

Family Disorganization in the Novel *Layangan Putus Karya Mommy ASF and Ipar Adalah Maut* by Elizasifaa and Its Relevance to Democratic Parenting

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ABSTRACT

The relationship between literature and society is interrelated, the family as part of society plays an important role in social life. This research discusses the sociology of the family which focuses on the form of family disorganization in the novel. This study aims to analyze the form of family disorganization contained in the novels *Layangan Putus* by Mommy ASF and *Ipar Adalah Maut* by Elizasifaa, in addition to being able to find the relevance of democratic parenting in the two novels. This study uses a qualitative descriptive method with a literary sociology approach. The data in this study is in the form of quotes derived from sentences, conversation dialogues, and paragraphs that are suspected to be a form of family disorganization. The theory used in analyzing the existence of family disorganization is W.J. Goode's theory of family sociology. The data collection technique in this study uses the first level of semiotic techniques (heuristic). The data that has been obtained is analyzed using a second-level reading technique called (hermeneutics). Based on the results of the research that has been conducted, data was obtained that the dominant form of family disorganization in the novel *Layangan Putus*

by Mommy ASF is the lack of communication, while in the novel *Ipar Adalah Maut* by Elizasifaa it is dominated by invalidity in the form of relationships outside of a legal marriage. Both novels tell about the division in the family, but the family is able to apply democratic parenting to its child. The application of democratic parenting is characterized by the application of common rules for children, providing affection, and prioritizing children's education.

Keywords: Family Disorganization, *Layangan Putus*, *Ipar Adalah Maut*, Democratic Parenting, Literary Sociology

INTRODUCTION

The family is the smallest unit in the social structure that has a fundamental role in forming, maintaining, and developing the dynamics of people's lives. The family as the first social institution is not just a container of biological reproduction, but a complex social system that plays a strategic role in the formation of individual character and social institutions (Soemardjan & Soemardi, 2019). In line with this, Soekanto, (2019:38) stated that the family does not only function as a place for reproduction and childcare, but the

family has a function as a forum in the formation of character, values, and norms that will influence the quality of community life.

In today's modern era, the role of the family in social life does not always run optimally. There are various problems and challenges in building an ideal family. There has been a shift in social functions caused by urbanization, the advancement of digitalization, and changes in family structure. As cited by data from the Ministry of Religion and the Statistics Agency, the divorce rate in Indonesia for two decades has increased by 2% every year (Nugraheni & Rahma, 2024:131). The phenomenon of divorce, failure or disruption in the family can be interpreted as a form of collapse of the family in building and carrying out social roles caused by the inability of one or more family members to carry out individual roles. Goode (2004:184) states that family disorganization is a breakdown of the family unit, the dissolution or cracking of the social role structure when one or more members fail to carry out their role obligations adequately.

It is important to study the role of the family in social life, because the family plays a role as a social foundation, contributing to community welfare, education and character building, economic development, prevention of social problems, and as a preparation for future generations. Overall, research on the role of the family in social life not only provides an overview of social dynamics, but more than that, can help in formulating strategies to improve the quality of life of the community as a whole, including in the field of education. Education is an important component in the development of the nation's character and the formation of human personality. In the process, education cannot be separated from the important role of the family as the first and main educational institution for children. The family, especially parents, has a very big role in shaping children's personality,

character, and academic achievements (Wahyuning, 2019:4).

The important role of parents in the parenting process can shape a child's character and personality. Each parent has their own way of educating and nurturing children, parental parenting can affect children's character and independence (Nurfitri, 2021:33). Parenting can be interpreted as a way that parents prepare for their children's lives by applying the best attitudes and rules according to them in order to foster an independent attitude towards children, be adaptable in various situations, and dare to take responsibility (Adadau et al., 2023:140). The application of democratic parenting emphasizes more on the opportunity for children to express their wishes, not limiting children but still providing faithful supervision emphasizing two-way communication. In today's modern era, the application of democratic parenting is very relevant in providing provisions for children's future to be able to think critically, independently, firmly, and responsibly. The family as the closest person to the child plays a role as the smallest social environment that can indirectly affect the child's growth and development process (Ulfa & Na'imah, 2020:21).

The existing social reality does not work like this, there are various challenges and problems related to the role of the family in education. Busyness with work, changes in family structure, environmental influences, and the influence of technology have created gaps in the process of assisting families in educating children (Prasasti, 2020:4). Therefore, parents must be responsible and try to create a good environment for their children. Building a harmonious and happy family is not easy, it requires careful planning and preparation from both parties, in this case, father and mother.

Research on literary works related to family problems is still rarely done, even though this is an interesting topic to do. The family as the main part of a society has

an important role. As conveyed, novels have a function as a reflection of society and have a close relationship between social life and life in a novel. One of the interesting literary works to be researched related to family is the novel entitled *Layangan Putus* by Mommy ASF and *Brother-in-Law Is Dead* by Elizasifaa. Both novels tell about the division in the family. Each of the novels discusses various conflicts that occur in the family. The conflict that occurs in the novel *Layangan Putus* by Mommy ASF is in the form of a betrayal committed by Aris against Kinan because of his decision to remarry. Meanwhile, the conflict that occurs in Elizasifaa's novel *I-in-law Is Death* is an infidelity committed between the character Aris and his sister-in-law. Both novels tell the story of the existence of divisions in the family, or called family disorganization, so it is interesting to study with a literary sociology approach.

Based on the search results, researchers have not found previous research that examined family disorganization in the novel *Layangan Putus* by Mommy ASF or the novel *Ipar Adalah Maut* by Elizasifaa. So from this, this research is interesting to do and can be an update of the literary study in the novels *Layangan Putus* and *Ipar Adalah Maut*. Thus, based on these reasons, these two novels are very interesting to be studied with a literary sociology approach, especially regarding family disorganization. Based on this background, this study aims to be able to analyze the form of family disorganization that occurs in the novel *Layangan Putus* by Mommy ASF and the novel *Ipar Adalah Maut* by Elizasifaa, and to be able to find the form of democratic parenting from the two novels.

MATERIALS & METHODS

The theoretical approach used in this study is the sociological approach of literature, this approach places literary works as a reflection of society and part of society. The methodological approach used is

descriptive qualitative, Sugiyono (2019:29) states that qualitative research methods are research methods used to research a natural state/phenomenon or as it is. The data used in this study is in the form of fragments of texts, sentences, phrases, dialogues, and paragraphs that are suspected to contain forms of family disorganization and democratic parenting. The data sources in this study are the novel entitled *Layangan Putus* by Mommy ASF which was published in 2022, the novel *Ipar Adalah Maut* by Elizasifaa with the publication year 2023, and other sources that can support the research data. The focus of this research is to find the form of family disorganization in the novels *Layangan Putus* by Mommy ASF and *Brother-in-law Is Death* by Elizasifaa. The theory used in finding the form of family disorganization is the theory of family sociology W.J. Goode. The data collection technique used is the first-level reading technique (heuristic), the data that has been obtained is analyzed with the second-level reading technique (hermeneutics) to interpret and provide meaning for research data (Supriyanto, 2021).

RESULT

The forms of family disorganization are divided into 5 types, and each has its own classification. Forms of family disorganization include (1) illegitimacy, (2) breakdown of marital relationships, (3) lack of communication, (4) absence of family members, and (5) family crisis. Based on this, the dominant form of family disorganization in the novel *Layangan Putus* by Mommy ASF (A) is the lack of communication. The most dominant form of family disorganization in the novel *I-in-law Is Death* by Elizasifaa (B) is the invalidity in the form of a relationship outside of legal marriage/infidelity. The results of this study are fully presented in the table below.

Form of Family Disorganization	Classification	A	B
Illegitimacy	Legal Extramarital Relationships	-	12
	Failure to Perform Roles	5	2
Breakup of Marital Relationships	Divorce Lawsuit	4	3
	Divorce Talak	1	1
Lack of Communication	Protracted Conflict	2	1
	Ego Defence	5	2
	Non-disclosure	1	5
Absence of Family Members	Leaving Home	2	2
	Passed Away	2	1
Family Crisis	Domestic Violence	-	-
	Disturbed Mental Condition	-	4

A. The Form of Family Disorganization in the Novel *Layangan Putus* by Mommy ASF

1) Illegitimacy

a) Legal Extramarital Relationships

The manifestation of invalidity is a relationship outside of marriage that is legal both religiously and stately. The marriage carried out by Aris was unknown to Kinan or other family members. The marriage performed by Aris with his new wife is included in the legal marriage in Islamic religious law even though he did not ask his wife's permission. The relationship carried out by Aris behind Kinan cannot be classified as an affair relationship, because Aris has legally married the woman. Polygamy and infidelity are two different things. Polygamy is a marriage that is carried out by a husband by marrying another woman and the law is legal, while infidelity is a relationship that is carried out by a person in secret outside of a legal marriage. Based on this, it can be concluded that the relationship carried out by Aris and other women in the novel is not infidelity, so in the novel *Layangan Putus* there is no research data related to invalidity in the form of a relationship outside of legal marriage/infidelity.

b) Failure to Perform Roles

Each family member has their own role in creating a harmonious family, but if one of the members cannot carry out his role properly, it will cause conflicts or problems in the family. The failure to carry out the role of the family contained in the novel *Layangan Putus* by Mommy ASF shows the failure to carry out the role of husband and wife and as a father. The following is one of the data excerpts that show the failure of the role as a husband and wife.

I don't know, I spent five full days with him. I found him to be a different person. My disappointment is still very great. I'm still angry. I can't afford to serve her as a wife anymore. (ASF, 2022: 95)

Kinan is unable to carry out her role as a wife so she no longer serves her husband, she is still angry and emotional with Aris's actions, while Aris also fails to maintain his household, he is indifferent to his wife's feelings. A marriage in which there are husband and wife requires the fulfillment of their respective rights and obligations in carrying out their roles to realize the sakinah family, if one or each of its members cannot understand and carry out their roles and obligations, it will cause disputes and failure to maintain the family/divorce Fahmi, (2023:2). The data citation shows the failure of husbands and wives in carrying out their roles as a family because they maintain their own egos. The failure to carry out the role of a father can be seen from the following quote.

Their daddy is allowed to cut off communication with me, the mother of his children, to be ignorant and revoke all the facilities in this house. It also removes drivers for children, and does not want to support children's living expenses, education costs, and health. (ASF, 2022: 178/ A.4)

The household between Aris and Kinan has been divorced, but the relationship between father and son will not be broken. Aris as a father must continue to provide for his four children. The quote shows that lately Aris has been unable to fulfill his

responsibilities to his children, he no longer provides facilities and maintenance for his children. This situation is included in the form of family disorganization, Aris fails to carry out his role as a father to his children. The obligation of a father in providing for his child is due to the relationship of the nasab, the condition of children who are minors and not yet independent in carrying out their lives, the father has full responsibility in ensuring the livelihood of his child (Mutamakinn & Ansari, 2020: 75).

2) Breakup of Marital Relationships

The family can be declared to be disorganized if the family has experienced a division that results from one or both parties deciding to separate. The domestic relationship in the novel *Layangan Putus* by Mommy ASF has been split, the two have decided to divorce. Marriage law in Indonesia, especially for adherents of the Islamic religion, can distinguish divorce into two, namely divorce and divorce talaq.

a) Divorce Lawsuit

A lawsuit divorce is the termination of the marriage bond as a result of a divorce lawsuit filed by the wife against her husband at the Religious Court. The domestic relationship in the novel *Layangan Putus* by Mommy ASF has been split, the two have decided to divorce. The following is one of the quotes that shows the occurrence of a lawsuit divorce between the characters Aris and Kinan.

19 September 2019

I have received the Religious Court's decision sheet regarding divorce. I took a deep breath. (ASF, 2022: 185)

The above quote shows that the marriage between Kinan and Aris has officially ended, they officially divorced after facing various conflicts. The quote shows the situation of Aris and Kinan's household that has told the story. The occurrence of divorce between them is a form of family disorganization, namely the disconnection

of the marital relationship in the form of a lawsuit divorce.

b) Divorce Talak

Talak in Islamic law is the last resort taken by married couples when their domestic relationship cannot be maintained. Talak in Arabic (thalaq) is to release the bond, while talaq in the term means to release the rope, that is, to release the marriage rope (Nasikhin et al., 2023:170). The following is an excerpt that shows the existence of talaq in the novel *Layangan Putus* by Mommy ASF.

With a reflex I said, "I want us to separate, Mas."

"OKAY, FROM NOW ON WE'LL BE DIVORCED!! I'M GOING TO DIVORCE YOU, I'M GOING TO DIVORCE YOU.

DIVORCE YOU!! NEVER CONTACT ME AGAIN, DON'T

HAVE YOU EVER CALLED ME! FROM NOW ON I WILL LEAVE THIS HOUSE!! (ASF, 2022: 226)

The quarrel between Aris and Kinan that night was very hot, Aris's emotions were so hot that he couldn't control his emotions. The two argue with each other until no one can control each other's emotions. A man has the right of talaq and has the right to impose it on his wife, while the wife does not have this right but must file a divorce lawsuit at the Religious Court. The phrase "I DIVORCED YOU!!" is a form of talaq pronounced by Aris, so that on that day the two are not bound by marriage.

3) Lack of Communication

Communication and openness between family members are the key to family harmony and welfare. Lack of interaction and communication in a family can cause misunderstandings between family members and end in conflict. Family disorganization in the form of lack of communication that occurs in the novel *Layangan Putus* occurs between Aris and Kinan who are less open with each other, the following is a form of family

disorganization contained in the novel *Layangan Putus* by Mommy ASF.

a) Protracted Conflict

The problem between Aris and Kinan in the novel *Layangan Putus* by Mommy ASF lies in the poor communication between them, the following is a quote that shows the lack of communication caused by prolonged conflict.

Before our departure to Malang, Mas Aris invited the children several times to simply buy donuts near home. But when picking them up, she contacted my domestic assistant more often.

Maybe Mas Aris is still awkward to contact me. (ASF, 2022: 14)

Various domestic conflicts that have occurred between them have caused an awkwardness to communicate again. Samsinar, (2020:10) states that every family will not be spared from conflict, even though they love each other and love each other, will find a conflict. Communication between Aris and Kinan has changed, Aris is reluctant to communicate with Kinan when he wants to meet his children, he chooses to communicate with Kinan's assistant named Mbak Yah. The quote shows that there has been family disorganization in the form of a lack of communication due to prolonged conflicts.

b) Ego Defense

Often a person maintains the ego in fighting conflicts, if the ego is excessive it will cause a person's relationship to be disrupted and cause a bigger conflict. The form of maintaining ego in the novel *Layangan Putus* by Mommy ASF is shown in the following quotes.

But Mas Aris made me doubt even more. I didn't find anything I had to fight for from this house. According to him, we don't have any problems. Our house does not waver. Even though it is clear that our communication and foundation have faltered. (ASF, 2022: 202)

Family disorganization that occurs in the world of the above quote is a form of lack of communication due to the attitude of maintaining ego. Sarwono (2002:109) in (Chamdi, 2020:98) states that the psychodynamic approach is an approach that seeks to understand what has happened and why this situation occurred. Understand the background of a problem to determine what steps must be taken to improve, foster, and direct problem solving. In line with what Kinan feels, he can communicate problems in his family with Aris, but Aris does not care about it. It can be said that their family has experienced a rift or family disorganization in the form of a lack of communication due to ego.

c) Non-disclosure/ Non-openness

Non-openness in the family refers to the lack of honest, transparent, and open communication between family members. This can include hiding important information, lying, avoiding difficult conversations, or not wanting to share your true feelings and thoughts.

I thought that his new companion was a hafidzah bersanad who might have been proposed to Mas Aris because of his knowledge.

"You'll get to know it later."

What is this answer?

Who is your choice?

Supposedly, if Mas Aris cares about this house, he will invite me to discuss it together. I'll be side by side with this woman until the end of my life, right? (ASF, 2022: 89)

The character of Aris in the novel *Layangan Putus* is described as a figure who is less open, he has decided to practice polygamy without the knowledge of his first wife. In addition, he was also reluctant to reveal the identity of his new wife to Kinan, his first wife. If a family can be open to each other, conflicts and misunderstandings will be avoided, with an open attitude between husband and wife

to be *reasonable* with each other and communicate the problems that occur and then find joint solutions to resolve conflicts so that new conflicts do not arise (Septiana et al., 2021:8). The data quote does not show an open attitude from Aris, he does not tell who Kinan honey is, so it can be called a family disorganization in the form of a lack of communication.

4) Absence of Family Members

Family crisis or the absence of one partner due to unwanted things is a form of family disorganization. Family disintegration can be caused by one family member leaving home, it can be due to death, death in war, being punished, being out of town for a long time, and so on.

a) Family Members Leaving Home

The absence of one family member at home due to unwanted things such as the husband as the head of the family leaving the house for a long period of time, is a form of family disorganization.

However, his disappearance last February messed things up.

.... I am afraid he goes to conflict areas to cover wars or help our Muslim brothers there. (ASF, 2022: 86)

The quote shows the situation when Kinan searched for the whereabouts of her husband who left home without news for 12 days. Aris as the head of the family is a form of family disorganization, his departure for 12 days without news makes his family members lose their role as the figure of the father and the head of the family.

b) Family Members Passed Away

The loss of a family member in the novel *Layangan Putus* by Mommy Asf is to leave another son Kinan who is the fifth child, the death causes sadness and several changes in the family. The departure of the fifth child who is a boy raises speculation that Aris is practicing polygamy because

Kinan has not been able to give her a daughter.

"But, Baby Ahmad is already in heaven, Mommy, huh?" said Arya "Yes, that's right. Baby Ahmad is waiting for us in heaven, God willing. That's why his brothers often pray for Baby Ahmad, so that later we can gather together." (ASF, 2022: 51)

The quote shows a conversation between Kinan and her children, the departure of her fifth child has caused grief for their family. This has led to new conflicts from their families. Losing a family member due to death is a form of family disorganization.

5) Family Crisis

a) Domestic Violence (KDRT)

In general, domestic violence is not just physical violence, but the actions of a family member against their family members related to psychological violence that causes trauma, threats, exclusion, and so on can be referred to as domestic violence. Based on the results of the search in the novel *Layangan Putus* by Mommy ASF, no form of domestic violence was found.

b) Disturbed Mental Condition

Conflicts that occur in a family can cause various negative impacts, one of which is the disruption of a person's mental condition. The pressure exerted by family members on a person can cause mental disturbance, so that each family can create harmony with each other to avoid family disorganization. Based on the search results in the novel *Layangan Putus* by Mommy ASF, no data citations were found that showed a family crisis in the form of a person's mental state was disturbed.

B. The Form of Family Disorganization in the Novel *Ipar Adalah Maut* by Elizasifaa

1) Illegitimacy

a) Family Incomplete Due to Extramarital Relationships

The form of family disorganization that occurs in the novel *Ipar Adalah Maut* is in the form of a relationship outside of legal marriage, namely the affair between Aris and Rani.

Until finally, Rani handed over her precious crown to her brother-in-law-Aris. It hurts, but unfortunately, Rani likes it. (Elizasifaa, 2023: 105)

The quote shows the infidelity between Aris and Rani, they have had sex like husband and wife. Rani has handed over her honor to her sister-in-law. Sexual infidelity appears as a sexual need in the household that is not fulfilled by the official partner so that it tries to get it from others (Syarifah & Surana, 2023: 216). The form of infidelity carried out between them is physical (sexual) infidelity because the two have had sexual intercourse like husband and wife, so it can be said that the Aris family has experienced family disorganization.

b) Failure to Perform Roles

A husband and wife can give each other affection as a form of the purpose of a sakinnah marriage, but this cannot be fulfilled in Aris's family. The following is one of the quotes contained in the novel *Ipar Adalah Maut* by Elizasifaa which shows the failure of husband and wife in carrying out their roles.

Ouch, more... I want it too! I really want to! But how? I have an event! Nisa's mind was turbulent. Between wanting to fulfill her husband's invitation and his desire or immediately preparing for another event.

"Later, huh? I have a need,! Nisa explained quietly, trying to ask for Aris' understanding.

Aris's touch stopped. He looked at Nisa with a look of disappointment and wanted to protest. (Elizasifaa, 2023: 60)

The conversation between Aris and Kinan in the room shows a situation when they are making out like a husband and wife, but suddenly Nisa refuses an invitation from Aris because she has an event at a public school. Nisa as a wife cannot fulfill

her role as a wife, Nisa cannot fulfill the desires possessed by her husband. As HR. Bukhari Muslim who mentions the obligation of a wife to fulfill her husband's desire to have sex even though she is busy with her work. It is important for wives not to reject their husband's invitation (Rifky et al., 2024:16). The quote shows that Nisa refused her husband's invitation for the reason of going to a public school, so it can be called a failure to carry out the role of husband and wife.

2) Breakup of Materital Relationships

Some conflicts that occur without a settlement in the family can cause family disorganization, economic conditions can also be the reason for many divorce cases. The manifestation of family disorganization in the form of the breakup of marriage in the novel *Ipar Adalah Maut* is as follows.

a) Divorce Lawsuit

The infidelity between Aris and Rani causes the household between Aris and Nisa to be destroyed. Nisa filed a divorce lawsuit for divorce from her husband, in line with that, Rani and Yusuf's household was also destroyed. Yusuf divorced Rani as a result of the infidelity that had been committed.

"I want to file a file with the Religious Court first. Pray for me, Ma. "Let's get out of here," Yusuf said, turning the conversation around.

"Yes. "I pray that you will be able to get away with it soon." (Elizasifaa, 2023: 235)

The quote shows that Yusuf will go to the Religious Court to hand over his divorce files with Rani. The household between them was no longer tenable so divorce became the last resort for their small family. Previously, he had committed talaq against Rani, which means that according to Islamic law, the two had officially divorced after the end of their iddah period. The data citation shows that there is a family split in the form of divorce so that it

can be stated that the quote is a form of family disorganization.

b) Divorce Talak

Men are given the right to be able to pronounce talaq to their wives, but the wives do not get this right. The words of talaq made by the husband cause the breakdown of the relationship between husband and wife, the following is an excerpt of data which is a form of talaq divorce in the novel *Ipar Adalah Maut* by Elizasifaa.

"Sorry, Ran. At this moment I am going to kill you. I said goodbye. We're done."

The mother's screams grew louder as she watched the child get talak in front of her face. (Elizasifaa, 2023: 190-191)

The breakdown of the marital relationship or divorce is a decision on the marriage bond because of the talaq pronounced by the husband against his wife, in Islam it is called talaq divorce (Dahwadin et al., 2020: 89). The sentence spoken by Yusuf to Rani is a form of talaq which means the severance of the marital bond between Yusuf and Rani. The quote shows that the household between Rani and Yusuf has experienced family disorganization or division.

3) Lack of Comunication

Communication is the lifeblood of every relationship, including relationships within the family. Without effective communication, various problems can arise and accumulate, which can eventually lead to chaos or family disorganization. The following is an excerpt that shows the lack of communication in novel *Ipar Adalah Maut* by Elizasifaa.

a) Protracted Conflict

Lack of communication in the family can cause family members to harbor feelings, which in turn can have a detrimental impact on mental health and relationships between family members.

Aris's attitude, which according to him was unusual, led to jealousy that appeared suddenly.

... Nisa's mind raged again. Again, he thought no-no. Nisa knew this was wrong. It is not Aris and Rani who are at fault, but he himself. (Elizasifaa, 2023: 50).

The quote is a form of jealousy felt by Nisa when she sees her husband joking and praising her own sister. The figure of Aris, who is considered firm and not accustomed to praising someone, makes him surprised when Aris praises Rani. Nisa only thinks and cannot express what she feels about her husband, she tries to think positively so as not to cause misunderstandings.

b) Ego Defense

Each family member must have an attitude of being open to each other so as not to cause misunderstandings. In fact, there is still a lack of communication between family members, one of the reasons behind this is the selfish attitude of each individual. The following is an excerpt of data that shows the lack of communication due to ego in the novel *Ipar Adalah Maut* by Elizasifaa.

"Whatever."

That was the conversation that started Nisa's goiter today.

... Finally, he launched a cover-up action against Aris. All day she did not talk to the man. (Elizasifaa, 2023: 148)

The quote above shows that there is a selfish attitude possessed by Nisa, she is reluctant to communicate with her husband. He felt that Aris was too busy with his office work. On Rani's wedding day, Aris can only take part in the event in the morning, after the marriage contract event, which makes Nisa feel irritated and angry with Aris. The quote shows the selfish attitude carried out by Nisa, for one day she did not want to talk to Aris at all.

c) Non-disclosure

The attitude of mutual closure in a family makes family disorganization, as a

husband, Aris tries to cover up a lie against his wife. The following is a quote that shows Aris's lack of openness to his wife.

It turns out that Aris hid many things there, including Telegram and secret folders that I don't know what the contents are.

Nisa's eyes began to heat. Oh God, he didn't expect to get to this point. The point where he has to face the fact that Aris is hiding a lot from him. (Elizasifaa, 2023: 167)

The change in Aris's attitude who is a little ignorant lately has made Nisa a little suspicious and something is hidden by her husband. Nisa found an astonishing fact behind her husband's ignorant attitude. It turns out that so far Aris has been hiding a lot of lies, he has one of the applications on his device that stores various chats and folders of his affair with Rani. That day the affair was known by Nisa, she was very shocked and did not expect that her husband had cheated on her. The form of family disorganization that occurs is a lack of communication where family members are not open with each other, besides that Aris and Rani's infidelity is the main cause of disorganization in their family.

4) Absence of Family Members

Some families are divided due to one of the heads of the family or the wife leaving the household due to death, punishment, war, or serving out of town for a long period of time. Here are some quotes that show the existence of a family crisis in novel *Ipar Adalah Maut* by Elizasifaa.

a) Family Members Leaving Home

That day was also Rani's last day at home. He disappeared from Nisa and Yusuf's family. He came out of all the family grubs. Rani really left. Disappearing like being swallowed up by the earth. (Elizasifaa, 2023: 192)

The affair between Aris and Rani has been exposed, which makes Rani embarrassed, she left her mother's house and did not give any news to her husband or brother.

As a wife, she had failed in her role, she left her husband and abandoned her duties as a wife. As mentioned in HR. Abu Dawud includes the husband's right to his wife, namely that the wife should not travel from home unless she gets permission from her husband. The quote shows a form of family disorganization in the form of the absence of family members, because he has left home without saying goodbye and for a long time.

b) Family Member Passed Away

When someone dies it will cause some changes from the family left behind. The loss of a family member in Elizasifaa's novel *Ipar Adalah Maut* by Elizasifaa, namely Kinan who was abandoned by her biological mother for eternity.

Nisa's residence looked crowded that morning. Flags symbolizing grief are installed in front of the house. There are several flower bouquets lined up in front of the house. (Elizasifaa, 2023: 244-245)

The yellow flag in front of Nisa's house is a sign that a family member has died. That day was a hard day for Nisa, she had been abandoned by her mother. The departure of her mother for good forever made her family change, Nisa lost the figure of a mother as a reinforcement to face trials in her life. The absence of family members due to death is part of family disorganization.

5) Krisis Keluarga Family Crisis

Family crises caused by domestic violence or so-called unwanted important role failures such as the disruption of the soul balance in one of the family members. A calamity in the family may include severe mental, emotional or physical illness.

a) Domestic Violence (KDRT)

An act of domestic violence can be interpreted as an act committed by a person against his or her family members in the

form of physical, psychological, sexual, or economic acts. Based on the results of the search in the novel *Ipar Adalah Maut* by Elizasifaa, no form of domestic violence was found.

b) Disturbed Mental Condition

A person's mental state can be disturbed when he or she is in an inappropriate environment. A person who is in a family environment that is filled with conflict, disharmony, does not provide mutual support, and knocks each other down will cause quite dangerous mental health problems. The relationship between mental disorders and family disorganization is complex and interdependent.

The doctor said the mother suffered from dimensionality – a condition that led to a decline in the patient's memory and way of thinking. Now everything feels very reasonable for Nisa. Because of that dimension, mothers often hallucinate. Sometimes even my mother's mind is stuck in the past—when Nisa and Rani were children. (Elizasifaa, 2023: 198)

Since the revelation of Aris and Rani's infidelity caused the mother's health condition to suddenly decline, Nisa considered it as an age factor, but the longer the mother's condition became more and more concerning, so she decided to take her to the hospital. The condition of the mother, who has a lot of hallucinations and her mind is still in Nisa and Rani's childhood, makes the family undergo several changes and cannot carry out its role properly as usual. The data citation shows the manifestation of family disorganization in the form of a family crisis due to the disturbance of the mental condition of one of its members.

C. Democratic Parenting in the Novel *Layangan Putus* by Mommy ASF and *Ipar Adalah Maut* by Elizasifaa

Regarding the role of the family, parents play an important role in the parenting process. The parenting style applied by the

old oerang in the novel *Layangan Putus* by Mommy ASF and *the novel Ipar Adalah Maut* by Elizasifaa is a democratic parenting style. Democratic parenting is a way of parenting that pays attention to and respects the freedom of children, but this freedom is not absolute, parents provide attentive guidance to children.

Some of the criteria identified by the researcher to obtain research data in the form of democratic parenting are that parents provide freedom to children's desires, interests, and talents as long as they do not violate the rules. Together making rules in the family, parents provide the best education for their children, provide guidance and motivation to children, and provide affection and warmth. The following are some quotes that show the application of parenting from the novel *Layangan Putus* by Mommy ASF and the novel *Ipar Adalah Maut* by Elizasifaa.

The role of parents in the implementation of democratic parenting is characterized by communication and an open attitude, this can be done by inviting children to discuss and providing an understanding of the rules that must be obeyed in their family, this can be adjusted to the age of the child. The following is an excerpt of data that shows the existence of a common rule agreed upon between parents and children contained in the novel *Layangan Putus* by Mommy ASF. *"If you play gadgets for too long, play PS, later your eyes will hurt, and your brain will be damaged iih naudzubillah. If you love me, Mommy will be fine. I don't want to listen, so Mommy gets angry. Sounds like a good idea, huh? But it's not evil. Because Mommy loves you. Mommy wants you to be good."* (ASF, 2022: 81)

Kinan has applied rules to his son to be wise in using gadgets. The quote above shows the situation when Kinan gave advice to his children when playing with gadgets for too long. He gave understanding to his children so that they could comply with the rules that he had previously given to his children not to play

for too long and provide reasons or explanations about the consequences caused by addiction to playing gadgets. Through this explanation, it makes his children better understand the dangers of playing gadgets for too long. Parents involve children in providing rules so that children understand the rules that apply in the family. Another quote from the application of democratic parenting in novel *Ipar Adalah Maut* by Elizasifaa.

"Raya, do you have homework?" asked Nisa after Raya finished eating and drinking.

"Yes, Mom. Raya goes to the room first, yes. I want to do my homework."

..."If something is difficult, tell Mama," Nisa said in a rather loud voice.

"Yes, Mom!" she replied half-screaming. (Elizasifaa, 2023:24)

As a mother, Nisa always gives love and affection to her child. Behind her busy schedule, Nisa always pays attention and monitors her child's condition. She always helps her son when he feels difficult, but if Raya is able to complete her work on her own, she doesn't need to help him. This can educate children in solving problems, practicing independently, and having strength and confidence. The quote shows Nisa's attitude of inviting her son to do homework independently. In line with this, each parent must provide the best education for their children, the characters Kinan and Aris in the novel *Layangan Putus* by Mommy ASF apply this, even though the two have officially divorced but they strive to provide the best education for their children.

Alhamdulillah, we can be in a place that, inshaallah, is the same as ours, which only focuses on tahfidz and tahsin. A simple school that is very far from the word luxury."

"What's the name of the school?"

"Quba Islamic Boarding School."

"Masyaallah. Actually, there is a lot of support for children to focus on tahfidz. Alhamdulillah, children can go to school in

a place that focuses them on the Qur'an." (ASF, 2022:36)

Excerpts from the conversation between Kinan and Aris show the form of parental responsibility to their children in terms of seeking the best education. Even though the two are divorced, the two still discuss education for their children, both have the same vision in determining their children's education, namely education that focuses on Islam. The excerpt of the conversation characterizes the application of a democratic parenting style characterized by prioritizing the interests of children without any doubt in controlling children's education. Parents have a rational attitude in determining the best education for their children as evidenced by their plan to enroll Aamir in a special school for programmers.

CONCLUSION

Based on the results of the research that has been conducted, it can be concluded that the dominant form of family disorganization in the novel *Layangan Putus* by Mommy ASF is the lack of communication between family members, while in the novel *Ipar Adalah Maut* by Elizasifaa it is dominated by invalidity in the form of relationships outside of legal marriage. Both novels contain divisions in the family, but in the novel they can apply a democratic parenting style for their children. The application of democratic parenting from the two novels can be reflected in the making of rules with children, providing affection, and prioritizing children's education.

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