

WRITING FABLES TO ENHANCE CREATIVITY OF STUDENTS OF SMPN 48 SURABAYA

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Abstract: This article explains the importance of writing fables, especially to uplift their creativity in socio-cultural circumstances. This writing is based on community service done to junior high school students in SMPN 48 Surabaya in 2024. The creative capacities of children possess the potential to enhance their comprehension of individuals, communities, and cultures in everyday experiences, as articulated by Lev Vygotsky. The act of writing fables can serve to enhance creativity, facilitating a deeper exploration of their environmental understanding alongside the improvement of their linguistic competencies. Through an exploratory approach within qualitative research, this manuscript underscores fable writing as a mechanism to cultivate awareness of the students' potentials, surroundings, and imaginative thoughts pertinent to cognitive development. In conclusion, the practice of writing fables for junior high school students is essential for the advancement of creativity within the realms of formal education and daily life.

Keywords: Creativity; Fable; Lev Vygotsky; Writing

Abstrak: Artikel ini menjelaskan tentang pentingnya menulis fabel, khususnya untuk meningkatkan kreativitas mereka dalam situasi sosial budaya. Tulisan ini berdasarkan pengabdian kepada masyarakat yang dilakukan kepada siswa SMPN 48 Surabaya tahun 2024. Kapasitas kreatif anak-anak memiliki potensi untuk meningkatkan pemahaman mereka terhadap individu, komunitas, dan budaya dalam pengalaman sehari-hari, sebagaimana diutarakan oleh Lev Vygotsky. Tindakan menulis fabel dapat berfungsi untuk meningkatkan kreativitas, memfasilitasi eksplorasi yang lebih dalam terhadap pemahaman lingkungan mereka di samping peningkatan kompetensi linguistik mereka. Melalui pendekatan eksploratif dalam penelitian kualitatif, naskah ini menggarisbawahi penulisan fabel sebagai mekanisme untuk menumbuhkan kesadaran akan potensi siswa, lingkungan sekitar, dan pikiran imajinatif yang berkaitan dengan perkembangan kognitif. Sebagai kesimpulan, praktik menulis fabel bagi siswa SMP sangat penting untuk kemajuan kreativitas dalam ranah pendidikan formal dan kehidupan sehari-hari.

Kata kunci: Fabel; Kreativitas; Lev Vygotsky; Menulis

INTRODUCTION

The development of globalization makes foreign languages a necessity that must be understood by various generations. By understanding foreign languages, especially English, one can gain a more modern perspective (Arwen & Haq, 2021; Botirov, 2024; Wijaya et al., 2024). Therefore, access to broader knowledge becomes easier because English is the gateway to more global information. It is indeed true that English has been widely understood by many different groups, ranging from children to adults, individuals to businesspeople, and from the press to language media.

Community service is important to underline the spread of academic knowledge to wider communities. This idea is also done in English Literature matters especially in urging students from junior high school to gain more understandings about fables. In short, this article is a specific report to community

service realized in 2024 in Sekolah Menengah Pertama Negeri (SMPN) 48 Surabaya. The focus of this action is to make students learn how to create such fables based on their own wide imagination. This is also intended to improve their creativities especially in shaping such literary works based on what they face in everyday life.

This community service is a specific method that students can become more conscious of their everyday imagination. They should be aware that literary works combine elements of everyday reality with the imagination (Arwen & Haq, 2021; Botirov, 2024; Wijaya et al., 2024). Both are combined to help them become more proficient in English, particularly in writing. Furthermore, writing proficiency enhances other English language proficiency, including grammar, vocabulary, and even clauses and phrases. As a result, writing fables could be an important aspect way that will improve students' understanding of language in both formal and informal contexts (Arwen & Haq, 2021; Botirov, 2024; Wijaya et al., 2024).

RESEARCH METHODOLOGY

This community service is done to improve self-confidence in writing fables of junior high school students in SMP Negeri 48 Surabaya. These students are good in their cognitive aspects of English language skills, but lack of practice and outcome in their everyday life. This is mainly due to understanding that English is only studied in formal school but less be realized in daily life. By stating so, this community service applies a certain method to enhance their English skills, especially the writing one. The steps of this community service is starting from its preparation including having intense communication with the school, accompanying the students in writing fables, and evaluating the produced fables alongside its usage in students' life.

RESULTS AND DISCUSSIONS

Creating Literature and Its Relations to Creativity

Writing literature gives meaning as a way for any author to express their own intention. By stating so, literature is about how author's imagination is widened and poured into writing (Arwen & Haq, 2021; Botirov, 2024; Wijaya et al., 2024). It never comes as it is, but it works and specifies through experience of everyday life. It is because literature is reflection of humans' identities. Moreover, humans' identities will never leave out of its initial state in everyday issues (Kadel, 2020; Nippold et al., 2020; Penfold, 2019). Furthermore, literature is also a work in relating imaginative world and real one. It gives wider perspectives in manifesting identities towards its constant actualizations regarding wider issues.

There are two main perceptions regarding writing in literature. The first one is that any imagination is totally pure. So, any writing could be done merely based on pure imagination of the author. Any novelty could also be derived as long as the author intends to create a literature out of nothingness (Kadel, 2020; Nippold et al., 2020; Penfold, 2019). Therefore, pure imagination may also create any literature of any related social conditions. The second one is more relative in cultural meanings. This literature is made by regarding any social circumstances, including what the author assumes and even what the audience thinks. This sense finds its novelty in recreating rather than purely creating such literature (Kadel, 2020; Nippold et al., 2020; Penfold, 2019). From those two aspects, the latter is more commonly used especially for those who would like to write such literature based on everyday experience.

It is also known that writing literature puts more concerns to the idea of creativity. Lev Vygotsky is one psychologist who puts efforts to research relations between creativity and social contexts (Glăveanu, 2020; Lunevich, 2021; Vygotsky, 2020). He proposes an understanding that any creative writing is possible because authors mean to create something new from their own everyday sense. Creativity and its imagination could never be separated and is reflected through ideas of social constructivism. Through that sense, creativity is always social as authors process concepts regarding any context of everyday life by pouring it into literature (Glăveanu, 2020; Lunevich, 2021; Vygotsky, 2020).

Vygotsky believed that creativity arises from any human activity that produces something new. Creative acts could produce anything from physical objects to a music score to a new mental construct (Barrs, 2021; Tzuriel, 2021; Vygotsky, 2020). Creativity is therefore present when major artistic, scientific and technical discoveries are made. It is also existent whenever an individual alters, combines, images or makes something new. Vygotsky then also assumes that creativity is something that exists in all people, including very young children (Barrs, 2021; Tzuriel, 2021; Vygotsky, 2020). Imagination was also considered to be an integral part of creativity through its ability to support the production of new combinations of pre-constructed things.

Vygotsky believed that the origins of creative imagination are situated in children's play (Barrs, 2021; Tzuriel, 2021; Vygotsky, 2020). He is the one that gives widened assumptions that children's creativity is actually limitless. Play is understood as a creative act that reconstructs, appropriates and transforms human

experience to produce new realities. Imaginative play is presented as an integral part of experiencing the world from new and multiple perspectives (Ribeiro Piske, & Stoltz, 2021; Vygotsky, 2020; Widiastuti et al., 2023). By stating so, the idea of creativity is actually never pure, but combination of various aspects, including concepts and contexts, purity and experience, and even individual and social matters.

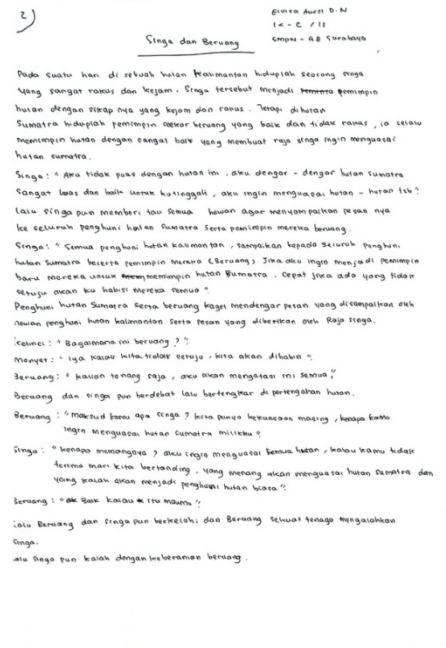
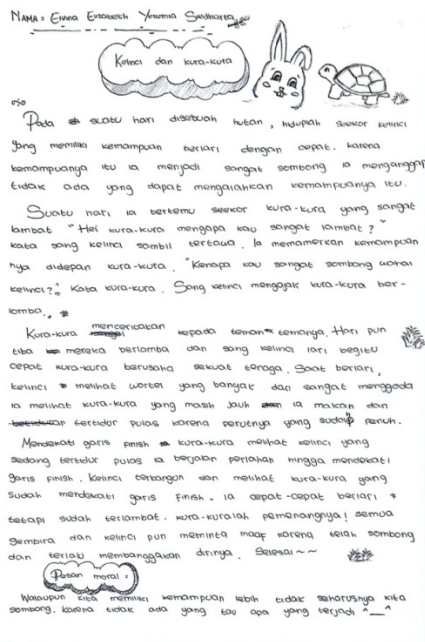
Vygotsky also indicates that the creative process is deeply interconnected to both lived and imagined experience (Ribeiro Piske, & Stoltz, 2021; Vygotsky, 2020; Widiastuti et al., 2023). The richer an experience, the more likely the event is to fuel creative acts. Rich and diverse sensory experiences are always critical in supporting divergent learning. It is also crucial to underline any imagination in writing towards various educations. That way is to give focus to everyday experience which has been forgotten in concerning issues of pure imagination (Ribeiro Piske, & Stoltz, 2021; Vygotsky, 2020; Widiastuti et al., 2023). This understanding of creativity is useful in how it links imagination, lived experience and play to children's learning. Human activity is emphasized as the core driver in the creative process. This is great in acknowledging the active role children play in facilitating their own learning.

Further emphasis on human activity is also limited in that it does not look at the role of non-human things, like materials and nature, and how these also influence the creativity process. Vygotsky also made a clear distinction between nature and culture through stating that the latter is the product of human-mediated creative activity (Penfold, 2019; Vygotsky, 2020; Widiastuti et al., 2023). This creates a separation between human and non-human things. If we are to think of the world as a complex system of both people and matter, paying attention to the transformative interactions between natures, culture, materials, society and people is really important.

Vygotsky regards the creative process of the human consciousness, the link between emotion and thought, and the role of the imagination (Penfold, 2019; Vygotsky, 2020; Widiastuti et al., 2023). Creativity indeed brings to the essence of the link between reality and imagination, and he discusses the issue of reproduction and creativity, both of which relate to the entire scope of human activity. Interpretations of Vygotsky have stressed the role of literature and the development of a cultural approach to psychology and education (Penfold, 2019; Vygotsky, 2020; Widiastuti et al., 2023).

The concepts from Vygotsky above are in line with fable writing in literature. A fable is fictitious narrative in which animals speak and act like human beings (Arwen & Haq, 2021; Botirov, 2024; Katsadoros & Feggerou, 2021). This kind of literature is written through the main steps. The first step is creating characters. This is crucial as the characters will be the main focal point of the fables. It is also important to write down any action that will be done by those several characters. The second one is to build the plots. An outline should be written first to indicate the timeline of the characters in actualizing their actions. The conflicts should be added to give suspense to the audience regarding any related matter. Settings should also be indicated to give widened perceptions to the readers. The last step is writing the fables and developing them. The authors should not keep focused on the first draft (Arwen & Haq, 2021; Botirov, 2024; Katsadoros & Feggerou, 2021). They may also create new conflicts or even add some more characters in the process.

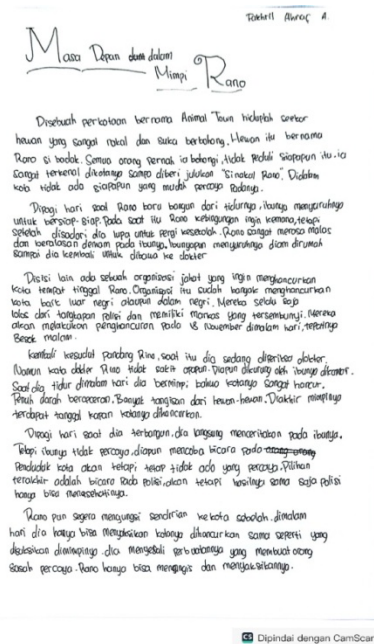
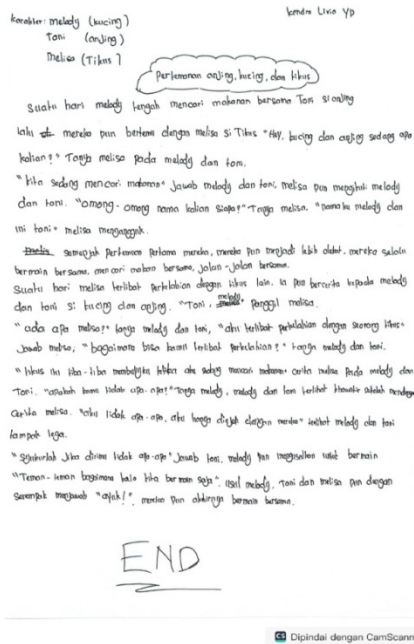
Fables as Reflection of Creativity



Picture 1 and 2
Fables entitled "Kelinci dan Kura-Kura" and "Singa dan Beruang"

Picture 1 above states about a fable entitled *Kelinci dan Kura-kura*. It speaks about a chronicle between a rabbit and a turtle. Once in a forest, there lived a rabbit known for his incredible speed. This talent made him quite arrogant, as he believed no one could ever outrun him. One day, he encountered a turtle that walked slowly. The rabbit could not help but mock him, questioning why he was so slow. The turtle asked the rabbit why he was very proud of his speed. Soon after, the rabbit challenged the turtle to a race, and the turtle shared the news with his friends. On the day of the race, the rabbit took off like a shot, leaving the turtle far behind. As he speeded along, he spotted a patch of delicious carrots and decided to stop for a snack, thinking the turtle was too far back to catch up. As the rabbit napped with a full belly, the turtle kept pushing forward. When the rabbit finally woke up, he was shocked to see the turtle nearing the finish line. He sprinted to catch up, but it was too late the turtle crossed first. The crowd cheered for the turtle, while the rabbit felt a wave of regret for his arrogance and sincerely apologized for his behavior. The message of this story lies in the uselessness of arrogance. People should always take care of other people and leave out any jealousy and indifference in between.

Picture 2 tells about a story entitled *Singa dan Beruang*. In a forest in Kalimantan, there lived a lion who was both greedy and cruel, and he had claimed the title of leader over his territory. Meanwhile, in the neighboring forest of Sumatera, a kind and wise bear held the position of leader there. The lion, driven by his selfish desires, set his sights on taking control of the Sumatera forest as well. He instructed the animals of Sumatran to deliver his message to the bear. Soon enough, the bear learned of the lion's ambitions to seize leadership in Sumatera. When they finally faced each other, a fierce battle ensued, with the bear determined to protect his home. In the end, because of the bear's bravery, the lion was driven out of the Sumatera forest. This story contains moral message that condemns any greedy behavior. It is always better to protect other people rather than exploiting advantages from them. Goodness should always be put in depth and ahead to indicate the righteousness of living beings.



Picture 3 and 4
Fables entitled “Pertemanan Anjing, Kucing, dan Tikus” and “Masa Depan dalam Mimpi Rano”

Picture 3 is a story entitled *Pertemanan Anjing, Kucing, dan Tikus*. It tells about a friendship between a dog, a cat, and a mouse. Melody the cat and Tony the dog were out searching for food when they ran into Melisa, the mouse. "What are you two up to?", Melisa asked. "We're looking for food," they replied. Curious, Melisa asked for their names, and Melody introduced herself and Tony. Melisa nodded in understanding. Later on, Melisa found herself in a disagreement with another mouse. She shared her experience with Melody and Tony, explaining that, fortunately, the situation did not escalate beyond some teasing. Tony was relieved to hear it had not gotten worse, and soon after, the three friends went back to playing together. It speaks about misunderstandings in friendship may happen, but people should always take care of others. Friendship should eliminate any conflict and put more focus in cooperation. Friendship is also a direct reflection of sharing so that any ignorance should always be avoided in talking with other friends.

Picture 4 is a fable entitled *Masa Depan Dalam Mimpi Rano*. The story was begun from Rano, a little Rhino who always telling a lie and made stupid things to everyone on his town. Because of his attitude, everyone on the Animal Town did not believe him anymore. Someday, there was a group of criminals that wanted to destroy his town and take over all of the properties on November 18. It is said on his dream, and he told other people but no one wanted to believe him anymore. And that is right. On November 18, there was an attack from a group of criminal same like what it was said on his dream. Rano just could see the tragedy and started to cry, realizing his foolishness on the people on his town. There was only a pain and regret. The story gives message about the importance of honesty. Once someone breaks the honesty, s/he will not be trusted anymore. Therefore, people should always take care of trust like they pay attention to their own selves. Trust is everything and should not be simplified and even justified by any lie in life.



Picture 5 and 6
Fables entitled “Rusa dan Kelinci” and “Si Monyet dan Kelinci”

Picture 5 is a story with the title of *Rusa dan Kelinci*. It is a chronicle between a deer and a rabbit. The story is about Charlote, a bunny who liked to steal a carrot from a farm of a farmer. One day, when he got caught to steal a carrot, he was running away into the middle of the forest. When he was running, he saw a Deer Cage and the deer asked him to come to his house in order to hiding until the dog walked away from the cage. When the dog looked far away, the deer said to the rabbit that he was safe. The rabbit said thank you and ask his name. The deer answered that his name was Rommy. One the next day, Charlote saw Romy drank in the field of the wolf that looked very hungry. Because Charlote reminded the kindness of Romy that saved him a day ago, he decided to save him by giving his body got eaten by the wolf. No matter what kind of kindness that you give to other people, they will give you the same thing like what you give to them. The moral message of this story lies to the goodness that will always return to one once given to others. People should help others and others will someday help him or her. By stating so, flow of goodness should be kept so that helpfulness may always exist in this profane world.

Picture 6 is a story entitled *Si Monyet dan Kelinci*. It is about a monkey and a rabbit. The story was begun from a rabbit that walking around to the forest, in order to looking a food. On his walking, he saw a beautiful garden in the middle of the forest. He was trying to reach it but unfortunately, he got stuck. While a rabbit got stuck, he saw a monkey that swinging on the tree by the other trees. A monkey suddenly stopped his action and come to the rabbit in order to save the rabbit. When the monkey wanted to leave, the rabbit stopped his action and gave him a carrot as a gift. A monkey felt happy and said thank you to the rabbit. This story indicates that every act has a consequence, include the good thing. Both good and bad deeds will always come back to the giver so that good things should always be reserved within this life.

CONCLUSION

The composition of fables, particularly within the context of community service, plays a vital role in fostering the creative capacities of students. In this instance, the pupils of SMPN 48 have undertaken the task of writing fables and have achieved notable success. They have surpassed their prior capabilities by engaging with the literary domain in a manner that enhances their creative expression. Furthermore, the students have employed Vygotsky’s theoretical perspectives by delving into the cognitive processes associated with their daily experiences. They have recognized that seemingly simple elements can possess profound significance. While some individuals may perceive fables merely as stories, those who engage in their creation through iterative processes genuinely experience a sense of engagement with the expansive realm of literature.

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