Digitalization of Debus Mantra Ritual Documentary Film Using Flipbook Application: Representation of Local Wisdom-Based Literary Learning Media

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Abstract

Literature learning in schools in Indonesia still uses textbook learning media. Using a qualitative approach, this study followed the steps of the Spradley ethnographic model is applied to data analiyse: (1) domain analysis by conducting participant observation and recording the results of observations and interviews at the Debus studio, (2) taxonomic analysis with categories from social situations obtained during the research, (3) componential analysis by looking for related elements, and (4) analysis of cultural themes by integrating across domains. Without the use of technology in teaching, students feel bored when learning literature taught by their teachers at school. This study aims to describe the digitalization of the Debus Mantra ritual documentary film using the Flipbook application as a representation of local wisdom-based literary learning media. The results of the documentary film research on the debus mantra ritual are divided into four acts. The first act contains an explanation of the historical tradition of the debus performing arts. The second act includes an invitation to the community to preserve the debus performing arts, and mantras that can be used as teaching materials for literature at the school level. The third act is about the scene of the mantra reading ritual. The fourth act is about showing how to perform the debus performance. The documentary film of the Debus mantra ritual are combined with the The Flipbook-integrated documentary film aims to enhance student engagement in literature education. It consists of text and a documentary video and becomes a representation of literary teaching materials in schools that contain local cultural values.

Keywords: Documentary films, debus mantras, Flipbook applications, literary learning media, local wisdom

1. Introduction

This upward trend in the film industry has been observed for several years. It may be related to the systematic approach of equity initiatives used by policymakers as educational values (Ehrich et al., 2022). The format of the film in the learning media affects the affective empathy of adolescent students; there was a greater increase in cognitive and affective empathy scores for those who watched the movie in cinematic virtual reality, with the scores of male adolescent students showing the most remarkable increase (Trudeau et al., 2023). For this reason, digital learning media must continue to be developed to attract students to participate in literature learning in classrooms.

The idea and concept of digital disruption have been used to describe digital innovations to be used as learning media (Hylland, 2022). Effective use of digital technology by students requires competencies that integrate procedural, technical, cognitive, and sociocultural abilities applied in different contexts (Smith & Storrs, 2023). Video-based film classification has several applications, such as genre-based video retrieval and filtering, to be categorized as learning media (Shao & Guo, 2024). In addition, it is well known that digital technology in documentary films plays a vital role in encouraging independent learning and new pedagogical approaches such as 'flipped classes' and the application of creator theories driven by student interests (Hidayat et al., 2022). The debus ritual documentary film can be used as learning media in the classroom.

The concept of digitizing the documentary film of the debus mantra ritual consists of several stages in its creation. First, the stages of the documentary film of the debus mantra ritual consist of the first act containing an explanation of the historical tradition of the debus performing arts. The second act in the film contains a speech from the Head of the Banten Province

Cultural Service. The third act contains a video of the debus mantra reading ritual. According to Tan et al. (2024), there needs to be stages in designing a documentary film to be used as digital learning can be understood as a way for students to be involved in the learning process. In addition, according to Buchner et al. (2022), through digital learning through documentary film learning media, students can be supported most effectively in acquiring the necessary knowledge and skills.

The debus mantra ritual is only used in the *Jangjawokan* debus, which uses Sundanese and Serang Javanese. The debus performance mantra functions so that sharp weapons do not injure the debus players. This is because debus is a performing art that displays immunity originating from Banten Province, Indonesia (Syah et al.,2019). The debus art ritual is a procession of the debus game ceremony, a manifestation of immunity carried out by debus members in the context of Islamic propagation (Setiadi, 2023). However, debus is a performance that proves and shows immunity (Rohman, 2023). For this reason, the debus mantra ritual, which is made in the form of a digital documentary film, is called Jangjawokan debus with the help of the Flipbook application display to be used as a medium for learning literature in schools.

The ritual process of the debus mantra was obtained at the Sanggar Sinar Curug Goong located in Curug Goong Village, Padarincang District, Serang Regency, Banten Province, Indonesia. The founders of the Sanggar Sinar Curug Goong school did not know for sure when this debus studio was formed because it was a legacy from their parents, who had to preserve this debus performance. The Sinar Curug Goong debus studio was formed under the leadership of Silat Cimande Tarikolot Tjimande Kebon Djeruk Hilir, a silat school with a Tjimande style, founded in 1952. The tradition of the debus mantra ritual at the Sanggar Sinar Curug Goong was then documented through a documentary film with permission from the leader of the debus studio to be used as a learning medium for local-based literature.

The ritual of the debus mantra is used to make documentary films in literature learning because it has the value of the local wisdom of Banten culture in Indonesia. According to Sakti et al. (2024), children's awareness of local culture and fostering character by integrating local wisdom values into the learning process. Furthermore, involving local communities in character education increases community involvement in the educational journey, strengthens the sense of ownership of the school or learning environment, and strengthens social networks in the community. In addition, according to (Asmayawati et al., 2024a), the integration of local wisdom approaches introduces a unique dimension. Recognizing that education is not one-size-fits-all, research explores how local cultural nuances, values, and traditions can be woven into pedagogical practices and curriculum frameworks.

Flip-books are innovatively designed to foster and increase students' interest in learning, impacting student learning outcomes in class (Hardiansyah & Mulyadi, 2022). Not only that, but Kvisoft FlipBook Maker is also able to create PDF files on electronic magazines, flipbooks, e-catalogues, and so on (Rahayu et al., 2021). Flipbooks have navigation features so users can open each page like a printed book. The advantages of flipbooks, in addition to being able to contain text, are that they can also contain images, audio, video, and links (Fadhilah & Mulyani, 2024). The Flipbook application can contain text, audio, and video, so the documentary film of the debus mantra ritual can be combined with the Flipbook application. This is because the appearance is attractive, like a digital book, and can be equipped with a documentary film of the debus ritual, so it becomes an attraction to be displayed as a literary learning media in schools.

Learning media using flipbooks combined with documentary films of debus rituals can help students understand literary learning. The Flipbook media consists of books about debus rituals and videos of debus mantra rituals, which are included in the Flipbook application. The combination of debus ritual videos created with the flipbook application learning media can attract students to debus mantra rituals, which can be seen through audiovisuals on the flipbook application. The flipbook application developed into literary teaching materials is not only text-based but is designed with audiovisual media with the application. The design of flipbook media developed based on text and audiovisuals of the debus mantra ritual can help students understand the function of mantras in debus performing arts in literary learning.

The design of the development of learning media using Flipbook based on text and audiovisual of the debus mantra ritual can be used for literature learning, especially to understand the function and structure of mantras in old poetry. The development of Flipbook media based on text and audiovisual of the debus mantra can be used for junior high and high school levels to understand the function and structure of learning old poetry and is not recommended for use as a literature learning medium for elementary school. This is because the debus mantra ritual displays the performance of body immunity with sharp weapons, and it is worried that if it is given as literature teaching material at the elementary school level, students will follow the elements of violence in the use of mantras in the performance. According to Koumpouros (2024), Augmented Reality using Flipbook in literature learning is known as a new form of interactive learning that replaces conventional screens on devices such as laptops, smartphones, and tablets with a more natural interface, allowing interaction with virtual reality that feels completely natural.

Accessibility of Flipbook media use by educators can be accessed at https://flippingbook.com. First, create a design for teaching material text and literature teaching material videos that will be uploaded to the Flipbook application for free. Educators in schools can use the Flipbook application for free or pay with a premium account with many menu options to

design digital-based learning. Accessibility of digital media Flipbook media has limitations. According to Delgado & Larrú (2022), digital education is very underdeveloped in vulnerable environments, and those with fewer technical resources face more significant challenges in following up on lessons because more than two-thirds of children aged 3–17 worldwide do not have internet access at home.

Previous studies conducted using Flipbook learning media showed that students' meta cognitive and self-regulation learning outcomes were in a good category. Therefore, Flipbooks or e-books have the potential to be used in digital learning while training students' meta-cognitive and self-regulation skills (Furie & Cox, 2013; Masykuri et al., 2024; Susantini et al., 2021). In addition, research on digital learning media states that it provides a significant contribution to the global discourse on digital education, especially from the perspective of developing countries, at an important point in the evolution of education in the digital era (Harmawati et al., 2024; Hidayat et al., 2022; Ly et al., 2024). These previous studies state that the development of digital media for student learning must continue to be developed. One of the digital media developments carried out in this study is the digitalization of documentary films on debus mantra rituals using the Flipbook application as a novelty in this study, namely combining documentary films with the Flipbook application to be used as literature teaching materials in schools.

Combining documentary films with Flipbook applications due to the problem of literature learning in schools in Indonesia only relying on textbooks. This impacts the lack of interest in literature learning in Indonesia carried out by its teachers. As research conducted (Pettersson, 2018) on digital competence in education has increased, knowledge of digital competence related to digitalization infrastructure and strategic leadership is still lacking, thus affecting digital media teaching. In addition, the problem of digital learning media (Kümmel et al., 2020) is that digital learning environments and thinking about how to handle learning measurements to accustom students to creativity.

The gap in problems regarding literature learning in Indonesia only uses printed books and requires engaging digital learning media to be packaged for literature learning in schools. For this reason, the gap in problems in literature learning in Indonesia must be overcome to develop digital-based learning media. Based on the gap in the issues can be overcome by formulating this research, including: 1) How is the process of digitizing the documentary film of the debus mantra ritual using the Flipbook application? 2) How is it feasible to digitize the documentary film of the debus mantra ritual using the Flipbook application as a medium for learning literature based on local wisdom?

Based on the problems that have been expressed, the objectives of this study include: 1) describing the digitalization of the debus mantra ritual documentary film using the Flipbook application; 2) describing the feasibility of digitalizing the debus mantra ritual documentary film using the Flipbook application to be used as a local wisdom-based literature learning media. The digital learning media based on local wisdom in literature learning aim at strengthening the students' aware mess of the local culture.

2. Research Methodology

Using a qualitative approach, this study used an ethnographic method. According to Okonkwo & Ikegwu (2020), communication ethnography is speech ethnography or ethnography of speech. If ethnography is viewed as a study that describes a society or ethnicity, then communication ethnography focuses on the language of the community or community group. According to Endris et al. (2020), ethnographic case studies allow us to understand the social life of the intervention. In addition, according to Khattri & Pandey (2023), ethnographic research uses secondary data to evaluate facts and ideas, from published scientific journals to literature on related themes. Primary data is compared and contrasted during the analysis.

Informants who have a view or opinion about various community activities were selected. The informants were asked to identify other informants who represent the community, using chain sampling to obtain completeness of informants in an empirical area of investigation (Vučinić, 2023). Compiling a literature review in ethnographic research, the five stages are: (1) stating the research question; (2) identifying relevant studies; (3) selecting studies; (4) mapping data; and (5) collecting, summarizing, and reporting results (Zhai et al., 2024). The selection process of informants in the study of debus players was conducted at Sanggar Sinar Curug Goong, Serang Regency, Indonesia.

This research was conducted in Serang Regency, one of the regencies in Banten Province. The research location was in Curug Goong Village, Padarincang District, Serang Regency, Indonesia. The stages of data collection were designed systematically so that the implementation was devastasting. The research schedule started in March 2023 to 2024. The following are the names of the informants who participated in this study and meet the criteria for good informants, as discussed previously.

The selection of informants in Table 1 was based on debus players who perform rituals and performances using debus mantras. The informants selected from the Sinar Curug Goong studio, Serang Regency, were black debus musicians who preserve the use of mantras in performing their rituals and performances. Debus studios that do not use mantras or white debus musicians are not used as informants in this study. This is because white debus musicians do not practice the tradition of reciting mantras when performing their rituals and performances. So, the selection of informants was based on

the role of debus players who practice the mantra tradition in performing their rituals and performances and was not based on the informant's age.

Table 1. Research Informants

Number	Informant Name	Age	Work	Information
1	AH	68 Years	Farmer	The Kasepuhan leaders of the Curug Goong debus
2	IE	64 Years	Housewife	Leader of the Curug debus (Wife of Abah Halimi)
3.	HA	25 Years	Self-employed	Curug Goong debus players
4.	KMJ	34 Years	Self-employed	Curug Goong debus players
5.	KES	42 Years	Self-employed	Harum Sari debus player

This study used an ethnographic research design consisting of twelve stages with an ethnographic method using the Spradley model. According to Xiong & Li (2021), the ethnographic research design is shown in the image below.
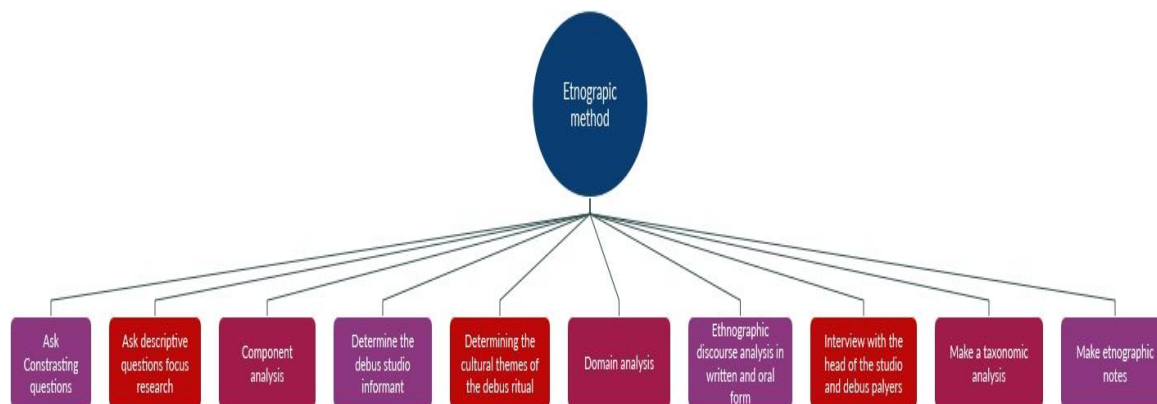

Figure 1. Stages of Ethnographic Research using Spradley's Model

Ethnography is a qualitative research methodology particularly suited to research projects that aim to gain an in-depth understanding of lived experiences. Ethnography offers researchers the opportunity to discover the complex dynamics of interactions and motivations of members of the environment through long-term engagement with respondents regularly (Guerrero & Camargo, 2023). Ethnographic methods capture the cultural implications of policies and how members of the system live them by examining policies as part of the traditions of the surrounding community (Bateman & McDonald, 2023). Based on the research design, the researcher used the ethnographic method on the research object, namely the debus mantra in the Curug Goong community, Serang Regency.

The data coding process was based on the type of mantra used to classify the kinds of mantras. Based on the research instrument, the researcher used qualitative data analysis of the Spradley model by conducting domain analysis, taxonomic analysis, component analysis, and finding cultural themes in the debus mantra in the Curug Goong community, Serang Regency so that the analysis using the ethnographic method can produce cultural themes in ethnographic research in the Curug Goong community which could be used to make a documentary film to be used as a media for learning literature in schools.

The design of the documentary film on the Debus mantra ritual, which includes the development of a Flip-book application to be used as a medium for learning literature in schools, is as follows.
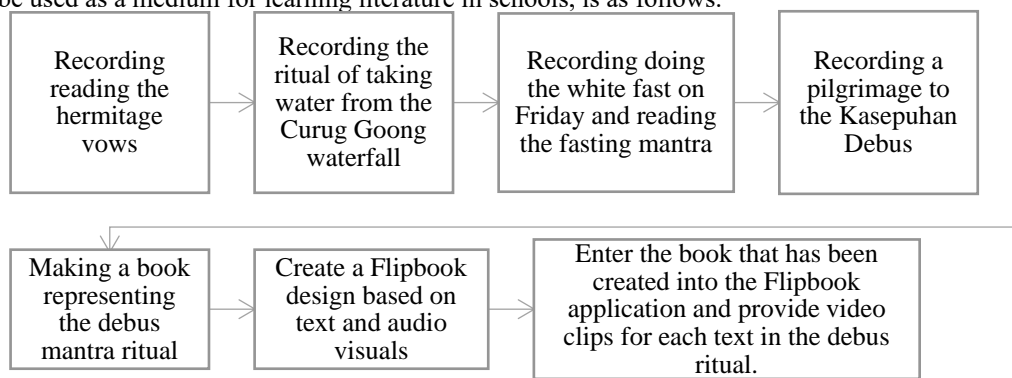

Figure 2. Design of a documentary film about the Debus mantra ritual with the development of a Flipbook application

The design of the Debus Mantra documentary film uses the Flipbook application when used by teachers in schools;

namely, the book representing the Debus mantra ritual is entered into the Flipbook application. Each book page digitally uses an infocus media tool in the classroom when opened. Teachers only explain the text made in a digital book to students. Every time there is a ritual of reading debus mantras, it is equipped with a documentary video that has been made. When going to the digital book page using the Flipbook, which contains a piece of the Debus Mantra documentary, the teachers only click to start playing the video. With the explanation and documentary video, students can directly see the debus mantra ritual process carried out in this tradition. So that learning becomes enjoyable and not only limited to the text of the mantra but also to learning about the debus mantra.

3. Results and Discussion

One of the defining aspects of cultural studies is the investigation of the relationship between culture and power. An important part of this is looking at meaning and power within the framework of the concept of ideology. Understanding power in relation to the state includes political institutions and practices in carrying out cultural revitalization (Wu, 2024). Various ways for the government to preserve culture in developing creative industries. This is an effort to revitalize the debus mantra culture.

A documentary is a type of film that interprets real subjects and backgrounds. Sometimes, this term is used to show its realistic aspect compared to conventional feature films (Sánchez et al., 2023). Documentary films deal with real people, characters, events, and locations. Documentary films are often considered as recordings of the actuality of footage of actual events taking place. Documentary films do not create an event or incident but record events that actually happened or are authentic. Documentary films also do not have protagonists, antagonists, conflicts, and resolutions like fictional films. The narrative structure of documentary films is generally simple, to make it easier for viewers to understand and believe the facts presented (Mendes et al., 2017). For this reason, documentary films are needed to support revitalization to be used as learning media in schools. One of them is the findings of this study regarding the making of a documentary film of the debus ritual to be used as a medium for learning literature in schools.

An effort to revitalize the tradition of debus mantras was made in the form of a Documentary Film as a promotional medium for Banten's typical debus performing arts in the Curug Goong community, Serang Regency. Documentary films provide several advantages compared to papers or essays. The format is lighter and more interesting, allowing it to be enjoyed by a wider audience, not just researchers. This Documentary Film is distributed via YouTube on the page https://www.youtube.com/watch?v=_ZKpx_vFaL0. Moreover, made in the form of a DVD to make it easier for the audience to recognize and learn and provide information to the public about the existence of a mantra tradition in the debus performance. The following is the cover and appearance of the DVD of the Documentary Film of the Banten debus mantra tradition performance.

Figure 3. DVD of the documentary film on the Debus Mantra Ritual Tradition

The Debus Mantra traditional documentary film has been published through the digital platform YouTube. Youtube can be used as an innovative medium for learning literary appreciation. Teachers can use YouTube media as a source of learning literature. Currently, there is much creative content on Youtube media, such as reading fairy tales, poetry, drama, and so on, that is spread on Youtube media. This creative content can be used as a reference and source of reference for students in learning literature. In addition, it can develop the creative industry to attract foreign or local tourists by publishing documentary films on the Youtube platform.

Figure 4. Initial View of the Debus Mantra Tradition Documentary Film on Youtube at https://www.youtube.com/watch?v=_ZKpx_vFaL0

The narrative approach is used in making this film, which is divided into four acts. The acts in the film will be cut into several parts to be included in the Flipbook application to be used as literature teaching materials in schools. Here are the acts in the documentary film of the debus mantra ritual.

1. **The first round contains an explanation of the historical traditions of debus performing arts.**

Explanation of the history of Debus with the aim that the public understands the art of Debus's performance while watching this documentary film. By knowing the history of debus performances, the public knows the art of debus performance and its application. This is a digital documentation of the history of debus from the Banten Sultanate until its development.

2. **The second act of the film contains a speech from the Head of the Banten Province Cultural Service.**

As an expression of the community's invitation to preserve the art of debus performance and the use of mantras can be used as literary teaching materials at the school level. This is because the Banten community can preserve debus, especially the role of the debus studio, which is crucial in preserving this debus performance art. The spearhead of preserving the art of Debus's performance is the Debus Studio. The introduction from Head of the Banten Province Cultural Division expressed his gratitude to all studios that have preserved debus until now. The Banten Provincial Cultural Office strives to create regional regulations to help Debus Studios so that the preservation of Debus Studios continues to be carried out.

3. **The third round contains a video of the debus mantra reading ritual.**

This documentary video of the reading of the debus mantra uses the pagon letters that the debus players or the public knows with the bald Arabic letters. The documentary video of the reading of the Debus mantra is an effort to remind the public about the tradition of reading mantras before the Debus performance begins. This is a form of digitalization of the reading of the debus mantra so that its traces are recorded. So, through the documentary video of the tradition of reading the debus mantra, we can revitalize it through digitization.

The documentary video of the reading of the Debus book with Pagon letters reads the mantras of the Debus performing arts in performing rituals and displays when performing. The documentary video of the reading of the Debus book explains how to perform the ritual and Debus performance. The reading of the mantras shown in this video cannot all be documented through the documentary film made in this study because the message from the leader of the Sanggar Harum Sari Pandegelang debus that the reading of this mantra ritual should not be published to the general public.

This is because the ritual of reciting this mantra is a secret in the debus hermitage only. So those who know the ritual of the mantra in the Debus book may only be known by the Debus players and the Debus studio because of the prohibition of the video of the mantra ritual in the reading of the Debus book to be published. Finally, the researcher asked permission from the leader of the Harum Sari Debus Studio to show a glimpse of the tradition of reciting mantras using the Debus book. After asking for permission, it turned out that permission to publish the tradition of reciting the debus mantra was only a glimpse of this documentary.

Let us look at the reading of the mantra in the Debus book. There are stages of reading the mantra, starting from reading the mantra when performing the ritual and the description of the reading of the mantra when starting the performance.

This is because the leader of the Harum Sari Debus studio cannot show a complete documentary video of the reading of the mantra. The researcher tried to describe the stages of the debus mantra in performing the ritual and the reading of the debus mantra when performing the performance contained in the debus book using the pagon letters. The reading of the mantra when performing the ritual to be liked by many people contained in the Debus book is as follows.

> Bismillahirrahmanirrahim
>
> Innaathoina kalkausar
>
> Fasholi liwali
>
> Liwali walba li wali warba
>
> Please all the guardians
>
>
> So affection is love
>
> Heart of the world
>
> Look at it
>
> La ilaha illa Allah Muhammad Rasulullah
>
> Bismillahirrahmanirrahim
>
> Bima Bayu makes me excited
>
> Burned to death by me
>
> Rep to the hearts of the world community
>
> Look at me
>
> La ilaha illa Allah Muhammad Rasulullah

Source: The mantra was obtained from Abah H as the Kasepuhan of Sanggar Sinar Curug, Serang Regency.

> Nawaitu hadza hadiyatuna
>
> Khushushon for yourself
>
> My strength
>
> I ask for the power of four angels
>
> Jibril, Mikail, Isrofi, Izroil,
>
> Please take care of my body
>
> Whole body
>
> Up to the top of the hair,
>
> Down to the feet
>
> (then read the following verses in succession: "Fatihah
>
> 3X, al-Ikhlash 3X, al-Falakh 3X, al-Nash 3X, Fatihah 3X")

Source: Abah H, the Head of Sanggar Sinar Curug, Serang Regency, obtained the mantra.

Based on the findings that researchers found regarding the reading of the Debus book, which is divided into two concepts of ritual and performance in using the Debus mantra. So, the second part of the reading of the debus mantra in this documentary contains reading when perform. When performing this debus performance, the mantra is commonly used by debus players who follow the *Jangjawokan* school, in addition to reading *shalawat* and *zikir*. When performing the performance, the debus mantra was obtained when interviewing the debus player Sinar Curug, Serang Regency.

The ritual round of the debus mantra in the documentary contains the stages of carrying out the ritual. The stages of the debus mantra ritual contained in this documentary are as follows.
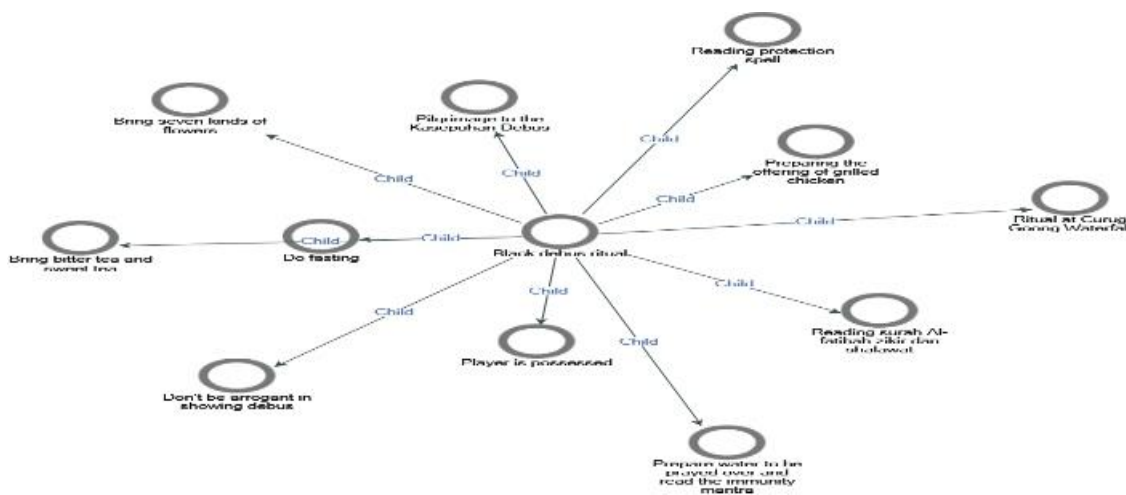
Figure 5. Stages of the Debus Mantra Ritual Found in the Documentary Film

Based on picture 5, the debus mantra ritual are performed by all the players and recorded to be shown in the documentary. The ritual stages start from performing wirid or dhikr and fasting during the ritual. Performing a diving ritual in the river for 40 days and continuing until the 14th day, or seven days before the debus performance begins. Performing music using the *Terbang* (traditional debus musical instrument) accompanied by prayers to the Prophet Muhammad SAW for three days. The first day after performing the ritual, the debus players must try to injure their bodies with razors. If the razor does not injure the debus player's body, then continue by injuring their bodies with knives or machetes, and if the debus player's body is not injured, then the art of debus may be performed in public. However, if the debus sharp object injures the player, the art of debus must not be stopped and replaced with a martial arts performance.

4.   **The fourth round shows how to perform a debus performance.**

Sharp objects or tools, such as Banten nails do not injure this fourth-round documentary video shows that debus players. This tool is the hallmark of the debus game so that players are not injured. Here, researchers are taught how to play the debus game using a tool called a Banten nail. In addition to the mantra in performing the ritual, the debus performance players must master how not to get injured during the performance using sharp objects or stabs. The following is a video clip of the documentary when being taught the debus game.

The technical workflow as a guide for teachers in executing the video ritual of the debus mantra and converting it to the Flipbook application to be used as a medium for learning literature in schools is as follows.
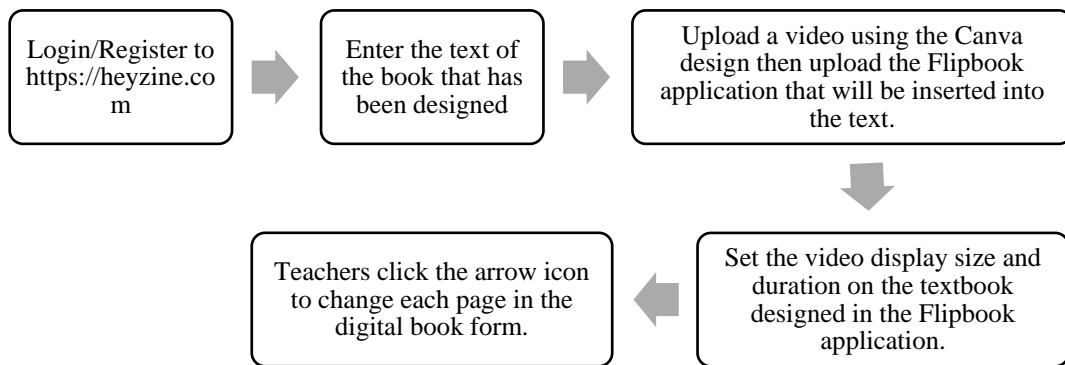

Figure 6. Technical flow guide for executing the debus mantra ritual video into the Flipbook application

The results of the documentary film of the debus mantra ritual from round one to round four were then applied to the Flipbook application. The use of documentary film has been made; only the duration is cut through the Flipbook application according to the needs of teaching literature to be used as a learning medium in schools. The combined appearance of the documentary film with the Flipbook application is as follows.
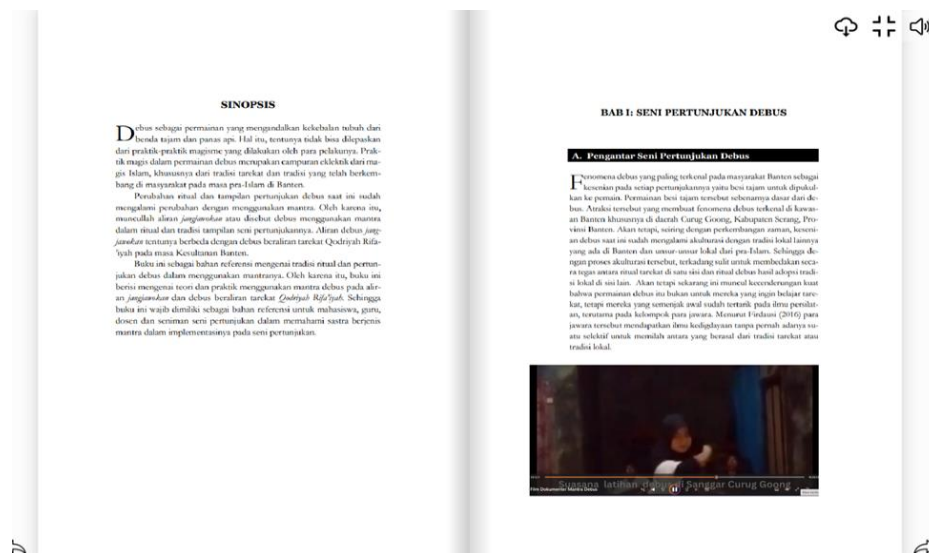
Figure 7. Documentary Film Display Combined with Flipbook Application

Based on the image, the combination of documentary films with the Flipbook application produces video and text. The display with the Flipbook application with the debus ritual documentary film produces the text first, presenting the description of the contents of the documentary film that will be presented to students. After that, teachers able insert the required video or Debus mantra ritual documentary film by adjusting the students' teaching materials needs. The documentary film can be played during the learning process in class by adjusting the learning needs. Thus, the display of learning media using the Flipbook application and the debus mantra ritual documentary film produces interesting learning media. This is because learning media using the Flipbook application can combine text with audio-visual media.

The documentary film of debus mantra ritual using the Flipbook application displays highly engaging learning media because it combines text with video. According to Darmawan et al. (2024), the Flipbook application allows educators to deliver electronic teaching materials more interestingly by combining interactive elements such as images, videos, animations, and text. In addition, according to Bunari et al. (2024), the use of Flipbook can also improve learning outcomes. The selection of Flipbook media is appropriate because it is in accordance with the current situation, where Flipbook media is suitable for both direct and online learning.

The difference between video and flipbook certainly has a difference in concept. The Flipbook application is an application that displays the appearance of books digitally with an attractive design. Before using the Flipbook application, users can design textbooks created by adding videos or animations before being entered into the Flipbook application. According to Breslyn & Green (2022), students are given more than resources for academic learning. It uses the theoretical perspective of the learning ecosystem to understand its role better, in other words, how, when, and why students use video compared to other resources to support their learning.

The Flipbook application's advantages are the forms of digital or electronic book publications. The Canva application based on Kvisoft Flipbook Maker can be applied to a laptop or computer. The Kvisoft flipbook maker can convert PDF files into a more interactive form like e-books (Rahayu et al., 2021). Flipbook media has disadvantages, namely that its use can only be done in schools with adequate facilities and good teacher and student skills in ICT. Therefore, flipbook media must be used according to the situation and conditions of the school and the learning objectives to be achieved (Prasakti, 2023). Every learning media technology has its shortcomings, including Flipbook. For this reason, teachers using Flipbook learning media must take the initiative to address these shortcomings.

The Flipbook display, combined with the documentary film of the Debus mantra ritual, has an attractive appearance but has local wisdom values , according to the results of this study. According to Asmayawati et al. (2024b) , to test the effectiveness of the local wisdom approach in integrating cultural nuances into educational practices and its influence on the development of digital literacy while preserving cultural identity.

The documentary film of the debus mantra ritual integrates Banten culture in Indonesia. Teaching local wisdom values to students is the same as teaching how to preserve the cultural identity of the surrounding community. This local wisdom must be strengthened when teachers use interesting learning media for students. As expressed by Rachman et al. (2024) in the theme "Local Wisdom", students develop curiosity and questioning skills by exploring local cultural wisdom and the evolution of their community or region. Integration of local wisdom values is recommended to foster a new paradigm in global competence, which aims to achieve the profile of Pancasila students through character education in pioneer schools.

Local wisdom in the documentary film of the debus mantra ritual is reflected through scenes such as not being allowed to have arrogant behaviour. The art of debus performance displays the body's immunity, so debus players must don't be arrogant. Worried that debus players can use their immune knowledge for evil things when they are arrogant. Another local wisdom is the cultural behaviour of respecting ancestral heritage. The tradition of using mantras is of unknown origin because it is a mandate from the parents of the debus players who are continuously followed in the Jangjawokan debus or black debus. Debus players must use mantras or recite prayers as a tradition to perform rituals and performances from generation to generation, worried that if they do not follow the teachings of their parents in ancient times, they will be in trouble performing their performances.

Another local wisdom in the documentary film of the debus mantra ritual is the behaviour of carrying out Islamic law. The rituals carried out by the black debus or *Jangjawokan* at the Sinar Curug Studio in Serang Regency do not always implement mystical rituals. Not all of the rituals carried out are related to mystical things. Debus players perform rituals such as fasting, dhikr and reading shalawat, which still maintain Islamic law and must not leave the five daily prayers. Even so, there are fasting rituals that deviate from Islamic law.

It is believed that by listening to documentaries related to their dialogues or conversations in preparation for lessons in interactive communication, we can access their epistemological understanding of learning and teaching (Zhang & Zhang, 2020). Digital learning media requires assessment practices to evaluate what students know and what they can do with that knowledge in real-world contexts (Yen & Thao, 2024). For this reason, debus ritual documentary films using the Flipbook application represent learning media for students with real-world contexts. This documentary film was made from the debus performing arts tradition in the Banten area, Indonesia. So that students can get to know other cultures and appreciate them when using this learning media.

The trial experience of Flipbook learning media at elementary school, junior high school, and senior high school levels positively impacts its application, using a documentary film about the debus mantra ritual. Based on the results of the questionnaire on interest in using Flipbook learning media combined with textbooks and videos of the debus mantra ritual on Senior High School students, the following are the results.
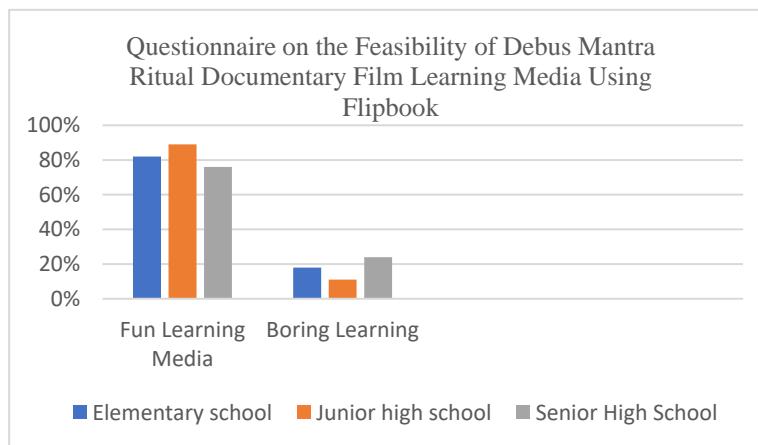

Diagram 1. Results of the Documentary Film Learning Media Feasibility Questionnaire Using Flipbooks

Based on the trial of the feasibility of documentary film learning media using Flipbook at all levels of schools, namely the Elementary School level, the questionnaire results stated that as many 82% of the debus mantra documentary film learning media using the Flipbook application were fun learning media. In addition, at the junior high school level, 89% of the debus ritual documentary film learning media using Flipbook were fun learning media. The Senior High School level trial showed that 76% of the debus ritual documentary film learning media using the Flipbook application were fun learning media.

Flipbook media with a combination of documentary films for elementary school level must be accompanied so that it is not misused. Recommends that teachers use digital media with their students when exposed to digital media to support student learning by, for example, explaining what is happening on the screen (Taylor et al., 2024). This, in turn, improves the quality of teaching and student learning values in Industry 4.0, thus better preparing teachers to face changes and progress in the field of education (Dang et al., 2024). The main thing when using a documentary film of a debus mantra ritual must be explained about the video image by the teachers because the art of debus performance shows the body's immunity to sharp weapons by believing in the mantra used. So that students do not follow dangerous scenes in the ritual mantra performance film used as a learning medium.

Evaluation of literature learning using documentary films of debus mantras using the Flipbook application to be used as learning media. Some things need to be considered when using this learning media. You must pay attention to the suitability of the reading text with the mantra video that will be presented. So that the text and video of the debus ritual are interrelated. When using a documentary film with the Flipbook application, you must use sound that students can hear and adequate classroom lighting so students can see the text and video of the documentary film being played. So that it can present interesting literature to students.

4. Conclusion

The making of the debus mantra documentary film consists of several acts, including the first act containing an explanation of the historical tradition of the Debus performing arts. An explanation of the history of debus to make the public understand the art of debus performance in watching this Documentary Film. By knowing the history of the debus performance, the public will know the art of debus performance in its application. The second act in the film contains a speech from the Head of the Banten Province Cultural Service. As an expression of the public's invitation to preserve the art of debus performance, the use of mantras can be used as teaching materials for literature at the school level. The third act contains a video of the ritual of reading the Debus mantra. In this third act, there is a scene about the ritual of reading the mantra before the debus performance begins. The fourth act shows how to perform a debus performance. This fourth-act documentary video shows how sharp objects do not injure the debus players.

The benefits of teachers using Flipbook application learning media and the development of documentary films of debus mantra rituals and textbooks representing debus mantras make literary learning enjoyable. Its appeal makes literary learning media digital-based, and texts and videos can be viewed directly. So that students can see the ritual directly using debus mantras. In addition, it allows students to learn independently using the Flipbook application because digital book texts equipped with documentary films can be opened anytime and anywhere. Teachers can design this digital teaching material with their respective concepts and designs according to student needs and then enter it into the Flipbook application. Learning becomes interesting because it is packaged digitally, especially in literary learning, which requires direct virtual design.

Competing interests

The authors declare no conflict of interest.

Informed consent

Obtained.

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The Publication Ethics Committee of the Redfame Publishing.

The journal's policies adhere to the Core Practices established by the Committee on Publication Ethics (COPE).

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Data availability statement

The data that support the findings of this study are available on request from the corresponding author. The data are not publicly available due to privacy or ethical restrictions.

Data sharing statement

No additional data are available.

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