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A narrative analysis of *Cerita Kami* (Our Story): KanWork Stay @ Home

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ABSTRACT

KanWork Cancer Society (KanWork) is a registered NGO to support those affected by cancer (https://www.kanwork.org). Under the COVID-19 Movement Control Order (18 March 2020 to 31 December 2020), KanWork was not able to organize face-to-face program. Member often communicated through the society's chat group about the pandemic challenge. Realizing their increasing stress, we encouraged them to share their other daily experiences too. The initiative is known as 'KanWork Stay @Home Cerita Kami (Our Story). Drawing upon Qualitative Research framework, specifically Narrative Analysis, we analysed the group conversations on the chat group on certain topic or issue and post it at the society's Facebook. The inquiry investigates the utilization of Narrative Analysis principles to analyse the stories. The deliberation reveals that, 1. Storytelling is beneficial in dealing with the stress of a challenging situation, eg COVID-19, 2. Storytelling can be done on social media platform eg. the chat group, and 3. Narrative analysis principle may be utilized to capture narrator's reality.

Keywords: Cancer, narrative analysis, storytelling, COVID-19

INTRODUCTION

The recent COVID-19 pandemic was challenging to all. For cancer patients they experience a significant number of stressors related to the COVID-19 pandemic, which are associated with increased psychological symptoms i.e., anxiety, depression, insomnia, and fear of cancer recurrence (Massicotte, Ivers, & Savard, 2021). Wong et al. (2021) also reported heightened psychological distress among cancer survivors, particularly among the enforcement of the movement control order (MCO) over COVID-19. The stress has been attributed to fear and anxiety associated with the disease, the required COVID-19 vaccination, and to home confinement. Both Massicotte, Ivers, & Savard (2021) and Wong et al. (2021) highlight the need to address the cancer survivor psychological and emotional needs with better support during such challenging time.

Kanwork Cancer Society (KanWork) is a registered NGO to support those affected by cancer (https://www.kanwork.org) with 500 members. Under the COVID-19 MCO (18 March 2020 to 31 December 2020), KanWork was not able to organize the face-to-face program. For a cancer patient/survivor, the worry was evidenced from KanWork's member communication in the society's chat group. They mostly converse there about the COVID-19 challenges; what they really face and their perception. At this trying time, this further fuel the stress.

> *Realizing this issue, as a cancer ngo that strive to support member, we encouraged them to converse about their other daily experiences too on the chat group. The initiative is known as 'kanwork stay @home: cerita kami'.*

Background and purpose

The study investigates the utilization of Narrative Analysis principles to examine storytelling among a cancer society member on a chat group during COVID-19. Specifically, it seeks to inquire into, 1. How Cerita Kami was carried out guided by Narrative Analysis framework, and 2. Determine the benefit of storytelling to the narrators.

LITERATURE REVIEW

This section reviews literature related to the inquiry; Narrative Analysis, Storytelling, social media as a Storytelling Platform, and Benefit of Storytelling.

Narrative analysis

Qualitative inquiry refers to a broad approach that researchers adopt as a means to examine social circumstances (Kamberelis, 2005). This research method addresses people's experience and stories from understanding ''an event, process or a situation in a great deal of depth,'' focusing on how individuals experience or understand events in their lives (Llewellyn, Sullivan, & Minichiello, 1999). Common characteristics of Qualitative research are emphasis on experience, understanding, and meaning making (Merriam, 2009). According to Creswell & Poth (2016), there are five different approaches to qualitative inquiry; 1. narrative, 2. phenomenology, 3. grounded theory, 4, ethnography, and 5. case study. Merriam (2009) listed another one, critical qualitative research.

Narrative analysis is an umbrella term for a family of qualitative methods that share a focus on stories (Riessman, 2008). It uses the people stories, analysing them to understand the meaning of the experience as revealed in the story (Merriam, 2009, Delve & Limpaecher, 2020). Narrative analysis is a common method that is used to better understand a person's experiences or a collective experience (Cowger & Tritz, 2021, Delve & Limpaecher, 2020). It is a qualitative method for uncovering the underlying ideologies embedded in stories and the larger culture that creates the narratives (Stokes, 2003). It is particularly a useful inquiry method to get a deep understanding of a person's perspectives on a specific issue. The analysis yields valuable insight into the complexity of the narrators' lives, feelings, and behaviours (Stokes, 2003).

According to Kaluza (2023), narrative analysis seeks to organize the overall experience of a group of research participants' stories. Narrative data are usually derived by asking open-ended questions, which aim to ''explore people's views of reality'' (Reinharz, 1992). The first-person accounts of experience constitute the narrative "text' of this research approach (Merriam, 2009). The story itself becomes the raw data (Delve & Limpaecher, 2020). Stokes (2003), contends that Narrative analysis method uncovers the underlying ideologies embedded in stories and the larger culture that creates the narratives. Similarly, Earthy & Cronin (2008) pointed that narrative research is concerned not only with the content of a narrative but also the social context in which stories are told.

Examples of usage narrative methodology that seek to understand specific issues in the context of COVID-19 pandemic are that of John et al. (2024) and Tijana et al. (2023). John et al. (2014) inquired into patient challenges. Tijana et al. (2023) explored how young people construct meaning related to their sense of self in the context of the COVID-19 experience. Qualitative data analysis is a process of gathering, structuring and interpreting qualitative data to understand what it represents. The process is inductive, that is the researcher gather the data to build concepts, hypothesis, or theories rather than deductively (Merriam, 2009). The method observes themes identification (Mishra & Dey, 2022) and categorization of the data according to the themes identified. Riessman (2008) pointed that an analytical method for analysing stories is also by thematic.

Broadly speaking, Narrative analysis, is the process of making sense of stories. Although interpretive, it is a valid method of providing a credible interpretation of the participants' experiences (Ayton & Craig, 2023). According to Merriam (2009), ensuring validity and reliability in qualitative inquiry involves conducting the investigation in an ethical manner. Merriam (2009) further adds that Internal validity, the extent that the stories are credible can be ensured by triangulation.

Storytelling

Storytelling is the act of sharing personal stories. It is a way to understand life experiences (Van Der Spuy & Jayakrishnan, 2021). It has long been used as a theoretical framework for understanding how we share information and learn about health and illness (Vicari, 2021). In the cancer context, from the perspective of people with the disease, storytelling may provide a medium through which emotions can be expressed (Fioretti et al., 2016). Storytelling can help them release negative emotions and mental pressure, improve patients' quality of life, and let more people understand their disease experience (Wang & Yao, 2023). Cancer survival stories potentially support their positive emotions and coping, and may be a feasible additional peer support source for cancer patient information and education (Canella et al., 2023). Goddu, Raffel, & Peek, (2015) however warned that although storytelling is something that can heal, it maybe not cancer but the patients' souls. In the COVID-19 context, storytelling is a meaning-making activity that allows people to construct representations of the unprecedent situation, and therefore to cope with the collective upheaval that represents the pandemic (Mclaughlin, Pelletier, & Boespflug, 2022)

Social media as a storytelling platform

Master Class (2020), divides storytelling into four areas; oral, graphic, written, and digital. The advance of social media provides opportunity for storytelling in writing be done via that platform (Mueller & Rajaram, 2022, and Talabi et al., 2022). Internet advances have enabled new and efficient exchange of personal stories, including personal cancer experience among cancer survivors and their caregivers in digital form (Chou et al., 2011). Vicari (2021) also noted the role of personal narratives of health and illness on social media. Social media users are typically described as storytellers (Lund et al., 2018). Cancer patients and their caregivers are increasingly using social media as a platform to share cancer experiences, connect with support, and exchange cancer-related information (Gage-Bouchard et al., 2018).

In the pandemic context, social media platform is helpful for the public to maintain communication to reduce isolation and boredom which have been associated with anxiety and stress, thus recommended to reduce the psychological impact during a quarantine (Brooks et al., 2020). Tefertiller et al. (2020) defined social media engagement as individuals' coping behaviours on that media to share information, resources, or experiences for the benefit of others during the period. Zhang & Sung (2021) also noted that during the pandemic, social media make peer-to-peer communication more salient. For cancer patient, they also seek emotional support on social media platform during COVID-19 (Moraliyage et al., 2021)

Benefit of storytelling

The participatory storytelling promoted by KanWork on the chat group during the pandemic is congruent with (Hou, 2023) proposition; it is a vehicle to engage, unite, and empower people during the sudden disease outbreaks. Karsh & Eyal, (2015) further contends that positive storytelling about hope, help, fun, and solidarity facilitates building a reaffirming and acceptive environment where community members can draw on support networks to celebrate the hardiness of storytellers, normalize their own experience, and guide behavioural changes from within empowered audiences.

METHODOLOGY

This section reports on 1. How 'Cerita kami was done', detailing; 1. Informant and Data Collection, 2. Data Storage, Themes and Categorization, and 3. Reporting and Ethical
and 2. Assessment of Benefit of doing Cerita Kami to Narrators.

How Cerita Kami was done

Informant & Data Collection

Daily, a KanWork chat group moderator followed the group conversation. Guided by the popular conversation for the day, she promoted member to "talk" more about it on the chat group. For e.g. when it was about 'Balik Kampung Hari Raya', to narrate about location, traffic, happy moments, etc. Sometimes she also asked member to share certain event / issue in the chat group. For example, for 'Kebun Tak Jadi'; type of plant and gardening challenges.

Data storage, themes and categorization

The conversations or stories on a specific topic/issue becomes text of each story. The written discourse was saved in a file and later retrieved for analysis. The text was gleamed for themes that emerge. Each theme was labelled as a category. In data categorization, the combined narratives' text was ordered into the different categories identified.

Reporting and ethical consideration

The emerged grouped stories were reported, by observing the set guidelines (250 maximum words, and 4 pictures). The emerged stories were reported with quotation of verbatim data. The editorial team reviewed the draft for approval before the story is posted on KanWork's face book. The reporting of categorized data also observed Qualitative inquiry ethical procedure, e.g. when data for a story is quoted verbatim, pseudo name for the narrator was used for confidentiality. Finally, the stories, for eg. *Raya PKP*" and *Business on PKP* were posted at KanWork facebook as 'Cerita Kami', (https://www.facebook.com/520087918438554/posts/933246773789331). Each narrative is illustrated with 2 photos that were selected from those submitted by the narrators.

We observed ethical procedure in doing *Cerita Kami* to ensure validity. The stories are credible, narrated by members who know each other as conversation online (chat group), a public domain We triangulate (Merriam, 2009) with the narrator's illustration of the stories (select photos posted in the Cerita Kami). The data (stories) were recorded verbatim and analysed in the conversation language (Bahasa Melayu). When quoted in this article, they are translated into English by an author, and double check by another. We observed member check, that is the analysis was first done individually and then in team. To illustrate the process of doing Narative analysis, two 'Cerita Kami', "Raya PKP" (Appendix 1) & Business during PKP (Appendix 2), are deliberated here. The narrators' stories quoted verbatim in Bahasa Melayu had been translated to English.

Case 1. Raya PKP (Appendix 1)

When Raya (Aidilfitri) 2020 was approaching, we noted that many members talk about it in the chat group. Due to the MCO, it was a new environment and experience for Raya. They could not celebrate the Raya as usual that year. The Government Order Procedure (SOP) then include; 1. Only maximum 20 peoples in each house, 2. Observe new norm (e.g. social distancing), and 3. Certain travel place and regulation. Such Raya 2020 was largely a unique, virtual/online celebration.

After Raya, the chat moderator asked members to share their Raya experience. Nine narrated on the chat group. We compiled their stories. The compilation was analysed inductively for themes. Three themes emerged from conversations on Raya under MCO:

 i. How Raya in MCO was celebrated.
 ii. What are their challenges.
 iii. What are their Raya activities?

Theme 1: How Raya was celebrated.
 i. Only close guests come to visit (Mrs. H)
 ii. Just celebrating Eid with the next-door neighbor (Mrs. N)
 iii. Not visiting as usual (Mrs. Mz)
 iv. We made a meet call with my mother and sister in the hometown (Mrs. H, N, L and S)
 v. Celebrate *Eid with children abroad via zoom (Mrs M)*

Theme 2: Challenges
- Mrs. Z was short of breath on Eid night, rushed to the hospital for breathing assistance. She is celebrating Eid at home and is advised not to receive guests

Theme 3: Raya activities
- Alhamdulillah double celebration. 1st Eid, also my twin girl's birthday (Mrs. A)
- Raya money is still there in a new way. "... given to a neighbour's child without coming to visit the house", (Mrs. H)
- Giving (Eid money) online (Mrs. ZR)
- Eid prayer is done with the family at home, not in the mosque as usual (Mrs. H)
- Traditions such as wearing Eid clothes, serving food and Eid cakes are still practiced (Mrs. L)

Case 2: "Business in PKP" (Appendix 2)
COVID-19 has had a major impact on the economic sector. The issue was a common conversation topic on the chat group then. It prompted the chat moderator to ask members doing business to share their experience. Eight responded.

We compiled their stories and analysed inductively for themes. Four emerged from conversations on Business in PKP:

      i.   Business affected
     ii.   Business goes on
    iii.   New strategies
    iv.   Challenges

We categorized the data accordingly:

Theme 1: Business affected
- '… Clothing boutiques and travel agency business can't operate' (Mrs. J)
- '... many catering orders were cancelled, cafe visitors decreased and the Ramadan bazaar did not operate.' (Mrs. R)
- '... many people don't work, there are no feasts causing business to be affected and people focus more on food.' (Ms N)
- '… All plans for my product are badly affected, not moving.' (Mr. A)
- 'The Child Development Centre had to be closed. (Mrs Z)

Theme 2: Business goes on
- '… The pharmacy business is quite encouraging, there is an increase in sales.' (Mr. N)
- '... encouraging sales, family recipes passed down through generations.' (Mrs N)
- '... I'm 'Cikgu Roti', I made an online cooking demo, got involved with a direct sales company, Alhamdulillah last April, I reached the target!' (Puan O)

Theme 3: New strategies
- '… running online business for boutiques although the results are not as usual.' (Mrs. J)
- '...do food delivery for the surrounding area.' (Mrs. R)
- '… online classes and videos as teaching materials.' (Mrs. Z).
- 'Brainstorming with the CEO, replanning the company's journey, marketing direction and product segmentation.' (Mr. A)
- 'Keep promoting and use the free business medium.' (Ms N)

Theme 4: Challenges
- '… online is limited, but better than nothing' (Mrs J).
- *'I started a bit late' (Mrs. R).*
- 'Movement is limited because delivery facilities from suppliers are disrupted. Reduced stock/no reason manufacturers are also closing their factories' (Mr N).
- 'Teachers/parents don't have internet at home, no laptops and not all students can attend classes' (Puan Z).
- *'... internet access problems (Mrs. O).*

Benefit of doing 'Cerita Kami' to narrators
A total of 100 'Cerita Kami' were posted on KanWork facebook. (https://www.facebook.com/kanwork.official) and shared link to others. Fifty of the narratives were published online (http://ebook.kanwork.org/). Twenty-nine of the narratives are individual stories and 21 (46%) are group stories. The Narrative analysis framework was utilized to yield the group stories. This paper focuses only on the group narratives**.** Fifty KanWork members contributed to the group 'Cerita Kami'. To get feedback on their experience as narrator's, a simple survey instrument was sent to them. Narrators responded via the online google form. Sample of items in the survey are; 1) I contribute to 'Cerita Kami' to share experience, 2) Doing 'Cerita Kami' is beneficial to me, 3) Doing 'Cerita Kami' helped to improve my well-being during the MCO, 4) I share 'Cerita Kami' series with others, 4, 'Cerita Kami' series is helpful to inspire others, and 6) KanWork should continue the 'Cerita Kami' series. Dichotomous questions (Yes and No) were used to get the narrators response. Data were analysed for descriptive and frequency distribution.

RESULT AND DISCUSSION

This section reports the inquiry findings and their deliberation. They are organized into 'Cerita Kami', Storytelling Benefit, Social media as a Storytelling Platform, and Narrative Analysis Principles Utilized.

'Cerita Kami'

The Movement Control Order (MCO) limits people movement. KanWork members actively communicate among themselves than virtually, via the KanWork chat group. Initially we noted that the common conversation was about COVID-19 and MCO challenges. This further aggravate the stressful situation. To be helpful, we encourage them to talk more about other matters, eg telling stories about their daily activity at that time. Various topics/issue were shared on KanWork social media, the chat group. Twenty-one narratives were from group stories (Table 1). They were members' analysed narratives posted on KanWork's facebook. In the stories, members share experience living under the pandemic. These narratives were categorised into three groups, 1. Pandemic new norm, 2. Lifestyle at lockdown, and 3. Ramadan and Aidilfitri (Table 1).

Table 1. Narrative by Category

No.	Titles	Number of Narrator	Category
1.	Barisan Hadapan Kesihatan	2	Pandemic new norm
2.	Barisan Hadapan Keselamatan	2	
3.	Jarak Sosial	6	
4.	Membuat Pelitup Muka	2	
5.	Pelitup Muka Mana?	6	
6.	Cabaran PKP	6	
7.	Masak Tak Jadi?	2	Life style at lockdown
8.	Bekerja dari Rumah	3	
9.	Sekolah dari Rumah	5	
10.	Membeli Barang Keperluan	6	
11.	'Business' @ PKP	8	
12.	Ramadan PKP	10	Ramadan & Aidilfitri
13.	Tadarus Al-Quran	4	
14.	Tadarus Ramadan PKP	7	
15.	Terawih PKP	5	
16.	Baju Raya PKP	6	
17.	Kuih Raya PKP	10	
18.	Solat Raya PKP	10	
19.	Juadah Raya PKP	8	
20.	Raya PKP	9	
21.	Balik Kampung @ PKP	7	

Pandemic new norm

Two major challenges during COVID-19 are containing the disease, and healing for those affected. In *Barisan Hadapan Kesihatan*, the narrators share their challenge in doing their job, for example protecting their own health like wearing the uncomfortable safety clothing. In *Barisan Hadapan Keselamatan*, the safety frontliners narrates about working all day both in the sun and rain at check-points ensuring all observed control movement act towards preventing the disease spread. Observing social distancing was an entirely new norm to all. *Jarak Sosial* was the outcome of an analysis of stories from six narrators (Table 1). It revealed that despite challenges, they practiced social distancing, for example when shopping, going to hospital, and even at workplace

Lifestyle at lockdown

The pandemic brought new ways of life. Mostly confined to home, a common conversation was about what they do at home, entitled *Working from Home, Home Schooling, and Shopping from Home*. With

ample time to kill and the need to prepare food for the family, another popular discourse on the chatline was about cooking. The narratives ware analyzed and reported as *Masak apa* and *Masak tak jadi.*

Ramadan and Aidilfitri
Despite the MCO, members continue to observe cultural event and activity. But in a different way, within what was permissible under the MCO regulation. Ramadan practices like Tadarus and Terawih were mostly done at home. Similarly, with Aidilfitri prayer (Solat Raya). As usual, preparation for raya like making baju raya (Baju Raya PKP), kuih raya (Kuih Raya PKP) and juadah raya (Juadah Raya PKP) were done in small scale, in line with the MCO stipulation. When it was Aidilfitri itself, the conversations centered on Raya, the Muslims' main celebration. The stories were reported as Raya PKP, Khatib Solat Raya PKP, and Balik Kampung @ PKP. Preparing and celebrating the unique Aidilfitri under the MCO were among the favorite storytelling on the chat line (Table 1).

Storytelling benefit
Fifty KanWork member contributed to the group 'Cerita Kami'. Thirty- three (66%) of the group narrators responded to the survey feedback on 'KanWork Stay @Home: Cerita Kami' (Table 2).

Table 2. Feedback from Group Narrators

Item	% Yes
I contribute to 'Cerita Kami' to share experience	80
'Cerita Kami' series is helpful to inspire others	100
Doing 'Cerita Kami' is beneficial to me	100
Doing 'Cerita Kami' helped to improve my well-being during the MCO	100
I share 'Cerita Kami' series with others	93
KanWork should continue the 'Cerita Kami' series	100%

Majority (80%) of the group 'Cerita Kami' narrators did it to share their experience. All (100%) reported they benefit from doing the story-telling. All (100%) too reported that their wellbeing improved by telling their stories. Similarly, all (100%) reported that Cerita Kami is helpful in inspiring others. High majority (93%) shared 'Cerita Kami' with others. All (100%) suggest 'Cerita Kami' should be continued. The narrators tell their stories to share their experience. For eg for the story entitled "Cabaran PKP" it was about challenges during the MCO and how they cope with them:

In the implementation of the Movement Control Order (MCO), various challenges have been and are being overcome. Freak out. Worry. Annoyed. Worry. Today we share the challenges faced by 6 KanWork members.

If there is no need to go out, just sit at home, it is safer. Why? "... Fear of coming out because our immune system is still low. ... No visitor! explained Mrs A. Puan B's strategy is, "limit myself from going out unnecessarily". She uses runner services or buys online.

Rossi et al. (2021) and Wang & Yong (2023) reported similar purpose of telling stories; to share experience. Storytelling on their daily activity under the pandemic was beneficial to the narrators, for example improving their well-being living under the MCO challenges. The finding support Goddu, Raffel, & Peek (2015), Mclaughlin, Pelletier, & Boespflug (2022) and Wang & Yao (2023) observations. For MacLaughlin et al. (2022) it is to cope with the collective upheaval that represents the COVID-19 outbreak. With more free time on hand, the tasks kept them engaged. This suggests KanWork addressed their psychosocial needs, supporting Karsh & Eyal (2015), proposition. Massicotte, & Savard (2021) and Wong et al. (2021) too pointed the need to address the cancer survivor psychological and emotional needs with better support during the pandemic challenging time.
Besides improving their well-being, the narrators believed that their stories inspired others.
Realizing the benefit of their stories, the narrators shared their stories with other members in the chat group. They were aware that their collective narratives were also posted on facebook KanWork for the public. This suggests that 'Cerita Kami' also benefit others. To continue benefiting from 'Cerita Kami' majority narrators suggested that it should be continued. With the positive feedback, KanWork took another step forward by documenting the stories as an on-line book to support others. This measure

is congruent with Srivastava et al. (2018) observation that Non-profit organizations shared stories on social media to provide support too.

Social Media as a storytelling platform
The member's storytelling was done on-line (KanWork chat group). This shows that storytelling can be done on social media platform, consistent with literatures reviewed, for example Mueller & Rajaram (2022). Since members are confined to their homes under the MCO, the social media (chat group) becomes an avenue for them to converse with others. Zhang & Sung (2021), Tefertiller et al. (2020), and Lambert (2020), also reported that social media is an essential communication channel during time of crisis. The social media become a sharing experience platform (Gage et al., 2008) where they can seek emotional support (Moraliyage et al., 2021)

Narrative analysis principles utilized
Guided by Merriam, 2009, Cowger & Tritz, 2021, and Delve & Limpaecher, 2020. we analyzed the KanWork member stories on the chat group to understand the meaning of their experiences as revealed in their narratives by observing the narratives methodology principles. *Cerita Kami* focuses on stories, that of narrators (KanWork members) as pointed by Rissman, (2008). We used the narratives, analyzing them to understand the meaning of the experience as revealed in the story as recommended by Merriam, (2009), and Delve & Limpaecher, (2020). Since the narratives on an issue/topic are from group narrators, we utilized the method to better understand the narrators' (KanWork members) collective experiences, congruent to that done by Cowger & Tritz, (2021), Delve & Limpaecher, (2020), and Kaluza (2023). Analysis of the narratives also revealed the social context in which the stories were told, eg how those affected by cancer live under the COVID-19 challenge. The findings support Earthy & Cronin (2008*)* that the Narrative analysis method also uncovers the social context in which stories are told. Stokes (2003) refers this as the larger culture that creates the narratives. Thus, the focus is also on the analysis of the context. In the case of "Cerita Kami", The PKP new norms. Example of others that had used narrative methodology to understand specific issues in the context of COVID-19 pandemic are that of John et al. (2024) and Tijana et al. (2023).

The first-person accounts of experience constitute the narrative "text' of this research approach (Merriam, 2009). The story itself becomes the raw data (Delve & Limpaecher, 2020). In the case of Cerita Kami, the narrators' stories were collectively analysed for insight on certain issues or topic. As reported earlier in Methodology, the narrative analysis method employed for 'Cerita Kami' observed Qualitative data analysis procedure that is inductive; gathering, structuring and interpreting the stories to understand what it represents outlined by Merriam, (2009). Other methodology procedure observed are as suggested by Mishra & Dey (2022), and Riesman, (2008) spelled out in the literature review section. In sum, Cerita Kami is the product of an inquiry that utilized Narrative analysis procedure. It yields valuable insight into the narrators (KanWork members) lives under the pandemic, their concerns, challenges and coping strategies.

IMPLICATION OF THE STUDY

This inquiry supported Merriam (2009) contention that the observation of Narrative analysis methodology captured the narrator's reality, minimized biasness, and maximized the narratives rigour. Thus, as suggested by Andrews et al. (2004) Narrative analysis can be a useful tool to systemically and rigorously managed information to guide practice. It may also be utilized to understand narrators experience in in different social context. In the case of 'Cerita Kami', we encouraged KanWork member to share and talk about their own pandemic experience on the chat group. By telling their stories, we hoped it would help them cope better with the pandemic. By capturing their stories on the social media (group chat), we also get an in-depth insight on their lives, priorities, and challenges during the pandemic from their perspectives. The case demonstrates how Narrative analysis can provide understanding of narrator's experience in a particular context, for eg cancer survivor and caregiver during the pandemic.

Cancer survival stories like in 'Cerita Kami' potentially support their positive emotions and coping. As suggested by (Canella et al., 2023) they may be a feasible additional peer support source for cancer patient information and education. In the storytelling setting; narrators are supported to reveal the experience of shared and individual emotional challenges, which can lead to self-renewal and empowerment and bring an awareness of the range in experiences that may then be acted upon

(Atkinson & Rubinelli, 2012). For example, sharing stories using social media platform among breast cancer survivors led to empowerment of women by counteracting social isolation (Hoybye, Johansen & Thomsen, 2005).

LIMITATION OF THE STUDY

Two challenges of observing Narrative analysis procedure are, time and effort, and generalizing findings. Narrative analysis focuses on personal stories, demands patience. Sifting through lengthy narratives to find meaningful insights can be time-consuming, and requires dedicated effort. Narrative analysis deals with individual stories. It makes drawing collective stories (like in Cerita Kami) and broad generalization challenging. Extending findings from a single narrative to a broader context requires careful consideration. Further, the findings are the narrators' perspectives. Thus, it cannot be generalized to all situations.

SUGGESTION FOR THE FUTHER STUDY

Data for the narrative analysis were gathered at a specific point of time. It does not adequately capture the cancer survivors' dynamic experiences as the pandemic evolves. Carrying out a longitudinal narrative methodology would explore the evolving experience, concerns, and persistent of cancer survivors during and post of any health outbreak.

CONCLUSION

The inquiry on "Cerita Kami" reveals that, 1. Storytelling is beneficial in dealing with stress of a challenging situation, eg COVID-19, 2. Storytelling can be done on social media platform eg. chat group, and 3. Narrative analysis principle may be utilized to capture the narrator's reality. The methodology can provide understanding of the narrator's experience in their social context from their perspectives.

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