



OPEN ACCESS

# Introducing the Sounds of Objects in Early Childhood Daily Life through a Collection of Early Childhood Fairy Tales

Siti Zubaedah 

Universitas Negeri Yogyakarta, Indonesia.

## Keywords:

Surrounding Sounds, Early Childhood, Children's Stories.

## Correspondence to

Siti Zubaedah  
Yogyakarta State  
University, Indonesia.

## e-mail:

[sitizubaedah.2022@student.t.uny.ac.id](mailto:sitizubaedah.2022@student.t.uny.ac.id)

Received 19 06 2024

Revised 05 12 2024

Accepted 20 12 2024

Published Online First  
31 12 2024



© Author(s) (or their employer(s)) 2024. Re-use is permitted under CC BY-NC. No commercial re-use. See rights and permissions. Published by JGA.

## Abstract

This study examines the use of the storybook *Koleksi Dongeng PAUD: Mengenal Suara di Sekitar Kita (PAUD Storybook Collection: Recognizing Sounds Around Us)* as a tool to introduce everyday sounds to young children. Using a qualitative method with a content analysis approach, the research explores the narratives and illustrations in the book, which are designed to familiarize early childhood learners with various sounds. Data analysis was conducted through three main stages: data reduction, data presentation, and data verification to understand patterns in sound recognition and their impact on children's cognitive, emotional, and social development. The findings reveal that the book introduces two main categories of sounds, those originating from humans, such as heartbeats, humming, coughing, sneezing, growling stomachs, and chewing sounds during eating, and those from the surrounding environment, such as knocking on doors, vehicle horns, breaking objects, splashing water, ticking clocks, and bicycle bells. The book fosters children's development by introducing sound recognition, environmental understanding, and social interaction reflection. Its stories enhance self-awareness, identity formation, and language skills. This research's significance lies in its innovative integration of auditory learning into storytelling, promoting cognitive, emotional, and moral growth in early childhood. However, it is limited by its focus on specific sounds and the lack of empirical testing to assess long-term effectiveness. Its cultural specificity may also limit broader applicability. Future studies should explore diverse sounds, including cultural and natural environments, and examine longitudinal impacts. Cross-cultural adaptations could transform similar books into universal educational tools.

**To cite:** Zubaedah, S., (2024). Introducing the sounds of objects in early childhood daily life through a collection of early childhood fairy tales. *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini*, 9(4), 601-615. <https://doi.org/10.14421/jga.2024.94-03>

## Introduction

Fairy tales are an old form of literature which is said to be an oral tradition passed down from generation to generation (Issakova, 2021). This oral tradition has developed from the past to the present and is often used as a bedtime story for their children and grandchildren. According to the Big Indonesian Dictionary, fairy tales are defined as stories that did not really happen, especially about strange ancient events (Big Indonesian Dictionary, 2016). Fairy tales are told for entertainment, although in reality there are many stories in a fairy tale that depict the truth because they contain moral lessons, even satire. Fairy tales usually have cliché (often used) opening and closing sentences. Then in fairy tales that use Indonesian, they often begin with a sentence "One day...", "In a remote village...", and others. Then fairy tales that use Javanese often begin with sentences "One day..." Young children really like listening to fairy tales from their parents in the form of stories through books, stories of experiences, stories of the prophet, or retelling of folk fairy tales (Ramšak, 2022). Early childhood fairy tales are fairy tales written for young children or some call them fairy tales for the abilities of early childhood development aspects (Ford, 2021).

Early childhood fairy tales are packaged in simple sentences, the context content tells of events, simple in the sense of being short and as concise as possible, but the information is clear and the illustrations show a lively story so that children's fairy tales are easily accepted by

children (Lord, 2023). Apart from that, early childhood fairy tales provide good moral values in the form of honesty, prayers, children's independence, and remembering fun characters. Early childhood fairy tale books are a type of book intended for early childhood and lower grades, which will be enjoyed by early childhood children: early reading aged 4-6 years and pre-reading aged 6-8 years (Zubaedah et al., 2023). In the category for early childhood and lower grades, early childhood fairy tale books are full of illustrations with short narratives, the average book thickness is 46 to 100 pages. The strengths of early childhood fairy tales are interesting fairy tale narratives, good illustrations, and the added value of varied books. Rukiyah researched that storytelling can foster a proactive attitude; 2) strengthen the relationship between children and parents; 3) increase knowledge; 4) train concentration power; 5) increase vocabulary; 6) foster interest in reading; 7) trigger children's critical thinking; 8) stimulate children's imagination, fantasy and creativity; 9) give lessons without seeming patronizing. On the other hand, Winda Kustiawan et al., early childhood fairy tales can introduce various types of sounds from objects, natural sounds, and sounds of the human body. Every sound contains symbols and signs as communication to other people or living creatures around it. Early childhood needs the introduction of sounds through early childhood fairy tales (Bluhm, 2022).

Sound is an energy that always propagates in all spaces and directions in the form of longitudinal waves. Sound can propagate in a room in a medium or substance that can conduct sound or sounds. Sound can be obtained if there is a sound source, a hearing object that is used to capture sound signals. Sound has three groups: namely the infrasonic sound group which has a frequency of less than 20 Hz, this sound cannot be heard by humans, and only some animals can hear it, dogs and crickets. Second, the audiosonic group has a frequency between 20 Hz – 20,000 Hz. This sound can be heard by humans. Finally, the ultrasonic group has a frequency of more than 20,000 Hz. This sound can be heard by various living creatures, both humans and animals. Early childhood is included in the second and third groups of sound recognition in audiosonic and ultrasonic sounds (Puat, 2023). How do you introduce sounds in a child's life through early childhood fairy tale books? This research will examine how children should be introduced to various sounds or noises from an early age.

There is a book of fairy tales for early childhood entitled *A Collection of Early Childhood Fairy Tales Getting to Know the Sounds Around Us* by Heru Kurniawan and Umi Khomsiyatun. This fairy tale book contains 13 simple stories so that children can easily understand them. Various stories themed around the types of sounds around, such as the sound of knocking on doors, heartbeats, and the sound of bicycle bells are presented in this book imaginatively and to sharpen children's senses and curiosity. This preschool collection of fairy tales, *Getting to Know the Sounds Around Us*, is equipped with simple activities such as circling answers, which are suitable for young children. This is to sharpen children's minds and recall the story of the fairy tale. From here, researchers will discuss the introduction of sounds in early childhood's daily lives through a collection of PAUD fairy tales by Heru Kurniawan and Umi Khomsiyatun with a focus on the results and discussion of recognizing the sounds of objects in children's daily lives, recognizing natural sounds in children's daily lives, the impact of sound recognition on children early age.

## Methods

This research uses qualitative methods by analyzing text (*library research*) in the content analysis approach in the book *A Collection of PAUD Fairy Tales, Getting to Know the Sounds Around Us*. This PAUD fairy tale book by Heru Kurniawan and Umi Khomsiyatun contains 13 titles with simple sentences and illustrations that make children love the book. The 13 titles in this Fairy Tale Collection book provide an introduction to the sounds in children's daily lives. Such as the sound of the wall clock, the sound of knocking on the door, the sound of breaking glass and others (Huberman, A. Michael Miles, 1994). This PAUD Fairy Tale Book contains puzzles for children's activities after listening to fairy tales that have been read by parents. From here, researchers will discover new things about introducing sounds to children (Novitasari &

Fauziddin, 2022).

This research uses a textual approach which is descriptive in explaining the analysis of sound recognition in children's daily lives in the PAUD Fairy Tales book *Getting to Know the Sounds Around Us*. The aim of this research is to understand and transmit understanding of sounds to children from the ages of 1 to 6 years. This data collection technique was carried out by reading, understanding and taking notes to pay close attention in exploring the introduction of sounds in the lives of early childhood in the book *A Collection of Fairy Tales Getting to Know the Sounds Around Us*. Data analysis through data collection, conceptualizing data, sorting data, and finding important things, and focusing on the results and discussion in this article (Sugiyono, 2016).

In data analysis, three steps are used, namely, first, data reduction by categorizing, eliminating what is not needed, showing and organizing. Data reduction focuses on recognizing sounds in the lives of early childhood in the book *A Collection of Fairy Tales Getting to Know the Sounds Around Us*. *Second*, classifying data by compiling information data based on content analysis of PAUD fairy tale books. *Third*, verifying data information in finding meaning and new scientific findings in the book *Collection of PAUD Fairy Tales, Getting to Know the Sounds Around Us*. After data verification, it will be carried out to understand and reflect on the introduction of sounds in the lives of early childhood in the book *A Collection of Fairy Tales Getting to Know the Sounds Around Us* (Lexy J. Moleong, 2018).

## Result

Based on the results of the analysis of the book entitled *Collection of PAUD Fairy Tales "Getting to Know the Sounds Around Us"* by Heru Kurniawan and Umi Khomsiyatun, There are two types of voices shown in 14 stories with different titles. The two types of sound are as follows:

### The Voice that Comes from the Human Self

The voice from within humans is an important thing that needs to be introduced to young children. Children need to be introduced to the voice within humans because this introduction has an important impact on their social, emotional and cognitive development (Aroca, 2024). The human voice is an important part of understanding and managing feelings and interacting with the surrounding environment. Apart from that, training to hear sounds from within humans can improve children's auditory development (Kaliszewska-Henczel, 2024). This sound occurs due to the performance of the human speech apparatus which responds to active five senses so that humans indirectly pronounce the sound according to their wishes.

From here, in the story book entitled *Collection of PAUD Fairy Tales, Getting to Know the Sounds Around Us*, There are 6 story titles that introduce voices that come from humans. These sounds include:

#### a. Heartbeat sound

The sound of the heartbeat is a very important sound in the human body. This is the most basic sound we hear since we are in the womb. The heartbeat is the result of the contraction and relaxation of the heart muscle as it pumps blood throughout the body. In this book, the sound of a heartbeat is described as a sound that is consistent, rhythmic, and reminds us of the presence of life in our bodies (Sila, 2024).

Heartbeat, in the story entitled *Dag-Dig-Dug!*, shows the feelings of anxiety, worry and enthusiasm felt by the character Giraffe, namely when the test scores were announced. This feeling of anxiety and worry is shown in the narrative:

*"Today's test scores were announced, what score did I get, huh? My heart is dig-dig-dug!"*

Based on the narrative, it can be understood that the Giraffe character conveys feelings of anxiety and worry about the exam scores that will be announced by the teacher. Feelings of anxiety and worry are common feelings felt by humans, including children. Anxious children will be able to feel their hearts beating fast and their pulse can be felt in their chests. In addition,

Sergio Agnoli et al. Said that the more children understand their feelings, the more potential they will have in improving their creative skills in solving the problems they face (Agnoli, 2022).

Meanwhile, anxiety management for early childhood is very important to train. This is because children whose anxiety is left unchecked will interfere with their daily activities. From here, the first step to training children's anxiety management is to train children to recognize their anxiety through the sound of their heartbeat.

Apart from introducing anxiety, the story is entitled *Dag-Dig-Dug* can also teach self-awareness for children. The main and first awareness that must be taught to children is awareness of themselves as 'living' human beings. One of the characteristics of a living human is having a heartbeat and moving. From here, children who are reading this fairy tale book will understand their role as humans who have life (Leonid, 2021).

#### b. Humming voice (singing)

Humming sounds are human creative expressions through music and singing. This is a very distinctive form of communication and expression of emotions. In books, humming sounds are described as a way for humans to express their feelings, tell stories, and entertain others. It is how we convey happiness, sadness, and many other emotions (Timko, 2022).

In the story titled *Lalala, Nanana*, the character Giraffe is getting singing lessons from the teacher. However, he felt his voice was ugly and different from the others. After being taught by the teacher how to sing the correct note, the giraffe was able to follow it correctly.

*Lalala Nanana* refers to the sound when someone sings. During their development, children begin to realize that their throats can produce sounds (through the vocal cords). The giraffe's humming sound, which was once ugly, has now become even more beautiful. He became more confident in singing and began performing at various events. His unique voice gives a special touch to every performance.

In the story *Lalala, Nanana*, we learn that through perseverance and determination, one can overcome self-doubt and develop one's talents. Humming sounds are a beautiful way to express ourselves, and with hard work, we can get better at it. Giraffes are a clear example that with practice and encouragement from caring people, one can achieve greater abilities in music and art (Liebrecht, 2021).

#### c. Coughing sound

Coughing is a natural reaction of the human body when there is irritation in the respiratory tract. This is the body's way of ridding itself of foreign objects or annoying mucus. In the books, coughing sounds are described as harsh and sometimes annoying, but also as a sign that the body is trying to protect itself from harm (Seifert, 2023).

*"Cough-cough-cough! This time, my cough got longer and louder."*

From this sentence, the Giraffe character realizes that he is coughing and it is getting harder and harder.

*"Covering my mouth, I tried to stifle a cough,"*

The giraffe finally decided to hold back its cough and closed its mouth. Referring to this narrative, children are introduced to coughing and how to behave when coughing in public places, namely by covering their mouth.

In the story titled *Cough-cough-cough!*, children will be taught about the body and its biological functions. Teaching children about the sound of coughing helps them understand how the body works and protect themselves from danger. This helps children understand the biological aspects of their bodies, which can be the basis for a better understanding of health in the future (Pisanski, 2021).

There is a difference in the research of Yingying Fan, Hardev Kaur, Diana Abu Ujum, Hasyimah Mohd Amin, namely in the fairy tale that is made more modern which contains biological values, but Yingying Fan said that classic fairy tales also give values of punishment to the body and discipline of the mind that reconstruct fairy tales in children's daily lives in understanding their biological needs. In addition, children will also practice reducing fear. The sound of coughing can be scary for children if they don't understand what it is. By introducing

the concept of coughing in a positive and informative way, children can reduce the fear and anxiety that may arise if they experience coughing or see someone coughing around them (Fan, 2023).

#### d. Sneezing Sound

Sneezing is a natural response against irritation in the nose or throat. The sound of a sneeze is usually followed by a small explosion caused by the pushing of air from inside the body to expel the irritant. In the books, the sound of a sneeze is described as a sudden and strong sound that can startle, but also as the body's way of ridding itself of foreign objects. As in the following narrative:

*Hatsyii! Hatsyii! Hatsyii!*

*"What's wrong with you, Duck?"*

*"I have the flu, ma'am." answered Duck.*

From the text above, it can be understood that the character Duck is sick with flu which is indicated by the sound of sneezing *Hatsyii! Hatsyii! Hatsyii!* By describing the sound of sneezing in the story, readers can understand that Duck is experiencing flu symptoms, and this can also be an important reminder of the role sneezing plays in maintaining the health of the human body. The sound of sneezing, although it can be startling, is evidence that the body is trying to rid itself of potential harm that must be expelled (Barry, 2022).

As with the sound of a cough, teaching children about the sound of a sneeze helps them understand how their bodies function. This is an opportunity to explain that sneezing is a natural way for the body to rid itself of irritants or foreign objects. Understanding these biological processes is a good basis for better health knowledge in the future (Farid et al., 2022).

The sound of a sneeze can be startling, especially if the child doesn't understand what's happening. By explaining that sneezing is in response to the body's natural state, children can be calmer when they or someone around them sneezes. They may also better understand that sneezing is a sign that the body is protecting itself from danger.

Children who know about the sound of sneezing tend to be more aware of the importance of maintaining cleanliness. They can be taught how to cover their mouth and nose when sneezing, which helps prevent the spread of germs and disease. This is the first step in teaching children about personal hygiene (Decock, 2021).

Recognizing the sound of a sneeze provides an opportunity to teach children about illnesses, symptoms, and how to care for themselves when they are sick. This is an important part of health education and developing children's understanding of their health.

#### e. Hungry Stomach Voice

The sound of a hungry stomach is a typical sound produced by the human stomach when it is hungry. This occurs due to contraction of the muscles in the stomach wall which tries to mix and digest the food in the stomach, even though the stomach is empty. This sound is often produced as the body's natural response to remind a person that it is time to eat. As shown in the following narrative:

*My stomach made noises when I arrived at school.*

*I am very hungry.*

*Pitcher, Pitcher, Pitcher.*

From this narrative, it can be understood that the Giraffe character hears his stomach making noises *Crock-crock-crock*, and is caused by hunger. Hungry stomach sounds are described as creaking or buzzing, depending on the intensity of hunger. This is a natural signal that reminds us to provide nutrition to the body. The sound of a hungry stomach can also be a sign that the body needs additional energy and nutrition to carry out daily activities (Birch, 2021).

In the context of the book *Collection of PAUD Fairy Tales, Getting to Know the Sounds Around Us*, Recognition of hungry stomach sounds can be an interesting way to teach children about hunger, the importance of food, and how the body works tell us when meal time has

arrived. This can help children understand the connection between their bodies, emotions, and nutritional needs.

#### f. Mouth Sounds

Recognition of mouth sounds when eating in the context of books "*Collection of PAUD Fairy Tales, Getting to Know the Sounds Around Us*" can help children understand how food and eating are an important part of our daily lives. It can also teach dining etiquette, such as the importance of speaking politely when eating with others. Apart from that, this can describe the happiness and togetherness that is often associated with eating together (Schuller, 2021).

Stories with titles *Yum Yum!* describes the experience of a child enjoying food, especially crackers made by his mother, and shares his experience with his friends. The following is a sentence-by-sentence analysis regarding voice recognition *Yum Yum!* related to the eating experience:

*Mom's homemade crackers are very delicious. I really like eating crackers made by my mother. Yum Yum!*

In the first sentence, the child states the deliciousness of the crackers made by his mother and expresses his liking for this food. This creates a positive picture of the child's relationship with his mother and the food prepared by her. Voice *Yum Yum!* is used in this story to describe the deliciousness of food and an expression of satisfaction when eating. This creates a positive experience related to food.

*"My mother's crackers are very delicious and tasty," I said.*

*My friends looked at me eagerly.*

Children praise food by describing its taste as delicious and savory. The child shows an expression of appreciation for his mother's cooking. The child's friends showed expressions of wanting to taste the food after hearing the child's description of crackers. This shows how delicious food can influence others and create a social response (Rodero, 2023).

At the end of the story, the child tries to offer crackers to his friends, showing good intentions to share food. However, he realized that it was too late because his friends had left.

*Too late, my friends have already left.*

*I also regret my actions.*

The story ends with the child feeling sorry for being late in offering crackers to his friends. This teaches children about the importance of sharing and opportunities that may be missed. This story uses sound *Yum Yum!* repeatedly to describe a delicious eating experience, as well as to create an atmosphere of togetherness with friends. This story teaches children about the ethics of sharing and giving to others and about opportunities that may be lost (Seaborn, 2021).

### Sounds Coming from the Surrounding Environment

Sounds that come from the surrounding environment need to be introduced to young children during their development. Because, early childhood is a reliable absorber, as said by Maria Montessori in *The Absorbent Mind*. The ability to absorb early childhood needs to be balanced with the availability of an environment that supports their development (Kiran et al., 2021). The sounds that children hear will be good stimulation for their development.

In the story book titled *Collection of PAUD Fairy Tales, Getting to Know the Sounds Around Us*, There are 7 story titles that introduce sounds that come from surrounding objects. These sounds include:

#### *The Sound of Knocking on the Door*

The sound of knocking on a door is one of the sounds from surrounding objects that is important to introduce to children because it has several educational and developmental benefits. The sound of knocking on the door will teach children about environmental awareness. At first, children may not understand why people knock on the door. Through introduction, children will

know that knocking on the door before entering the house is a sign of good manners (Vassena, 2021).

In the story titled *Tock-Tock-Tock*, The Giraffe character is very enthusiastic every time someone knocks on the door. He waited for the knock on the door for his father's return. That means, knocking on the door also indicates someone's arrival. Children will understand that when there is a knock on the door at their house, they have to open it. This will train children's awareness of their environment and be responsive to things around them.

Apart from that, the Giraffe character also always greets people who come to his house before his father comes home. The giraffes also always smiled cheerfully to greet him. This indicates that the giraffe has good communication skills and is not afraid of other people knocking on its door. It is very important to teach children how to receive guests, and behave politely when guests come (Liebrecht, 2021).

### *Vehicle Horn Sound*

The sound of a vehicle horn is one of the sounds that is generally known to young children, although their understanding of this sound will develop over time. In the story entitled *Telolet-Telolet*, Giraffes anxiously wait for a school bus that doesn't come. He always focuses his hearing on recognizing the sound of the bus horn. Every time there is a vehicle with sound *Telolet-telolet!*, he thought it was the sound of a bus. Turns out it was a horn sound *telolet telolet* these are other vehicles such as: trucks, public transportation, and pedicabs (Zhao, 2023).

For young children, the sound of vehicle horns has several implications and benefits, namely: 1) Early Introduction to Transportation: The sound of vehicle horns can help children recognize motorized vehicles such as cars, trucks and motorbikes. This is the first step in their understanding of different types of transportation. 2) Safety Awareness: Children can be taught that the sound of the horn is a driver's way of warning those around them. This can be an opportunity to teach them about road safety and the importance of being careful when around vehicles. 3) Knowledge about the environment: The sound of vehicle horns is one aspect of the city environment or the environment where children live. Recognizing these sounds helps children understand the components of their environment. 4) Sensory Experience: The sound of a horn is one of the sensory stimuli that can stimulate children's attention and help the development of their listening skills. 5) Language and Communication: The sound of a vehicle's horn is a form of communication between drivers. Older children can learn that the sound of the horn is used to communicate in traffic, such as signaling other drivers to give way (Mdivani, 2023).

### *The Sound of Objects Breaking*

The sound of something breaking is a sound that young children may recognize when something falls or breaks. This can be a shocking experience and cause emotional reactions in children. In the story entitled *Prang-prang!*, Giraffes break flower vases many times.

*Prang-prang! I covered my ears. Broken flower vase.*

The first sentence describes the sound "Prang-prang" that is heard when the flower vase breaks. The child first covers his ears, which indicates a reflex reaction to an unexpected and possibly loud sound. This reflects the emotional reactions of young children to the sound of objects breaking.

*Prang-prang! I covered my face. The second vase broke.*

In this sentence, the child encounters the sound of the second object breaking, namely another flower vase. He covers his face, which shows an additional emotional reaction to the sound of the shards.

*I opened my eyes. The ball came closer to me I was angry. I kicked the ball again. the ball bounces off the wall.*

In this series of sentences, the child overcomes his initial emotional reaction and tries to divert his attention from the sound of the shards by playing with a ball. This shows the child's ability to overcome his fears by doing other activities.

*Prang-prang! The third flower vase broke.*

This sentence creates the experience of the three children hearing the sound of a flower vase breaking. This indicates that the child has faced similar situations before and his reactions may be more controlled.

*I'm getting more and more scared. Sorry Giraffe, mom.*

The child feels increasingly afraid and guilty about the broken sounds that may be caused by his playing. He apologized to the Giraffe's mother, showing the child's awareness of responsibility for his actions.

This story creates an experience of recognizing the sounds of broken objects for young children, who tend to respond with emotional reactions such as fear and guilt. The child in the story faced "Prang-prang" sounds that occurred when several flower vases broke. His first reaction was to cover his ears and face in response to the unexpected sound. However, as time went by, the child learned to overcome his initial fear by playing with a ball and showing efforts to divert attention from the sound of the shards (Schuller, 2021).

The presence of the mother giraffe in this story provides support and protection to the child. Mrs. Giraffe responded with a smile, invited the child to clean up the broken flower vase, and taught the important value of responsibility for actions. In addition, this story shows that mistakes are things that can be overcome, and family is a source of support and strength in facing them (Giachery, 2023).

### *The Sound of Water Cracking*

The sound of water "Byur! Byur!" needs to be introduced to early childhood because it has several benefits and is important in their development. One of the benefits is sensory stimulation (Kustiawan et al., 2023). The sound of crackling water is like *Byur! Byur!* is a type of sensory stimulation that is attractive to children. This experience can help them develop their hearing abilities and recognition of various sounds, especially the natural environment. As in the following sentence:

*Byur! Byur! My friends and I jumped into the swimming pool. It tastes so fresh. We also swam.*

The first sentence describes the sound *Byur! Byur!* which is the introduction to the story. This sound shows the excitement and enthusiasm of children as they get ready to swim in the pool. After hearing the sound *Byur! Byur!*, children jump into the swimming pool. The sound may be a sign that it's time to swim, and children respond with enthusiasm and excitement.

*The bucket spills water. My friends and I shouted happily.*

Voice *Byur! Byur!* is also associated with the spilling of water from the bucket, which surprises and delights the children. They respond by screaming cheerfully, showing a positive reaction to the sound.

Voice *Byur! Byur!* then linked to the incident when the horse plunged and fell into a pond near the child. These sounds may be indicative of interesting and memorable events for children.

The sound "Byur! Byur!" is used again when the tiger dives into the pool next to the child and the water enters the child's ears again. This creates a humorous situation and shows the undesirable impact of water on a child.

*I can't hear. I am very scared.*

*Panda came closer to me. 'Here, I'll help you,' said the panda softly.*

*Panda dripped a little water into my ear. After that, I spilled it.*

Voice *Byur! Byur!* leading to the introduction of the panda character who comes closer to the child. This is an important point in the story because the panda provides help and support to the scared child. Voice *Byur! Byur!* is used to describe the action of a panda that helps remove



water from a child's ear. This is the resolution of the conflict in the story and shows a helpful action. The story closes with the sound *Byur! Byur!* which depicts the happiness of a child who is swimming happily again (Lockyer, 2022).

The above is a sign of a pleasant experience. The water sounds associated with swimming and water play are a fun experience for children. This helps create a positive experience that associates sound with fun and excitement (Chan, 2023).

### *Clockwork Sound*

For young children, the sound of clockwork is a sound that they may need to recognize as part of understanding the concept of time. Recognizing the sound of clockwork can help young children understand time as an abstract concept and prepare them for the practical use of the concept of time in their daily lives (Uddin, 2022). Additionally, the sound of clockwork can also be used in story context as seen in previous stories to depict time and add a narrative element to the story.

In the story titled *Tik..Tok..Tik..Tok..*, The Giraffe character knows the sound of the clock when he is waiting for his father to have lunch with him.

*"Giraffe, don't eat yet," said mother.*

*Tik..Tok..Tik..Tok..*

In the first sentence, the mother instructs the child (who is referred to as the Giraffe) not to eat yet. This creates a situation where the child has to wait before he can eat. Voice *Tik..Tok..Tik..Tok..* describes the sound of a clock ticking. This sound introduces children to the regular sound of a clock and describes how time passes.

Based on the excerpt from the story, children's recognition of the sound of clockwork will refer to the introduction of the concept of time. The sound of clock hands helps children understand the concept of time and how time passes. When children recognize the concept of time, they will develop an understanding of time sequences such as morning, afternoon and evening, as well as time concepts such as hours, minutes and seconds (Kosacka, 2023).

Apart from that, children also learn time measurement (Su & Yang, 2022). Older children or those who already understand the concept of time can use the sound of clock hands as a tool to measure time, for example, when they want to know how long it will be before a certain event or activity.

The introduction of time will also develop patience in children. The sound of a clock can help children develop patience because they have to wait until a certain time, for example, to eat or do certain activities (Barry, 2022). Children can also associate the sound of clockwork with daily routines such as mealtime, bedtime, and playtime. This helps create structure and discipline in the child's daily life (Wardhani & Sadiyah, 2018). That way, children will understand the concept and how to use a clock as a time measuring tool.

### *Bicycle Bell Sound*

For young children, the sound of a bicycle bell is a symbol of awareness of their surroundings. Children can recognize the sound of a bicycle bell by pressing the button on the bicycle and it sounds '*Around! Around!*'. Children seem to love trying to imitate the sound of a bicycle bell. Additionally, in the context of the title *Kring! Ring!* In the PAUD Fairy Tale Collection Book, get to know the voice in around we by Heru Kurniawan and Umi Khomsiyatun explains the story as follows:

*Around! Around!*

*Excuse me, the bicycle is about to pass, I shouted.*

*My friends immediately pulled over.*

*They made way for me.*

The fairy tale above tells that the giraffe has a new bicycle, he introduces it to his friend by making a sound *Around! Around!*. The giraffe pedals quickly by saying hello to her friend. At a point where the Giraffe was far from its friend, the Giraffe crashed the pedicab House

lizard. Because the giraffe's brakes failed. Giraffe falls. From here, it can be seen that every activity in play or work, don't be too hasty, children can also feel that when playing on a bicycle quickly they will feel like they are losing control, which will result in accidents or falls (Aroca, 2024). *Voice Around! Around!* The Giraffe Bicycle indicates that the bicycle sound symbol wants to pass quickly. However, before boarding The condition of the bicycle should be checked for air, brakes, etc. so that when riding the bicycle it can run well and safely. If children are told this fairy tale, they can understand and reflect on the sound of a bicycle and the things that need to be prepared before riding a bicycle. That way, children will understand the concept and how to use a bicycle as a symbol of awareness that in front of us there are those who want to pass, so those in front of the road must step aside to allow the bicycle to pass (Horton, 2022).

## Discussion

The study's conclusions highlight the value of introducing young children to the idea of sounds in their everyday surroundings through fairy tales. By dividing noises into two categories those that come from inside people and those that come from items around them the book successfully connects children's cognitive and sensory experiences and fosters an awareness of their surroundings.

First, human-originated sounds like sneezing, coughing, and heartbeat serve as a foundation for physiological and emotional awareness. For example, the story about the sound of a heartbeat enables kids to recognize and relate to feelings like excitement or worry that are frequently felt on occasions like tests or holidays. The stories help infants develop self-awareness and emotional control by placing these noises in context, which lays the groundwork for future social interactions. Sounds like sneezing and humming also encourage artistic creativity and health consciousness. With tales like "Lalala, Nanana," kids are inspired to discover their vocal potential and get over self-consciousness about their individuality. This not only boosts confidence but also emphasizes the value of tenacity and development. Similar to this, stories about coughing or sneezing teach health etiquette, including protecting one's mouth, and lessen anxiety by relatably and comfortingly describing these physiological processes.

However, adding ambient noises like door banging, car horns, and clock ticking promotes environmental consciousness and useful life skills. While identifying the sound of a bicycle bell highlights safety and spatial awareness, the illustration of a child reacting to a knock on the door teaches etiquette and social skills. By using clock sounds, these stories also teach kids about time, which helps them develop routines and understand the value of patience. This collection of fairy tales uses a narrative technique that combines daily information, moral principles, and sensory experiences in a way that goes beyond simple sound recognition. For instance, the fable "Prang-prang!" about the sound of breaking objects teaches kids responsibility and problem-solving skills in addition to exposing them to the negative effects of particular behaviors. Similarly, "Byur! Byur!"'s depiction of water splashing sounds offers a captivating platform for talking about the pleasures of discovery and the significance of water in play and daily life.

The book's use of creative scenarios and interactive components, such as puzzles, improves memory and promotes engagement. These approaches support Montessori ideals by highlighting the value of environmental exploration and sensory stimulation for a child's overall development. As kids start to connect sounds to particular things, behaviors, or feelings, the stories also help them develop critical thinking skills. To sum up, the collection of fairy tales examined in this study offers a novel method of teaching young children. It not only exposes kids to the aural elements of their surroundings but also teaches them important life lessons and useful information by incorporating sounds into captivating stories. The book is an excellent tool for promoting holistic development in young children because it blends cognitive and sensory learning. How these auditory experiences affect long-term cognitive and emotional development should be further investigated in future studies.

The incorporation of auditory experiences in early childhood education reflects diverse pedagogical strategies aimed at holistic child development. For instance, the use of fairy tales

that distinguish between human and environmental sounds fosters emotional awareness and environmental consciousness, a finding consistent with the benefits of sensory-based learning (Heintzman & Hélène Deacon, 2024). Similar to the narrative approach in fairy tales, "Learning Stories" as described by Cengiz and Altındağ (2022) emphasize observation and narrative documentation to enhance children's developmental trajectories. However, while the fairy tales focus on naturalistic sound recognition and moral values, other methods, like Story Friends, utilize structured interventions to teach vocabulary and phonological skills through explicit instruction (Kelley et al., 2020). These differences underscore the variety of approaches to leveraging sensory inputs for cognitive and emotional development.

The thematic use of sounds in fairy tales aligns with interventions that emphasize contextualized and culturally relevant materials. For example, the Zambian folktales program demonstrates how storytelling rooted in local traditions can enhance vocabulary and foster parent-child interactions (Kaiser et al., 2023). Similarly, the Pyramid Method adapted to Turkey's preschool curriculum integrates early literacy skills with culturally relevant practices, demonstrating positive effects on language and phonological awareness (Ekici & Temel, 2023). In contrast, the fairy tales focus on emotional regulation and environmental awareness through auditory cues, revealing their unique emphasis on sensory and moral education over structured literacy outcomes.

Both the fairy tales and other studies highlight storytelling as a versatile tool in early childhood education. While the fairy tales creatively integrate sounds to teach life skills, interventions like shared reading emphasize orthographic and semantic learning to enhance word recognition and vocabulary (Heintzman & Hélène Deacon, 2024). Additionally, programs like Story Friends and Zambian folktales illustrate how carefully designed narratives can address diverse developmental needs. These approaches, whether targeting literacy, emotional regulation, or environmental awareness, demonstrate the potential of storytelling to create engaging, multidimensional learning experiences tailored to specific objectives.

In conclusion, the integration of auditory experiences in early childhood education highlights the potential of sensory-based learning to support holistic child development. By using sounds from both human and environmental origins, fairy tales provide a unique platform for fostering emotional regulation, creativity, environmental awareness, and practical life skills. This narrative approach not only enriches sensory and cognitive learning but also aligns with developmental ideals such as Montessori principles, encouraging exploration, critical thinking, and self-awareness. As an innovative educational tool, these methods open pathways for further research on the long-term impacts of auditory learning on children's cognitive and emotional growth.

### *Research Contribution*

This study adds significantly to the field of early childhood education in a number of ways. First of all, it illustrates how auditory learning may be incorporated into storytelling by introducing common sounds to kids through captivating stories. This method improves sensory awareness while simultaneously promoting cognitive growth. Second, by classifying sounds into two categories—environmental and human-originated—the study offers educators a methodical framework for teaching sound detection. Additionally, it highlights how human sounds—like heartbeats and coughing—help children develop social skills and emotional intelligence, two things that are essential for their interactions and comprehension of their emotions. Finally, the study presents Collection of PAUD Fairy Tales: Getting to Know the Sounds Around Us as a new educational tool, showcasing how it can combine practical, moral, and auditory learning for young children.

### *Limitation*

Notwithstanding its advantages, the study has several drawbacks. It mostly concentrates on a limited number of sounds, possibly neglecting other auditory cues that could enhance the

learning process, including sounds from animals or cultures. Furthermore, the study uses qualitative analysis rather than empirical facts to support its conclusions. There aren't many experimental or long-term tests to gauge how well kids remember the information and abilities in the book. Lastly, the results are based on a single book and cultural context, which may restrict their generalizability to more varied or expansive educational contexts, especially in linguistically or culturally disparate contexts.

### *Suggestion*

Future studies should investigate a greater variety of sounds, such as those from different cultures or natural settings, in order to overcome these constraints and offer a more thorough auditory learning experience. Empirical research, like tests or longitudinal studies, would be useful in gauging how well the book promotes sound recognition and how it affects kids' cognitive and emotional growth. Additionally, modifying the content of comparable books to meet various language and cultural contexts may improve their universal applicability and guarantee that kids from all backgrounds can profit from this teaching strategy. These recommendations would increase the research's potential influence in the field of early childhood education and fortify the groundwork it has already established.

### **Conclusion**

The results of the study showed that this book introduces two types of sounds, namely: 1) Sounds that come from within humans, which consist of six titles, namely: (a) heartbeat sound; (b) buzzing sound; (c) coughing sound; (d) sneezing sound; (e.) hungry stomach sound; (f) mouth sound; 2) Sounds that come from surrounding objects, which consist of six titles, namely: (a) door knocking sound; (b) vehicle horn sound; (c) sound of broken objects; (d) water rattling sound; (e.) clock hands sound; (f) bicycle bell sound. The PAUD Fairy Tale Story Book *Getting to Know the Sounds Around Us* by Heru Kurniawan and Umi Khomsiyatun can introduce everyday sounds to early childhood. This book also supports the stimulation of children's development in terms of understanding the environment and reflecting on social interactions and recognizing children's identity in everyday language needs through the fairy tale book. Therefore, this book can be considered a valuable tool in early childhood education and introduces them to the world of sounds around them. This research is expected to be a source of updates for scientific developments, especially in introducing fairy tales to early childhood. This research underscores the potential of integrating auditory learning into storytelling as a means of enhancing early childhood education. By offering a systematic classification of sounds and introducing an innovative educational resource, it provides a practical framework for educators to stimulate children's cognitive and emotional development. Future studies that address the identified limitations and extend the scope of this research could further elevate its contributions to the field.

### **References**

- Agnoli, S. (2022). This is My Fairy Tale: How Emotional Intelligence Interacts with a Training Intervention in Enhancing Children's Creative Potential. *Journal of Creative Behavior*. <https://doi.org/10.1002/jocb.541>
- Aroca, A. M. (2024). Ecophobia and Social Class Identity: An Ecocritical Approach to the Nature/Culture Divide in Oscar Wilde's Fairy Tales "The Young King" and "The Star Child." *Neophilologus*. <https://doi.org/10.1007/s11061-024-09812-0>
- Barry, M. (2022). Employee voice, psychologisation and human resource management (HRM). *Human Resource Management Journal*, 32(3), 631–646. <https://doi.org/10.1111/1748-8583.12415>
- Birch, B. (2021). Environmental effects on reliability and accuracy of MFCC based voice recognition for industrial human-robot-interaction. *Proceedings of the Institution of*

- Mechanical Engineers, Part B: Journal of Engineering Manufacture*, 235(12), 1939–1948. <https://doi.org/10.1177/09544054211014492>
- Bluhm, L. (2022). Fairy Tales as Literature of Literature: The “Kinder- und Hausmärchen” by the Brothers Grimm. *Fairy Tales as Literature of Literature: The “Kinder- Und Hausmärchen” by the Brothers Grimm*, 1–188. <https://doi.org/10.1007/978-3-662-66000-3>
- Cengiz, G. Ş. T., & Altındağ, A. (2022). A Different Approach to Evaluation in Early Childhood Curriculum: Learning Stories. *Sustainability (Switzerland)*, 14(18). <https://doi.org/10.3390/su141811218>
- Chan, R. S. K. (2023). Fairy Tales in Action: Chinese Online Fiction, English Fan Translation, and the Fan as the Author. *The Bloomsbury Handbook of Modern Chinese Literature in Translation*, 265–276.
- Decock, S. (2021). Testing the Various Guises of Conversational Human Voice: The Impact of Formality and Personalization on Customer Outcomes in Online Complaint Management. *Journal of Internet Commerce*, 20(1), 1–24. <https://doi.org/10.1080/15332861.2020.1848060>
- Ekici, K. B. K., & Temel, Z. F. (2023). Effectiveness of the Netherlands’ pyramid method in the Turkish context. *Evaluation and Program Planning*, 97. <https://doi.org/10.1016/j.evalprogplan.2022.102220>
- Fan, Y. (2023). From “The Snow Child” to “Snow White”: Angela Carter’s Inheritance from Classic Fairy Tales. *Interdisciplinary Literary Studies*, 25(2), 149–162. <https://doi.org/10.5325/intelitestud.25.2.0149>
- Farid, A. S., Tinggi, S., Negeri, A. I., Natal, M., Nur, K., & Wahyuni, A. (2022). KOMUNIKASI PEMBELAJARAN CALISTUNG MELALUI ALAT PERMAINAN EDUKATIF UNTUK ANAK YATIM DAN PUTUS SEKOLAH DI DESA PIDOLI DOLOK, MANDAILING NATAL. *JOURNAL OF COMMUNITY DEDICATION*, 2(4), 211–219.
- Ford, T. G. (2021). Early childhood distance learning in the U.S. during the COVID pandemic: Challenges and opportunities. *Children and Youth Services Review*, 131. <https://doi.org/10.1016/j.childyouth.2021.106297>
- Giachery, G. (2023). Childhood Noir: Pedagogical and Psychoanalytic Alternations in Children’s Fairy Tale. *Encyclopaideia*, 27(65), 97–109. <https://doi.org/10.6092/issn.1825-8670/16635>
- Heintzman, S. M., & Hélène Deacon, S. (2024). Orthographic and Semantic Learning During Shared Reading: Investigating Relations to Early Word Reading. *Journal of Speech, Language, and Hearing Research*, 67(5), 1514–1529. Scopus. [https://doi.org/10.1044/2024\\_JSLHR-23-00623](https://doi.org/10.1044/2024_JSLHR-23-00623)
- Horton, R. (2022). Offline: The fairy tale of Paris. *The Lancet*, 399(10340), 2002. [https://doi.org/10.1016/S0140-6736\(22\)00976-X](https://doi.org/10.1016/S0140-6736(22)00976-X)
- Huberman, A. Michael Miles, M. B. (1994). *Data management and analysis methods. - PsycNET*. Handbook of Qualitative Research. <https://psycnet.apa.org/record/1994-98625-026>
- Issakova, S. S. (2021). Fairytale discourse as a demonstration of the national mentality (On the material of Kazakh and Russian fairy tales). *Astra Salvensis*, 2021, 121–135.
- Kaiser, J. L., Ngoma, T., Rockers, P. C., Fink, G., Juntunen, A., Hamer, D. H., Chirwa, B., & Scott, N. A. (2023). A Qualitative Assessment of Community Acceptability and Use of a Locally Developed Children’s Book to Increase Shared Reading and Parent-Child Interactions in Rural Zambia. *Annals of Global Health*, 89(1). <https://doi.org/10.5334/aogh.3920>
- Kaliszewska-Henczel, M. (2024). Children’s Thoughts on Wonder in Fairy Tales. *Children’s Literature in Education*. <https://doi.org/10.1007/s10583-023-09570-8>
- Kelley, E. S., Michael Barker, R., Peters-Sanders, L., Madsen, K., Seven, Y., Soto, X., Olsen, W., Hull, K., & Goldstein, H. (2020). Feasible implementation strategies for improving vocabulary knowledge of high-risk preschoolers: Results from a cluster-randomized trial. *Journal of Speech, Language, and Hearing Research*, 63(12), 4000–4017. [https://doi.org/10.1044/2020\\_JSLHR-20-00316](https://doi.org/10.1044/2020_JSLHR-20-00316)

- Kiran, I., Bakanlıđı, M. E., Türkiye, A. /, İbrahim, A., Üniversitesi, Ç., Fakültesi, E., Türkiye, A. /, Üniversitesi, S., Meslek, T., Okulu, Y., Türkiye, S. /, Üniversitesi, G., Fakültesi, G. E., & Bilgisi Öz, M. (2021). Montessori Method in Early Childhood Education: A Systematic Review. *Cukurova University Faculty of Education Journal*, *50*(2), 1154–1183. <https://doi.org/10.14812/CUEFD.873573>
- Kosacka, M. (2023). Fairy tales in the opera—Using the example of the opera house in Zurich. *Fabula*, *64*(3), 322–327. <https://doi.org/10.1515/fabula-2023-0018>
- Kustiawan, W., Abdul, I., Pandiangan, E., Syahputra, A., Zahra, M., Hsb, R. L., Gulo, A. R., Pandiangan, H. E., Tarbiyah, F. I., Keguruan, D., Sumatera, U., & Medan, U. (2023). Tekhnik Suara. *Innovative: Journal Of Social Science Research*, *3*(2), 14612–14620. <https://doi.org/10.31004/INNOVATIVE.V3I2.1972>
- Leonid, T. T. (2021). Statistical–model based voice activity identification for human–elephant conflict mitigation. *Journal of Ambient Intelligence and Humanized Computing*, *12*(5), 5269–5275. <https://doi.org/10.1007/s12652-020-02005-y>
- Lexy J. Moleong. (2018). *Metode Penelitian Kualitatif*. Remaja Rosdakarya.
- Liebrecht, C. (2021). Linguistic elements of conversational human voice in online brand communication: Manipulations and perceptions. *Journal of Business Research*, *132*, 124–135. <https://doi.org/10.1016/j.jbusres.2021.03.050>
- Lockyer, S. (2022). Beyond Inclusion: Survivor-Leader Voice in Anti-Human Trafficking Organizations. *Journal of Human Trafficking*, *8*(2), 135–156. <https://doi.org/10.1080/23322705.2020.1756122>
- Lord, C. (2023). ‘Telling tales’: Communicating UK energy research through fairy tale characters. *Energy Research and Social Science*, *101*. <https://doi.org/10.1016/j.erss.2023.103100>
- Mdivani, M. O. (2023). TYPES OF ECOLOGICAL CONSCIOUSNESS IN RUSSIAN FAIRY TALES. *Experimental Psychology (Russia)*, *16*(4), 116–128. <https://doi.org/10.17759/exppsy.2023160408>
- Novitasari, Y., & Fauziddin, M. (2022). Analisis literasi digital tenaga pendidik pada pendidikan anak usia dini. ... *Anak Usia Dini*.
- Pisanski, K. (2021). Human Stress Detection: Cortisol Levels in Stressed Speakers Predict Voice-Based Judgments of Stress. *Perception*, *50*(1), 80–87. <https://doi.org/10.1177/0301006620978378>
- Puat, N. A. (2023). Kajian Nilai-Nilai Kemanusiaan Menerusi Sajak Terpilih Suara Wirawan Negara Bangsa: Analisis Berdasarkan Teori Sosiologi. *Digital Special Collection (UMK Repository)*.
- Ramšak, M. (2022). MEDICINE AND FAIRY TALES: POHORJE FAIRY TALES AS A SOURCE ABOUT DISEASES AND HEALTH. *Acta Histriae*, *30*(3), 655–680. <https://doi.org/10.19233/AH.2022.28>
- Rodero, E. (2023). Synthetic versus human voices in audiobooks: The human emotional intimacy effect. *New Media and Society*, *25*(7), 1746–1764. <https://doi.org/10.1177/14614448211024142>
- Schuller, D. M. (2021). A Review on Five Recent and Near-Future Developments in Computational Processing of Emotion in the Human Voice. *Emotion Review*, *13*(1), 44–50. <https://doi.org/10.1177/1754073919898526>
- Seaborn, K. (2021). Voice in human-agent interaction: A survey. *ACM Computing Surveys*, *54*(4). <https://doi.org/10.1145/3386867>
- Seifert, L. C. (2023). Viewing Humans and Nonhumans in Fairy-Tale Animation: The Case of Michel Ocelot’s Kirikou Films. *Marvels and Tales*, *37*(1), 69–79. <https://doi.org/10.1353/mat.2023.a900261>
- Sila, A. (2024). Can fairy tales harm children? *Medico e Bambino*, *43*(3), 198–200. <https://doi.org/10.53126/MEB43198>
- Su, J., & Yang, W. (2022). Artificial intelligence in early childhood education: A scoping review. *Computers and Education: Artificial Intelligence*, *3*, 100049. <https://doi.org/10.1016/J.CAEAI.2022.100049>

- Sugiyono. (2016). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Timko, N. V. (2022). Strategies of Cultural and Pragmatic Adaptation of Karachay-Balkarian Children Fairy Tales in Translation: The Limits of What is Possible and Permissible (Based on Translations of Karachay-Balkarian Fairy Tales into Russian and English). *Vestnik Sankt-Peterburgskogo Universiteta Vostokovedenie i Afrikanistika*, 14(1), 111–120. <https://doi.org/10.21638/spbu13.2022.109>
- Uddin, M. A. (2022). Gender and region detection from human voice using the three-layer feature extraction method with 1D CNN. *Journal of Information and Telecommunication*, 6(1), 27–42. <https://doi.org/10.1080/24751839.2021.1983318>
- Vassena, R. (2021). From a story for adults to a fairy-tale for children: The case of F. M. Dostoevsky's story "the beggar boy at Christ's Christmas tree". *Detskie Chtenia*, 19(1), 123–151. <https://doi.org/10.31860/2304-5817-2021-1-19-123-151>
- Zhao, H. (2023). Socially Responsible Human Resource Management and Employee Moral Voice: Based on the Self-determination Theory. *Journal of Business Ethics*, 183(3), 929–946. <https://doi.org/10.1007/s10551-022-05082-5>
- Zubaedah, S., Ngilmiyah, R., Hafidz, N., Negeri Yogyakarta, U., Saifuddin Zuhri Purwokerto, U. K., & Nahdlatul Ulama Purwokerto, U. (2023). Innovation Of Learning Methods In Improving Early Children's Language. *Proceedings of the 1st International Conference on Early Childhood Education in Multiperspective, ICECEM 2022, 26th November 2022, Purwokerto, Central Java, Indonesia*. <https://doi.org/10.4108/EAI.26-11-2022.2342387>