CREANOVA WEBBING: A CREATIVE AND INNOVATIVE WEB-BASED LEARNING TO TEACH CHILDREN'S LITERATURE IN ONLINE CLASSROOM

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ABSTRACT

COVID-19 pandemic around the world in 2020–2022 shifted physical learning into distance learning. In Indonesia, particularly since COVID-19 had been announced to disappear, the learning process in several schools still adopts online learning. However, online learning led to certain challenges, one of which relates to the practical method of lecturing to teach children's literature for undergraduate students in universities. This study aims at exploring Creanova Webbing as an alternative method for teaching children's literature as well as examining the level of respondents' satisfaction with the method. Thus, this research employs qualitative and quantitative methods by describing the implementation of Creanova Webbing, using a questionnaire, and applying the Likert Scale. The findings reveal that the stages of applying Creanova Webbing in the online classroom were the preparation/creation of a website consisting of particular learning material from children's literature, teaching using the website, and withdrawing feedback from students. In addition, the content of children's literature on the website is about the relation between Javanese children's songs and nursery rhymes. Furthermore, the Creanova Webbing belongs to "good" category based scored 68.6% of Likert scale. Further studies are expected to focus on validating and developing the learning materials contained on the website.

Keywords: *Creanova Webbing, children's literature, online classroom learning*

The Coronavirus was first discovered in the city of Wuhan, China at the end of 2019 and has become a global pandemic until this day. It has been recorded that more than 200 countries have been affected by COVID-19, including Indonesia, which is ranked 24th in the world and the highest in Southeast Asia in the number of positive COVID-19. All sectors have been affected by this pandemic, especially the education sector, starting from early-childhood education to the university level. Despite the challenges, education should have been maintained according to the track since it is a crucial issue in all countries. Moreover, the recent industrial era 4.0 and the Internet of Things (IoT) has connected everything automatically. Thus, the education challenges during the pandemic were possibly solved with the help of advanced technology.

Dealing with this, the government through the Ministry of Education and Culture instructed to carry out work from home, teaching from home, and learning from home for all levels of society, with the assistance of various communication technologies. In terms of learning from home, online learning is undeniable to conduct. The learning process can be undertaken from a distance without face-to-face interaction.

Literature, language, and culture build a more developed nation and become an important national identity that shapes the character of society such as having critical

thinking and caring about the surrounding environment (Rondiyah et al., 2017). Language does not only have a relationship with culture but also with literature. Literature is a reflection of the culture of a society and still has a significant effect on building and shaping the character of a person (Thomas, 2016). Literature also shows the meaning and symbol of nationality (Fuadhiyah, 2011).

Nursery rhymes are a form of literary work from England, while *lagu dolanan anak* (Javanese children's songs) are literary works from Java (especially Central Java and East Java). However, children are now more inclined to pop songs as well as current hits. Especially children's play songs that have begun to be abandoned and are considered old-fashioned. Therefore, an effective and interactive strategy is needed to re-earth it. Especially now that there is an outbreak of the COVID-19 pandemic and has entered the industrial era 4.0 and the Internet of Things (IoT). Everything is connected to the internet and is automated.

With this, the researcher provides an alternative solution for interactive web-based children's literature learning by utilizing various IoT facilities that characterize the industrial revolution 4.0, namely the *Creanova Webbing* method. This study aims to explain the implementation steps of *Creanova Webbing* as an alternative method of learning children's literature and to find out the attitude of respondents to the method. Apart from being a form of integration of literature into education, the urgency of this research is to preserve this rich Indonesian culture so that it is timeless and timeless. Everything must be done by the times.

Creanova Webbing is an acronym for Creative and Interactive Web-based Learning. This is an alternative method of teaching children's literature based on the interactive web in the implementation of online learning. A nursery rhyme is a traditional English poem or song that is taught to small children, especially in kindergartens such as *Brother John, twinkle twinkle little star, baa baa black sheep*, and

so on which are usually used to practice children's pronunciation and Musical skills (Bolduc & Lefebvre, 2012). This is caused by the soul of children who like singing, especially if the study routine is changed to things related to music (Pourkalhor & Akhavan Tavakoli, 2017). In addition, nursery rhymes can also provide positive development for children's emotions and behavior (Mullen, 2017).

Javanese songs or songs are songs for children that have high moral values and are usually sung with the implementation of a game like *cublak-cublak suweng* song. The children sing this song while drawing coins or stones on the back of the child who is hit by a turn. Inevitably, childhood was more responsive, friendly, and other positive values (Rosmiati, 2014; Hardiyan et al., 2019).

The content of *Creanova Webbing* is the result of an analysis of moral values and historical reviews of nursery rhymes and Javanese children's songs by using reader response theory. This theory provides a separate understanding for the reader in the text that is read and produces an interpretation used by the reader based on his analysis (Trisnawati, 2016).

On the other hand, educational innovation through technology is a necessity. It means nothing if online learning is not supported by today's technological means, namely automation technology and cyber technology. Both are characteristics of the 4.0 industrial revolution initiated by Schwab (2016). Innovation is the key to the existence of various current lines, including technology-based education (teaching and learning) innovations such as web-based learning, LMS, and others.

Web-based learning which means web-based learning is one of the innovations in the field of education. Uploaded content can be adapted to learning materials and two-way communication can be made. Teachers and students can interact directly, ask questions, collect new ideas, and so on virtually. The results of previous studies stated that learning through the web was also

able to improve learning outcomes and the interests and motivation of students (Syahruddin & Pongpalilu, 2014; Priyambodo et al., 2012; Wijaya, 2019).

With the pandemic period still not over, online learning is one possible alternative to be implemented for the sake of continuous learning. In general, online learning can overcome various problems, such as distance, time, cost, and limited teaching resources (Fuady, 2016). In line with this, distance learning refers to the ability to provide education anytime and anywhere via the internet. Although it is not carried out face-to-face, it will have the same quality if it implements a good quality management system (Rifqi, 2018). However, this cannot be separated from various shortcomings, especially facilities and infrastructure.

As a novelty of this study, some previous studies related to it. Most of them focused on how to learn something through children's literature, such as promoting mathematical discourse (McDuffie & Young, 2003), learning disabilities for students (Prater et al., 2006), teaching religious diversity (C. Green & Oldendorf, 2005; Dávila, 2015), and integrating corpus-based CALL program (Johns et al., 2008). On the other hand, there were the game-base method to improve reading and writing skills on Javanese letters (Fatima et al., 2020), experience-based (Endraswara, 2013), traditional literature and its improvement for Generation Z (Sulanjari, 2019; Setyawan, 2019). There is a gap between these previous studies and this study on how to teach children's literature, especially through distance learning.

METHODS

This study employs a mix-method approach that combines descriptive-qualitative and quantitative methods. The former was applied to describe and explore the steps of implementing *Creanova Webbing* in the online classroom as well as to explain the developed learning materials, which highly relate to children's literature.

Meanwhile, the later method was undertaken for examining the level of students' satisfaction with *Creanova Webbing*. After all, this mixed method was applied to gain a comprehensive understanding of the research.

Furthermore, this research was conducted in an online classroom for the subject of Introduction to Literary Studies. It engaged 100 students as the respondents for this recent study. Those students are from the same semester, yet from five different classes that I teach via Zoom. The steps of conducting this research consecutively were the creation of *Creanova Webbing*, applying *Creanova Webbing* within the online classroom learning, asking for students' feedback about *Creanova Webbing* by having them fill the questionnaires and assessing the result from students' questionnaire with the Likert scale. The findings of these methods are the explanation of steps in the *Creanova Webbing* as well as the learning materials which reveal the relevant points between Javanese children's traditional songs and English nursery rhymes, and the students' feedback through questionnaires.

FINDINGS AND DISCUSSION

The findings consecutively reveal the features of the website, the steps of applying the *Creanova Webbing*, and quantitative analysis on students' feedback/satisfaction. Firstly, the features of the website for teaching children's literature encompass technical features and learning material content. The more detailed information is elaborated as follows.

Technical Features of the Website

Creating the website was done by using simple hosting that is easy to run and easy to understand. *Creanova Webbing* used WordPress/ BlogSpot for its creation because it is very simple and easy to operate. There are some menus displayed on the web like titles, backgrounds, benefits, nursery rhymes, Javanese children's songs, authors, and questionnaires. The appearance of *Creanova*

Webbing on the website is like the following figure.

Figure 1: The display of Creanova Webbing

The background/ introduction column explains the analysis of the current situation and conditions. The nursery rhymes column and Javanese children's songs contain several popular song titles, their history, and audio. The author column contains the names involved in the creation and implementation of *Creanova Webbing*. The last is the questionnaire column which is an interactive aspect of learning using the *Creanova Webbing* method as a feedback form.

Content of the Website

Developing content as the learning materials for the website dealt with the collection of English nursery rhymes and Javanese children's traditional songs along with their audio. The selected rhymes and songs were familiar among the community, family, and schools such as kindergarten, early-childhood education, and elementary school. Some of them are *Are You Sleeping Brother John?, London Bridge is Falling Down, Twinkle Twinkle Little Star, Baa Baa Black Sheep, Hickory Dickory Dock, Old MacDonald Had a Farm, Lir ilir, Sluku Sluku Bathok, Gundul Gundul Pacul, Dondhong Opo Salak,* dan *Cublak Cublak Suweng.*

Other examples of English nursery rhymes are Baa*, Baa, Black Sheep, Humpty Dumpty, Hickory Dickory Dock, One Two, Jack and Jill, Polly Wolly Doodle, The Wheel on The Bus, Yankee Doodle, Bits of Paper, Teddy Bear Teddy Bear, Pussy-Cat Pussy-Cat, Hop a Little, A Baby, Ding Dong Bell, My Old Kentucky Home, I've Been Working in the Railroad, This Old Man, Swing Low Sweet Chariot, In And Out the Dusky Blue Bells, My Bonnie Lies Over the Ocean, Michael, Row the Boat Ashore, Red River Valley, The Gingerbread Man, Lazy Mary (Will You Get Up), Old Black Joe, Over In the Meadow, The Mulberry Bush, Silent Night, The Happy Wanderer, Marry Had Little Lamb, Erie Canal, London Bridge Is Falling Down, Old Mac Donald, Twinkle Twinkle Little Star, Are You Sleeping,* and *Two Little Hands To Clap Clap Clap.*

Furthermore, examples of Javanese children's songs are *Lir Ilir, Sluku Sluku Bathok, Gundul Gundul Pacul, Dondhong Opo Salak, and Cublak Cublak Suweng, Padang Mbulan, Jaranan, Gambang Suling, Mushroom, Menthok Menthok, Elephant Elephant, Tikus Buntung, Gotri Legendary, Bang Bang Tut, Pitik Walik, Frog Ngorek, Kidang Talun, Gandhik Cat, Saiki Aku Wis Gedhe,* and *Siji Loro Telu.*

After collecting the rhymes and songs, the analysis of them was also taken into consideration. The prior focus was on the analysis of the moral and historical values of nursery rhymes and Javanese children's songs. Nursery rhymes have their own moral and historical values behind the verses of the song. Some are in the form of satire, advice, protest, ethics, and others (Green, 2007; Kelsy, 2016; Bright, 2019). Here is the analysis of moral values and the history of English nursery rhymes.

Are you sleeping?
Are you sleeping?
Brother John, Brother John
Morning Bells are ringing
Morning Bells are ringing
Ding dang dong
Ding dang dong

The song is a French nursery rhyme from the 13th century. The original title was

"Frère Jacques" which has the same meaning as Brother John in English. The song is about a monk named Jacques who fell asleep while on duty and was urged to wake up and ring the church bell for the Matin (midnight or early morning prayer at which a monk is expected to wake up). Seeing him fall asleep, someone woke him up with this song. The moral value that can be taken is to carry out the duties and responsibilities as well as possible (credibility), especially in the morning. Moreover, it is related to worship.

London Bridge is falling down
Falling down, falling down
London Bridge is falling down
My fair lady
Build it up with iron bars
Iron bars, iron bars
Build it up with iron bars
My fair lady
Iron bars will bend and break
Bend and break, bend and break
Iron bars will bend and break
My fair lady

Nursery rhymes are often sung in a game with various versions in the world. This song is set against the backdrop of the attempted demolition of the London Bridge and its fantastic restoration efforts. The rhyme of this song was discovered in the 17th century. In the middle of the 18th century, the lyrics were first printed in a modern style, and a century later, they became popular songs in mainland England and America. The song became the most famous song in the world and has been used as a reference in various works of literature and popular culture. The moral value contained in this song is to never give up in life and get up immediately after falling.

Hickory, dickory, dock,
The mouse ran up the clock.
The clock struck one,
The mouse ran down,
Hickory, dickory, dock

The song was composed by Jane Taylor in the 19th century and is known as a lullaby for children. Several composers including Mozart have also arranged this song. Jane Taylor and her sister Ann Taylor in London published the lyrics of this song under the title "The Star" in Rhymes for Nursery in 1806. The moral value is to reach goals as high as the stars in the sky to become a human being as precious as a gemstone. Never be afraid to dream and make it comes true.

Baa, baa, black sheep
Have you any wool?
Yes sir, yes sir
Three bags full
One for the master
One for the dame
And one for the little boy
Who lives down the lane

This song tells what happened to the British economy at that time. The sheep with its wool became a very important thing. Wool became an important commodity in the 1500s. However, the sheepherders did not enjoy the results of their shepherds to the maximum income because of the imposition of taxes by the government. The moral value is to share with others for a better life. Do not oppress minorities and society. Treat them according to their rights.

This nursery rhyme was first published in 1744 in the United States. The song is about the British military leader and politician, Oliver Cromwell, who opposed the monarchy. However, unfortunately, he had no more power to change the monarchy. The moral value is to be a good person at measuring our abilities and capacities.

Old MacDonald had a farm, E-I-E-I-O
and on that farm he had a cow, E-I-E-I-O
With a moo-moo here and a moo-moo there
Here a moo
There a moo
Everywhere moo-moo
Old MacDonald had a farm, E-I-E-I-O
Old MacDonald had a farm, E-I-E-I-O
and on that farm he had a pig, E-I-E-I-O
With an oink-oink here and an oink-oink there
Here an oink
There an oink
Everywhere oink-oink
Old MacDonald had a farm, E-I-E-I-O

Old MacDonald had a farm, E-I-E-I-O
Old MacDonald had a farm, E-I-E-I-O
and on his farm he had a lamb, E-I-E-I-O
With a baa-baa here and a baa-baa there
Here a baa
There a baa
Everywhere a baa-baa
Old MacDonald had a farm, E-I-E-I-O

Twinkle, twinkle, little star
How I wonder what you are
Up above the world so high
Like a diamond in the sky
Twinkle, twinkle little star
How I wonder what you are

Thomas D'Urfey wrote this song for an opera in 1706. In the British Isles and North America, for hundreds of years, there had never been a folk song. Finally, in the 20th century, the song was standardized by having the *Roud Folk Song Index* Number 745. The moral value of this song is that life should be enjoyed happily in any situation and condition.

Besides, Javanese children's songs also have moral values, particularly about life advice and history. The history is related to the situation and condition of the people at that time such as teaching religious learning through playing games, singing, doing something directly, and implementing them in their life without any coercion (Wahid & Saddhono, 2017; Hidayah, 2017; Ariesta, 2019; Dewi et al., 2019).

Lir ilir lir ilir tandure wong sumilir
Tak ijo royo royo
Tak sengguh panganten anyar
Cah angon cah angon penekno blimbing kuwi
Lunyu lunyu penekno kanggo mbasuh dodotiro
Dodotiro dodotiro kumintir bedah ing pinggir
Dondomana jrumatano

R. Syahid well-known as Sunan Kalijaga composed this song in the early 16th century when the Majapahit kingdom began to fall and Islam began to be embraced by the dukes. One of the unique ways carried out by R. Shahid in introducing, teaching, and practicing Islam without losing the tradition that had long developed in society was through songs that are full of meaning and moral values. The moral values contained include increasing good deeds, preparing provisions after death, and using the best opportunities to worship God Almighty.

Sluku-sluku batok, batok'e ela-elo
Si Rama menyang solo,
oleh-olehe payung mutha
Mak jenthit lolo loba, wong mati ora obah
yen obah medeni bocah, yen urip golekno duit

This song "Sluku-Sluku Bathok" was written by R. Shahid also with the same purpose and implementation, namely composing songs for Islamic symbols so that the teaching was easily understood by ordinary people at that time. The children sing the song along with a game. They love to sing this song while playing without knowing the meaning contained in the lyrics. The moral values are looking for the right wealth as a provision for living in the world, having a balanced life, and always getting closer to the God Almighty.

Gundul gundul pacul cul
Gembelengan
Nyunggi nyunggi wakul kul
Gembelengan
Wakul ngglimpang
Segone dadi sak latar
Wakul ngglimpang

The Javanese song *Gundul Gundul Pacul* was also composed by R. Syahid in the 14th century. The song also has the same purpose and implementation as the previous Javanese song, which is to prioritize the hegemony of Islamic values without distracting the noble culture of the local community. The moral values that can be taken are that a human being should be able to empathize with the surrounding conditions, have credibility as a leader, and should not be arrogant.

Dondong opo salak, duku cilik cilik
ngandhong opo mbecak
mlaku thimik thimik

adi ndherek ibu
tindhak menyang pasar
ora pareng rewel
ora pareng nakal
mengko ibu mesti
mundhut oleh-oleh
kacang karo roti
adi diparingi

A multitalented person, Kris Biantoro, composed this song. At the same time, he popularized it in the 1960s to 1970s. The moral values of this song are faced with various choices when living in the world and not being fooled by the outside appearance. All things require a process. No instant ways in gaining maximum results.

Cublak-cublak suweng
Suwenge teng gelenter
Mambu ketundung gudhel
Pak Empong lerak-lerek
Sopo ngguyu ndelekakhe
Sir-sir pong dele kopong
Sir-sir pong dele kopong

R. Ainul Yaqin well-known as Sunan Giri composed this song in 1442 in East Java. Similar to others, the composing of this song was as a medium of *syiar* and *da'wah* so that Islam can be easily understood and implemented by ordinary people, especially children. The moral values are in achieving the glory of life, someone must always get closer to the God Almighty and be kind to others, especially to poor people.

The Implementation of the *Creanova Webbing* Within Children's Literature Online Learning

Creanova Webbing was implemented into the Introduction to Literature course for the second-semester students of the English Literature study program at *Universitas AKI* in the Children's Literature chapter. In its process, there were several essential stages. Firstly, the lecturer opened the class by giving an introduction as written in the background column on the website. At this stage, the lecturer talked about the background of learning children's literature. The lecturer also boosted students' interest and curiosity by asking some relevant questions. Secondly, the students were divided into groups consisting of three students. Then, the lecturer displayed the website on the projector screen, the teacher continued to give exemplification of singing the English nursery rhymes and Javanese children's songs before the group-discussion model. Here, participants could explore children's literary works independently whether they know the intricacies of the children's literature or not, using the website. The indicator of participants' learning outcomes could be seen from students' understanding, explanation, and competence in singing the songs properly and correctly. After that, they filled out a questionnaire according to their respective conditions of understanding.

This learning was very useful to be applied online, in either a hybrid learning or distance learning for approximately 2-3

meetings. The easy access and use of increasingly sophisticated *Cloud* technology can provide alternative and creative learning models.

Filling Out the Questionnaire

This was the last stage of implementing *Creanova Webbing* within online learning. After finishing the class activities, students were asked to fill out the online questionnaires in Google Form, according to their respective conditions of understanding. The questionnaire uses a simple flow with a numerical assessment that focuses on learning children's literature through the *Creanova Webbing* method.

From the data entered, 100 respondents filled out a questionnaire about their response to *Creanova Webbing,* as an informative, creative, and interactive method of learning children's literature. Then, the data was analyzed by using a Likert scale.

The results of the questionnaire recapitulation are as follows: Strongly Agree (23), Agree (32), doubtful (20), Disagree (15), and Strongly Disagree (10).
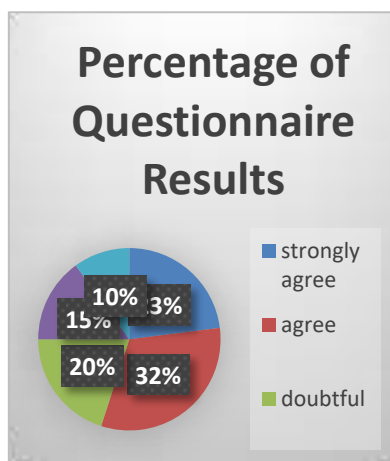

Diagram 1: Percentage of Questionnaire Results

By using a value range of 1-5, the total score obtained by respondents is 343 with a maximum value (Y) of 500. The value of the interval (I) obtained is 20. The percentage index obtained is 68.6% by using the formula:

$$Indeks \% = \frac{Total\ Score \times 100}{Y}$$

To find out the position of the proportion index, it must be determined the interval (range of distance) and interpretation by using the method of finding the percentage score interval (I) with the formula:

$$I = 100\ /\ Total\ Score\ (likert)$$

So, I = 100/5 = 20.

Therefore, the measurement of the interpretation of the score above based on the interval value was obtained as follows:

No.	I Interval	Interpretation
1	0% - 19.99%	Strongly (disagree/ poor/ lack)
2	20% - 39.99%	disagree/ Poor
3	40% - 59.99%	Fair/ Neutral
4	60% - 79.99%	Agree/ Good/ Like
5	80% - 100%	Strongly (Agree/ Good/ Like)

Table 1: Interpretation of percentage score interval

Thus, based on the results of the questionnaire analysis using a Likert scale, respondents chose to "agree" that *Creanova Webbing* was a creative and interactive method of children's literature learning. In other words, based on the percentage index, which was 68.6%, *Creanova Webbing* was classified into the "Good" category.

CONCLUSION

Creanova Webbing can be implemented by collecting Javanese children's songs and nursery rhymes, analyzing moral and historical values,

creating a website, implementing it in learning, and filling out the questionnaire. Learning requires innovative ideas with multiple applications and the use of modern technological advancements to learn. Based on the Likert Scale analysis, a percentage index of 68.6% was found, indicating that the *Creanova Webbing* method for implementing children's literature learning through the use of Information and Computer Technology (ICT) was classified into the "good" category.

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