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Enhancing Cross-Cultural Understanding through a Web-Based Comparative Folktale Materials in Indonesian as a Foreign Language Learning

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ABSTRACT

Teaching Indonesian as a Foreign Language (BIPA) often involves using literary texts, such as folktales, to introduce Indonesian culture. This study aims to develop a web-based enrichment resource featuring comparative studies of Indonesian folktales alongside those from other cultures, such as Japan and Korea. The objective is to create an engaging educational tool that enhances BIPA learning through a cross-cultural approach. The research follows the Research and Development (R&D) model, using the 4D method: Define, Design, Develop, and Disseminate. This article focuses on the first three stages: Define, Design, and Develop. In the Define stage, the scope and objectives of the web-based material were established, with an emphasis on integrating comparative folktales to provide a comprehensive cultural perspective. During the Design stage, the structure and content of the material were created to ensure it was interactive and educationally sound. The Develop stage involved creating and refining the actual web-based resource based on feedback and testing. Data were collected through a literature review of comparative studies on Indonesian-Japanese and Indonesian-Korean folktales.

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The study demonstrates that web-based materials grounded in comparative folktales can effectively support cross-cultural understanding, facilitating BIPA learners' exploration of Indonesian culture through their cultural contexts. This approach is expected to enrich the learning experience and foster a deeper cultural appreciation among students.
Keywords: BIPA; Comparative Literature; Cross-Cultural Understanding; Folktales; Web-Based Learning

1. Introduction

Language learning and literature learning are currently becoming mega trends and concerns for researchers[1–3]. One of these, the Indonesian language learning program for foreign speakers, commonly known as BIPA, has recently experienced a drastic increase in demand. Many students from outside Indonesia are interested in learning Indonesian. The teaching process of BIPA is certainly inseparable from the vision and mission underlying the implementation of the BIPA program itself. 'The implementation of BIPA teaching can uplift and improve Indonesia's positive image internationally to establish Indonesian as the language of broad communication at the international level' (Badan-Bahasa.kemdikbud.go.id). This aligns with the opinion of Nuraeni[4] who stated that BIPA teaching is expected to be an appropriate platform for introducing Indonesia to other countries. According to data from the Language Center in Jakarta, the Indonesian Language Teaching Program for Foreign Speakers (BIPA) has been held in around 46 countries in the world[5].

One thing for certain that this increase must be congruent with the availability of teaching materials used both inside and outside the classroom to facilitate BIPA students. These learning materials must also be adapted to the characteristics of BIPA students who come from all walks of life with their norms and cultures. Having said that, due to the nature of the learners, the characteristics of BIPA students who come from different cultural backgrounds undoubtedly affect the strategies and language teaching materials used. For example, the BIPA learning strategies and teaching materials utilized in language classes with students from an American cultural background differ from those classes with students of Korean cultural background[6,7]. Thus, BIPA learners not only grasp the rules of the Indonesian language alone but able to communicate properly and appropriately in the context of the multicultural Indonesian nation. This is very important given the interaction between Indonesian culture and those of several other countries[8]. These definitions imply that the development of learners' intercultural communicative competence can be facilitated and streamlined by promoting their critical understanding of their own culture as well as of others'[9–11].

According to the Graduate Competency Standards (GCS) underlined in Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 27 of 2017, folklore is one of the recommended materials for intermediate or level 4 BIPA (Bahasa Indonesia untuk Penutur Asing) learning. At this level, students are expected to be able to reexpress moral messages embedded in fairy tales or folklore by reading between the lines, identifying sentences that carry moral meanings, and comparing Indonesian stories with those from their own cultures (as also emphasized in the 2012 regulation). To achieve this objective, BIPA teachers, such as those at Busan University of Foreign Studies (BUFS), often brought forward Indonesian culture through simple folklore texts. Nevertheless, one BIPA instructor at BUFS noted the limited availability of diverse folklore texts that are appropriate for intermediate-level learners. Teachers often struggle to find stories that match students' language abilities while offering meaningful content for cultural discussions.

Although the Ministry of Education and Culture has provided supplementary folklore texts through teaching materials like *Sahabatku Indonesia,* produced by the Center for Strategy Development and Language Diplomacy, Language and Book Development Agency, ironically, these materials remain insufficient, especially in terms of quantity and depth. Many folklore texts are only superficially presented and lack detailed analyses of the cultural values they contain. Indonesian folklore holds a wide variety of values, including cultural, social, moral, tourism, and local wisdom. Unfortunately, these values are often overlooked in existing teaching resources. This condition highlights the urgent need to develop more comprehensive, engaging, and culturally rich folklore-based materials that can enhance both

language learning and promote intercultural competence for BIPA students.

Given this situation, there is a growing need to provide both core and supplementary teaching materials for BIPA learners. Mastering the Indonesian language becomes challenging for students who lack an understanding of the social and cultural context in which the language is used. For this reason, instructional content should be enriched with elements that reflect Indonesian cultural values. Cultural approaches play a crucial role in the effectiveness of the BIPA program, and one strategic way to foster cross-cultural awareness is through the use of comparative literature. Literary works, especially folklore, offer a powerful medium for promoting deeper cultural exchange and mutual understanding between learners and the Indonesian context [12–15]. Understanding not only Indonesian culture but also the cultural backgrounds of the students themselves can greatly enhance the learning experience. This cultural exchange not only benefits the learners but also contributes to the wider global recognition of Indonesian culture. Incorporating literature—particularly folklore—as a complementary teaching resource spurs a more engaging and dynamic dimension to language learning. Compared to traditional core materials, folklore-based lessons tend to be more vibrant, relatable, and enjoyable, making the learning process more meaningful for international students [16].

Folklore offers valuable insights into the cultural foundations of a society, reflecting its values, beliefs, and way of life. In BIPA (Bahasa Indonesia untuk Penutur Asing) learning, folklore plays an important role in helping students understand the Indonesian language within its cultural context. However, given the diverse cultural backgrounds of BIPA students, these differences can be leveraged as comparative tools to enhance learning. Examples include *Timun Mas* with Japan's *Momotaro*, or *Bawang Merah dan Bawang Putih* with Korea's *Heungbu and Nolbu*. The students can more easily digest the moral messages, cultural nuances, and linguistic expressions within each story. This comparative approach not only deepens their language comprehension but also promotes intercultural awareness and engagement, making the learning process more valuable, hands-on, minds-on, meaningful, effective, and practical.

In a nutshell, although the number of foreigners studying Indonesian may not be as large as that of those studying English or other foreign languages, interest in Indonesian continues to increase, especially due to the increasingly close relations between Indonesia and other countries. The purposes of studying Indonesian among foreigners vary, and include academic, professional, cultural, and personal purposes. Institutions offering Indonesian language courses abroad include universities, private language institutions, cultural centers, and exchange programs. Therefore, learning Indonesian abroad is not limited to the academic scope but also covers various aspects of professional and social life. The large number of students presents an opportunity to offer teaching materials within the parameters of their cultural backgrounds. Many folktales from Indonesia and other countries, especially fairy tales, share similarities in story types and motives, making them interesting subjects for comparative study [17].

This aligns with the findings of Yulianeta [18–21], who emphasized that comparative studies can serve as enrichment materials for BIPA learners. One example is the comparison between Indonesian and Japanese folktales, such as Timun Mas and Momotaro, which share similar narrative elements. Ariawan and Adi [22] also explain that the cultural functions and elements in these stories reflect aspects of daily life in both Indonesia and Japan, from the past to the present. In addition, Halimah, Yulianeta, and Sembiring [23] highlight that the cultural values and moral lessons found in *Timun Mas* and *Momotaro* make these folktales suitable as culturally based teaching materials for intermediate-level BIPA learners from Japan.

Enrichment materials, aside from standard textbooks, offer alternative forms of learning that can be explored independently. Their flexible nature allows them to support the learning process in various ways. In formal education settings, teachers can use them to complement core teaching materials or assign them as individual or group tasks. In non-formal settings, both teachers and students can use them independently to fulfill their needs for information related to folklore texts. These materials also serve as tools to strengthen literacy, particularly cultural literacy related to Indonesian traditions. Moreover, enrichment materials help address time limitations, as students can continue learning beyond classroom hours. They also accommodate different learning paces, allowing faster learners to progress without waiting for others. Enrichment materials can also encourage

student autonomy by fostering independent learning habits. Furthermore, they provide diverse perspectives and content variations that can enhance students' cultural understanding and engagement.

Similarly, students who need to review the materials can do so at their own pace without disrupting others, allowing the concept of independent learning to be fully realized. Developing cross-cultural content as enrichment material for folklore texts, integrated with a website platform, is expected to enhance its utilization. The integration of information and communication technology into Indonesian language learning for foreign speakers will also help streamline the access and distribution of learning resources. This is because education is fundamentally a process of communication and information exchange between educators and students, in which educators serve as the source of knowledge, media act as the channel for delivering ideas and learning materials, and students are the recipients and participants in the learning process[24]. Based on the description of the problems and research potential, the researcher intends to carry out a comparative study of Indonesian and Korean folklore texts, as well as Indonesian and Japanese folklore texts, based on cross-cultural understanding as material for the enrichment of BIPA students. The final result of this research is a website prototype originating from the findings of the comparative study.

2. Comparative Literature

Literature is an aesthetic work that brings out philosophical, psychological, sociological, anthropological, and other humanistic scientific aspects[1,11,25,26]. One of the literary works known in society and that has become a hereditary culture is folklore. Novega[27] said that folklore can be understood as a cultural expression that reflects the values, beliefs, and traditions of a community, conveyed primarily through spoken language. It is deeply connected to the social structures and way of life within that community, serving not only as entertainment but also as a means of cultural transmission and moral education. According to Danandjaja[14] folklore is a form of oral tradition and an essential component of folk culture, encompassing stories, legends, myths, proverbs, songs, and customs that are passed down from generation to generation. This transmission occurs in various forms, like primarily oral, but also through gestures, symbolic actions, or physical artifacts used as mnemonic devices. Folklore is inherently collective, meaning it belongs to a group rather than an individual, and it evolves as it is retold in different contexts. Each version may vary slightly depending on the storyteller, the audience, or the local cultural setting, yet the core values and messages often remain intact. As a living tradition, folklore not only preserves cultural identity but also adapts to the changing needs and concerns of the society that upholds it. In the context of language learning, especially in programs like BIPA (Bahasa Indonesia untuk Penutur Asing), folklore becomes a powerful tool for introducing students to the deeper layers of Indonesian culture, helping them understand the social norms, historical perspectives, Weltanschauung, and worldview embedded within the language.

Each country has its folklore. However, folklore can be studied more deeply. When compared in terms of intrinsic and extrinsic aspects, some folklore has similar motifs. In addition, folklore from two different countries can also have almost the same values. The values contained in the folklore include cultural, social, character, didactic, and various other life values[28–31]. In the context of BIPA, it is important to pay attention to the differences in cultural knowledge between the learner's country and Indonesian culture. These differences can be used as a comparison that helps learners understand Indonesian through Indonesian culture.

Folktales, as one of the literary genres, preserve the spirit of humanity, social morality, and cultural traditions from one generation to the next. Geographical differences, along with the social, cultural, political, and linguistic diversity of a nation, always have general similarities, both in terms of values, moral messages, or universal humanitarian issues[32–34]. Folk tales occupy a strategic position in efforts to bridge the cross-cultural understanding of BIPA learners so that learners can understand the cultural background of the language being studied (Indonesian) comprehensively. Therefore, folk tales can be a subject for comparative literature studies. Comparative literature research is a cutting-edge study that can describe the cultural identity of a country so as to strengthen cross-cultural understanding, especially in the world of education[35]. Comparative literature research is essentially able to apply cross-cultural understanding and become an interdisciplinary study for the world of literature

in analyzing literary phenomena. Talking about comparative literature, it is also inseparable from discussions about world literature [36,37].

This idea is embodied in the concept of comparative literature, which emphasizes cross-cultural understanding of literary works originating from two or more countries. In comparative literature research, the data objects that can be used include two folktales from Indonesia and from other countries that have been documented. The two folktales from Indonesia and other countries describe cultural similarities with certain ideas that have the potential to strengthen BIPA learners. This is inseparable from the working principle of comparative literature, which has two ways. First, comparative literature compares the presence of language and literature of a nation or across countries. Second, comparative literature reveals a comparison of literature with scientific disciplines [23]. In this context, the implementation of research can use comparative literature to examine the similarities of the folktales of two countries as an alternative teaching material that combines cultural brotherhood to support BIPA learning.

One way to achieve this is to compare folklore from two different countries, for example, Korea and Japan. After analyzing the texts of Indonesian-Korean and Indonesian-Japanese folklore using a comparative literature approach, the results of the analysis were integrated into content for a website designed as a learning resource for BIPA learners with a cross-cultural approach. The selection of a website as a BIPA learning medium is considered appropriate because of its ease of access and potential for wide reach, following the needs of many BIPA institutions both at home and abroad [38].

3. Materials and Methods

This study undertakes the Research and Development (R&D) model with a 4D method approach: Define, Design, Develop, and Disseminate, developed by S. Thiagarajan, Dorothy S. Semmel, and Melvyn I. Semmel in 1974 [39]. The 4D model is widely applied in instructional design and material development, particularly in educational research, because it provides a structured yet flexible framework to produce and refine innovative teaching tools based on empirical needs and theoretical foundations. In this study, however, only the first three stages were implemented. They were the Define, Design, and Develop stages. This was implemented due to the scope and focus of the research. These stages aimed to produce culturally responsive and pedagogically relevant web-based learning materials that incorporate comparative folklore as a medium to support cross-cultural understanding in intermediate-level BIPA (Bahasa Indonesia untuk Penutur Asing) learning.

3.1. Define Stage

The Define stage was crucial in identifying the foundation and direction of the material development process. This phase began with a needs analysis aimed at identifying gaps in existing BIPA teaching resources, particularly the limited availability of folklore-based content that could support both language proficiency and cultural understanding. Referring to Graduate Competency Standards (SKL) outlined in the Regulation of the Minister of Education and Culture No. 27 of 2017, folklore was recognized as an essential component at the intermediate BIPA level, where students were expected to comprehend and re-express moral messages found in traditional stories. However, it was found that most existing teaching materials were still generic and lacked depth in terms of cross-cultural content. Based on these findings, the study determined that the development of instructional materials should focus on comparative folklore from three cultural contexts: Indonesia, Japan, and Korea. These countries were selected due to their strong narrative traditions and the significant number of BIPA learners originating from East Asia. The main objective at this stage was to establish a solid foundation for the creation of web-based learning content that would not only enhance students' linguistic abilities but also provide cultural comparison tools to strengthen their intercultural competence.

There were some activities conducted during this stage, including some points.

1. Conducting a needs analysis through document reviews and informal interviews with BIPA instructors at institutions such as Busan University of Foreign Studies (BUFS) to gather input on the limitations of current materials.
2. Identifying learning outcome indicators, including interactivity, accessibility of language, cultural relevance, and learner engagement potential.

3. Performing a literature review and analysis of selected folklore texts from Indonesia, Japan, and Korea to determine common themes, narrative structures, character archetypes, and moral values that could be integrated for effective comparative learning.

3.2. Design Stage

In the Design stage, the conceptual and structural framework of the web-based materials was constructed. The objective was to design a learning resource that was pedagogically sound, interactive, and accessible for BIPA students with intermediate proficiency. The materials were designed to encourage engagement, independent learning, and reflection on cultural values.

The specific activities carried out included:

1. Designing the conceptual framework of the website, including the layout, user interface, navigation flow, and key features such as quizzes, story summaries, vocabulary support, and comparative reflection prompts.
2. Developing the instructional content, in which selected folklore texts from Indonesia were paired with comparable stories from Japan and Korea (e.g., Timun Mas and Momotaro, Batu Menangis and Heungbu and Nolbu). Each story pair was organized thematically to highlight cultural values, moral lessons, and storytelling styles unique to each culture.
3. Preparing user guidelines, both for instructors and learners, to facilitate the use of the materials in formal and informal learning settings.

The design phase also emphasized multimodal learning, combining text, visuals, and audio elements to accommodate various learning styles. The final blueprint served as the basis for the subsequent development and prototyping process.

3.3. Develop Stage

The development stage involved the actual creation and refinement of the web-based learning materials based on the designs produced in the previous stage. The development process pin-point on both technical production and content validation to ensure the quality and effectiveness of the final product.

The main activities conducted in this phase included the following points.

1. Developing the prototype of the web-based learning platform using user-friendly tools to ensure accessibility. The platform included selected comparative folktales, comprehension tasks, cultural insights, interactive quizzes, and reflection prompts.
2. Initial testing and feedback collection, in which the prototype was evaluated by subject matter experts and tested by a group of approximately 30 university students who were studying BIPA teaching methodology. These students were selected as target respondents because they represented future BIPA instructors. The feedback was collected through an online questionnaire distributed via Google Forms. The purpose of this testing phase was to gather their responses and perceptions regarding the usability, content relevance, cultural clarity, and language complexity of the web-based materials before they were officially implemented for use by actual BIPA learners. This preliminary review helped identify areas of improvement from the perspective of prospective educators, ensuring the product would be more refined and effective in real teaching contexts.
3. Revisions and refinement, in which adjustments were made based on expert and user input. This included refining the language of the texts to better suit learners' levels, improving interface navigation, and adding more detailed cultural explanations to support cross-cultural comparisons.

The development process was also supported by a comparative literature framework, which provided theoretical guidance for analyzing and presenting the folktales in a culturally sensitive and pedagogically meaningful way. The final product was a set of web-based learning materials designed to stimulate both language learning and cultural literacy among BIPA students through engaging and accessible folklore-based content.

4. Results

4.1. Define Stage

4.1.1. Needs Analysis

Based on the results of a preliminary study conducted to obtain information about the needs of BIPA learners for

web-based folklore text enrichment materials, it can be seen that learners require more learning resources that can be accessed freely. Web-based folklore enrichment materials have high cultural, moral, and historical value, so their use in BIPA learning can provide many benefits, including: (1) improving cultural understanding. BIPA learners often not only want to learn Indonesian but also Indonesian culture. Folklore is an ideal gateway to understanding local values, norms, and traditions. (2) Enriching vocabulary and contextual language understanding. Folklore contains a variety of vocabulary, including local expressions, metaphors, and language styles that are not always found in general textbooks. (3) BIPA learners can utilize and maximize digital technology. With the increasing use of technology among learners, web-based platforms allow for easier, more flexible, and more attractive accessibility compared to traditional printed materials. (4) Adaptation to modern education trends. Web-based education is in line with the increasingly popular online learning trend, especially after the COVID-19 pandemic. This allows learners from different countries to study anytime and anywhere.

4.1.2. Determining Success Indicators

Indicators of success in creating web-based folklore text enrichment materials for Indonesian Language for Foreign Speakers (BIPA) learners can be measured through several aspects, based on theories in language learning, educational technology, and the development of teaching materials. **Table 1** presents indicators that can be used as a guide.

Table 1. Success Indicators.

No.	Indicators
1.	Content Relevance According to the needs analysis theory in curriculum development [40], effective teaching materials must be relevant to the needs of learners. a. Folklore material should correspond to language ability levels (A1-C2 based on CEFR/BIPA Proficiency Standards). b. The story includes elements of Indonesian culture that are relevant and interesting to learners. c. The story content is easy to understand and can support linguistic learning objectives (vocabulary, grammar, understanding of cultural context).
2.	Accessibility and Usability Based on the theory of educational technology [41,42], web-based teaching materials must be user-friendly and easily accessible by learners from various backgrounds. a. Responsive web design that is compatible on various devices (desktop, tablet, mobile phone). b. Easily accessible to learners in various countries. c. Intuitive, clear, and navigation.
3.	Interactivity Constructivist theory emphasizes the importance of interactive learning. Web-based learning materials should provide experiences that actively engage learners. a. Interactive elements such as quizzes, digital glossaries, or reflective questions related to the story are included. b. Utilization of links (stories in narrative form) and videos (animations or illustrations of folk tales). c. A feedback feature to provide corrections or assessments of tasks completed.
4.	Language Proficiency Development According to the comprehensible input theory [43], language learning materials should be slightly more challenging than the learner's ability level to facilitate development. a. Folk tales can improve understanding of vocabulary, grammar, and idiomatic expressions in the context of Indonesian culture. b. The material contains exercises that support mastery of language skills, such as reading, writing, listening, and speaking.
5.	Cultural Competence The theory of intercultural communicative competence [44] emphasizes the importance of cross-cultural understanding in language learning. a. Learners can understand Indonesian cultural values contained in folk tales. b. Learners can compare Indonesian cultural values with their culture of origin (reflective ability). c. Learners demonstrate appreciation for Indonesian folklore and culture.

Table 1. *Cont.*

No.	Indicators
6.	Learner Motivation According to the ARCS Motivation Model theory [45], learner motivation can be increased through attention, relevance, confidence, and satisfaction. a. Learners feel motivated to learn further after using this material. b. Positive testimonials from students regarding the learning experience. c. A high level of learner participation in interactive activities on the web.
7.	Sustainability and Adaptability According to the theory of educational sustainability [46], teaching materials must be designed to be continuously used and developed. a. The material can be updated with additional folktales or new features without significantly changing the structure of the web. b. The material can be adapted to various levels of language ability.
8.	Evaluation and Feedback The theory of formative evaluation [47] emphasizes the importance of evaluation in the development of teaching materials. a. A survey or questionnaire feature for students to provide feedback. b. Internal (by developers) and external (by users or BIPA experts) evaluations are conducted to assess the effectiveness of the teaching materials. c. Improvement in measurable learning outcomes based on language learning indicators.

4.1.3. Literature Study

- **Indonesian-Japanese Folk Tales**

Folklore can reflect a society's cultural values and can provide cross-cultural understanding between countries. The Indonesian and Japanese folk tales have similarities, as previously described. The folk tales studied in this study are *Timun Mas* and *Momotaro, Si Kelingking* and *Issun Boshi, Ni Anteh Pergi ke Bulan,* and *The Bamboo Cutter's Tale*. These six stories have similarities and differences, which facilitate their application in cross-cultural-based teaching materials for BIPA students.

The similarity in cultural values can be seen in: (1) cultural values in the essence of human life, namely devotion and courage; (2) cultural values in the essence of human work, namely living to work; (3) cultural values in the essence of human relations with the natural surroundings, namely utilizing natural resources; and (4) cultural values in the essence of human relationships with each other, namely love.

Meanwhile, the six stories also have different cultural values: (1) cultural values in the essence of human life, namely, wisdom and belief. Wisdom is found in *Timun Mas* and *Momotaro* as well as *Ni Anteh Pergi ke Bulan* and *The Bamboo Cutter's Tale*, but it is absent in *Si Kelingking* and *Issun Boshi*; (2) the cultural value in the essence of human work contained in the six stories is willpower, which appears in *Timun Mas, Momotaro, Ni Anteh Pergi ke Bulan, The Bamboo Cutter's Tale*, but is absent in *Si Kelingking* and *Issun Boshi*; (3) the essence of human position in space and time. *Timun Mas, Momotaro, Ni Anteh Pergi ke Bulan*, and *The Bamboo Cutter's Tale* have cultural values in terms of making good use of time, while *Si Kelingking* and *Issun Boshi* are future-oriented; (4) the essence of human relations with the natural surroundings, present in the six stories, is to maintain the balance of nature. Maintaining the balance of nature in *Timun Mas, Momotaro, Ni Anteh Pergi ke Bulan,* and *The Bamboo Cutter's Tale*, but absent in *Si Kelingking* and Issun Boshi; and (5) the essence of human relationships with each other contained in the six stories is quite varied. The cultural value of friendship is found in *Timun Mas, Momotaro, Si Kelingking, Issun Boshi,* and *Ni Anteh Pergi ke Bulan*. The cultural value of cooperation is found in *Timun Mas, Momotaro,* and *Ni Anteh Pergi ke Bulan*. The value of the conference is present in *Timun Mas, Momotaro, Ni Anteh Pergi ke Bulan,* and *The Bamboo Cutter's Tale*. The value of world peace culture is found in *Momotaro, Si Kelingking,* and *Issun Boshi*. The cultural value of forgiveness is found in *Momotaro, Issun Boshi,* and *Ni Anteh Pergi ke Bulan*. Finally, the cultural value of marriage is only found in *Ni Anteh Pergi ke Bulan* and *The Bamboo Cutter's Tale*.

- **Indonesian-Korean Folk Tales**

The content design encompasses a comparative literary analysis found in Indonesian and Korean folklore texts. The folklore texts in this design focus on three folklore texts originating from Indonesia and three folklore texts originating from Korea. namely *Kong Tji Pat Tji* and *Bawang Merah Bawang Putih, Jaka Tarub* and *Seonnyeowa Namukkun,* and *Si Pitung and Hong Gil Dong*. The six texts also contain cultural content that is developed as separate texts or content designs, which are then included in the web-based folklore text enrichment materials. The integration of linguistics, literature, and culture is an implementation of an integrative model in the enrichment materials that are compiled.

These six stories have similarities and differences, making it easier for BIPA students to apply them in cross-cultural teaching materials. The similarity in cultural values can be seen from (1) cultural values in the essence of human life, namely devotion and courage; (2) cultural values in the essence of human work, namely living to work; (3) cultural values in the essence of human relations with the natural surroundings, namely utilizing natural resources; and (4) cultural values in the essence of human relationships with each other.

The results of the study indicate that there are similarities and differences in story motifs and cultures contained in folklore texts from one country to another. However, the relationship cannot be stated whether the similarities in motifs and culture were intentional or not. This is because in ancient times, folklore was spread orally. The original owner of a story is unknown, allowing the story can spread as widely as possible, even across countries.

The similarities and differences in story motifs and culture in this pair of Indonesian-Korean folklore texts can then serve as a basis for understanding for deepening the understanding of language and culture. For example, for Indonesian language learners who are Foreign BIPA Speakers. BIPA learners from Korea can be presented with the folklore texts of *Si Pitung* and *Hong Gil Dong*. In language comprehension activities, BIPA learners can expand their vocabulary through reading activities. Then, at the stage of appreciating the folklore texts, BIPA learners can analyze the cultural similarities and differences contained in the two folklore texts. Through activities like this, it is hoped that learners can understand Indonesian culture through the lens of their own culture. This illustration is a concrete example of the application of learning through a cross-cultural understanding approach.

4.2. Design

This enrichment material was developed to meet the challenges of 21st-century education, where web-based learning is a form of online education. This enrichment material is compiled based on the principles of independence, ease of accessibility, self-confidence development, holism, meaningfulness, authenticity, and motivation. One of the expected goals of developing this enrichment material is to facilitate BIPA learners and teachers in learning folklore texts through a website that is easily accessible, without being limited by time and place. Access to this enrichment material only requires a gadget and a fairly stable internet connection. This enrichment material can be accessed domestically and abroad through the website on humanismara.com.

4.2.1. Constructing the Educational Philosophy and Accessibility Principles

In response to the evolving educational landscape of the 21st century, the development of web-based enrichment material was rooted in the need for flexible, learner-centered resources that promote intercultural competence. This material was guided by educational principles such as independence, ease of access, holistic development, authenticity, and learner motivation. A key consideration in this stage was to ensure that BIPA learners could access high-quality folklore content without time or geographic limitations. The platform (humanismara.com) was designed to be user-friendly and accessible using only a digital device and an internet connection, making it functional for both domestic and international users. The goal was not only to improve language proficiency but also to develop students' cultural awareness through engaging and comparative storytelling from multiple cultural traditions.

4.2.2. Designing the Website Structure, Features, and Learning Tools

The conceptual and structural framework of the web-based materials was carefully designed to ensure a pedagogically sound and interactive experience. This included the development of a user interface that was intuitive and supportive of independent learning. Navigation flows were orga-

nized to help learners move easily between different sections, such as story summaries, vocabulary support, comprehension quizzes, and guided reflection activities. Interactive features were included to enhance learner engagement and promote active participation. For example, learners could explore cultural comparisons through story pairings (Indonesia-Japan and Indonesia-Korea) and complete tasks that required them to reflect on shared values or contrasting moral messages. Each story was accompanied by multimedia support such as illustrations, voice narration, and discussion prompts, ensuring that multiple learning styles, like visual, auditory, and textual, were accommodated in one integrated platform.

4.2.3. Developing Instructional Content and User Guidelines

Content development focused on integrating folklore texts from Indonesia, Japan, and Korea, selected based on their thematic compatibility and cultural richness. Each story pair was curated to highlight moral values, narrative structures, and character archetypes that could be examined from a comparative cultural perspective. This was done to provide learners with a deeper understanding of universal human values and culturally specific expressions. To ensure practical application, instructional guidelines were also created for both teachers and students. These guidelines explained how the materials could be used in formal BIPA classrooms or informal learning environments, providing suggestions for lesson integration, discussion facilitation, and reflective writing. By embedding cultural analysis and critical thinking into the language learning process, this stage laid the groundwork for a more meaningful and culturally responsive learning experience that aligns with the demands of modern language education.

4.3. Develop

4.3.1. Web-Based BIPA Learning Enrichment Materials

In this section, the development of folklore text enrichment materials with a web-based integrative model will be explained from the student's perspective. Student access will be described through: (1) the front page; (2) the dashboard page; (3) the core page, which is divided into an enrichment page, a cultural knowledge page, and an evaluation in the form of an essay; and (4) a supplementary page or supporting page. The development of this enrichment material is the process of compiling a prototype or initial form of the enrichment material product before being assessed by experts. In this section, the researcher combines the materials collected in the initial design activities both in terms of form and content. The web page that can be accessed for this enrichment material is humanismara.com.

- **Front Page**

Folklore text enrichment materials can be accessed via humanismara.com. This enrichment material can be accessed online using various devices, including laptops, personal computers, smartphones, or cell phones. Specifically, the researcher will explain the product prototype using screenshots taken from a laptop. This enrichment material follows the same pattern accesse various devices, but the appearance may vary depending on the device's screen size.

When the users type the address apps.humanismara.com, the front page or website homepage will appear **(Figure 1**). On this page, there are several parts: (1) page title; (2) type of online page (website); (3) Login Account title; (4) username filling column; (5) password filling column; (6) usage options; (7) "login" and "register" buttons; and (8) year and website address. This page has a background in the form of an image or illustration that describes the entire contents of the folklore text enrichment material. The image as a layout has a dark color to make it easier for users to find the core columns that must be filled in to access further.

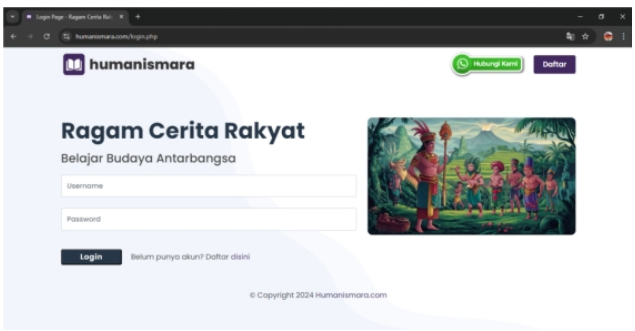

Figure 1. Student Login Page.

The username and password columns can be filled in by users who have previously registered via the registration page. Users can access it with the "student" option in the third column, as shown in the image above. If users do not have a username and password, they can press the "register" button. This registration is intended for BIPA learners.

Registration as a teacher can only be completed by the admin, and registration as an admin can only be completed by the website manager. This page can be accessed by BIPA learners all over the world, not limited by time and place. The main requirement to access this page is a device with an adequate internet connection.

Figure 2 displays the registration page that can be accessed by BIPA learners. The columns that must be filled in are: (1) full name; (2) username (can be filled in without a minimum character limit); (3) password (can be filled in without a minimum character limit); (4) the choice of country of origin of the BIPA learner, and (5) the institution where the BIPA learner studies Indonesian. These five fields must be filled in completely by BIPA learners to get access rights to the apps.humanismara.com page. Registration can be completed once for one username and password. After the learner has filled in the five columns mentioned, the next step is to press the "Register" option. With these steps, BIPA learners are registered in the system and granted access rights as "Students". BIPA learners can then be referred to as website users. Users have the right to access all information and get an assessment if users fill in the evaluation section on this website.

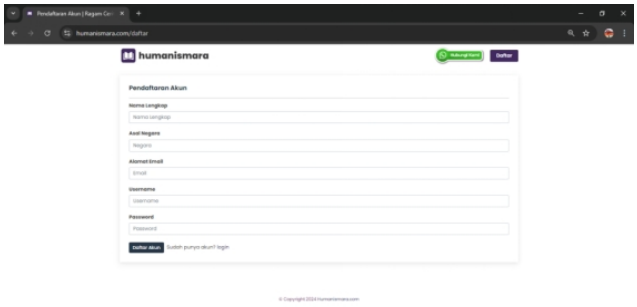

Figure 2. Student Registration Page.

- **Dashboard Page**

After logging in or entering the system, learners as users are presented with the dashboard page. This page consists of (1) the user's full name and account button; (2) the website name; and (3) the choice of country of origin of the folklore text. On this page, users have the freedom to choose folklore texts. There is a choice of countries according to the BIPA learner's nationality. Users can choose the country of origin. In this study, the focus is on Indonesia-Korea. **Figure 3** is a screenshot of the dashboard page.

Figure 3. Student Dashboard Page.

In this section, BIPA learners have the freedom to access the desired folklore. There are three pairs of folklore texts available in this enrichment material. These folk tales were deliberately made in pairs because it has been adjusted to the results of the analysis that was carried out in the previous process.

- **Main Page**

The main page in this enrichment material is the section on the folklore text selection. Each folklore text selection has three parts: (1) folklore text reading section; (2) cultural knowledge section; and (3) evaluation in the form of an essay. The following three parts will be explained in more detail. **Figure 4** shows the main page, which consists of several choices of folklore texts.

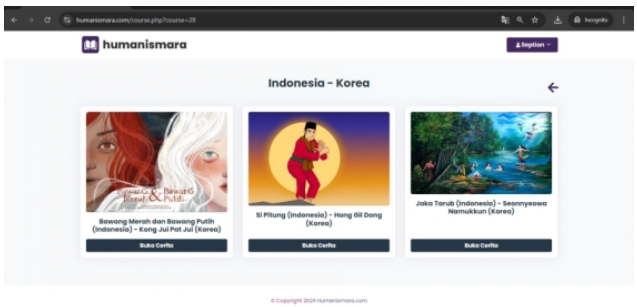

Figure 4. Folklore Text Selection Page.

- **Reading Folklore Text**

On this page **(Figure 5)**, BIPA learners will be directed to read folklore tales from Indonesia and Korea. These two texts have similarities and differences in motifs, as analyzed in the previous process. In this section, learners can carefully read the story text. While reading, BIPA learners can independently analyze cultural points in the story text[48]. Some things may have similarities, but on the other hand, some differences can be understood more deeply in the next process.

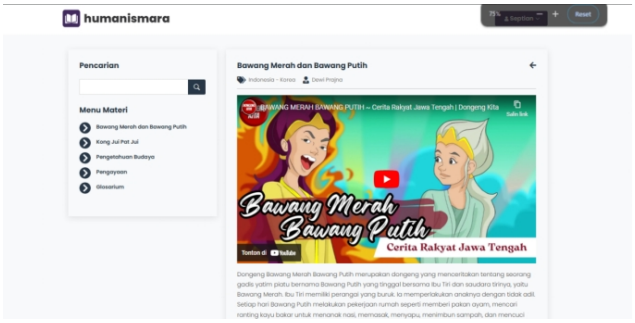

Figure 5. Folklore Text Reading Activity Page.

- **Cultural Knowledge**

In the cultural knowledge section, two activities can be completed by BIPA learners as users. The first is a reading activity, and the second is watching videos from links on YouTube. The first section provides a cultural knowledge text accompanied by supporting text and illustrations. The cultural knowledge content is based on the analysis conducted during the initial design phase. The cultural knowledge text contained in this enrichment material is related to the folklore text studied in the enrichment material section.

- **Evaluation (Essay)**

After the reading activity, BIPA learners are directed to carry out evaluation activities. This evaluation contains knowledge that has been obtained through the reading process that has been carried out in the previous stage. Evaluation is carried out in written activities. The form of evaluation questions is given in the form of essays. BIPA learners can fill them in directly in the space provided. The evaluation page is in **Figure 6** below.

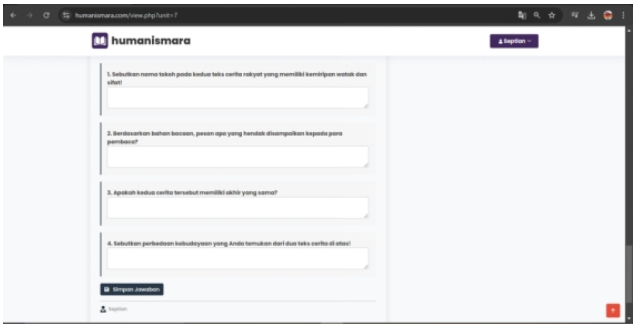

Figure 6. Evaluation Activity Page (1).

The evaluation consists of four questions. This question aims to assess the students' understanding of folklore texts. The evaluation focuses on knowledge about the characters, the characteristics of the characters, the setting, and the moral messages derived from the folklore texts read or listened to. Students can adopt descriptive writing and then progress to the argumentative genre, which is considered more challenging. Following this sequence would enable students to transfer their good command of writing subskills from descriptive to argumentative genre[49,50]. In this section, BIPA learners can fill in only once, then save the answer by pressing the "Save" button. This evaluation activity will then be assessed by the teacher or admin as feedback to BIPA learners who have accessed this page. After completing this evaluation on this page, learners will be directed to the next written evaluation: composing a folklore text originating from their home region that features similar story motifs.

After writing, BIPA learners can press the "Save" button to save their writing results. The saving action can be done only once. The user's writing results will then be assessed by the teacher or admin as a form of feedback for the activities that have been carried out. The menu option to exit this entire page is the logout button, located on the last menu in the menu selection column, and is also accessible via the account icon at the upper right corner of the page. **Figure 7** shows the logout button in the enrichment materials on the apps.humanismara.com page.

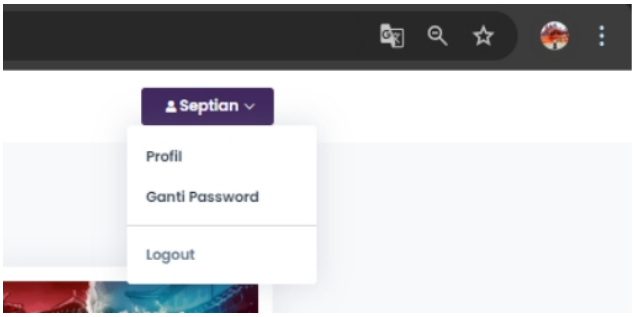

Figure 7. Logout button.

4.3.2. Initial Testing and Feedback Collection

Based on the analysis of feedback from 34 respondents, prospective BIPA instructors evaluating the Website Pembelajaran BIPA Berbasis Sastra dan Lintas Budaya, several key insights regarding the strengths platform's and areas for improvement were identified. The participants assessed various aspects of the website through a structured questionnaire using a Likert scale (1 to 5), with 5 indicating the highest level of agreement. The quantitative summary is as follows:

1. Clarity and comprehensibility of information: A total

of 67.6% of respondents rated the information as very clear and easy to understand (score 5), while 32.4% gave a score of 4. No scores were below 4, indicating a strong consensus that the content was accessible and well-explained.

2. Relevance to learning needs: The content was considered highly relevant, with 38.2% rating it 4 and 58.8% rating it 5. This suggests that the website aligns well with current pedagogical needs in BIPA education.
3. Support for various learning styles: Respondents appreciated the inclusion of multimodal content (texts, images, audio, and video). 47.1% gave a score of 4, and 52.9% gave a score of 5, showing that the site caters effectively to diverse learner preferences.
4. Visual and interface design: Regarding the aesthetic appeal and professionalism of the site design, 38.2% rated it 4, and 58.8% gave the highest rating. This indicates general satisfaction with the layout and visual consistency.
5. Visual comfort (color, font, etc.): 50% gave a score of 4, and 41.2% rated it 5, though a few (8.8%) rated it 3, suggesting that while overall comfort was positive, minor refinements in typography or color schemes may enhance long-term usability.
6. User engagement and interactivity: The perceived ability of the website to engage users was viewed positively, with 55.9% giving it a 4 and 38.2% a 5. This suggests that the interactive features already in place are effective, but there's room for expansion—such as forums or live discussion elements.
7. Language skill development: For improving Indonesian language proficiency, 29.4% rated the website 4, and 64.7% gave a top rating of 5, showing strong belief in the platform's effectiveness for language learning.
8. Literary skill development: Regarding the enhancement of literary understanding, 41.2% rated it 4, and 58.8% rated it 5. This suggests the folklore-based content is perceived as not only educational but also literarily enriching.
9. Recommendation to others: All participants indicated that they would recommend the website to others, with 52.9% giving a 5 and 47.1% a 4. This reflects high confidence in the platform's usefulness. Results are presented in the **Figure 8**.

The qualitative feedback collected from the 34 respondents revealed several recurring themes that provided valuable insights for improving the website. One of the most prominent suggestions was related to content expansion, as many participants recommended adding a greater variety of folktales, especially those representing different regions across Indonesia, and additional stories from other countries. This expansion was considered important to enhance the comparative cultural learning experience, which was a core objective of the platform. In terms of interactivity, respondents suggested incorporating features such as discussion forums, comment sections, or interactive storytelling tools to increase user engagement and foster a more participatory learning environment. Suggestions for visual enhancements were also frequently mentioned, including the addition of illustrations within the stories (beyond cover images), the use of animated elements, and adjustments to font types and spacing to improve readability and maintain visual comfort for users over extended periods. Accessibility was another major concern; several participants pointed out that the requirement to log in before accessing content might discourage casual users. As a solution, they proposed easier and more open access without mandatory login, particularly for general users and non-student audiences. Furthermore, media integration was highlighted, with several respondents recommending the inclusion of videos, particularly animated versions of folktales, to attract younger users or those with limited reading abilities. Lastly, feedback regarding inclusivity emphasized the need for the website to be usable not only by university students but also by broader audiences, including children and general learners. These suggestions reflected the respondents' thoughtful engagement with the prototype and offered clear, practical directions for future refinement and development of the learning platform.

The formative evaluation conducted with 34 respondents showed that the *humanismara.com* website was generally well-received in terms of content quality, user engagement, and cultural relevance. High scores in clarity, interactivity, and applicability indicated the platform's strong potential as a complementary tool in BIPA instruction. The feedback also pointed to several actionable areas for improvement, particularly in expanding the variety of content, enhancing the visual presentation, and optimizing user access. These insights proved valuable for the ongoing refinement of the website to better support cross-cultural literacy and language acquisition in diverse learning contexts.

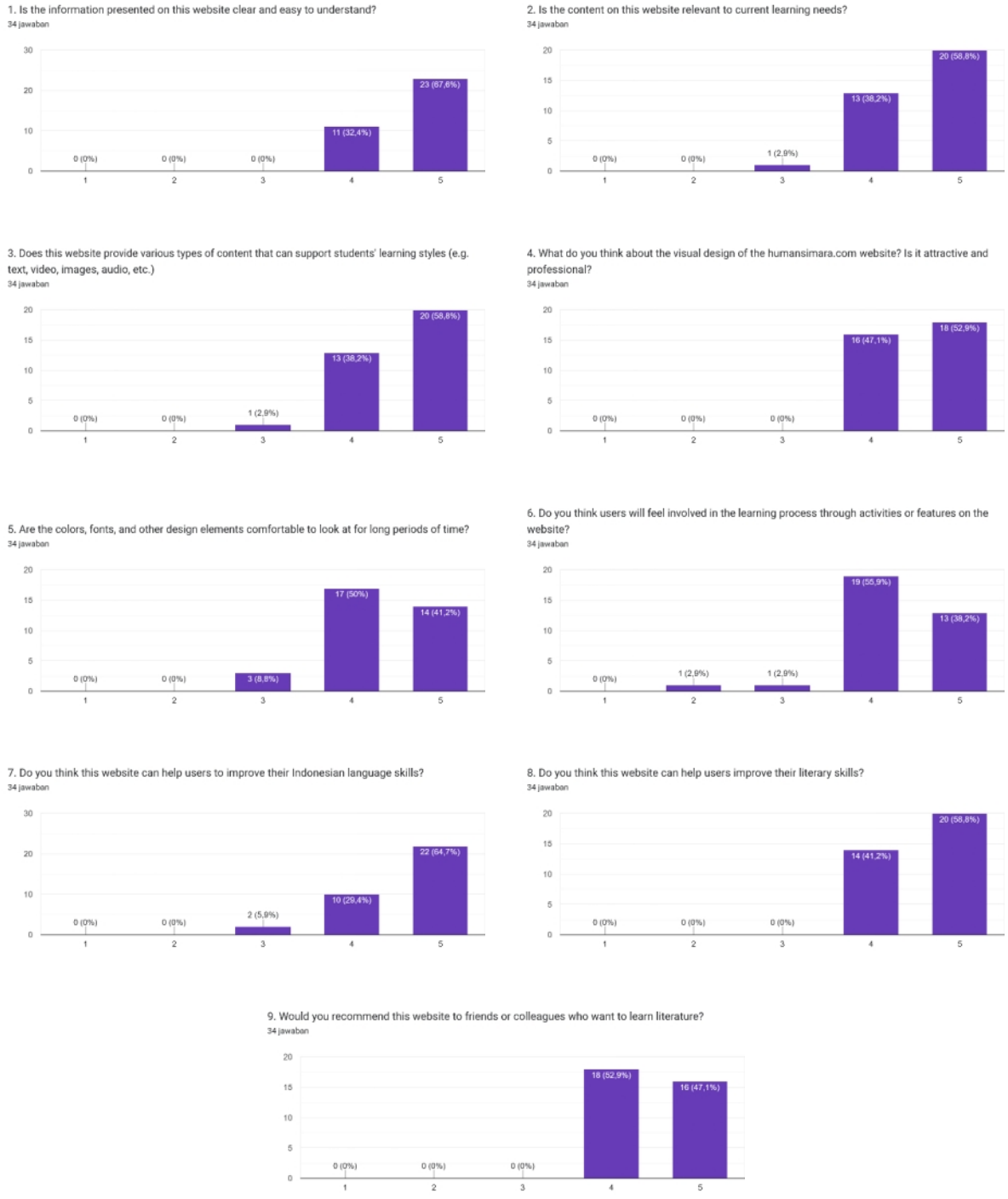

Figure 8. Questionnaire Results in a Limited Trial.

5. Discussion

Based on the attributes of active BIPA learners, apparently that BIPA learning also requires independent learning skills. This is because during the learning process, learners will search for, find, and conclude what they have learned independently. Moore[51], Paul[52], Simpson[53], Stoane[54], and Wright[55] stated the importance of helping students in distance learning institutions develop their independent learning skills. Improving independent learning skills can be done in various ways. In the field of Educational Psychology, improving learning skills can be done through the concept of

self-regulated learning. Independent learning can be done individually, with friends, or as part of a small group, with seniors, etc. The paradigm shift in the learning process encourages learners to be actively involved in it. Other strategies used emphasize the development of metacognition, namely the ability to regulate aspects of knowledge consisting of the stages of remembering, understanding, applying, analyzing, synthesizing, and evaluating [56].

The humanismara.com website is a platform that promotes comparative literary studies between Indonesian and foreign folklore, which can be a very useful learning resource, especially for learners of Indonesian as a Foreign Language (BIPA). In this discussion, we will explore how this website can be utilized by BIPA learners to deepen their understanding of not only the Indonesian language but also Indonesian culture, interestingly and interactively. The formative evaluation of the humanismara.com website, involving 34 prospective BIPA instructors, demonstrated that several key success indicators in web-based language material development have been achieved. The content was rated highly for clarity (67.6% gave a score of 5) and relevance (58.8% gave a 5), reflecting alignment with learner needs, an essential criterion in curriculum development. The platform's accessibility and user-friendly interface were positively received. The findings enhanced digital engagement. Interactivity, a key constructivist element, was well-implemented through quizzes, multimedia, and reflection prompts. Learners also reported improved vocabulary and grammar acquisition. Additionally, the integration of cross-cultural folktales fostered intercultural competence. Finally, the presence of evaluation tools and adaptable design reflects formative evaluation principles. These findings affirm the platform's pedagogical strength, cultural depth, and potential for broader BIPA application.

The findings of this study clearly show that using literary texts like folktales can help increase student engagement, encourage critical thinking, and provide meaningful input for language learning. This supports what Daskalovska and Dimova [57] found in their research on fiction reading in EFL settings, where literature was shown to enhance both language skills and learner motivation. In addition, comparing Indonesian and Korean folktales adds an intercultural perspective that allows students to reflect on how language and culture are connected. Students in this study found the materials not only helpful for improving vocabulary and cultural expressions but also emotionally engaging. Widodo [58] also emphasizes the power of narrative-based teaching to increase learner motivation in Southeast Asian classrooms. Altogether, this study reinforces the idea that literature, especially authentic and culturally relevant stories, has strong potential to support both the linguistic and emotional aspects of language learning.

Language and culture are closely related. For BIPA learners, understanding Indonesian culture involves not only mastering vocabulary and grammar but also through the cultural context in which it exists. Folklore is an effective way to introduce cultural values, mythology, and Indonesian traditions that may be foreign to foreign speakers. The humanismara.com website, which compares Indonesian and Korean folklore, provides an opportunity for BIPA learners to see two different cultures through the lens of folklore. This enriches their understanding of how stories and narratives play a role in shaping a country's cultural identity. According to Pandarangga and Suryani [59], learners should be equipped with 'intercultural communicative competence'. That is the ability to interpret and relate cultural practices, which is precisely what folklore-based instruction facilitates. Thus, incorporating websites and resources that highlight comparative folklore into BIPA instruction can greatly enhance not only linguistic competence but also students' appreciation of the diversity and depth of Indonesian culture in a global context.

Using a comparative literature approach, this website allows BIPA learners to identify similarities and differences between Indonesian and foreign folklore. For example, Indonesia and Korea. Although Indonesia and Korea have stories about heroes or gods, the way they are told, the values they uphold, and the characters involved can be very different. Learners can analyze the narratives, characters, and conflicts in these folktales to understand the ways of thinking and values accepted in both cultures. In addition, this comparative literature approach can help identify literary features that are commonly used in both cultures, such as symbolism, metaphors, and narrative structures, which provide additional insights to enrich the understanding of Indonesian literature.

Folktales often contain distinctive vocabulary and expressions that are closely related to local traditions and cultural values. In the context of learning BIPA, this website can be an excellent resource to introduce learners to richer

and more diverse vocabulary, which may not be taught in formal textbooks. For example, Indonesian folktales often use traditional terms or cultural references that have specific meanings in the social context of the community. Learners can learn the meaning of these words and how to use them in everyday conversation or a specific cultural context. Learners are introduced not only to the literal meanings of these words but also to the nuances of their usage within particular social and cultural contexts. For instance, certain expressions in Indonesian folklore may carry layered meanings related to kinship, rituals, or traditional roles in society. This enables BIPA learners to develop a more comprehensive and culturally grounded vocabulary that can enhance both their communicative competence and cultural sensitivity.

Folk literature reflects various aspects of people's lives, such as beliefs, customs, and social structures. For BIPA learners, this is a good opportunity to gain a deeper understanding of the way of life, mindset, and norms that apply in Indonesian society. For example, in Indonesian folklore, such as *Jaka Tarub*, it can be observed how moral values about responsibility and honor are emphasized in the household. Likewise, Korean folklore such as *Seonnyeowa Namukkun* can teach about values such as courage, loyalty, and sacrifice. By comparing these two stories, learners can identify similar and different values, and how these stories reflect the outlook on life of each culture. By analyzing both stories side by side, learners can not only appreciate the cultural uniqueness of each tale but also explore cross-cultural similarities and differences in values, ultimately enriching their intercultural awareness and interpretive skills.

As a website that may present content in the form of text, images, and perhaps videos, humanismara.com also provides opportunities to learn through visual and multimedia media. By seeing illustrations or animations of the folktales presented, learners can more easily understand the context and characters in the story, as well as get a clearer picture of the symbolism and cultural background. Website interactivity, such as discussion forums or quizzes based on folktales, can also increase learner engagement. They can interact with fellow learners, discuss their understanding of the folktales, and learn Indonesian in a more fun and dynamic way. BIPA learners often face challenges in understanding language related to a particular cultural context. This website provides an opportunity to learn Indonesian contextually. The folktales on humanismara.com allow learners to learn idiomatic expressions, figurative expressions, and language structures used in everyday communication. In addition, learners can improve their reading and writing skills in Indonesian, while gaining insight into how the language is used in broader cultural situations. One of the main advantages of the developed website is its ability to facilitate comparative analysis of folktales from various countries, offering rich materials for cross-cultural understanding. Designed with a dynamic model, the platform supports cultural studies from diverse regions and enables learners to explore similarities and differences in folktale narratives across cultures. Additionally, the website is equipped with an assessment feature that allows learners to complete tasks directly within the platform, supporting integrated and interactive learning in the context of Indonesian as a Foreign Language (BIPA).

However, the current assessment system relies heavily on short-answer questions that require manual evaluation by BIPA instructors. This process is time-consuming and demands significant effort for grading, especially within the Learning Management System (LMS) framework. To address this limitation, future improvements will include the integration of Artificial Intelligence (AI), particularly Natural Language Processing (NLP) technology, to enable automated essay scoring. This enhancement will align the platform with current educational technologies, making evaluation more efficient and scalable for a growing number of users, while reducing the burden on instructors [60].

To maximize the potential of this website as a learning resource, several challenges need to be overcome. For example, how to present these diverse folktales in a way that is easy to understand for learners with different levels of language ability. It may also be necessary to adapt to certain very local cultural contexts so that learners can more easily relate the material to their own experiences. In addition, the website could expand its scope by providing more audio or video materials that explain the historical or cultural context behind the folktales, so that learners not only learn the language but also understand the stories in a deeper context.

6. Conclusions

This study discusses the development of a website for BIPA learning that contains comparative literature materi-

als, particularly Indonesian, Japanese, and Korean folk tales. This website is designed as an innovative learning medium that not only improves language competence but also enriches cross-cultural understanding for BIPA learners. Literary texts, including folktales and other narrative forms, provide rich linguistic input and cultural insight, making them powerful tools for fostering both language acquisition and intercultural understanding. Incorporating references to such studies shows a deliberate and informed choice to use literature as more than supplementary material. It positions it as central to the development of communicative competence, critical thinking, and learner engagement. As a result, the integration of literary content becomes not just a pedagogical preference but a theoretically grounded and research-supported strategy within the field of language education.

The results of the study indicate that the integration of comparative literature in the form of folklore allows learners to understand Indonesian culture by comparing it with their own culture or other relevant cultures. The development process uses the Research and Development (R&D) model with the 4D method (Define, Design, Develop, Disseminate). This study focuses on three initial stages:

1. Define: Determine the needs of learners, scope, and objectives of comparative folklore-based learning.
2. Design: Design the structure, navigation, and content of an interactive and educational website.
3. Develop: Develop and refine the website based on feedback from learners and initial testing.

Humanismara.com facilitates cross-cultural understanding by enabling comparative analysis of folktales and offering interactive tasks for BIPA learners within a dynamic, regionally inclusive platform. However, its current reliance on manually graded short answers limits efficiency, prompting plans to integrate AI-powered essay scoring using NLP to streamline assessment and support scalability. Based on a limited trial, humanismara.com has proven to effectively meet key standards in language material development, particularly in terms of clarity and relevance to learner needs. The resulting website is equipped with folklore from the three cultures, accompanied by interactive features such as a glossary, comprehension quizzes, and audio narration. Initial testing results indicate that this approach can increase learning motivation, support contextual language learning, and deepen appreciation of Indonesian culture. It is hoped that this website will not only be an effective learning tool but also strengthen cross-cultural relationships, making BIPA learning more interesting and meaningful for learners from various backgrounds. The next stage is to disseminate the website widely and evaluate its impact on learners' learning outcomes.

This study highlights the pedagogical value of integrating folktales into BIPA (*Bahasa Indonesia untuk Penutur Asing*) instruction, especially through comparative and culturally contextualized approaches. By using Indonesian and other countries' folktales, learners not only developed linguistic competence but also gained intercultural awareness and emotional engagement with the material. These findings suggest that culturally rich narratives can be powerful tools for language acquisition and cultural education. For educators and curriculum designers, this implies the need to incorporate more local and comparative literary texts into language learning platforms, such as digital storytelling websites or classroom modules. Future research should explore the long-term impact of literature-based instruction on learner identity, retention of vocabulary, and intercultural sensitivity. Additionally, studies could expand this approach to include folktales from other regions or languages to investigate its broader applicability across diverse learner backgrounds and educational contexts.

Author Contributions

Conceptualization, Y.Y.; methodology, Y.Y. and H.H.; software, S.E.P.; validation, F.A. and G.S.; formal analysis, N.S.I. and D.P.A.; investigation, A.A.; resources, Y.Y.; data curation, H.H.; writing—original draft preparation, N.S.I.; writing—review and editing, D.P.A.; visualization, S.E.P.; supervision, F.A. and G.S.; project administration, A.A. All authors have read and agreed to the published version of the manuscript.

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Institutional Review Board Statement

Not applicable.

Informed Consent Statement

Informed consent was obtained from all subjects involved in the study.

Data Availability Statement

The data used and/or analyzed during the current study are available from the corresponding author upon reasonable request.

Conflicts of Interest

The authors declare no conflict of interest.

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