

Authoritative Parenting in the Novel *Ayahku (Bukan) Pembohong* and Its Relevance to Literary Appreciation Learning in Senior High School

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ABSTRACT

This study aims to analyze authoritative parenting styles in the novel *Ayahku (Bukan) Pembohong* by Tere Liye and to examine its relevance to literary appreciation instruction in high school. This study employs a qualitative descriptive method using a literary psychology approach. The data consist of text excerpts sourced from the novel *Ayahku (Bukan) Pembohong* by Tere Liye. Data was collected through a reading-and-noting technique, involving a thorough and repetitive reading of the text. Data analysis utilized the Miles & Huberman interactive model, which includes data reduction, data presentation, and drawing conclusions. The data was classified based on indicators of authoritative parenting according to Baumrind and then analyzed for its relevance based on aspects of instructional material selection according to Rahmanto. The findings indicate that the authoritative parenting style in the analyzed novel is characterized by dialogic communication, modeling of values, rational control, and emotional warmth, which contribute to the development of the child character's independent, empathetic, responsible, and emotionally mature personality. Furthermore, the novel's relevance as instructional material examined from linguistic, psychological, and cultural background perspectives has the potential to develop students' critical and reflective thinking skills through literary appreciation courses in high school.

Keywords : Authoritative Parenting Style, Novel, Literary Appreciation Learning.

INTRODUCTION

Education is fundamentally rooted in the family environment, which shapes an individual's personality and character. From an early age, children acquire values, norms, and behavioral patterns through interactions with their parents; thus, the family serves as the primary foundation in the educational process. If the family foundation is strong, nurturing, and capable of meeting the child's emotional and physical needs, the child's personality, intellectual, and moral development will progress in a more balanced manner. The family has a significant influence on every aspect of a child's growth and development (Suci & Devi, 2022). This aligns with Fibiani & Andalas (2020) who state that a child's personality is fundamentally formed and developed in conjunction with the role and influence of parents.

The role of parents is not simple or merely a matter of routine child-rearing. The fulfillment of a child's needs is determined by the quality of the parenting style employed by the parents (Kurnia & Hawadi, 2020). Every action, decision, and style of interaction that parents use

with their children is always based on specific reasons related to educational goals and character development. Parenting styles can be understood as the methods parents use to guide, care for, educate, and train their children so that they develop into independent individuals capable of making decisions and acting based on their own thinking (Fernanda & Dwivayani, 2024).

However, in social reality, ideal parenting styles often fail to materialize due to changes in family structure, economic pressures, technological advancements, and increasing social pressures on the younger generation. Limited time and knowledge lead some parents to adopt authoritarian or permissive parenting styles, thereby disrupting the balanced development of a child's character. Shifts in values and modern lifestyles also reduce the intensity of direct interaction between parents and children, causing children to seek substitute figures and values through social media or peer groups that may not necessarily have a positive impact. This situation highlights a gap between idealism and parenting practices in society. Data from the Indonesian Child Protection Commission for 2025 indicates that there were 2,031 cases of child rights violations, some of which involved close relatives specifically biological fathers (9%) and biological mothers (8.2%) (Infopublik.id, 2026). This data underscores the urgency of strengthening the child-rearing system, both within the family and through alternative care arrangements.

Parenting styles are one of the factors frequently associated with the development of adolescent behavior, including the tendency toward delinquent behavior (Parmeswari et al., 2026). This issue becomes increasingly relevant when considered in the context of education, particularly at the high school level. Students at this stage are in a phase of identity development and self-discovery that is heavily influenced by the quality of their relationships with their parents. In this context, parenting styles not only influence social behavior but also students' motivation to learn, given that the family is the first educational environment before children enter formal education (Raisha et al., 2025). However, in educational practice, students' learning motivation is often hindered by low interest in the subject matter, limited understanding of the relevance of Indonesian Language and Literature studies to daily life, and a lack of appreciation for the cultural diversity reflected in Indonesian literature (Arihta et al., 2024). In fact, the study of literature, particularly the appreciation of literary works, demands sensitivity to life values, emotional reflection, and the ability to understand other perspectives. These abilities, in turn, develop through healthy and balanced parenting.

Diana Baumrind (as cited in Nainggolan & Aisyah, 2025) classifies parenting styles into three main types: authoritarian, authoritative/democratic, and permissive. Of these three parenting styles, the authoritative/democratic style is often viewed as the most optimal approach for supporting children's development (Erlangga et al., 2025). The authoritative parenting style is characterized by warmth, affection, sensitivity, and supportiveness (Yardim et al., 2021). Parents with an authoritative parenting style demonstrate warmth and responsiveness, establish clear rules, and hold high expectations for their children (Lestari & Yumra, 2022). They are firm but not overbearing; they give children space to grow while still providing guidance; and they encourage independence while ensuring emotional support remains available. Indirectly, authoritative parenting exerts a significant influence on children's daily lives (Pratiwi, 2020). This is in line with Fitriyah et al., (2026) confirmed that

a parenting style characterized by open communication, emotional warmth, freedom accompanied by responsibility, and consistent guidance can foster independent learning, discipline, and the continuity of the learning process in students.

This novel illustrates how parents can shape a child's character through warm communication, clear boundaries, and positive encouragement of experiences and imagination. The novel presents a unique father figure through its various stories; he may sometimes seem "different," but he has a strong educational purpose. Through the diverse experiences shared with the first-person narrator (Dam), the parents are seen to adopt a parenting style that is neither entirely rigid nor permissive, but rather a blend emphasizing love, emotional warmth, and character development through setting a good example. Upon deeper analysis, the parents in the novel exhibit tendencies toward an authoritative parenting style, a form of parenting that blends the setting of rational boundaries with emotional warmth and two-way communication. The parents grant the child space to grow but continue to guide them with values of honesty, perseverance, hard work, and the courage to face reality with a distinct worldview. Thus, this novel is not only of literary value but also contains pedagogical aspects relevant to literary appreciation education in schools. Furthermore, the novel *Ayahku (Bukan) Pembohong* can serve as a resource for literary appreciation education because it features an engaging plot, strong characters, and positive values that can be integrated into 11th-grade high school classroom instruction.

The study of parenting patterns in literary works is important because it is directly related to character education, which is a central focus of Indonesian language instruction, particularly in literary appreciation. This is because literary works represent human life and various human issues that contain values and lessons for readers (Sahara et al., 2021). Through the analysis of parenting patterns in novels, students not only understand the text literally but are also trained to engage in deep interpretation of the characters' perspectives, the dynamics of social relationships, and the moral values embedded within them. This approach aligns with the principles of meaningful learning (deep learning) in the Merdeka Curriculum, which emphasizes being meaningful, relevant, and comprehensive. According to Kharisma et al. (2025) the deep learning approach emphasizes students' efforts to recognize the relevance of subjects to their future lives, explore the meaning of every topic studied, develop problem-solving skills, and connect knowledge with their personal experiences and realities. The analysis of parenting patterns in the novel *Ayahku (Bukan) Pembohong* holds pedagogical relevance because it encourages students to connect literary texts with real-life realities, strengthens critical and reflective thinking skills, and affirms literature as a medium for life-based learning that contributes theoretically to the study of educational literature and practically to Indonesian language instruction in high school.

A previous studies have also examined parenting styles depicted in literary works. A study by Mulyani (2023) in her article titled "Pengaruh Parenting pada Tokh Waskito dalam Novel eremuan Dua Hati: Kajian Psiolog Sastra" in the Novel Pertemuan Dua Hati: Literary Psychology Review" found that an authoritarian parenting style passed down through generations has a significant impact on the psychological development of the child character, as reflected in rebellious attitudes, disobedience, and violence as a form of venting inner pressure. Meanwhile, (Safitri et al., 2024) in their article titled "Authoritarian Parenting Style

of the Main Character in the Novel *A Child Called "It" by Dave Pelzer* assert that an authoritarian parenting style that characterized by strict control, physical punishment, and a lack of parental empathy has more negative effects on children, such as psychological trauma and personality development disorders, although limited positive effects were also found to some extent. Furthermore, (Robi'ah et al., 2026) in their article titled "Analisis Pola Asuh dalam Novel 7 Prajurit Bapak Karya Wulan Nur Amalia dan Pemanfaatannya Sebagai Bahan Ajar Pembelajaran Analisis Novel di SMA" reveal that the father's parenting style is predominantly authoritative yet situational, combining authoritarian, permissive, and neglectful styles under certain conditions, which significantly contributes to the formation of a child's character—one that is independent, disciplined, responsible, empathetic, and socially sensitive—while also reflecting moral, social, and psychological values within the literary work. These three studies indicate that parental parenting styles in novels play a crucial role in shaping the character of child protagonists; however, research specifically examining authoritative parenting styles and linking them to the relevance of literary appreciation instruction in high school remains scarce, particularly regarding the analysis of Tere Liye's novel *Ayaku (Bukan) Pembohong*. Therefore, this study aims to fill this gap by analyzing authoritative parenting styles in the novel *Ayaku (Bukan) Pembohong* by Tere Liye and utilizing it as a teaching resource for literary appreciation that incorporates character values at the high school level.

Based on the explanation above, a study of authoritative parenting in the novel *Ayahku (Bukan) Pembohong* and its relevance to literary appreciation in high school is a significant and worthy topic of research. This study not only impacts the understanding of literary theory but also its implementation in character-oriented education. Based on this background, the research question in this study focuses on the form of authoritative parenting depicted in the novel *Ayahku (Bukan) Pembohong* by Tere Liye, as well as the relevance of the authoritative parenting style represented in the novel to literary appreciation education in 11th grade high school classes based on the Merdeka Curriculum and the deep learning approach. This study aims to describe the form of authoritative parenting represented in Tere Liye's novel *Ayahku (Bukan) Pembohong*, as well as to explain the relevance of the authoritative parenting style in the novel to literary appreciation instruction in 11th grade high school classes oriented toward the Merdeka Curriculum and the deep learning approach.

METHODS

This study employed a qualitative descriptive method using a literary psychology approach. This approach was used to analyze the representation of authoritative parenting through the personalities and psychological development of the characters in Tere Liye's novel *Ayahku (Bukan) Pembohong* and to examine its relevance to literary appreciation education in high school. The research data source is the novel *Ayahku (Bukan) Pembohong* published by Sabak Grip (304 pages), while the data used consists of text excerpts sourced from the novel *Ayahku (Bukan) Pembohong* by Tere Liye. Data collection was conducted using the read-and-note technique by reading the novel thoroughly and repeatedly, then noting down text sections relevant to the research objectives (Siahaan et al., 2026).

This study was conducted using data analysis techniques based on the interactive model by Miles & Huberman (as cited in Sumilih et al., 2025), data collection, data condensation, data display, conclusion drawing/verification. Data collection aims to filter, classify, and organize data in order to identify patterns as well as new findings that can be verified. In the data condensation stage, the data were classified into two frameworks. First, to analyze the authoritative parenting style of the father figure, the data were categorized based on five main indicators proposed by Rahmanto (as cited in Setiani et al., 2021) namely dialogic communication, modeling of values and the provision of guided autonomy, rational control and meaningful direction, warmth and emotional support, as well as the impact of parenting styles on the child character's development. Second, to assess the novel's relevance for literary appreciation education in high school, data were selected based on the theory proposed by Rahmanto, which encompasses linguistic, psychological, and cultural background aspects. After undergoing the reduction phase, the classified data were presented in tabular form and then elaborated upon in a narrative and systematic discussion. Then, in the conclusion-drawing stage, the researcher conducted a comprehensive interpretation and verification to answer the research questions. Conclusions were drawn contextually by considering the overall analysis and supported by the data presented, resulting in accountable findings.

RESULTS AND DISCUSSIONS

The novel *Ayahku (Bukan) Pembohong* by Tere Liye is a young adult novel that highlights the emotional bond between father and child through a simple, reflective narrative rich in life lessons. Tere Liye portrays parents as nurturing figures who educate their children not through lectures or violence, but through stories, setting a good example, and dialogue that fosters the child's critical thinking and imagination. The plot centers on the character Dam, who was raised from childhood with stories often dismissed as lies, yet these stories ultimately shaped the child's worldview, moral resilience, and psychological maturity as he grew into adulthood. From the perspective of Baumrind's parenting style theory, the parenting relationship in this novel demonstrates a predominance of the authoritative parenting style—a style that combines dialogic communication, modeling of values, rational control, emotional warmth, and the impact of parenting. Therefore, this article discusses the forms of authoritative parenting represented in the novel *Ayahku (Bukan) Pembohong* its impact on the child character's development, and its relevance to literary appreciation education in high school within the context of the Merdeka Curriculum.

An Analysis of Authoritative Parenting Styles in Tere Liye's Novel *Ayahku (Bukan) Pembohong*

All the quotation data obtained from the novel *Ayahku (Bukan) Pembohong* can be categorized into the five main indicators of authoritative parenting, as shown in the following table.

Number	Indicator	Amount of Data
1.	Dialogic Communication	2
2.	Modeling Values and Providing Guided Autonomy	1

3.	Rational Control and Meaningful Guidance	4
4.	Warmth and Emotional Support	2
5.	The Impact of Parenting Styles on Child's Character Development	3

Based on the findings regarding the authoritative parenting style of the father figure in the novel *Ayahku (Bukan) Pembohong* by Tere Liye, as shown in the table above, there are 2 data points indicating dialogic communication, 1 data point indicating the modeling of values and the granting of guided autonomy, 4 data points indicating rational control and meaningful guidance, 2 data points indicating warmth and emotional support, and 3 data points indicating the impact of parenting styles on the child character's development.

a. Dialogic Communication (Two-Way)

Dialogic communication is a form of parent-child interaction that takes place in a warm and open two-way manner; parents not only convey values and rules but also provide space for children to ask questions, express opinions, and actively engage in the thought process Baumrind (as cited in Ahmat et al., 2025). In the novel *Ayahku (Bukan) Pembohong*, two instances were found that demonstrate indicators of dialogic communication, as shown in the following excerpt.

"Apakah cerita-cerita ayah selama ini bohong, Bu?"

Ibu menatapku lambat-lambat, lantas menggelus rambutku. "Kau akan tahu suatu saat kelak, Dam. Kau sungguh akan tahu." (Liye, 2022, hlm. 108-109)

"Have all of Dad's stories been lies, Mom?"

Mom looked at me intently, then stroked my hair. "You'll find out someday, Dam. You really will." (Liye, 2022, pp. 108-109)

These excerpts illustrate a two-way communication between parent and child that takes place openly and reflectively. The child is given space to express doubts about the stories they have been told, while the parent's response is neither judgmental nor does it shut down the dialogue. The answer provided instead gives the child time and space to develop their own understanding as they grow older and gain experience, thereby showing that the parent values the child's thought process and encourages active participation in learning values through dialogue.

"Ayah akan bercerita. Maukah kau mendengarnya? Ayah janji ini cerita terakhir."

Aku mengangguk.

Ayah menarik napas dalam-dalam, memperbaiki posisi berbaringnya. "Kau pasti selalu bertanya-tanya, apakah ibu kau bahagia? Akan Ayah ceritakan apakah ibu kau sesungguhnya bahagia atau tidak. (Liye, 2022, hlm. 287)

“Dad is going to tell you a story. Would you like to hear it? I promise this will be the last one.”

I nodded.

Dad took a deep breath and adjusted his position as he lay there. “You must always have wondered, was your mother happy? I’ll tell you whether your mother was truly happy or not. (Liye, 2022, p. 287)

In this excerpt, dialogic communication is evident in the way the father figure engages the child in conversation by first asking for the child’s consent and readiness to listen to the story. This approach demonstrates respect for the child’s feelings and perspective within the family interaction. The dialogue established is not one-sided but involves the child emotionally and cognitively in understanding the meaning of the story being told. This type of interaction reflects Baumrind’s authoritative parenting style, which emphasizes open communication, warmth in the relationship, and the child’s involvement in the conscious process of internalizing values.

b. Modeling Values and Providing Guided Autonom

Exemplifying values and providing guided autonomy is a parenting practice that involves instilling values through consistent, concrete behavioral examples while also giving children the space to understand and interpret those values independently, yet within clear guidance and boundaries, so that children can consciously develop responsibility and self-control. In the novel *Ayahku (Bukan) Pembohong* there is a passage that illustrates indicators of modeling values and providing guided autonomy, as seen in the following excerpt.

Meski Taani mengirimkan mobil di garasi rumah, Ayah tidak pernah menggunakannya. Ia tertawa. "Aku sudah terlalu tua untuk menyetir." Ayah tetap menumpang kendaraan umum, suka mengunjungi tetangga, suka membantu orang lain yang bahkan tidak dikenalnya, amat bersahaja dalam banyak hal. (Liye, 2022, hlm. 267)

Although Taani had a car in the garage, Dad never used it. He laughed. “I’m too old to drive.” Dad continued to take public transportation; he enjoyed visiting neighbors and helping people he didn’t even know, he was very down to earth in many ways. (Liye, 2022, p. 267)

This excerpt shows the exemplary values demonstrated by the father figure through his daily conduct. The father does not instill the values of simplicity and social responsibility through direct advice, but rather through consistent behaviour that the child can observe. His refusal to use private transportation, his choice of public transportation, and his habit of helping others serve as concrete examples that allow the child to interpret and understand these values independently.

c. Rational Control and Meaningful Guidance

Rational control and meaningful guidance are forms of parenting that set boundaries and guide children's behavior through logical explanations, moral values, and clear educational goals, so that children not only obey rules but also consciously understand the consequences and meaning behind their actions Baumrind (as cited in Ulfah & Fauziah, 2020). In the novel *Ayahku (Bukan) Pembohong*, four instances were found that demonstrate indicators of rational control and meaningful guidance, as in the following excerpt.

"Mulai kapan kau harus membersihkan toilet sekolah?" Ayah yang menemaniku masak mi instan di dapur bertanya. Ini termasuk kemarahan sekaligus hukuman Ibu karena aku berkelahi tadi siang; tidak ada makan malam untukku. (Liye, 2022, hlm. 37)

"When did you start having to clean the school restroom?" asked my father, who was helping me cook instant noodles in the kitchen. This was both a display of my mother's anger and a punishment for the fight I'd gotten into that afternoon; there was no dinner for me. (Liye, 2022, p. 37)

These excerpts illustrate the application of rational control within an authoritative parenting style, as described by Baumrind. In this instance, the mother acts as the figure who sets clear boundaries through a logical consequence that is no dinner as a result of the children's fighting. Meanwhile, the father is present not to overturn or undermine the mother's decision, but to help the children understand their responsibilities. The questions the father asks encourage reflection, not intimidation. Here we see a blend of parenting styles: the mother's firmness combined with the father's dialogic reasoning. The two are not in conflict but form a consistent yet supportive framework of control.

"Seharusnya kau bisa mengabaikan mereka, Dam. Seharusnya kau bisa bersabar, bisa menerima olok-olok dengan ringan hati. Toh itu hanya olok-olok, tidak lebih tidak kurang." Ayah ikut menatap keluar. (Liye, 2022, hlm. 149)

"Rasa benci yang justru menjadi semangat, menjadi keyakinan bahwa mereka akan bertahan lebih lama dibandingkan keserakahan penjajah. Kau ingat itu, Dam, keyakinan bahwa suku mereka akan bertahan lebih lama dibandingkan rasa tamak dan bengis." (Liye, 2022, hlm. 157)

"You should be able to ignore them, Dam. You should be able to be patient, to take the taunts in stride. After all, they're just taunts, nothing more, nothing less." Father joined her in looking out the window. (Liye, 2022, p. 149)

"That hatred actually became their spirit, their conviction that they would endure longer than the colonizers' greed. Remember that, Dam, the conviction that their tribe would endure longer than greed and cruelty." (Liye, 2022, p. 157)

In these excerpts, the father figure offers meaningful guidance by instilling the values of patience and emotional self-control in dealing with social conflicts. The advice given does not dismiss the child's emotional experience but rather guides the child to respond to the situation in a more adaptive and mature manner. A rational explanation of teasing as something that does not require an emotional response reflects an effort to foster self-regulation. This aligns with Baumrind's authoritative parenting style, which emphasizes character development through dialogue and an understanding of moral values.

Suku Penguasa Angin sungguh tidak memenangkan pertempuran melawan penjajah. Mereka memenangkan pertempuran melawan mereka sendiri, melawan rasa tidak sabar, menundukkan marah dan kekerasan di hati. (Liye, 2022, hlm. 161)

The Wind Rulers did not actually win the battle against the colonizers. They won the battle against themselves—against impatience, subduing the anger and violence within their hearts. (Liye, 2022, p. 161)

Through the use of a symbolic story about the Wind Rulers, the father figure employs a distinctive values-based educational strategy within an authoritative parenting style. The story serves as a means of internalizing the values of resilience, patience, and self-control without direct instruction. The child is given space to interpret the story's meaning and relate it to their personal experiences. This approach demonstrates a combination of directed control and the granting of autonomy, as Baumrind asserts that authoritative parenting encourages children to understand values through reflection and internal awareness.

d. Warm and Emotional Support

Warmth and emotional support are forms of parenting that involve demonstrating empathy, acceptance, and consistent attention to a child's psychological well-being, thereby fostering a sense of security and emotional attachment that enables the child to manage their feelings positively and develop optimally Baumrind (as cited in Sari, 2024). In the novel *Ayahku (Bukan) Pembohong* two instances were found that demonstrate indicators of warmth and emotional support, as shown in the following excerpts.

"Baiklah kalau ini akan membuat kau berbesar hati, Ayah akan menceritakan salah satu rahasia besar Ayah."

"Percayalah, Dam. Sang Kapten akan bermain minggu depan walau dengan kaki dibebat. Sang Kapten akan membalas kekalahan ini. Dia tidak akan menyerah, tidak akan pernah. Ayah berani bertaruh."

"Karena malam ini, jika kau orang yang paling sedih di seluruh dunia atas kekalahan ini, Ayahlah orang yang paling mengenal sang Kapten di seluruh dunia. Inilah rahasia terbesar Ayah." (Liye, 2022, hlm. 11-12)

"All right, if this will encourage you, Dad will tell you one of my big secrets."

"Trust me, Dam. The Captain will play next week, even with his leg in a cast. The Captain will avenge this loss. He would never give up. I would bet on it."

“Because tonight, if you’re the saddest person in the whole world over this loss, I’m the person who knows the Captain best in the whole world. That’s my biggest secret.” (Liye, 2022, pp. 11-12)

These excerpts illustrate the warmth and emotional support provided by the father figure when the child is feeling sad and disappointed. The father responds to the child’s emotions with empathy, rather than dismissing or deflecting those feelings. Through the stories and reassurances he shares, the father seeks to comfort the child and restore a sense of hope and resilience. This emotional support reflects Baumrind’s authoritative parenting style, in which parents not only set boundaries but also provide a sense of security and emotional support that helps the child manage their feelings in a positive way.

Dan Ayah bersikap bijak, tidak menceritakan bagian yang tidak ingin kudengar. Ayah lebih banyak bercerita tentang masa kecilku, tentang Ibu, tentang keluarga kami yang bersahaja. Lantas bertanya kabar pelatih, kabar keluarga Taani. (Liye, 2022, hlm. 255)

And Dad was thoughtful enough not to mention the parts I didn’t want to hear. He mostly talked about my childhood, about Mom, and about our simple family. Then he asked how the coach was doing and how Taani’s family was doing. (Liye, 2022, p. 255)

In this excerpt, emotional warmth is evident in the father’s sensitivity to his child’s psychological state. The father consciously chooses emotionally safe topics and avoids anything that might cause discomfort. Additionally, he fosters a warm conversational atmosphere by discussing the family and asking about the well-being of the child’s close relatives. This interaction pattern demonstrates consistent emotional acceptance and attention, aligning with Baumrind’s authoritative parenting style, which emphasizes emotional attachment, empathy, and communication that supports the child’s psychological development.

e. The Impact of Parenting Styles on Child’s Character Development

The impact of parenting styles on child’s character development stems from an authoritative parenting approach characterized by a balance between control and warmth, thereby shaping changes in children’s thinking, attitudes, and understanding of life Baumrind (as cited in Sari, 2024). These changes are reflected in their self-regulation, empathy, sense of responsibility, and emotional maturity that all of which represent the internalization of values consistently instilled in them. In the novel *Ayahku (Bukan) Pembohong* three pieces of evidence are found that indicate the impact of parenting styles on the development of child characters, as shown in the following excerpt.

"Maafkan aku yang sebulan terakhir membuat Ayah sebal."

Aku tertunduk mengatakan itu, menyeka pipi, entah kenapa kerongkonganku kesat, hendak menangis. "Ayah pernah cerita, Toki si Kelinci Nakal selalu tahu bahwa orangtuanya amat menyayangi dia. Meski harus menaklukkan badai salju, melawan kerumunan serigala, menghindari jebakan pemburu, bahkan melewati jembatan terakhir, orangtuanya tetap berusaha menyelamatkan Toki, senakal apa pun anaknya.... Aku tahu, Ayah akan selalu menyayangiku." (Liye, 2022, hlm. 57)

"I'm sorry for making you so annoyed this past month."

I bowed my head as I said that, wiping my cheek; for some reason, my throat felt tight, and I felt like crying. "You once told me that Toki the Naughty Rabbit always knew his parents loved him dearly. Even though they had to brave snowstorms, fight off packs of wolves, avoid hunters' traps, and even cross the final bridge, his parents still tried to save Toki, no matter how mischievous their child was.... I know, Dad will always love me." (Liye, 2022, p. 57)

This excerpt illustrates the impact of authoritative parenting on a child's emotional development, particularly in fostering a sense of security and attachment. The child character is able to recognize his mistakes, express remorse, and trust in his parents' love even in the midst of conflict. His interpretation of the story told by his father demonstrates the internalization of the values of love, acceptance, and emotional responsibility.

Aku tidak pernah iri, tidak suka, atau yang sejenis itu atas kesenangan Tim Pemburu. Sejak kecil Ayah mendidikku untuk tidak mempunyai perasaan buruk itu dari cerita-ceritanya. (Liye, 2022, hlm. 212)

I've never felt envy, resentment, or anything like that toward the Hunters' Team's enjoyment. From a young age, my father taught me not to harbor such negative feelings through his stories. (Liye, 2022, p. 212)

This excerpt illustrates the impact of a father's parenting style on the development of a child's social attitudes. Children are able to manage negative emotions such as envy and jealousy as a result of the values instilled in them from an early age through their father's stories. This attitude indicates the presence of self-control and a moral understanding that has developed internally. This aligns with Baumrind's authoritative parenting style, which emphasizes consistent and meaningful values education to foster children's emotional and social stability.

Aku membersihkan air liur yang keluar dari mulutnya.

"Maafkan Ayah," Ayah berkata lirih, menatap gerakan tanganku.

Aku tidak tahu apa yang sebenarnya hendak Ayah bicarakan dalam situasi genting seperti ini. Tetapi mendengar ia memulai percakapan dengan meminta maaf membuat kebencian itu berguguran. Aku gemetar menyentuh jemari Ayah, dingin.

"Maafkan Ayah atas kepegangan ibu kau." (Liye, 2022, hlm. 287)

I wiped the drool from his mouth.

“Forgive me,” Dad said softly, watching my hands move.

I didn’t know what Dad was actually trying to say in such a critical situation. But hearing him start the conversation by apologizing made my hatred melt away. I trembled as I touched Dad’s fingers; they were cold.

“Forgive me... for your mother’s passing.” (Liye, 2022, p. 287)

These excerpts illustrate the child’s psychological maturity in responding to emotionally challenging situations. The father’s apology and acknowledgment of his mistake create an opening for empathy and reconciliation, to which the child responds by letting go of resentment. This demonstrates the child’s ability to understand both their own emotions and those of others in a balanced way. This outcome demonstrates the success of Baumrind’s authoritative parenting style, in which open communication and emotional warmth contribute to the development of the child’s empathy and emotional maturity.

Its Relevance to Literary Appreciation Education in High School

The relevance of this discussion refers to the connection between the portrayal of authoritative parenting styles applied by parents to their children in Tere Liye’s novel *Ayahku (Bukan) Pembohong* and its implementation in high school literary appreciation classes. Parenting in the novel functions not only as a narrative element but also as a medium for the internalization of values that shape the characters’ personalities in a reflective and responsible manner. Pedagogically, this novel aligns with the Learning Outcomes of Phase F of the Merdeka Curriculum, which requires students to evaluate ideas and values in fictional texts logically, critically, and reflectively. Through critical reading, argumentative discussion, and reflective writing, students not only identify intrinsic elements but also construct meaning and transfer values into self-understanding. This process aligns with the principles of deep learning because it simultaneously involves cognitive, affective, and metacognitive dimensions.

Based on Rahmanto (as cited in Setiani et al., 2021) theory of selecting literary teaching materials, this novel can be further examined in terms of its linguistic, psychological, and cultural aspects. From a linguistic perspective, this novel employs a communicative narrative style, a coherent discourse structure, and figurative expressions that remain within the linguistic competence of high school students, thereby enabling a gradual and analytical understanding of meaning. From a psychological perspective, high school students at the generalization stage are capable of abstract thinking and considering moral values; the internal conflicts and father–child relationships in the novel provide space for analysis and the formation of attitudes based on ethical considerations. Meanwhile, from a cultural background perspective, the novel’s depictions of family life and social values closely mirror Indonesian societal realities, thereby facilitating the process of identification and reflection while opening up space for dialogue regarding the dynamics of contemporary family relationships.

The results of the analysis based on linguistic, psychological, and cultural background aspects, as outlined by Rahmanto, indicate that this novel is not only textually sound but also

pedagogically meaningful for high school students who are in the phase of identity formation. From a linguistic perspective, the accessibility of the language allows students to understand and interpret the text gradually; from a psychological perspective, the complexity of the father-child relationship fosters abstract thinking, moral judgment, and self-reflection; while from a cultural perspective, the story's context, which closely mirrors the reality of family life in Indonesia, facilitates the process of identification and the internalization of values. Therefore, in literary appreciation education, these findings offer tangible benefits for students, namely strengthening critical thinking skills, fostering value awareness, and developing a reflective attitude toward personal experiences and the social environment through guided reading activities, analytical discussions, and reflective writing.

CONCLUSION

Based on the research findings and discussion, it can be concluded that the authoritative parenting style in Tere Liye's novel *Ayahku (Bukan) Pembohong* is characterized by data findings related to the indicators of dialogic communication, modeling of values, rational control, and emotional warmth, which contribute to the development of the child character's independent, empathetic, responsible, and emotionally mature personality. Theoretically, these findings reinforce Baumrind's concept of authoritative parenting by demonstrating that the internalization of values can be effectively achieved through narrative, modeling, and reflective dialogue in literary works, thereby expanding the study of parenting styles not only within an empirical context but also within literary representations such as works of fiction. Practically, this study demonstrates that the novel is relevant for use as teaching material in high school literature appreciation courses because it fulfills linguistic, psychological, and cultural background aspects as outlined by Rahmanto and is capable of supporting the development of students' critical and reflective thinking skills as well as character formation through critical reading, discussion, and reflective writing activities. Therefore, teachers are advised to utilize literary works based on life values, such as parenting, as a medium for character education. Therefore, teachers are advised to utilize literary works based on life values such as parenting as a medium for character education. For future researchers, it is hoped that this study will serve as a foundation for a broader examination of the representation of parenting styles in various other types of literary works, as well as for testing their effectiveness in the learning process, thereby strengthening the contribution of literary studies to students' character education.

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