Analysis of Inner Conflict and Social Facts in the Novel *Layangan Putus* by Mommy Asf: A Psychological Study of Abraham Maslow's Literature

(Analisis Konflik Batin dan Fakta Sosial dalam Novel Layangan Putus Karya Mommy Asf: Kajian Psikologi Sastra Abraham Maslow)

Isna Nor Aini*
Universitas Muria Kudus,
Indonesia,
201934005@std.umk.ac.id

Irfai Fathurohman
Univeritas Muria Kudus,
Indonesia,
irfai.fathurohman@umk.ac.id

Agus Darmuki
Universitas Muria Kudus,
Indonesia,
agusdarmuki@umk.ac.id

*Corresponding author: Isna Nor Aini | email: 201934005@std.umk.ac.id

Abstract: Inner conflict and social facts are forms of social dynamics in social life. Abraham Maslow conceptualized humanism as the resolution of inner conflicts and social facts. This study aims to describe (1) the cause of the inner conflict of the main character Kinan in the Mommy Asf *Layangan Putus* novel, (2) social facts in the kite breaking novel, and (3) the resolution of inner conflicts and social facts with Abraham Maslow's humanistic theory. This research method is descriptive qualitative with a psychological approach to the literature of Abraham Maslow. The research data is in the form of quotes from inner conflict and social facts about the main character. The data source is obtained from the novel *Layangan Putus* by Mommy Asf. Data analysis refers to the Miles Huberman model through data reduction activities, data presentation, and retraction conclusions. The results obtained from this study consist of (1) two forms of conflict, namely: (a) physical conflict with two forms; verbal disputes and violence. (b) inner conflict in two forms; self-resistance and fear; (2) three forms of social facts, namely: (a) external with two markers; pilgrimage and natural beauty; (b) determined coercive with one marker, namely; persuade according to the vision; (c) general with two markers; writing community and da'wah community; (3) five forms of problem solving, namely physiological needs; security needs; the need for affection; the need for appreciation; and self-actualization needs. The measures of the success of the conflict in the Kite Putus novel are injustice, communication, and cooperation.

| Keywords | inner conflict, novel, literary psychology, social facts |

Abstrak: Konflik batin dan fakta sosial merupakan bentuk dinamika sosial dalam kehidupan sosial. Abraham Maslow mengkonseptualisasikan humanisme dalam resolusi konflik batin dan fakta sosial. Penelitian ini bertujuan untuk mendeskripsikan (1) penyebab konflik batin tokoh utama Kinan dalam novel Layangan Putus karya Mommy Asf, (2) fakta sosial dalam novel Layangan Putus, dan (3) resolusi konflik batin dan fakta sosial dengan teori humanistik Abraham Maslow. Metode penelitian ini bersifat deskriptif kualitatif dengan pendekatan psikologis terhadap literatur Abraham Maslow. Data penelitian berupa kutipan dari konflik batin dan fakta sosial tokoh utama. Sumber data diperoleh dari novel Layangan Putus karya Mommy Asf. Analisis data mengacu pada model Miles Huberman melalui kegiatan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil yang diperoleh dari penelitian ini terdiri dari (1) dua bentuk konflik, yaitu: (a) konflik fisik dengan dua bentuk; perselisihan verbal dan kekerasan (b) konflik batin dengan dua bentuk; perlawanan diri dan ketakutan; (2) tiga bentuk fakta sosial, yaitu: (a) eksternal dengan dua penanda; ziarah dan keindahan alam; (b) ditentukan pemaksaan dengan satu penanda, yaitu; membujuk sesuai dengan visi; (c) umum dengan dua penanda; komunitas menulis dan komunitas dakwah; (3) lima bentuk pemecahan masalah, yaitu kebutuhan fisiologis; kebutuhan keamanan; kebutuhan akan kasih sayang; perlu apresiasi; dan kebutuhan aktualisasi diri. Ukuran keberhasilan konflik dalam novel Layangan Putus adalah ketidakadilan, komunikasi, dan kerjasama.

| Kata Kunci | konflik batin, novel, psikologi sastra, fakta sosial |

INTRODUCTION

A literary work article is a work written freely by an author from real life that is related to the content of the work and essentially identical to the author's life and that of other people. This is in accordance with Budiman's opinion that literary works are a space of ideas and thoughts expressed by the author regarding social phenomena, which are expressed in the form of works such as prose, poetry, and drama (Akhir & Haslindah, 2022).

Literary works are created not far from social, cultural, and psychological problems. These problems are a reflection of society, so they can be written into a literary work, especially a novel. From this statement, a novel can be interpreted as an imaginative or imaginary literary work that tells a good story and the bad state of human life so that readers can take the message from the message conveyed (Puspita, 2021). Based on this explanation, novels do not escape the characters and characterizations in a story because they are the building blocks of each plot of an event that occurs in the novel.

The events in the novel are brought to life through characters who play an important role in the story. Rini Arika explained that the characters in the novel paint a portrait of human life through the symptoms of conflict (Fujianto et al., 2023). Therefore, the characters experience a conflict to create the plot of the story that has been created. Changes in behavior or attitudes experienced by characters originate as a result of the conflicts that occur in the film dealing with social problems. Based on this explanation, an interesting novel has building blocks of the character's personality facing the conflict created by the author. This happens because the author is also a social creature who lives among society, so if the situation that occurs can become an idea or theme for the literary work that will be created, then the novel can be called an imitation of events in life from the author's creative process.

A novel created by the author displays a character's personality as a character in a story line. This is in accordance with the opinion of Sinatrya & Gharizah (2022) who states that literature is the result of the author's creativity, which contains life issues and is depicted through the characters in the story. Literature, as a psychological symptom, contains psychological phenomena that appear through the behavior of the characters. The mental behavior of each character in a literary work can be studied using the discipline of literary psychology.

Literary works studied using literary psychology are a form of understanding the meaning of literary works in other forms, namely looking at the characters and characters played in a story from the formation of the author (Maslow, 2020; 27). Literary psychology is a branch of literary science as a psychological activity that analyzes literary works from a psychological perspective. Psychology plays an important role in analyzing a literary work from the perspective of the author, characters, and readers.

Therefore, literary works are referred to as psychological symptoms. Behavior reflected through words and actions is social data or a fact to show a person's mental state. Several mental problems occur when humans face various life conflicts. Life conflicts do not have to be physical conflicts; they could be an inner conflict. Therefore, there is no need for conflict in the novel form of fights, verbal wars, or other life conflicts (Muhlason, 2021).

The life conflicts that humans face certainly have an impact on personality formation. Conflict is a contradiction in a fictional story, namely the conflict between two opinions, both within one character or two figures. Therefore, conflict is something that is present in a need that cannot be separated from social life (Setiadi, 2020: 27). Problems arise following the characters' personal journeys and interactions between them from each event that occurs (Siswati et al., 2022). Thus, interactions between characters can cause problems, especially inner conflicts.

Inner conflict in psychology arises from various life problems for which one can't find a solution directly. Based on the, a person's feelings are pulled in two different directions that is difference and conflict simultane that cause discomfort for a certain period of time (Maghfiroh & Zawawi, 2021; Wulandari & Muliawati, 2022). So, inner conflict is a personality conflict in the form of disharmony or disagreement between various types of personality and social reality. The success of

conflict resolution is seen in several aspects, namely the loss of the basis of the conflict, the loss of power of one party, the losing party getting rewards, and the third party being neutral and balanced in acting as an intermediary. Conflicts that are resolved intelligently and wisely will have a positive and constructive impact on social change in society (Susan, 2019).

Process social facts arise from the symptoms of a person's life from behavior that is real or factual so that it is formed in a group of people. This agrees with Wirawan (2012) that human social life is a reality (fact) that cannot be understood by individuals solely based on individual characteristics because social life has its own set of laws, impacts, and consequences. Social facts are all ways of acting commonly used by a society, and at the same time, their existence is independent of individual expectations (Maijar et al., 2021).

Emile Durkheim mentioned three characteristics of social facts (which differentiate them from psychological symptoms), namely that social symptoms are external to the individual, social facts force the individual, and social facts are general or widely spread in society (Sa'diyah et al., 2021). This is in line with my opinion Susanti et al., (2020) that social facts are always related to actions and individual feelings but cannot be equated with psychic phenomena. Therefore, social facts originate from external elements of characters and inner conflicts experienced by individuals. In this research, it arises from oneself and external forces, so that it has an impact on the character's psychology.

Issues regarding the character's psychology are closely related to the life of a person who has a series of needs to continue living. By fulfilling life's needs, behavior largely determines human tendencies to live a satisfying life. Behavior in this case is related to psychology, which is a reflection of the reality of a person's life in fulfilling needs (Melati et al., 2019). The many desires that must be fulfilled in humans often give rise to efforts to fulfill their needs. If human needs are not met, then problems occur within humans. As is often the case, someone will use various methods to fulfill these needs.

One of the most popular need theories was developed by Abraham Maslow. Maslow developed literary psychology from psychoanalytic theory, and Sigmund Freud developed humanistic psychology. According to Maslow (2020) human needs are very relative because the behavioral needs carried out by humans are also different, so various ways emerge to fulfill human needs. The motivation that every human has determines the quality of their daily life. Motivation is present in humans consciously and unconsciously, so that it is later manifested in physical form or delusions in the human psyche. Humans are encouraged to fulfill needs at the most basic level, followed by the highest needs (Adeoye, 2022). In the theory of the hierarchy of needs, Maslow mentioned five hierarchies of human needs, namely starting with basic needs such as human physiological needs, the need to feel safe, the need to feel love, the need to achieve, and at the highest level, the need to actualize oneself (Maslow, 2020:117). The problem of inner conflict arises when the hierarchy of needs cannot be fulfilled within the character. In mapping the social phenomena present in society, novel literary works are considered capable of drawing on social conditions, one of which is the object of this research, the novel entitled *Layangan Putus* by Mommy Asf. The 244-page novel published by RDM Publishers in 2020 presents reflections on social issues such as romance, polygamy, and pre-nuptial agreements.

Regarding the statement, the *Layangan Putus* novel is presented through the problems of the main character, Kinan. Kinan's character experiences the story from beginning to end with the various conflicts he faces. *Layangan Putus* novel tells the story of a wife who is trying to deal with household problems, namely infidelity and the practice of polygamy. Kinan is a woman who started her career as a smart veterinarian. Kinan is also known as a friendly and loving veterinarian. Kinan's expression always looks cheerful and enthusiastic when carrying out his duties as a doctor. When Kinan celebrated his best friend's birthday party, that's when he met Aris. Coincidentally, Aris left his business card inside Kinan's bag, and then his friend sent a message to Aris. That's when the two of them fell in love and developed a closer relationship.

Kinan decided to introduce Aris to his parents and make a pre-nuptial agreement before getting married. When the marriage took place, the two of them were given four sons. Kinan decided

to stop working because Aris forbade her to work and focus on being a housewife. Kinan did this happily, until Aris broke all the pre-nuptial agreements that had been agreed upon. The contents of the prenuptial agreement include treating each parent as a biological parent; Kinan can work according to his background education; and Aris, you can remarry when Kinan can't produce children. From this, Kinan was in a position between surviving and giving up on the situation.

Kinan character make process efforts to recover and make peace with the situation. Kinan ran practice polygamy and learning how to carry out the sunnah but in the end Kinan decided to separate, the emotional turmoil that was present changed Kinan into a woman who was more enthusiastic and confident in the inner conflicts she had faced. So Kinan and Aris' relationship was like a *Layangan Putus*, until the two of them officially divorced.

The researchers' considerations for choosing the *Layangan Putus* novel in this research were: the story is taken from a true story that is able to move the hearts of every reader with the story of the struggle to maintain the marriage bond. In connection with the previous explanation, the researcher was interested in researching the *Layangan Putus* novel using a literary psychology approach through the inner conflicts and social facts present in the novel. In order to solve the problems faced by researchers using literary psychology, they need theory, or Abraham Maslow's humanistic theory, as a tool. As a study that is the background to the existence of desires to find out the psychological description of the main character from a psychological perspective, yes, when faced with any conflict that occurs.

After the presentation of the research with the *Layangan Putus* novel by Mommy Asf, which is the object of research, including research entitled "Moral Value of the Series Layangan Putus," Written by Eka Nur Prasetyawati (Pasya & Simanjuntak, 2022). In this research, it only focused on moral values without analyzing the characters' personalities, whereas the current research aims to analyze inner conflicts and social facts with solutions to resolve them. Then the research entitled "Personality Structure of the Main Character Kinan in the *Layangan Putus* Novel by Mommy Asf, Psychoanalytic Study; Sigmund Freud" (Nursholatiah et al., 2022). This research has similarities with analyzing the inner conflict that occurs in the main character Kinan, which becomes a difference and inner renewal study. This does not only discuss the inner structure but also displays social facts by resolving conflicts using humanistic psychological studies.

This research study using Abraham Maslow's literary psychology approach is not the first study. The researcher obtained several previous studies, namely: (1) "Personality Aspects of Shineeminka's Love in Silence: A Novel Humanistic Psychology Study" (Wulandari, 2021); (2) "Inner Conflict of the Main Character in the Novel Hotel Miramar by Najib Mahfudz, Study of Literary Psychology" (Suciana & Sumarna, 2020); (3) "Psychological analysis of literature and the value of character education in the main character in the novel Antara Fajar dan Senja by Sweetchita" (Ni'mah et al., 2022).

Based on the presentation of previous research studies that have been mentioned, researchers found differences and similarities with current research. The function of previous studies is to determine the position of the researcher and ensure the originality of the research. In the first previous study, the similarity with the current research lies in the analytical knife used, namely the literary psychology perspective of Abraham Maslow. The difference lies in the focus and research object. In the second previous study, the similarity with the current research lies in the topic of discussion, namely inner conflict. The difference lies in the focus and research object. In the third previous study, the similarity with current research lies in the studies used in analyzing the novel. The difference with current research lies in the research object.

As a result of this research, researchers found data on inner conflict in the novel as a replica of the reality of society's social problems. The researchers' findings focused on inner conflicts and social facts that occurred in the novel. The advantage of current research is studying the reality of inner conflict and social facts through literary works while at the same time connecting them with the needs of characters in novels to provide the background for conflicts in real life in society. Therefore, this research is able to apply literature as a reflection of society.

The problem that will be solved in this research is "Analysis of Inner Conflict and Social Facts of Life in the *Layangan Putus* Putus Novel by Mommy Asf; Psychological Studies of Abraham Maslow." Based on the research focus, the specific research objectives are: (1) analyzing the causes of the main character's inner conflict in the *Layangan Putus* Novel; (2) describing the social facts of life faced by the main character in the *Layangan Putus* Novel by Mommy Asf; and (3) resolving inner conflicts and social facts using Abraham Maslow's humanistic theory.

METHOD

This research uses a qualitative descriptive research method. As per opinion (Fadli, 2021) qualitative research is research that is descriptive in nature by understanding and explaining and analyzing social phenomena; this is limited by the nature of social facts. That is, social facts are facts as interpreted by the subject. Method qualitative: trying to understand and interpret the meaning of an event of human behavioral interaction in a particular situation according to the researcher's perspective. This descriptive qualitative research aims to analyze, describe, and provide the researcher's interpretation of inner conflicts and social facts in the life of the novel *Layangan Putus* by Mommy Asf. This research refers to needs theory based on Abraham Maslow's perspective on analyzing data in the research object. The primary data source for this research is the novel entitled *Layangan Putus* by Mommy Asf, especially the sentences containing inner conflict and social facts. The novel *Layangan Putus* by Mommy Asf was published in November 2020 with 244 pages by RDM Publishers. The novel succeeded in attracting readers and was even adopted into a film series. Data research techniques: in this research, the data that has been collected is then analyzed through data reduction activities, data presentation, and drawing conclusions. Researchers select data limited to dialogues or quotations that describe the phenomenon of inner conflict and explain the factors causing and resolving inner conflict. At the data presentation stage, the researcher explains the data in detail and coherently in the form of a description of the results of the researcher's analysis and interpretation. In the process of drawing conclusions, the researcher outlines the results of the research discussion in the form of substantive and formative conclusions.

RESULTS AND DISCUSSION

Based on the research objectives, the results of the research show that there are a number of findings of inner conflict in the main character, which include (1) analyzing the causes of the main character's inner conflict in the *Layangan Putus* Novel by Mommy Asf, (2) describing the social facts faced by the main character in the *Layangan Putus* Novel by Mommy Asf, and (3) resolving inner conflicts and social facts using Abraham Maslow's humanistic theory. The complete data presentation is as in Table 1.

Table 1
Inner Conflict in the *Layangan Putus* Novel

Forms of Conflict	Forms of Conflict	Conflicting Parties	Conflict Resolution
Physical Conflict	Dispute	Kinan and Aris	The need for security is in the form of protection for a remarriage agreement
	Verbal Violence	Kinan and Aris	Physiological needs include sleeping, eating, and bathing
Inner conflict	Self-defense	Kinan with your own thoughts	Physiological needs in the form of food and affection needs in the form of simple gestures from Aris
	Afraid	Kinan with emotional conditions	The need for affection in the form of building communication

Forms of Conflict in the *Layangan Putus* Novel by Mommy Asf, Based on Nurgiantoro's Perspective

Based on Table 1, the form of conflict obtained by researchers in the novel *Layangan Putus* by Mommy Asf based on the perspective of Nurgiantoro (2013) explains that conflict events can be physical and mental. Physical events are characterized by involving physical activity in the form of interactions with other characters and the surrounding environment. different from inner events, characterized by events that occur in the mind, heart, and mind. The form of conflict as a form of event can be divided into two categories: physical conflict and inner conflict; external conflict and internal conflict. Based on this explanation, this research focuses on physical conflict and inner conflict because the series of stories in the novel *Layangan Putus* involve a lot of physical and mental treatment felt by the main character. The data consists of two forms of conflict, namely: (1) physical conflict with the forms of conflict, namely disputes and verbal violence; and (2) inner conflict with two forms of conflict, namely self-resistance and fear. A description of physical conflict and inner conflict is explained below.

Physical Conflict

First, the form of physical conflict in the form of a dispute between the characters Kinan and Aris can be seen in the following quote.

> "Aku tidak ingin dia kesini! Jangan sampai dia datang ke rumahku!"/ "Kinan kamu kenapa? Ini hari raya, ada apa dengan kamu"/ "Justru itu. Ini hari raya, aku tidak ingin ada perdebatan di rumahku! Aku ingin bersuka cita di hari raya. Aku tidak ingin ada dia dirumahku. Titik!"/ "Ini rumahku juga, Kinan"/ "Tapi ini juga rumahku. Aku ingin kamu bisa menghargai aku, Mas. Aku tidak ingin dia memasuki rumahku. Titik!"/ PRAAAANGGGG!!!!/Gelas kopi melayang ke arahku, menghantam tembok. Suaranya memecah ruangan. Bersyukur tidak mengenaiku (Layangan Putus, 2020, h. 226)

> "I don't want him here! Don't let him come to my house!"/ "What's wrong with you? It's a holiday, what's wrong with you"/ "Exactly that. It's the holidays, I don't want any arguments in my house! I want to rejoice on holidays. I don't want him in my house. Period!"/ "This is my house too, Kinan"/ "But this is also my house. I want you to respect me, Mas. I don't want him to enter my house. Period!"/PRAAAANGGGG!!!!/The coffee cup flew towards me, hitting the wall. His voice split the room. Thankful it didn't hit me (*Layangan Putus*, 2020, p. 226)

The conflict between Kinan and Aris, who are in a husband-and-wife relationship, started with Aris breaking the lawa the pre-agreement agreement that had been agreed upon by both of them was also Kinan's resistance to Aris' attitude of not immediately making a decision regarding the actions he had committed. Namely remarrying without Kinan's blessing. On during the Eid al-Adha holiday, Aris planned to invite his second wife to play at home, but Kinan rejected it. Then Aris filed for divorce and chose to leave the house. Kinan was surprised because he didn't expect his separation to end in such unpleasant circumstances.

As Suciana & Sumarna (2020) explains that conflict occurs when two or more individuals desire conflict so that they control an individual's self and behavior. Kinan knew that Aris would invite the woman to come home because he heard Aris' conversation with the woman over the telephone, so Kinan immediately reprimanded Aris and rejected the plan. The differences between the two result in physical conflict in the form of disputes. Aris considers the plan to invite him home to be something that Kinan can accept. In fact, Kinan couldn't handle the situation well. That's when there was a dispute between Kinan and Aris, which caused Aris to divorce Kinan right away. Therefore, Kinan and Aris' quarrel was a physical conflict in the form of a dispute, which also involved physical contact in the form of throwing coffee cups when the argument occurred. Based on this conflict, Kinan succeeded in occupying the position of a figure who thought well and was firm in his stance.

Physical conflict in the above stems from failed communication, resulting in disputes and ending in violence. This physical conflict will give rise to feelings of aggression and apathy, namely feelings of anger, which are closely related to tension and anxiety and lead to pedeerkan and attacks (Minderop, 2018; 38).

Second, the form of physical conflict in the form of verbal violence from Aris to Kinan can be seen in the following quote.

> "Tapi aku tak paham emosi dia yang memuncak ketika aku pamit pergi. Ia menghajarku secara verbal di depan anak-anak yang berada di dekat kami. Kami saling berteriak dan ia membentak anak-anak untuk masuk ke dalam kamar. Itu adalah kali pertama aku melihat sisi lain dari kemarahan Mas Aris yang luar biasa" (Layangan Putus, 2020, h. 236)

> "But I don't understand his emotions that peaked when I said goodbye. He beat me verbally at in front of the children who were near us. We shouted at each other and he shouted at the kids to get in the room. "That was the first time I saw the other side of Mas Aris' extraordinary anger" (*Layangan Putus*, 2020, p. 236)

Physical conflict in the form of violence. The verbal exchange between the characters Aris and Kinan began with Aris' anger at Kinan saying goodbye to attend the national veterinary seminar at IPB. Not only that, previously Kinan and Aris had a very heated argument because Aris had just returned from a trip with the woman. At that time, Kinan and Aris' communication was very limited and caused misunderstandings. This did not make Kinan give up and surrender to Aris' treatment. It turns out that Aris chose to return to his room and continue sleeping without discussing the misunderstanding that was occurring.

Nurgiantoro (2013) explains that these conflicts are interrelated. This means that these conflicts can occur simultaneously. In fact, conflict itself can be discovered, imagined, and developed based on conflicts that can be encountered in the real world. At that time, Kinan felt disappointed with Aris because none of Kinan's requests were fulfilled. Kinan is increasingly determined to end this house after undergoing polygamy law. Kinan feels that this marriage is not taking the same steps and has increasingly different visions. Kinan began to question the continuation of this household, so that the problems he kept hidden eventually led to conflict in his marriage.

The physical conflict above came from Kinan's disappointment, which was met with Aris' disappointment, so that Kinan and Aris did not get answers to their problems. The main conflict of a story may be a conflict between loyalty and betrayal (Nurgiantoro, 2013). Different opinions Wicaksono et al., (2022) physical conflict, or a form of physical injustice against women, is ignoring women's rights, physical and psychological violence, beatings, torture, shouting, and insulting, which causes women to feel depressed and hurt.

Inner Conflict

First, the form of inner conflict in the form of the character Kinan's resistance to himself can be seen in the following quote.

> "Disatu sisi, aku merasa bersalah karena menempatkannya diposisi sulit. Aku tak ingin membuatnya memilih. Aku memilih mundur dan memaafkan semua luka yang ku peroleh. Namun, keinginanya untuk terus mempertahankanku juga tak sanggup kutepis." (Layangan Putus, 2020, h.103)

> "On the one hand, I feel guilty for putting him in a difficult position. I don't want to make him choose. I chose to step back and forgive all the wounds I received. However, I also couldn't deny his desire to continue to defend me." (*Layangan Putus*, 2020, p.103)

The inner conflict in the form of Kinan's resistance to himself begins with Aris, who is going to Tokyo, and Kinan insists on going along. The trip to Tokyo gave Kinan and Aris the opportunity to convey the problems they were facing. Kinan asked Aris to make a decision immediately because Kinan couldn't afford to ignore Aris all the time because Kinan couldn't fulfill Aris' needs. Aris promised to improve this situation and asked Kinan to discuss this problem when he was at home. Aris hugged Kinan and gave him confidence that Aris would immediately provide a solution. This made Kinan cry and continue to fight with his own thoughts over Aris's attitude of not providing certainty.

Noviyanti & Dermawan (2018) conflict is present in story essays; it takes the form of disputes, confusion, or inner turmoil experienced by the characters with "action and retribution" or revenge in any

form. Kinan conveyed his complaints to Aris that he had been feeling. Kinan and his children had started to fall asleep, while Aris had just come home from work and chose to sleep in his study. Kinan questioned the communication that was built into this household, and Kinan asked Aris for a promise to recite the Koran together regarding the sunnah of polygamy. Kinan's fear of the impact of divorce on his children is always present. In On the other hand, Aris' lies, betrayal, and neglect made Kinan even more hurt.

This inner conflict occurs when there are so many problems being faced that uncomfortable thoughts and feelings arise about the situation that is occurring, so that this process results in feelings of fear, anxiety, and continuing to think about solutions in this relationship. Inner conflict also hinders all activities that a person will carry out because this inner conflict will continue to make you think about it in memory and feel tight in your heart (Fitri, 2019).

Second, the form of inner conflict in the form of Kinan's fear of the situation that is occurring can be seen in the following quote:

> "Aku meneguhkan diri sendiri. Ada perasaan takut jika anak-anak akan lebih *fun* dengan daddy mereka. Ada perasaan takut aku tidak bisa memberikan kemudahan yang daddy mereka berikan." (Layangan Putus, 2020, hal. 48)

> "I confirmed myself. There is a feeling of fear that children will have more fun with their daddy. There is a feeling of fear that I will not be able to provide the convenience that their father provides." (*Layangan Putus*, 2020, p. 48)

The inner conflict is in the form of Kinan's fear of the situation that is happening. Kinan's fear began with Aris' request to take Aamir and Arya to Singapore. Kinan offered just Alman and Aby, who had never been there, but Aris had promised Aamir and Arya to teach photographers. Kinan started to feel afraid that the children would be happier with their father. Kinan began to reassure himself that the children had only been gone for three days, and this was the children's opportunity to get Aris' attention. After that, Kinan's job is to build communication between the children and their father.

Based on Prasasti et al., (2020) anxiety comes from fear; this occurs together with basic conflict that comes from anger, a defense in anticipation of danger from other people who are suspected. Kinan's fear is the moment Henot is not yet able to provide the convenience that Aris provides. Kinan is afraid that his son will think that his mommy is stiff, strict, full-rule, and disciplined. That fear filled Kinan's brain, so he kept saying, "Isighfar, and keep strengthening yourself." Kinan hopes that the children's journey can bring them closer and build communication with their father. Not only that, Kinan prays that Aris will be more open to discussing parenting patterns. This is in accordance with research. Akhir & Haslindah, (2022) worry Kinan gave birth to a reaction where he agreed to his children to communicate frequently with Mas Aris.

This conflict originates from Kinan's fears about situations that may not necessarily happen. This fear emerged from Kinan's thoughts and feelings about something that filled his brain. In general, humans tend to think about it because there is an urge from within, and if it is something important, it will become a burden on the mind, which results in disruption of concentration.

Social Facts in the *Layangan Putus* Novel by Mommy Asf, Emile Durkheim's Perspective

Social facts are a whole way of acting, standard or not, that can act on the individual as an external compulsion. There are three theories of social facts used by Emile Durkheim, some of which are shown in the following Table 2.

Table 2
Social Facts in the *Layangan Putus* Novel

Social Facts	Social Fact Markers	The Characters Involved	Completion
External	Make a pilgrimage	Kinan and his children	The need for affection in the form of visiting graves and hugs

	Natural beauty	Kinan	The need for affection in the form of being surrounded by good people and the need for self-actualization in the form of enthusiasm for learning the knowledge of Allah
Determined Coercive	Persuading according to vision	Kinan and Aris	The need for safe race is in the form of a prenuptial contract
General	Community writing stories	Kinan and community friends	The need for appreciation is reader appreciation
	Da'wah community	Kinan and Aris	The need for self-actualization is in the form of doing research together, and the need for affection is in the form of getting involved in activities

Based on Table 2, the social facts obtained by researchers in the *Layangan Putus* Novel by Mommy Asf, based on the perspective of Emile Durkheim, explain that the task of sociology is to study what are called social facts. According to Durkheim, a person's consciousness must remain in order to fulfill the obligations of the language, customs, and laws of society (Arif, 2020). Based on this, social facts are events that are not designed or created but are forced to be executed and adapted to the reality that occurs. Individuals will experience the consequences of social rejection and punishment. Then, from here, there are clear elements of sociological idealism in Durkheim's theory, namely external, determined coercive, and general. This data consists of three forms of social facts, namely: (1) external social facts with markers of social facts about pilgrimage and the beauty of Bali; (2) determined coercive social facts with markers of social facts persuading according to the vision; and (3) general social facts with markers of social facts in the social story writing community and the preaching community. The following is an explanation of the social facts.

External

First, external social facts with markers of social facts about pilgrimage are found in the following quotation.

> "Dia tahu adiknya Ahmad sudah meninggal sejak kulahirkan. Dia pun ikut mengunjungi makam adiknya saat kuajak berziarah. Konsep bahwa adiknya saat ini berada di surga, masih belum dipahaminya. Karena yang dia tahu adiknya Ahmad berada di dalam liang kubur". (Layangan Putus, 2020, hal. 51)

> "He knows that his younger brother Ahmad has died since I was born. He also visited his sister's grave when I took him on a pilgrimage. The concept that his sister is currently in heaven, he still not understand. Because what he knows is that his younger brother Ahmad is in the grave." (*Layangan Putus*, 2020, p. 51)

The external social facts began when the Kinan children were chatting and playing, discussing Baby Ahmad as their youngest sibling. Then, Kinan asked him to go on a pilgrimage, explaining that his younger brother Ahmad had died, and Kinan asked him to pray with his children to pray for baby Ahmad.

Susanti et al., (2020) fact external social, that is, it existed before something existed because of shared consciousness. Customs in society exist before someone is born and survive after death. Individual consciousness becomes a kind of place of existence and confirmation of the existence of social facts. At that time, Kinan invited his children to visit the grave of his younger brother who had died. From this, pilgrimage activities or visiting graves have been carried out consciously by the community together.

These external social facts can exist because of customs or habits that have already been carried out, so the event will always exist even though the subject has changed. Based on this, Kinan is the subject of a marker that introduces the activity of pilgrimage or visiting graves. This is confirmed by opinion Beckert & Suckert (2021) that the circumstances that occur are a reciprocal relationship with events that have already occurred, so that these events are shaped by culture, customs, and social relationships that exist in the present but were formed in the past.

Second, external social facts with social fact markers of natural beauty are found in the following quotation.

> "Buatku, Bali bukan sekadar tempat wisata yang indah. Banyak turis datang mencari hiburan duniawi yang hedon. Akupun demikian, Dulu. Tiada weekend tanpa 'bergaul' ". (Layangan Putus, 2020, hal.55)

> "For me, Bali is not just a beautiful tourist spot. Many tourists come looking for worldly, hedonistic entertainment. I was like that too, in the past. There's no weekend without 'hanging out'". (*Layangan Putus*, 2020, p.55)

External social facts can be seen from the main character, Kinan, telling about the beauty of Bali and the hedonistic tourist atmosphere that helps create the splendor of Bali. That's Kinan, who doesn't spend the weekend without socializing. Bali's natural beauty and worldly relationships are external social facts.

Nggini (2019) explaining the natural beauty and culture of Bali, which is still unique and full of spiritual activities, giving rise to and creating people who are always creative by pouring it into their daily lives, giving a different feel to other tourist destinations in Indonesia. Kinan's character shows the beauty of Bali with its hedonistic tourist atmosphere and endless social interactions, so Bali is not just a beautiful tourist spot to visit.

External social facts will continue to exist from time to time. External social facts depend on individual awareness. Social facts exist because of shared consciousness. The existence or absence of social individual facts will still continue to exist. Likewise, the beauty of Bali will always be there, even though the subject has changed.

Determined Coercive

Social facts are determined to be coercive, with markers of social facts to persuade according to the vision. Coercive social facts mean forcing individuals to conform to them. The following data excerpt is as follows:

> "Dia berhasil menyamakan visinya dengan memberiku pengertian yang baik tentang fitrah perempuan yang seharusnya berada di dalam rumahnya. Aku merelakan gelar edukasi, menggantung ijazahku dan menyimpannya rapi untuk mengabdi padanya". (Layangan Putus, 2020, hal.88)

> "He managed to match his vision by giving me a good understanding of the nature of what a woman should be in her home. I gave up my education degree, hung up my diploma and kept it neatly to serve him." (*Layangan Putus*, 2020, p.88)

Coercive social facts are characterized by persuading according to the vision, starting with Aris providing an understanding of the nature of what women should be inside the house. Kinan began to change his understanding of staying at home and not working according to Aris' wishes in order to comply with the Shari'a. Kinan was the one who initially entered into the pre-nuptial contract agreement. What's inside is that you are allowed to work in your field. Finally, after you get married, your understanding changes.

As Susanti et al., (2020) social facts cannot be accepted by force; on the contrary, they have the nature of controlling individual consciousness. This means the ability to make someone think, act, and feel appreciated. Kinan serves Aris because Aris provides an understanding of the nature of women. Based on this, coercive social facts placed Kinan as a figure who could be controlled by Aris at that time. This was confirmed by research from Permatasari et al., (2022) which states that men like the role of problem solver and do not follow up or ask further about other people's problems. Women like support or recognition when other people have the same life experiences as theirs. Of course, Kinan was able to be influenced by Aris with the support and recognition he gave.

General

First, general social facts with community social fact markers writing stories. The following data excerpt is as follows.

> "Benar aku menulis sebuah cerita, aku yang awalnya tidak bermain sosial media, hanya memutuskan ingin menulis terpacu oleh sahabatku yang memang seorang novelis. Iseng menulis dalam sebuah grup di sosial media, menjadi besar karena banyak pembaca yang hanyut dalam ceritanya". (Layangan Putus, 2020, hal.62)

> "It's true that I wrote a story, I didn't play on social media at first, but I only decided I wanted to write, motivated by my friend who is a novelist. I just wrote for fun in a group on social media, it became big because there were lots of peoplereaderwho gets lost in the story." (*Layangan Putus*, 2020, p.62)

General social facts are characterized by Kinan's hobby of writing short stories and joining a writing community on one of the social media sites. Initially, Kinan was encouraged by his friend, who was a novelist. But his writing became a boomerang for his ex-husband and wife because they were disturbed by the storyline written by Kinan. Kinan also wrote the story because of a flood of emotions that he could no longer face. Apparently, this article received great appreciation from readers on social media.

As Susanti et al., (2020) according to Durkheim, language is a simple example of a collective form of social fact. Indonesian is the language used by all residents of Indonesia. Indonesian has become a reality for communicating with each other. Nobody forces Indonesians to speak Indonesian. Kinan thought the writing was beyond Kinan's control, and in this storyline, there is no mention of Aris and the woman. The reader guesses the characters.

Second, social facts with general markers are in the form of the Kinan and Aris preaching communities. The following is a presentation of the quotation data.

> Dia mengundang ustaz untuk kajian bersama teman-teman, dari rumah ke rumah, juga di kantor. Aku menikmati terlibat dalam kegiatannya. Kami sama-sama belajar. Mas Aris yang cenderung berwatak keras berubah menjadi lebih lembut, diajak berdialog. Dia mulai aktif menggalang komunitas penggiat dakwah di daerah kami. (Layangan Putus, 2022, hal.7)

> He invited ustaz for study with friends, from house to house, also at the office. I enjoy being involved in the activities. We learn together. Mas Aris, who tended to have a tough character, became softer and was invited to dialogue. He began to actively mobilize a community of da'wah activists in our area. (*Layangan Putus*, 2022, p.7)

General social facts with markers of a da'wah community began with Aris, who had been diligently participating in group studies in the prayer room, and then Kinan decided to wear the hijab. Kinan and Aris invited Ustaz for a joint study. Kinan feels happy because there was da'wah with friends, so Kinan is directly involved in activities and has the opportunity to learn together.

As Susanti et al., (2020) because of the collective nature of social things. In this case, social facts do not belong to individuals but to collectives or social groups. Aris began to preach in his neighborhood. Kinan feels like he is losing time, but Kinan fights against this situation by forming a friendship in Bali. Kinan also feels a very strong sense of brotherhood. Kinan and the Da'wah community strengthen and pray for each other.

General social facts: the da'wah unit was started by Aris, who was very enthusiastic about studying religion, but Kinan felt left behind or not invited by Aris to study too. After Kinan expressed his complaints to Aris, Aris provided understanding, and Kinan began wearing the hijab and became involved in da'wah activities. Kinan puts himself into self-improvement and development.

Resolving Inner Conflict and Social Facts Perspective Abraham Maslow's Humanistic Theory
Based on Tables 1 and 2, the conflict resolution obtained by researchers in the novel *Layangan Putus* by Mommy Asf based on Abraham Maslow's humanistic theory consists of five conflict resolutions, namely: (1) physiological needs; (2) security needs; (3) the need for affection; (4) esteem needs; (5) self-actualization needs; and the explanation.

Physiological Needs

Physiological needs are the most basic or urgent needs; based on this, physiological needs such as clothing, food, and shelter are the most prioritized for satisfaction by individuals (Wulandari, 2021). Based on Table 1, The resolution of inner conflict in the novel *Layangan Putus* by Mommy Asf is based on perspective. Abraham Maslow's humanistic theory occurs in several conflicts, and the following explanation.

> Dia sungguh realistis. Lapar, ya dia butuh segera makan. Lelah, dia butuh segera istirahat dan tidur. Wanita, mungkin aku tak sanggup lagi memenuhi kebutuhannya. Ya, dia butuh wanita lain sebagai pelengkap kebutuhan dirinya (Layangan Putus, 2020, hal.100)

> He's really realistic. Hungry, yes he needs to eat immediately. Tired, he needed to rest and sleep immediately. Woman, maybe I can no longer fulfill her needs. Yes, he needs another woman to complement his needs (*Layangan Putus*, 2020, p.100)

The conflict that occurs between Kinan and Aris includes physical conflict and inner conflict for both of them. Aris's stubbornness as a husband and man towards Kinan, who acts as a wife, and women demonstrate the resolution of both physiological needs. As the attitude of both of them is that a husband's position is to lead the household, Kinan often gives in due to his inability to stand physical and inner conflicts with Aris every day.

Safety Needs

As Maslow stated, if physiological needs have been met, there will be a need for security, namely the needs that encourage individuals to obtain environmental protection, peace, and order (Wulandari, 2021). Based on Tables 1 and 2, the resolution of inner conflicts and social facts in the novel *Layangan Putus* by Mommy Asf, based on Abraham Maslow's humanistic theory, occurred in several events and the following explanation

> Ya, kami memiliki akad pranikah. Sebelum menikahiku, aku memintanya untuk memenuhi tiga persyaratan. Aku memintanya untuk menganggap orang tuaku seperti orang tuanya sendiri. Kemudian, aku boleh bekerja sesuai dengan background edukasiku. Dan ketiga, aku tidak bersedia dipoligami, selama aku masih bisa memberikan keturunan. Aku meminta persyaratan itu saat dia dan keluarganya datang meminangku. Dan disetujui olehnya di depan orang tua kami dan adik-adiknya (Layangan Putus, 2020, hal.88)

> Yes, we have a prenuptial contract. Before marrying me, I asked her to meet three conditions. I asked him to regard my parents like his own parents. Then, I can work according to my educational background. And third, I am not willing to be polygamous, as long as I can still give offspring. I asked for that requirement when he and his family came to ask for me. And approved by him in front of our parents and younger siblings (*Layangan Putus*, 2020, p.88)

Based on the quote in the above, Muttaqin & Rosadi (2020) a pre-nuptial contract is an agreement to guarantee protection by the prospective husband and future wife before marriage. Kinan asked for a pre-nuptial contract as a measure of her security in carrying out her marriage with Aris. so that conflict resolution and social facts are resolved by fulfilling Kinan's need for security. The need for security is innately derived from learning factors or experiences in the life process.

Affection Needs

Physiological needs and safety needs have been met. Next is the need for belonging and affection (Asmaya & Najid, 2019). Based on Tables 1 and 2, the resolution of inner conflict and social facts in the novel *Layangan Putus* by Mommy Asf is based on Abraham Maslow's humanistic theory and occurs on several occasions. Here's the explanation.

> Aku ikut menjaga kios bergantian dengannya. Jam bekerja kami hanya ada dua shift. Pagi ia menjaga kios, dan bergantian saat sore menjelang malam. Aku memilih jam sore untuk berjualan karena pagi

> hari adalah jadwalku kuliah. Ada waktu kami bertemu di kios, saatt perpindahan jam kerjadari pagi ke sore hari. Hanya itulah kami berjumpa setiap harinya (Layangan Putus, 2020, hal.137)

> I took turns guarding the stall with him. Our working hours are only two shifts. In the morning he guarded the stall, and alternated in the afternoon towards evening. I chose the afternoon hour to sell because the morning was my schedule for college. There was a time when we met at the stall, during the shift of working hours from morning to evening. That's all we see every day (*Layangan Putus*, 2020, p.137)

In general, humans will hope to have loving relationships with other people and will even try hard and fight to fulfill their sense of belonging to other community groups or individuals. Kinan and Aris divide the schedule to look after the kiosk and meet at the change of hours. This solution can be called fulfilling the need for ownership and a sense of cash. Oh, my darling Kinan was able to meet Aris.

Reward Needs

According to Maslow, every person is divided into two categories: the need for respect, including self-esteem, and being praised by others. Self-esteem includes beliefs, abilities, skills, talents, achievements, independence, and freedom. When receiving praise from others, such as reputation, recognition, acceptance, interest, position, honor, or awards (Asmaya & Najid, 2019). Based on Table 2, the resolution of social facts in the novel *Layangan Putus* by Mommy Asf is based on Abraham Maslow's humanistic theory, which occurs on several occasions. Here's the explanation.

> Uni Wina, dia kakak kelasku yang membuka praktik dokter hewan di Malang. Aku seperti menemukan oasis di tengah gurun pasir. Kembali pada passion-ku yang sudah lama kutinggalkan. Aku ikut dalam kegiatannya memeriksa hewan yang datang ke klinik. Uni Wina mengajakku ke Trenggalek memeriksa sapi perah yang berada di Taman Teknologi Pertanian. Semangatku kembali muncul. Aku merasa sangat bergairah menjalani hari-hariku (Layangan Putus, 2020, hal.221)

> Uni Wina, she is my senior class who opened a veterinary practice in Malang. I was like finding an oasis in the middle of the desert. Back to my passion that I had long left. I participated in his activities to check the animals that came to the clinic. Uni Vienna took me to Trenggalek to inspect dairy cows in the Agricultural Technology Park. My spirit rekindled. I feel very excited about my days (*Layangan Putus*, 2020, p.221)

The needs at the next level are esteem needs. Based on the quote on Kinan getting the opportunity to take part in animal examination activities from the Uni Wina clinic, which opens a veterinary practice in Malang, Kinan was excited and felt very excited because he was finally back to his abilities and his equipment had been abandoned. Therefore, the resolution of the social facts of the quote above is the need for appreciation in the form of self-esteem, which includes ability, self-expression, independence, and freedom.

Self-Actualization Needs

The need for self-actualization is the highest need of an individual, and this need is also the most difficult to implement. Therefore, the need for self-actualization can be defined as the highest level of development because all one's talents, qualities, and abilities are used to fulfill this need (Wulandari, 2021). Based on Table 2, the resolution of social facts in the novel *Layangan Putus* by Mommy Asf, based on the perspective of Abraham Maslow's humanistic theory, occurs in several events, and the following explanations.

> Setelah Aby mendapatkan MPASI, dan tidak lagi full ASI, aku mencari waktu untuk membenahi diri. Aku mulai berolahraga dan belajar make up, serta mengumpulkan lingerie untuk membalas kesalahanku (Layangan Putus, 2020, hal.92)

> After Aby got complementary food, and was no longer full of breast milk, I looked for time to fix myself. I started working out and learning to make up, as well as collecting lingerie to avenge my mistakes (Layangan Putus, 2020, p.92)

Maslow stated that extraordinary people are people who develop and improve themselves to fulfill their life goals or find their identity (Asmaya & Najid, 2019). Kinan is looking for time to improve herself after giving birth because she is focused on recovering her health. Kinan even started actively exercising, learning to make up, and collecting lingerie to liven up the room with Aris. Based on this, the solution to the social facts of this situation is to fulfill the need for self-actualization. So it can be stated that the need for self-actualization is the most important human life motivation because if this need is fulfilled, then humans can become anything according to their abilities (Wulandari, 2021).

After the presentation above, there are research findings from the first preliminary objective: the cause of conflict in the novel Kite is breaking up; there are disputes and a lack of communication, resulting in inner conflict in the main character. This is supported by research Akhir & Haslindah (2022) that the guilt disorder experienced by the characters is depicted through their actions and conversations. The character shows feelings of guilt because he has made a mistake that is contrary to ethical values, namely in the form of action and debate in him. different from research (Oktaviani & Amalia, 2022) stated that every relationship that is initially harmonious does not rule out the possibility of turning into a toxic relationship. Given the uncertainty of circumstances in changing relationships, the current research presents a solution in the form of a literary psychological approach to human needs that must be met in order to achieve a complete life.

The research findings from the second preliminary objective, namely the social facts of the novel Layangan Putus, are that social facts are presented to be able to consider a decision about maintaining a better life. This agrees with the research Siswati et al., (2022) that having an affair with someone's husband, asking his mistress to divorce his legal wife, and asking or being willing to become a second wife are actions that are not in accordance with moral values. choosing an unmarried man as a partner or being single is a better action than having an affair with a married man.

The research findings from the third preliminary objective are in accordance with the research Pasya & Simanjuntak (2022) that the moral values that can be learned in this research can be a lesson for them to live in a harmonious household and make it better over the conflict between Kinan and Aris' household. This is in accordance with the findings of the current research objective, which is to resolve inner conflicts and social facts in the *Layangan Putus* novel, namely by fulfilling one's own needs through humanistic theory, so that its implementation is able to improve the quality of one's life by living a harmonious life. different from research Nursholatiah et al., (2022); Karim & Yusnan (2020) in terms of moral values, the character Kinan still wants to pray for her ex-husband, even though her love has been betrayed. In the current research, this is manifested in the external social facts of the inner conflict experienced by the character Kinan, so that the resolution of this incident is the need for love in human life.

CONCLUSION

Based on the findings and analysis of the researchers, the results were obtained according to the focus of the research, namely inner conflict and social facts in the novel *Layangan Putus* by Mommy Asf based on the study of Abraham Maslow's literary psychology, consisting of: (1) two forms of conflict, namely: (a) physical conflict with two forms; verbal disputes and violence (b) inner conflict with two forms: self-resistance and fear; (2) three forms of social facts, namely: (a) external with two markers: pilgrimage and natural beauty; (b) determined coercive with one marker, namely: persuade according to vision; (c) general with two markers: writing community and da'wah community; (3) five forms of problem solving, namely physiological needs, security needs, the need for affection, esteem needs, and the need for self-actualization.

Analysis of inner conflict and social facts based on Abraham Maslow's psychology study approach leads to the forms and causes of conflict, as well as conflict resolution using humanistic theory or multilevel needs theory. The measure of conflict success plays a very important role in determining how to resolve a conflict. The measure of the success of the conflict in the *Layangan Putus* novel is the result of the power of one party, misunderstandings in communication, and cooperation. From this, the values and lessons that can be taken from the *Layangan Putus* novel must be useful for society because it can be a lesson for them to live in a harmonious household. In the *Layangan Putus* novel, inner conflict and social facts arise from family problems that are often faced in the real world.

From the overall data on the form and causes of inner conflict, inner facts, and the resolution of both found 14 data points, The destructive data totaled 4, and another 10 were constructive. These results illustrate how inner conflicts and social facts that continue to develop are constructive in society. The community can face this by maturing their attitudes because the community is aware of the law, which continues to change, so that the community is able to experience peace in life. So this condition should be a shared learning situation.

Therefore, the research implication of the inner conflict that occurs in the main character in the *Layangan Putus* novel is that it is hoped that people will be able to control their feelings so that emotional disturbances such as fear, feelings of guilt, and ignorance in taking a stance can be overcome with the motivation of self-confidence. Meanwhile, the implications of research on social facts are an effort to raise awareness and knowledge among the public that social facts will still exist in real life because of them, not actions or deeds that have been carried out by humans, so that people are better able to understand how to behave when doing something. Apart from that, it is hoped that this study will be able to become a reflection for the community to determine future steps as a process of preventing and resolving conflicts and social facts with the best solutions for society together by looking at all aspects of life.

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