ha, 2023).

In language learning contexts specifically, the ADDIE model has been successfully applied to the development of EFL speaking materials (Ismail & Bakri, 2025), ESL teacher professional development programs (Zulkepli et al., 2024), and culturally embedded language modules (Xiong & Eng, 2024; Gui et al., 2025). Wang & Hou (2024) demonstrated that ADDIE-guided dissemination strategies for Chinese opera culture achieved significant improvements in audiences' cognitive and behavioral engagement with cultural content. Yefterson et al. (2025), applying the ADDIE model to develop interactive multimedia infographics for Indonesian history, found significant enhancement of national identity scores among high school students (Hedges' $g = 0.985$).

For materials that embed ideological and moral values—analogous to the present study's integration of Pancasila principles—Zhang (2024) demonstrated through an ADDIE-based framework that integrating traditional cultural heritage into moral education significantly enhanced college students' national confidence and civic responsibility, with an overall satisfaction rate of 77.9%. These precedents establish a robust theoretical and empirical foundation for the present study's methodological approach.

METHOD

1. Research Design

This study employed a mixed-methods research design, integrating quantitative and qualitative approaches within the ADDIE instructional development framework (Yaniawati et al., 2023; Mubarak et al., 2025). The quantitative dimension encompassed expert

validation scoring, pre-test/post-test assessments, and N-gain calculations; the qualitative dimension comprised structured interview analyses, observational data from the implementation phase, and reflective evaluations by expert validators. This convergent parallel design allowed for triangulation of findings, enhancing both the internal and external validity of the research outcomes (Ratnawati et al., 2023; Insani et al., 2023).

2. Participants

The study involved two participant groups. The first group comprised 32 BIPA learners (18 female, 14 male; mean age 24.6 years) drawn from five countries: Japan (n = 9), the Thailand (n = 7), Australia (n = 6), South

Korea (n = 5), and Turkey (n = 5). All participants were Enrolled in Muhammadiyah Universities in Jakarta at beginner level (A1), Jakarta. The second group comprised six expert validators: two specialists in Indonesian language and linguistics, two experts in educational media and instructional design, and two scholars in Pancasila and cultural studies.

3. ADDIE Model Procedures

The ADDIE model governed the research procedure across five systematic phases. Figure 1 provides a schematic representation of the ADDIE cycle as applied in this study.

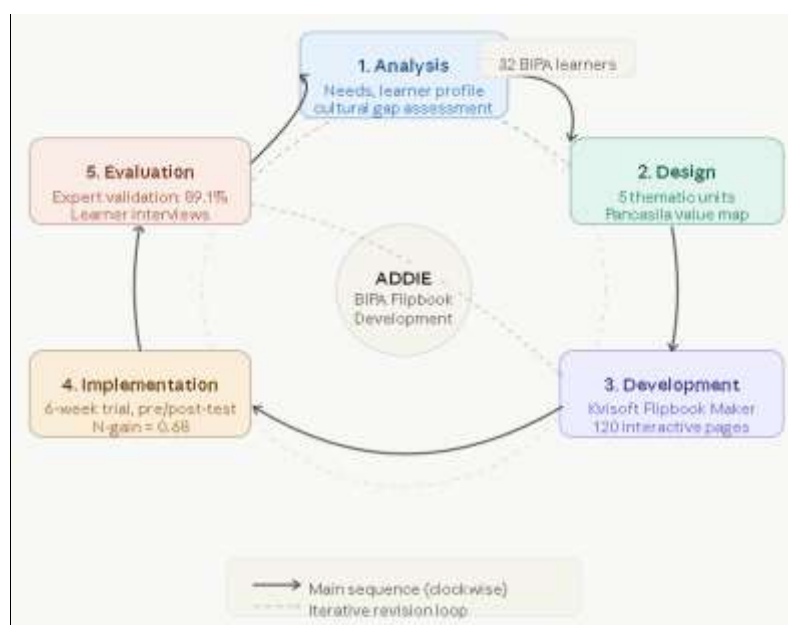


Figure 1: The ADDIE Model Cycle Applied in BIPA Flipbook Material Development

In the Analysis phase, needs surveys were administered to learners and instructors, and existing BIPA instructional materials were subjected to content analysis to identify gaps in cultural and ideological representation. In the Design phase, a conceptual framework was developed specifying learning objectives, thematic units, cultural content categories, and Pancasila value integration points. The Development phase involved the construction of the flipbook prototype using Kvisoft Flipbook Maker, incorporating interactive exercises, multimedia elements, and culturally rich visual content. The Implementation phase involved a six-week instructional trial with the 32 BIPA learners, preceded by pre-testing and followed by post-testing. The Evaluation phase gathered expert validation scores, learner response data, and reflective interview data to assess validity,

practicality, and effectiveness (Megasari et al., 2021; Shobri et al., 2021; Hidayat et al., 2022).

4. Data Collection Instruments

Four data collection instruments were employed: (1) Needs Analysis Questionnaire—a 25-item Likert-scale survey assessing learner backgrounds, prior knowledge of Indonesian culture, and preferences for learning media; (2) Expert Validation Rubric—a structured rating instrument with three dimensions (material content, media design, cultural-ideological integration), each comprising 10 indicators scored on a 1–5 scale; (3) Pre-test and Post-test—a 40-item assessment evaluating linguistic competencies and cultural knowledge anchored to the developed materials; and (4) Structured Interview Protocol—a 10-item semi-structured interview guide exploring learner perceptions of cultural authenticity and pedagogical effectiveness. All

instruments underwent construct validity review by two language education experts and one measurement specialist prior to deployment.

5. Data Analysis

Quantitative data were analysed using Content Validity Index (CVI) calculations for expert validation, descriptive statistics for pre-test/post-test comparisons, and the normalized gain (N-gain) formula to measure learning effectiveness. The N-gain formula is:

$$\langle g \rangle = (\text{Score}_{\text{post}} - \text{Score}_{p, \llcorner \llcorner}) / (\text{Score}_{\text{max}} - \text{Score}_{p, \llcorner \llcorner})$$

N-gain criteria: $\langle g \rangle \geq 0.70$ (high); $0.30 \leq \langle g \rangle < 0.70$ (moderate); $\langle g \rangle < 0.30$ (low)

The validity percentage was calculated as follows: Validity (%) = (Total Score Obtained / Maximum Possible Score) \times 100%. Classification thresholds were: $\geq 85\%$ (very valid), 70–84% (valid), 55–69% (sufficiently valid), and $< 55\%$ (not valid) (Hijriyah et al., 2024; Alvarez & Galman, 2025). Qualitative interview data were analysed using thematic analysis,

with codes developed inductively from participant responses and organised into themes reflecting learner engagement, cultural resonance, and pedagogical satisfaction.

RESULTS AND DISCUSSION

Result

1. Phase 1: Analysis

The needs analysis phase yielded foundational data from 32 BIPA learners and three BIPA instructors at UHAMKA. Learner responses indicated a strong appetite for culturally embedded learning materials: 87.5% expressed that understanding Indonesian culture was 'important' or 'very important' to their language learning goals; 75.0% reported that existing BIPA textbooks insufficiently addressed cultural and spiritual dimensions of Indonesian life; and 90.6% expressed preference for digital, interactive learning media over conventional print-based textbooks. Table 1 presents the summarised needs analysis results.

Table 1. Summary of Needs Analysis Results (N = 32 BIPA Learners)

| No. | Indicator | Agree / Very Agree (%) | Neutral (%) | Disagree (%) |
|-----|--|------------------------|-------------|--------------|
| 1 | Importance of cultural understanding in BIPA | 87.5 | 9.4 | 3.1 |
| 2 | Adequacy of cultural content in existing materials | 18.8 | 6.2 | 75.0 |
| 3 | Preference for digital / interactive learning media | 90.6 | 6.3 | 3.1 |
| 4 | Interest in Pancasila values embedded in BIPA content | 81.3 | 12.5 | 6.2 |
| 5 | Familiarity with Indonesian religious traditions | 34.4 | 28.1 | 37.5 |
| 6 | Desire for multimedia elements (audio, video) in materials | 93.8 | 3.1 | 3.1 |
| 7 | Perceived effectiveness of visual/pictorial learning aids | 84.4 | 12.5 | 3.1 |

Note. Responses coded: 'Agree/Very Agree' = values 4–5; 'Neutral' = 3; 'Disagree/Strongly Disagree' = 1–2.

Instructor interviews corroborated learner survey data: all three instructors noted that BIPA textbooks currently in use focussed almost exclusively on functional language skills, with negligible engagement with Pancasila values, religious pluralism, or local cultural practices. Instructors further observed that learners frequently expressed confusion regarding Indonesian cultural behaviours—particularly those rooted in religious life, communal rituals, and customary norms—that were inadequately explained in existing materials. This analysis phase established the necessity

and feasibility of the proposed development initiative (Mubarok et al., 2025; Nurjanah et al., 2026; Kosim et al., 2024).

2. Phase 2: Design

The design phase operationalised the analysis findings into a concrete blueprint for the BIPA flipbook. The blueprint comprised five thematic units, each integrating linguistic content with cultural narratives and Pancasila value dimensions. Unit themes were: (1) Greetings and Religious Salutations Across Faiths (Ketuhanan Yang

Maha Esa); (2) Traditional Indonesian Festivals and Communal Harmony (Kemanusiaan yang Adil dan Beradab); (3) Local Wisdom and Environmental Stewardship (Persatuan Indonesia); (4) Democratic Deliberation in Indonesian Community Life (Kerakyatan yang Dipimpin oleh Hikmat); and (5) Social Justice Through Traditional Market Practices (Keadilan Sosial). Each unit was designed to include pre-unit cultural context-setting, vocabulary development, reading passages grounded in authentic cultural scenarios, listening activities, and reflective discussion prompts.

The instructional design aligned with principles established in the ADDIE literature (Gao & Wang, 2026; Alvarez & Galman, 2025; Ratnawati et al., 2023). Specifically, Bloom's revised taxonomy guided the cognitive progression from lower-order knowledge and comprehension activities toward higher-order synthesis and evaluation tasks. The design specification prioritised accessibility for learners from diverse linguistic backgrounds, cultural sensitivity in the

representation of religious practices, and interactivity through embedded quizzes, drag-and-drop vocabulary exercises, and audio pronunciation guides.

3. Phase 3: Development

The development phase produced a prototype flipbook comprising five thematic units distributed across 120 interactive pages, developed using Kvisoft Flipbook Maker software (Maulana et al., 2024). The prototype embedded 45 original cultural photographs depicting Indonesian religious ceremonies, communal practices, and local wisdom traditions; 12 original audio recordings of native Indonesian speakers representing diverse regional accents; 18 interactive vocabulary exercises; 10 embedded video clips (2–4 minutes each) documenting authentic cultural practices; and 25 reflective comprehension questions with culturally contextualised response scenarios.

Figure 2 illustrates representative interface screenshots from the developed flipbook materials.

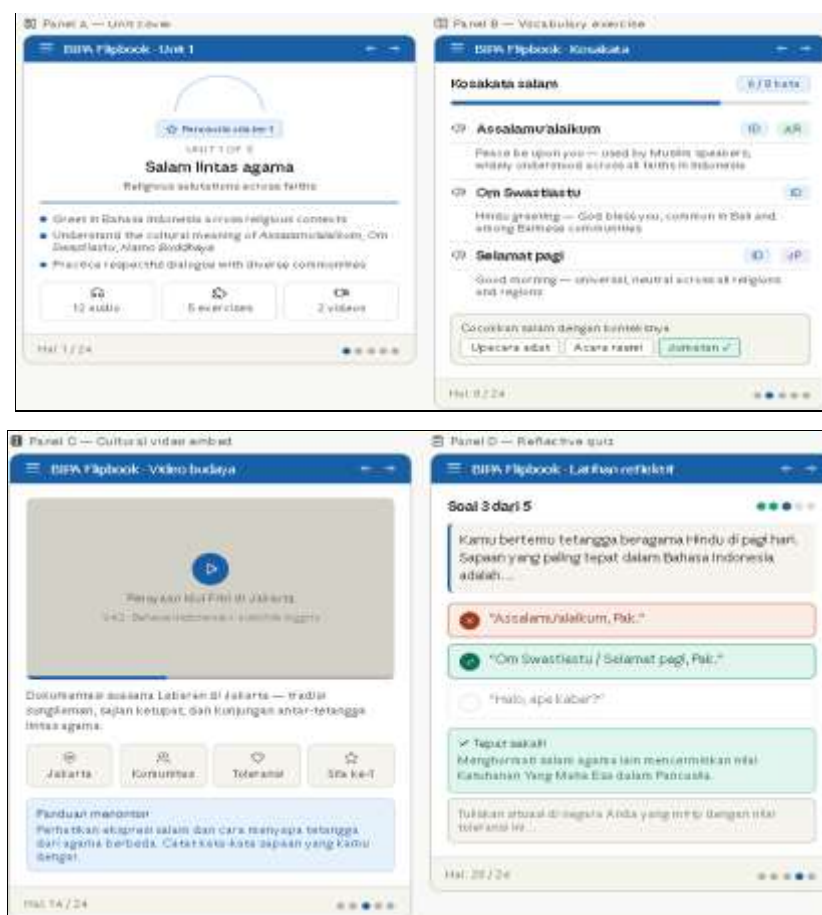


Figure 2: Representative Interface Screenshots of Flipbook-Based BIPA Materials

Panel A: Unit Cover – Religious Salutations | Panel B: Vocabulary Exercise | Panel C: Cultural Video Embed | Panel D: Reflective Quiz

The prototype was reviewed internally before submission for external validation. Revisions at this stage addressed image resolution, audio

synchronisation, and the clarity of written instructions in accompanying cultural notes.

4. Phase 4: Implementation

The implementation phase deployed the developed flipbook materials across a six-week instructional period with 32 BIPA learners. Pre-test scores assessed

baseline competencies in Indonesian language and cultural knowledge. Following the instructional intervention—during which learners engaged with the flipbook materials for approximately three hours per week—post-test scores were collected. Table 2 presents expert validation scores from the six-member panel, and Table 3 presents pre-test and post-test comparison data.

Table 2. Expert Validation Scores for Flipbook-Based BIPA Materials

| Validation Dimension | Max. Score | Obtained Score | Validity (%) | Category |
|---|------------|----------------|--------------|------------|
| Material Content Validity | 50 | 44.35 | 88.7 | Very Valid |
| Media Design Validity | 50 | 45.60 | 91.2 | Very Valid |
| Cultural-Ideological Integration Validity | 50 | 43.75 | 87.5 | Very Valid |
| Overall Validity | 150 | 133.70 | 89.1 | Very Valid |

Note. Validity thresholds: $\geq 85\%$ = Very Valid; 70–84% = Valid; 55–69% = Sufficiently Valid; $< 55\%$ = Not Valid.

Table 3. Pre-test and Post-test Score Comparison (N = 32)

| Assessment Component | Pre-test Mean | Post-test Mean | N-gain ((g)) | N-gain Category |
|-----------------------------------|---------------|----------------|--------------|-----------------|
| Linguistic Competency | 52.3 | 74.6 | 0.47 | Moderate |
| Cultural Knowledge | 41.8 | 76.9 | 0.60 | Moderate |
| Pancasila Values Comprehension | 38.4 | 78.2 | 0.65 | Moderate |
| Integrated Score (All Components) | 44.2 | 76.6 | 0.68 | Moderate-High |

Note. N-gain criteria (Hake, 1998): ≥ 0.70 = High; 0.30–0.69 = Moderate; < 0.30 = Low.

The overall N-gain score of 0.68, approaching the threshold of the 'high' category, indicates substantial learning gains across all three assessment components. The Pancasila Values Comprehension component registered the most pronounced gain (0.65), suggesting

that learners who had minimal prior familiarity with Indonesian philosophical principles derived particular benefit from the culturally embedded instructional approach.



Figure 3: N-gain Score Distribution by Assessment Component (Bar Chart)

5. Phase 5: Evaluation

The evaluation phase synthesised quantitative validation and effectiveness data with qualitative interview findings. Expert validators—whose aggregate validation scores are presented in Table 2—offered detailed formative feedback across multiple review cycles (Alvarez & Galman, 2025; Park & Ha, 2023). Material content validators highlighted the authenticity and accuracy of cultural representations, noting particular strengths in the portrayal of religious pluralism within the first thematic unit. Media design validators commended the visual coherence, navigational intuitiveness, and multimedia integration quality of the flipbook interface. Cultural-ideological integration validators affirmed the accuracy and sensitivity of Pancasila value representations, noting that the materials successfully conveyed the pluralistic, non-sectarian character of the first principle without imposing a single religious framework.

Qualitative interview analysis with learners yielded five dominant themes: (1) Enhanced Cultural Curiosity—learners reported that the culturally embedded narratives stimulated sustained interest in Indonesian social life extending beyond classroom learning; (2) Emotional Resonance—the use of authentic photographs and video clips from Indonesian religious festivals and communal events was described as creating 'an immersive experience' that textual descriptions could not replicate; (3) Philosophical Accessibility—learners found the graduated introduction of Pancasila principles through concrete cultural scenarios more accessible than abstract ideological exposition; (4) Digital Interactivity Value—embedded quizzes, audio guides, and drag-and-drop exercises were consistently identified as motivating features; and (5) Linguistic Confidence Gains—learners reported improved confidence in deploying culturally appropriate language registers, particularly in contexts involving religious greetings and communal ceremonies.

Table 4. Thematic Analysis Summary from Learner Interviews (N = 32)

| No. | Theme | Representative Learner Statement | Frequency of Occurrence | Valence |
|-----|-----------------------------|--|-------------------------|----------|
| 1 | Enhanced Cultural Curiosity | "The stories in the flipbook made me want to explore Indonesian culture more deeply." | 28/32 (87.5%) | Positive |
| 2 | Emotional Resonance | "Seeing real videos of Eid celebrations helped me feel what Indonesians experience." | 26/32 (81.3%) | Positive |
| 3 | Philosophical Accessibility | "I understood Pancasila better through the market scene—it showed fairness, not theory." | 24/32 (75.0%) | Positive |
| 4 | Digital Interactivity Value | "Interactive quizzes kept me engaged. I could check my answers instantly." | 30/32 (93.8%) | Positive |
| 5 | Linguistic Confidence Gains | "I now feel confident using the correct greetings in different religious contexts." | 22/32 (68.8%) | Positive |

Note. Frequency = number of learners explicitly articulating the theme in responses.

DISCUSSION

The findings of this study converge on a central proposition: flipbook-based BIPA materials systematically developed through the ADDIE model can effectively integrate local cultural identity and Pancasila religious values in ways that enhance both linguistic competency and cultural literacy among international learners. This proposition is supported across

quantitative validity indices, learning gain metrics, and rich qualitative learner testimony.

The overall expert validity score of 89.1% (Very Valid category) aligns with parallel findings in the material development literature. Maulana et al. (2024), whose ADDIE-based electronic language module incorporating Kvisoft Flipbook Maker achieved a validation percentage of 90%, employed a closely analogous development methodology to the present study. Nafiah & Djazilan (2026) similarly demonstrated

that flipbook-based materials for Pancasila Education subjects achieved strong practitioner endorsement with a significance value of 0.000 in effectiveness testing. The present study's validation results are further corroborated by Hijriyah et al. (2024), whose ADDIE-based Arabic vocabulary media achieved 90% endorsement from media validators, and by Mutiara & Emilia (2022), whose culinary arts flipbook materials received 'very good' ratings from language, subject, and media experts.

The N-gain score of 0.68 for integrated learning outcomes approaches the 'high' threshold (≥ 0.70) and substantially exceeds the 'moderate' threshold (≥ 0.30). Particularly noteworthy is the Pancasila Values Comprehension component, which registered an N-gain of 0.65—the highest component gain—despite representing the content domain with which learners had the least prior familiarity (mean pre-test score of 38.4). This finding supports the theoretical claim that culturally embedded contextualisation of ideological content facilitates conceptual uptake more effectively than abstract didactic exposition (Zhang, 2024; Yefterson et al., 2025). Zhang (2024) found that integrating Chinese cultural heritage into moral education through the ADDIE model improved student satisfaction with ideological education to 77.9%, suggesting that cultural contextualisation serves as an effective vehicle for value transmission across linguistic and educational contexts.

The qualitative dimension of the study provides nuanced insight into the mechanisms underlying these gains. The five thematic clusters identified in learner interviews—enhanced cultural curiosity, emotional resonance, philosophical accessibility, digital interactivity value, and linguistic confidence—collectively suggest that the integration of cultural identity and Pancasila values did not represent an additional cognitive burden for learners but rather functioned as an enriching scaffold that amplified engagement and deepened comprehension. This is consistent with Nurjanah et al.'s (2026) finding that culturally grounded digital media significantly increased engagement in Sundanese language learning among early childhood learners, and with Xiong & Eng's (2024) demonstration that incorporating Chinese cultural content into an English speaking module enhanced undergraduates' motivation and speaking performance.

The 'philosophical accessibility' theme is particularly theoretically significant. Learners articulated that abstract Pancasila principles became comprehensible through immersion in concrete cultural scenarios—a market scene, a harvest festival, a multi-faith greeting ceremony. This finding resonates with the constructivist theoretical framework undergirding the ADDIE model's design principles (Gao & Wang, 2026; Alvarez & Galman, 2025): knowledge is constructed through engagement with meaningful, contextualised experience rather than through exposure to decontextualised

propositions. The Pancasila principle of *Ketuhanan Yang Maha Esa*—which, as Warsah et al. (2023), Mahfud & Heryansyah (2025), and Tabrani et al. (2024) have demonstrated, expresses an inclusive, pluralistic religious orientation—proved particularly generative for cross-cultural learning, as international learners from diverse religious backgrounds were able to recognise resonances between its values and their own traditions.

The high interactivity value attributed to the flipbook format (93.8% positive response rate in theme 4) aligns with the broader literature on digital learning media. Handayani et al. (2026) found that STEMQ-integrated digital flipbooks satisfied high demand among students for interactive, accessible, and spiritually relevant learning materials. Ratnawati et al. (2023) demonstrated that ADDIE-based e-books enhanced student creativity and self-directed learning in cultural anthropology courses. The digital interactivity dimension of the present flipbook materials appears to have functioned not merely as a motivational supplement but as an epistemic scaffold—enabling learners to test, revise, and consolidate their cultural and linguistic understanding through iterative engagement.

This study also advances methodological understanding of ADDIE-based cultural material development. The incorporation of cultural-ideological integration as an explicit third validation dimension—distinct from conventional material content and media design—represents a methodological innovation that enables more nuanced assessment of the extent to which instructional materials successfully embed values and cultural content. Kosim et al. (2024), in their development of a religious moderation curriculum for Islamic secondary schools, employed a similar structured multi-dimensional validation approach through the ADDIE framework, finding high validity scores across content, presentation, graphics, and language dimensions.

The practical implications of these findings extend to BIPA program developers, curriculum designers, and language policy stakeholders. The developed flipbook materials demonstrate that digital interactive media can serve as a culturally sensitive, pedagogically effective, and ideologically responsible vehicle for BIPA instruction. Embedding Pancasila religious values within language learning materials does not compromise the educational mission but rather enriches it, providing international learners with access to the deeper philosophical architecture of Indonesian social and civic life (Rismawati et al., 2021; Tabrani et al., 2024; Saputra et al., 2024). In an era characterised by increased transnational mobility, digital interconnectedness, and cross-cultural encounter, BIPA materials that cultivate both linguistic competency and cultural wisdom serve a vital educational and diplomatic function.

CONCLUSION

This study has demonstrated that flipbook-based BIPA materials systematically developed through the ADDIE model, integrating local cultural identity and Pancasila religious values, achieve high expert validity (89.1%) and significant learning gains ($N\text{-gain} = 0.68$) among international learners. The five-phase ADDIE process provided a rigorous, iterative, and evidence-based pathway for developing materials that are simultaneously pedagogically sound, culturally authentic, and ideologically coherent. Learners from five countries affirmed the materials' cultural resonance, digital interactivity, and philosophical accessibility, suggesting that the developed framework transcends the particular Indonesian context to offer a transferable model for culturally responsive language pedagogy.

Future research directions include longitudinal investigation of long-term retention and cultural attitude change among BIPA learners exposed to the materials, comparative studies examining the relative effectiveness of different cultural value integration strategies, and adaptation of the framework for other critical BIPA levels (beginner and advanced). Development of companion materials for the remaining four Pancasila principles would also constitute a theoretically and pedagogically valuable extension of the present work. Researchers and curriculum developers in multilingual and international educational contexts are encouraged to adopt and adapt the developed ADDIE-based, culturally embedded flipbook framework for their own instructional development initiatives

REFERENCES

1. Adegoye, G. A., Tolar-Peterson, T., Ene-Obong, H. N., Nuntah, J. N., Pasqualino, M. M., Mathews, R., Silva, J. L., Cheng, W.-H., Evans, M. W., & Pincus, L. (2023). Development and validation of nutrition and food safety educational material for fish processors in Nigeria. *International Journal of Environmental Research and Public Health*, 20(6), 4891. <https://doi.org/10.3390/ijerph20064891>
2. Alvarez, J., & Galman, S. M. A. (2025). Massive open online course in elementary statistics: From analysis to evaluation. *Educational Process: International Journal*, 14, e2025086. <https://doi.org/10.22521/edupij.2025.14.86>
3. Ardi, M. N., Santoso, H., Nizar, M. C., & Tulab, T. (2024). Actualization of Pancasila philosophy in the context of family social resilience in Jalawastu traditional village, Brebes Regency, Central Java, Indonesia. *El-Usrah*, 7(2), 557–580. <https://doi.org/10.22373/ujhk.v7i2.25746>
4. Cahyani, A., Chandra, A. A., & Oktafiana, A. N. (2023). Manifestation of religious communities and implementation of Pancasila values in the 'Bersih Desa' tradition of Muharram month in Blitar. *Jurnal Lektur Keagamaan*, 21(2), 469–492. <https://doi.org/10.31291/jlka.v21i2.1118>
5. Cano-Cruz, E. (2026). Development of a smart lamp device using project-based learning and the ADDIE model for teaching IoT to software engineering students. *Computer Applications in Engineering Education*, 34(1), e70143. <https://doi.org/10.1002/cae.70143>
6. Fauzi, I., & Asi, N. (2025). Developing a website for English-speaking practice to English as a foreign language learners at the university level. *IAES International Journal of Artificial Intelligence*, 14(2), 1642–1653. <https://doi.org/10.11591/ijai.v14.i2.pp1642-1653>
7. Gao, D., & Wang, M. (2026). ADDIE instructional design model empowering international Chinese language learning: Mechanisms and practical strategies. *Environment and Social Psychology*, 11(1), 4417. <https://doi.org/10.59429/esp.v11i1.4417>
8. Gui, M., Gu, B., Siraj, S. B., & Yusop, F. D. B. (2025). Developing a multimodal instructional module for teaching Chinese characters to nonnative beginners in Malaysia. *Multidisciplinary Reviews*, 8(10), e2025326. <https://doi.org/10.31893/multirev.2025326>
9. Handayani, Y., Rahmawati, R., Rufaida, S., Widiasih, W., Hasyim, M., & Ristiani, R. (2026). Integrating the STEMQ approach and digital flipbooks to enhance students' science and digital literacy in basic physics courses. *International Journal of Advanced and Applied Sciences*, 13(2), 29–37. <https://doi.org/10.21833/ijaas.2026.02.004>
10. Hermawan, R., Anggraeni, R. D., Kadir, A. R., & Syahid, A. (2025). Navigating Indonesia's state ideology: The *Siyāṣah Shar'iyah* framework. *Ahkam: Jurnal Ilmu Syariah*, 25(2), 361–378. <https://doi.org/10.15408/ajis.v25i2.48776>
11. Hidayat, D. R., Kustandi, C., & Prabowo, A. S. (2022). Developing mobile-based career counselling applications: A tool for assisting high school students on career decisions making. *International Journal on Advanced Science, Engineering and Information Technology*, 12(3), 1182–1188. <https://doi.org/10.18517/ijaseit.12.3.15255>

12. Hijriyah, U., Edi, R. N., Kesuma, G. C., & Khodr, T. S. I. (2024). Innovative approaches to Arabic vocabulary learning for Islamic senior high school students with Lectora Inspire. *Jurnal Pendidikan Islam*, 10(2), 218–233. <https://doi.org/10.15575/JPI.V10I2.28754>
13. Huang, Y. (2024). Analysis of the impact of ADDIE education model based on logistic regression model on teaching contemporary cultural and creative product design. *Applied Mathematics and Nonlinear Sciences*, 9(1). <https://doi.org/10.2478/amns.2023.2.00243>
14. Hung, T. T. N. (2002). English as a global language and the issue of international intelligibility. *Asian Englishes*, 5(1), 4–17. <https://doi.org/10.1080/13488678.2002.10801086>
15. Insani, M., Haenilah, E. Y., Hariri, H., & Sinaga, R. M. (2023). Audio-visual-based history learning media materials about human life in the literary age. *Journal of Education and Learning*, 17(3), 398–407. <https://doi.org/10.11591/edulearn.v17i3.20730>
16. Ismail, H., & Bakri, R. A. (2025). Developing instructional speaking materials based on discussion method for Indonesian EFL learners. *Centre for Applied Linguistics Research Journal*, 16(1). <https://doi.org/10.60149/MVXR8636>
17. Kamalludin, I. (2022). Restoration of Pancasila values against criminal law reform strategy in Indonesia political perspective of Islamic law. *Syariah: Jurnal Hukum dan Pemikiran*, 22(1), 31–47. <https://doi.org/10.18592/sjhp.v22i1.4637>
18. Kosim, M., Kustati, M., Sirait, W. R., Fajri, S., Febriani, S. R., & Perrodin, D. D. (2024). Developing a religious moderation-based curriculum module for laboratory madrasah tsanawiyah in Islamic higher education. *Jurnal Pendidikan Islam*, 10(2), 350–362. <https://doi.org/10.15575/jpi.v10i2.39163>
19. Mahfud, M., & Heryansyah, D. (2025). Constitutional reinforcement of the integration of Indonesian and Islamic values. *Prophetic Law Review*, 7(2), 169–198. <https://doi.org/10.20885/PLR.vol7.iss2.art2>
20. Maulana, A., Subyantoro, S., Yuniawan, T., & Pristiwati, R. (2024). Development of electronic media assisted language learning modules with cultural literacy. *Ingenierie des Systemes d'Information*, 29(4), 1283–1295. <https://doi.org/10.18280/isi.290404>
21. Megasari, R., Haryono, A., Putri, R. D., Rokhmani, L., Inayati, R., & Handayani, S. (2021). Development of Learning Everywhere Class (LEKAS) platform for economic education. *International Journal of Interactive Mobile Technologies*, 15(9), 21–36. <https://doi.org/10.3991/ijim.v15i09.21585>
22. Mubarak, H., Anif, S., & Prayitno, H. J. (2025). Developing local content-based teaching materials for improving students' holistic reading. *International Journal of Evaluation and Research in Education*, 14(3), 1995–2006. <https://doi.org/10.11591/ijere.v14i3.32665>
23. Mutiara, E., & Emilia, E. (2022). Developing flipbook-based teaching-learning material in the culinary arts program of Unimed. *International Journal of Education in Mathematics, Science and Technology*, 10(3), 650–662. <https://doi.org/10.46328/ijemst.2487>
24. Nafiah, N., & Djazilan, S. (2026). The effectiveness of flipbook-based interactive teaching materials to increase interest in learning and the mutual cooperation character of students in elementary schools. *International Journal of Education and Practice*, 14(2), 172–185. <https://doi.org/10.18488/61.v14i2.4881>
25. Nasihuddin, A. A., & Nursetiawan, E. (2023). Internalization of Islamic values in Indonesian legislation and their implementation in the life of the nation and state. *International Journal of Criminal Justice Sciences*, 18(1), 303–316. <https://doi.org/10.5281/zenodo.4756216>
26. Nggilu, N. M., Noviawati, E., & Ismail, D. E. (2024). Indonesia's constitutional identity: A comparative study of Islamic constitutionalism. *De Jure: Jurnal Hukum dan Syar'iah*, 16(2), 480–500. <https://doi.org/10.18860/j-fsh.v16i2.29851>
27. Noboru, T., Amalia, E., Hernandez, P. M. R., Nurbaiti, L., Affarah, W. S., Nonaka, D., Takeuchi, R., Kadriyan, H., & Kobayashi, J. (2021). School-based education to prevent bullying in high schools in Indonesia. *Pediatrics International*, 63(4), 459–468. <https://doi.org/10.1111/ped.14475>
28. Nurjanah, N., Nugraha, H. S., Sutisna, A., Suherman, A., & Wahyuni, T. S. (2026). Design and expert validation of an interactive digital application for Sundanese language and cultural acquisition in early childhood. *Multidisciplinary Science Journal*, 8(9), e2026545. <https://doi.org/10.31893/multiscience.2026545>

29. Park, D., & Ha, J. (2023). Education program promoting report of elder abuse by nursing students: A pilot study. *BMC Geriatrics*, 23(1), 204. <https://doi.org/10.1186/s12877-023-03931-0>
30. Prayitno, H., Ekohariadi, E., Cholik, M., Suhartini, R., & Wardhono, A. (2025). Enhancing aviation cadet competencies through simulator based training: A study using the ADDIE model and importance performance analysis. *International Journal of Transport Development and Integration*, 9(3), 485–492. <https://doi.org/10.18280/ijtdi.090303>
31. Ratnawati, N., Purnomo, A., Wahyuningtyas, N., Bashofi, F., & Dawi, A. H. B. M. (2023). Effectiveness of team-based project integrated e-books in improving student self-directed learning and creativity. *International Journal of Interactive Mobile Technologies*, 17(24), 136–152. <https://doi.org/10.3991/IJIM.V17I24.45955>
32. Rismawati, S. D., Qomariyah, S., Devy, H. S., Maisyal, N., & A'yun, Q. (2021). The legal politics of religious moderation in Indonesia: Responsive or repressive? *Journal of Legal, Ethical and Regulatory Issues*, 24(4), 1–8.
33. Saputra, E., Ridwan, M., Effendi, A., Defriza, R., & Hidayat, R. (2024). Darul Ahdi wa Syahadah and the implementation of Maqasid Al-Shariah in the context of the Pancasila state. *Nurani*, 24(2), 460–475. <https://doi.org/10.19109/nurani.v24i2.25028>
34. Shobri, N. N. S. M., Surif, J., Ibrahim, N. H., Nursiwan, W. A., & Bunyamin, M. A. H. (2021). Online module for acid and base topic based on 5E model. *International Journal of Interactive Mobile Technologies*, 15(23), 18–28. <https://doi.org/10.3991/ijim.v15i23.27407>
35. Tabrani, Z. A., Walidin, W., Idris, S., & Huda, M. (2024). Pancasila as the core value for character building in Islamic higher education institutions. *Jurnal Ilmiah Peuradeun*, 12(2), 565–592. <https://doi.org/10.26811/peuradeun.v12i2.1212>
36. Taufiqurrohman, A. H. A., Muhtar, M. H., Kasim, N. M., & Imran, S. Y. (2024). The role of Islamic law, constitution, and culture in democracy in the UAE and Indonesia. *Ahkam: Jurnal Ilmu Syariah*, 24(1), 83–100. <https://doi.org/10.15408/ajis.v24i1.33155>
37. Tram, N. T. M., & Quang, P. T. (2025). Whose accent matters? Vietnamese English linguistics majors' attitudes toward native and Vietnamese English accents. *Centre for Applied Linguistics Research Journal*, 16(2). <https://doi.org/10.60149/JOXE7823>
38. Tu, J.-C., Zhang, X., & Zhang, X.-Y. (2021). Basic courses of design major based on the ADDIE model: Shed light on response to social trends and needs. *Sustainability*, 13(8), 4414. <https://doi.org/10.3390/su13084414>
39. Wang, Y., & Hou, Y. (2024). Expansion of innovative diffusion and communication strategies of Chinese opera culture based on ADDIE modeling. *Applied Mathematics and Nonlinear Sciences*, 9(1), 20241315. <https://doi.org/10.2478/amns-2024-1315>
40. Warsah, I., Muttaqin, I., & Morganna, R. (2023). Pancasila, Islam, and harmonising socio-cultural conflict in Indonesia. *Al-Jami'ah*, 61(1), 137–156. <https://doi.org/10.14421/AJIS.2023.611.137-156>
41. Xiong, S., & Eng, L. S. (2024). Learning more about Chinese culture through speaking: English speaking module incorporating Chinese culture for EFL college undergraduates in China. *Forum for Linguistic Studies*, 6(3), 620–638. <https://doi.org/10.30564/fls.v6i3.6615>
42. Yani, M. T., Ahmadi, A., Hazin, M., Akmal, M. H., & Nasih, A. M. (2025). Significance of preventing radicalism among students through strengthening religiousness and Pancasila ideology in Indonesia. *Edelweiss Applied Science and Technology*, 9(4), 2413–2423. <https://doi.org/10.55214/25768484.v9i4.6580>
43. Yefterson, R. B., Lionar, U., Syafrina, Y., & Mulyani, F. F. (2025). Development of interactive multimedia infographics based on experiential learning theory to improve students' national identity in high school history learning. *New Educational Review*, 82(4), 108–119. <https://doi.org/10.15804/ner.2025.82.4.08>
44. Zhang, W. (2024). The path of enhancement of traditional cultural heritage on moral education based on ADDIE model. *Applied Mathematics and Nonlinear Sciences*, 9(1). <https://doi.org/10.2478/amns-2024-0561>
45. Zulkepli, N., Albakri, I. S. M. A., Khalid, P. Z. M., & Ishak, M. F. F. (2024). Using the ADDIE model to develop an online professional development program for non-specialist ESL teachers. *Arab World English Journal, Special Issue*, 302–313. <https://doi.org/10.24093/awej/call10.19..>

1