THE FAIRY TALES STORYTELLING AS MEDIA FOR HEALTH EDUCATION LITERACY AND CREATIVE LITERACY IN PADUKUHAN TAMBAKAN

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Abstract *- The COVID-19 pandemic requires humans to adapt to new lifestyles and make changes in society, including children. The awareness of children regarding the importance of health protocols to protect themselves from exposure to the Coronavirus is still very lacking, including children in Hamlet of Tambakan. Physical restrictions also change children's activities in social interaction and other activities. The 111th UIN Sunan Kalijaga KKN team of Padukuhan Tambakan (Hamlet of Tambakan) developed programs to encourage children's awareness and prepare creative educational activities to fill their time. The method of implementing these activities uses a qualitative and psychoeducational approach. Participants in these programs are children aged 3–15 years from Padukuhan Tambakan which were later developed for a wider general scope. These work programs are carried out in the form of a video reading aloud storytelling with stories themed about the Coronavirus, and fairy tale storytelling and creativity activities with the theme of 17 August celebrations that are closely related to children's lives.*

Keywords: *Children, Fairy Tale, Creative, Literacy, COVID-19 Pandemic*

1. INTRODUCTION

Children are one of the groups who are very vulnerable to being exposed to the Coronavirus (COVID-19). Therefore, the pandemic has forced all of the people, especially for Indonesian people, to comply with health protocols to avoid the Corona Virus. This rule also applies to children. But in fact, several places in Central Java found many children who did not comply with health protocols. This is as stated by the coordinator of IX *satuan penegak disiplin kesehatan* (SPDP Kesehatan) or health protocol disciplinary enforcement unit of COVID-19 Demak team, Rudyanto, "Children don't seem to care about the Corona Virus. They play freely outside the house without masks" (reported from Indonesia. Pemerintah Provinsi Jawa Tengah, 2020). The same phenomenon was also found in the children of Hamlet of Tambakan, Ngemplak District, Sleman Regency, Yogyakarta Special Region. It is evident from observations made by the 111th *kuliah kerja nyata* (KKN) or community service program students team in Hamlet of or *Padukuhan* Tambakan on the first day visiting the Village Hall, children in Tambakan still don't pay attention to health protocols. Especially, wearing a mask during a pandemic. This phenomenon of indifference is thought to be due to the lack of understanding of children about the dangers of the virus and the benefits of wearing masks even though COVID-19 can attack anyone regardless of age. In addition to the lack of awareness of children complying with health protocols, the pandemic has also made children often play with gadgets so that there is less socialization with their surroundings (Trisnawati & Sugito, 2020)

A. Purpose & Benefits

To understand what happens during a pandemic and enrich activities during physical limitations, children can be diverted to activities that can increase their creative power. The students of the 111th KKN team decided to create service programs in the form of literacy aimed at increasing children's knowledge of the dangers of the Coronavirus, health protocols, and increasing their creativity. The work program is designed with storytelling or an educational fairy tale model as a medium for health literacy and creativity. Fairy tales are known to influence how children see and understand the world around them (Gnjatović, 2015). Fairy tale media was chosen as a medium of learning and literacy so that information is easier to understand. Fairy tale media also utilize digital media such as using audio-visual which can attract more attention to children compared to media in the form of writing. The benefit and hope of the "Fairy tale storytelling as a media for health education literacy and literacy sparks creativity in Padukuhan Tambakan" is that it can increase children's knowledge about the Coronavirus, health protocols, and their creativity.

B. The Padukuhan Tambakan Community

The Tambakan Community is a *padukuhan* (hamlet) located in Sindumartani Village, Ngemplak District, Sleman Regency. Based on the official website of the

Sleman Regency Government, the number of residents in Padukuhan Tambakan is around 1077 people with a total of ±200 families (*Data Wilayah Administratif – Pemerintah Desa Sindumartani*, n.d.)The total male population is estimated at 524 people and the female population is approximately 553 people. The majority of the religion adopted by the people of Padukuhan Tambakan is Islam. While others are Christians. Meanwhile, for the education itself, the average Padukuhan Tambakan community is a high school graduate (SMA). The generation above it is a graduate of junior high school and even elementary school. Most of the livelihoods of the Padukuhan Tambakan community are farmers. However, there are some people from Padukuhan Tambakan who are also brick makers, welding entrepreneurs, printing presses, and sand filters. For social groups in Padukuhan Tambakan, among others, Takmir Masjid, Mothers Study Group, PKK Group, and Youth Organization.

The people of Tambakan are quite aware of the importance of health protocols during this COVID-19 pandemic. However, in its implementation, more in-depth knowledge regarding strategies to adapt to activities during a pandemic is still needed. The majority of the people of Tambakan use mobile phones and smart devices such as smartphones to find information and communicate, but not all of them fully understand the use of these devices.

C. Literature Review

Fairy tales are fictional stories that aim to entertain and contain moral values in them (Habsari, 2017). Fairy tales have both entertaining and educational properties. Entertaining because the content is in the form of entertainment and liked by children where they like to imagine, even outside the reality. In addition to entertaining, fairy tales also contain wise advice for readers and listeners (Saidah & Damariswara, 2019). Habsari (2017) explains that fairy tales can be divided into seven types, namely myths, sage, fables, legends, funny stories, solace stories, and parables. (1) Myth: a form of fairy tale that tells magical things such as stories about gods, fairies, or God; (2) sage: fairy tales of heroism, courage, or magic such as the fairy tale magic of Gajah Mada; (3) fables: fairy tales about animals that can talk or behave like humans; (4) legend: a form of fairy tale that tells about an event about the origin of an object or place; (5) humorous stories: stories that develop in the community and can evoke laughter; (6) consolation stories: usually in the form of a narrative aimed at entertaining guests at a party and a story told by an expert; and (7) parable stories: a form of fairy tale that contains allegorize.

Storytelling is an activity of the community. Usually, at least there is one listener and one storyteller. However, within the community, there may be changes in storytelling. The idea of development and emotional development leads to social development. This has been studied by many people. It has been found that when children string together a sequence, predict what will happen, and consider human behavior, they gain deeper insight into themselves (Hausheer et al., 1933)

This understanding supports them to build and become part of their community. Storytelling is a collaborative and participatory way of sharing

information and knowledge (Lawrence & Paige, 2016). Storytelling, also known to have various benefits, according to Abdul Rozak & Mulyati (2018) there are six benefits in fairy tales for children, namely; (1) teach good moral values; (2) develop children's imagination power; (3) add insight; (4) increase creativity; (5) bring children closer to their parents; and (6) relieving stress. Several studies have been conducted on the effectiveness of using storytelling or storytelling as a pedagogical or educational strategy (Miller & Pennycuff, 2008)

Storytelling, also part of development in literacy. In storytelling, the interaction is personal, interesting, and direct (Alex in Miller & Pennycuff, 2008) These characteristics allow storytelling activities to capture the audience's attention and increase understanding of the story by providing a literacy context (Miller & Pennycuff, 2008) Literacy is defined as the ability to use language and images in various forms to read, write, listen, speak, view, present, and think critically about an idea. This allows for sharing information, interacting with others, and making meaning (Abidin et al., 2021). Literacy activities need to be developed so that the goals to be achieved in learning can be achieved optimally. (Widiyanto & Nurasiah, 2013) reveal that there are five important reasons in literacy activities that need to be developed, namely: 1) The results of literacy activities are complementary to oral teaching and broaden the perspective of listeners/readers; 2) Literacy activities provide a natural follow-up to direct teaching, encouraging lecturers to serve the needs and interests of listeners/readers; 3) The current method of direct teaching includes a practical phase, in which case literacy activities seem very appropriate; 4) Listeners/readers have the challenge of developing content literacy more broadly than the knowledge gained from scientific disciplines with limited scope and time of lessons; 5) Literacy activities provide an important foundation for the development of literacy and learning in everyday life.

In the presence of the COVID-19 pandemic, children and adults need to be able to access and understand health and public information to ensure that they comply with infection prevention and control measures actions (Bray et al., 2021)). A person's ability to obtain, process, and use the information to make choices and decisions about their health is called health literacy. Health literacy in the biopsychosocial model is seen as a cognitive and social skill that determines the motivation and ability of individuals to access, understand and use information as a way to improve and maintain their health (Nutbeam in Berry, 2007). Health literacy is more than just reading and writing health-related information, but is related to the influence of the family, organization, and society on a person's ability to access, understand and use the information to shape their health (Bray et al., 2021).

Health literacy can be built together with health education activities. The definition of health education is an activity to add knowledge to the community by spreading messages or pieces of information. This has the aim of achieving the goal of a healthy life which is carried out by influencing the behavior of people, individually or in groups. In conducting *penyuluhan* or community counseling, the process should use language that is easy to understand. Usually, the tools for

disseminating community counseling can use media, such as print media in the form of magazines or newspapers, electronic media in the form of television or radio, and outdoor media in the form of posters or banners (Prasetya & Rahmalia, 2018).

The community can gain more maximum knowledge than before through health education and literacy so that they are aware of the importance of maintaining health during the current pandemic and hope that it can be applied directly both in large and small circles like families, especially to children. Providing health education to children from an early age is very important, such as teaching children how to wash their hands properly and properly, keeping the house clean, maintaining a child's dietary habit, or giving a little explanation about the importance of maintaining health at this time. The role of parents and their upbringing is the impetus for success when the process of life is superior for oneself or the community (Siswanto, 2012)

A community can be a place for creativity to grow and develop. Creative according to the *Kamus Besar Bahasa Indonesia* (KBBI) *Daring* or online big data dictionary of Indonesia language (n.d) is having the ability to create, having creativity, and containing creativity. Meanwhile, the word creativity is the ability to create or inventiveness. The meaning of creativity contains activities that mean pouring imagination and creations from within a person when carrying out activities that have been scheduled to produce something new. Some experts conclude that creativity is the ability to make new combinations according to existing data, information, and elements, creativity can think creatively and can find various information that is already available and find many answers to a problem, creativity can be formulated for the ability to reflect flexibility, fluency and being able to develop and explore an idea (Juniasih, 2012)

Creative literacy, to quote from *the Reading Tub* (n.d.) is a concept that looks at more than just sitting down with a book and reading. Creative literacy is a holistic approach that combines activities that can strengthen reading skills but focuses more on broader learning. In many instances, creative literacy is an activity that on the surface does not even appear to be related to literacy or learning to read. Quoting the message of Muhadjir Effendy, Minister of Education and Culture of the Republic of Indonesia for 2016–2019, and the current Coordinating Minister for Human Development and Culture of the Republic of Indonesia, who reminded that the meaning of literacy should not be reduced to just reading books. Creative literacy is related to after reading, a person can have a new point of view for imagining. Then, through his imagination can also create a masterpiece and the process itself occurs continuously throughout life (Indonesia. Kementrian Pendidikan, Kebudayaan, Riset dan Teknologi, 2020).

2. METHOD

To develop a work program design, the *Kuliah Kerja Nyata (*KKN) or community service program team conducts a community assessment. This work program uses the principles of a qualitative approach. According to Sugiyono

(2013), a qualitative approach can also be called a naturalistic research method because the activities are carried out in natural conditions or natural settings. In the community assessment, the data collection techniques used were participatory observation and interviews. Participatory observation is carried out with researchers involved in the activities of people being observed or who are sources of research data (Sugiyono, 2013), while interviews according to Esterberg (Sugiyono, 2013) are meetings between two people to exchange information and ideas by way of question and answer. Observations in this study were carried out in the hamlet environment especially to the children of the community in the Padukuhan Tabakan, while the interviews were conducted with the Head of the Padukuhan Tambakan.

The implementation method carried out by the 111th KKN of Padukuhan Tambakan team is counseling or literacy socialization with a psychoeducational approach. Psychoeducation is an approach that tries to balance an educational and clinical approach in which decisions about the education to be given are made after knowing the motivation. This community counseling is given with the media of fairy tales-story telling. Fairy tale media uses digital media in the form of storytelling videos and virtual fairy tale forums. Participants in this program are children aged 3–15 years from Padukuhan Tambakan which were later developed for the general public.

3. RESULTS AND DISCUSSION
A. Read-Aloud Stories of Coronavirus Series

This work program is in the form of a video reading aloud stories about the Coronavirus by Watiek Ideo, Indiana Maya, and Luluk Nailufar. These illustrated stories consist of several titles, namely "Cerita si Korona", "Gara-Gara Korona", "Ayo Cuci Tangan Dulu", "Jangan Masuk Rumah Korona!", "Perjalanan si Korona" and "Ayo Jaga Hewan Peliharaanmu!". KKN team adopted some of the six illustrated stories that have been mentioned, namely "Cerita si Korona" and "Perjalanan si Korona". According to the government's official government-owned COVID-19 latest handling information website in the "educational material" section with the sub-focus on "mothers and children", this work is an illustrated story that is easily accepted by all ages about the Corona Virus (Indonesia, Satuan Tugas Penanganan COVID-19, 2020).

This story is also one of the recommendations from the Indonesian Clinical Psychology Association or *Ikatan Psikolog Klinis* (IPK) to introduce the Corona Virus and healthy living behavior for children. IPK Indonesia (2020) also recommends this illustration story with the score category "very good". In this case, the specific virus of the Corona Virus becomes easier to understand. In addition, the story also provides tips and suggestions to overcome the Corona Virus in a simple and easy-to-understand manner. This is in line with the expectations of the authors and illustrators. Based on Kumparan (Novitasari, 2020), writers and illustrators hope that children will get easy-to-understand information about this virus. To support

this, these illustrated stories are distributed free of charge in PDF form and virtual book access pages so that the public can access them easily and can help speed up the flow of understanding regarding the coronavirus and how to overcome it. The author also has many best-selling works and can choose to sell his work to earn royalties.

After applying for a permit and being allowed to create read-aloud content or read-aloud books entitled "Cerita si Corona" and "Perjalanan Si Corona", the person in charge of this work program and group members have a role in translating the story text into Javanese. The title of the story was then adjusted in Javanese and changed to "Crita Korona" and "Lake Korona". After editing and scripting, the group members who played the voice actors or storytellers began recording voices. After all the contents are available, the person in charge edits the video and then submits it to the publication and design team to be uploaded on Instagram of the KKN 111 Padukuhan Tambakan team. Videos are also distributed via WhatsApp to the Tambakan community and the general public.

Figure 1. The title read-aloud story videos series (Source: 111th KKN UIN Suka team archive)

The KKN team's purpose of employing voice to deliver the story's narration is in anticipation of residents and/or viewers who are unable to read. Because Padukuhan Tambakan inhabitants use Javanese frequently, the level of knowledge required to transfer from Indonesian to Javanese is still confined to junior high or high school graduates. Many of the elder generations had just completed elementary school, so voice-overs were deemed to be necessary for the hopes of a better grasp of the plot. Aside from voice actors, the explanation behind the language they use in their regular discussions. So, even though the video is shared widely via social media, the local wisdom of Padukuhan Tambakan, which is located in Yogyakarta Province's Special Region, with the mother tongue as well as the local language, Javanese, remains the main and fundamental priority in the implementation of this work program.

B. Creativity & Fairy Tales Storytelling

The KKN 111 crew at Padukuhan Tambakan collaborated with Desa Timun (Timun Village) and Gummy Art Studio to create this fairy tale activity. As sponsors, media partners, Community Service, and community partners, Team 111 Padukuhan Tambakan teamed up with Rumah Dongeng Mentari and Iota Kids. The Desa Timun's fairy tale shapes are based on the concept of *aniwayang*. Aniwayang is a puppet show that tells a story using animated puppets with the wayang concept. Because they are all depicted as wayang, as shadow puppets like genuine puppets, the environment, and characters in Desa Timun's fairy tales use black and white.
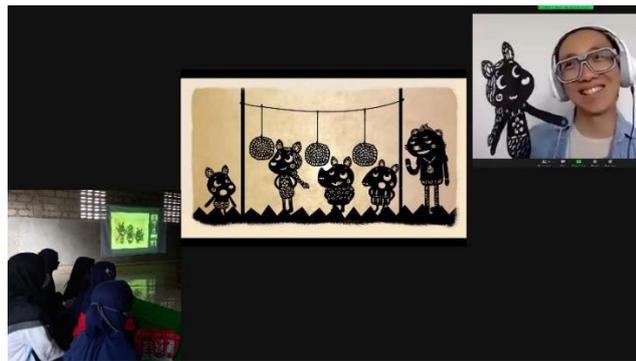

Figure 2: Fairy tales storytelling activity "Desa Timun Folk Party" (Source: 111th KKN UIN Suka team archive)

The fairy tale that is presented in this storytelling practice is "Desa Timun Folk Party", which is about three mouse deer siblings named Cila, Cili, and Cilo who are celebrating Indonesia's Independence Day (HUT RI, Hari Ulang Tahun Republik Indonesia. There were various traditional folk games at the folk party. Cila, Cili, and Cilo attended and competed in a variety of game competitions, including *panjat pinang* (areca climbing), *makan kerupuk* (cracker eating), and *balap karung* (sack racing) This presentation of fairy tales based on the notion of aniwayang intends to introduce the culture of speech, introduce and revive the Indonesian people's competition behaviors when celebrating independence, and revive the wayang culture through fresh faces that hone children's imaginations.
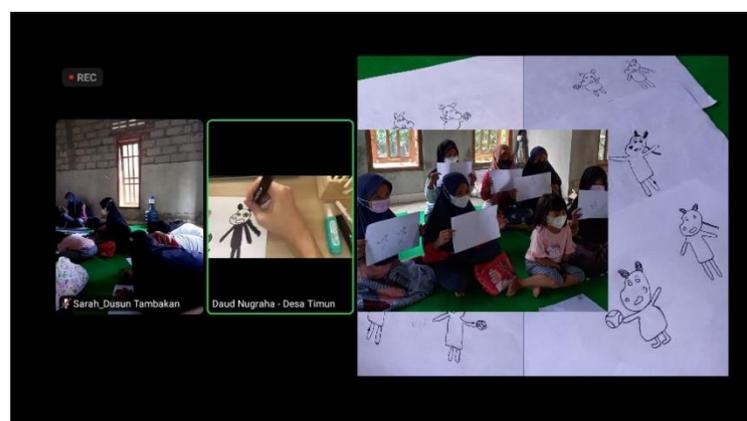

Figure 3: Storytelling and creativity activities (Source: 111th KKN UIN Suka team archive)

Following the storytelling session, there are drawing workshop sessions about three Desa Timun characters, Cila, Cili, and Cilo. With a voice and video tutorial, this workshop was guided by a storyteller from the Desa Timun. The children used black markers and correction fluid directly on the HVS paper while drawing. Its goal is to help children develop their creativity, spontaneity, and feelings so that they are not scared to make mistakes when sketching.

C. Exploration of Work Programs with Fairy Tales Storytelling Media

As research (Habsari, 2017), stories in fairy tales will affect how children see and understand the world around them. Stories or fairy tales about the coronavirus are seen as being able to help children understand what is happening in this COVID-19 pandemic. Storytelling also helps children to increase their vocabulary (Peterson & Biggs, 2001; Tayler, 2015; Whorrall & Cabell, 2016). Children can learn terms related to COVID-19 and infection prevention protocols during a pandemic through the diction given in fairy tales. It is also hoped that it will make it easier for children to understand further instructions and reminders from adults such as the importance of wearing masks, washing hands frequently, and so on.

Storytelling activities when a familiar approach is carried out can encourage the opening of children's thinking along with mental growth where children will be able to learn something and understand which things are good and bad (Priyono, 2001). The Corona Virus story is packaged in colorful illustrations with audiovisuals using one of the everyday languages and fairy tale activities with the theme of the 17 August celebration that is closely related to children's lives accompanied by creative active activities containing an approach that is suitable for children.

According to Asfandiyar (2007), fairy tales can be said to be an effective way to develop character education for children's growth and development. affective aspects (a matter that is closely related to attitudes, character, behavior, interests, emotions, and values that exist in each individual), social aspects (an activity carried out by humans with their natural surroundings), conative aspects (a behavior that makes someone act to do something tends to act according to attitude). Through fairy tales from Desa Timun, children can get to know various other characters from fairy tale characters, new perspectives, and create new ideas, new interactions, and meanings. Fairy tale activities are also accompanied by creative activities that support developing learning with active learning.

4. CONCLUSION

The programs that have been implemented not only help children adapt during periods of physical restriction during pandemics, but also educate children to better understand the current pandemic situation and the reasons why health protocols need to be implemented. The children also became enthusiastic and dared to be creative in their work. One of them is because the visuals are honed when watching the illustrated stories and fairy tales of Desa Timun, also thanks to the drawing class held after the fairy tale. In addition, positive responses also come not

only from children but also from parents who are assisted in the process of assisting children at home in the current pandemic situation.

Even so, this program requires further steps. The work program can be accompanied by a more in-depth community assessment. The target community in the community can be explored for specific needs and program application strategies. For the fairy tale storytelling work program, it would be better to implement a more massive and organized schedule of activities so that children can continue to be educated more comprehensively in a fun way and involve wise activities in the use of devices such as accessing programs content. In addition, creative educational programs need to be continuously improved so that they do not only draw but also invite other children to be creative and involve the literacy side more. In the context of literacy, increasing understanding also needs to be elaborated and measured, for example through the meaning of stories. Programs related to children will also be better if they actively involve parents or other children's family members or significant others.

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